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Celebrating the Gift of God

The Virgin Birth

The Creator in the Courtroom

Interview with Mrs. John R. Rice

Fundamentalism and the Fine Arts

December 1982
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Request for Information

Yes, please send me more information about the Baptist Fundamentalism '84 Convention.

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Please check position in church:  ____ Pastor  ____ Church Staff  ____ Lay Member  ____ Other

Describe involvement

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EDITORS' NOTE

Christmas is a very special time of year to Christians everywhere. It evokes warm feelings in most of us who remember it as the most wonderful experience in a child's life. However, most of our memories center around the festivities and presents rather than the Person of Jesus Christ. We remember the tree and the toys more than the Savior who came as God's gift to a fallen world. In this issue, psychiatrist Walt Byrd presents the problem of materialism and its distortion of Christmas. He argues that this is not the fault of the world, so much as it is our fault for being enticed by the externals of the holiday.

From a doctrinal perspective, Robert Gromacki takes a fresh look at the virgin birth of Christ as one of the central fundamentals of the Christian faith. Two controversial issues are handled by specialists in the area: Don Garlock writes on "Fundamentalism and the Fine Arts," and Paul Bubar of Word of Life struggles with the conflict between the church youth department and the Christian school. Professor Norm Geisler reports on the creationism controversy with the ACLU. Music Director Lindsay Terry emphasizes the importance of evangelistic music in the church today. It is the purpose of Fundamentalist Journal to make the articles in each issue cover a wide variety of crucial subjects that affect every Christian. We hope these will prove challenging and stimulating to your life.

As a special feature of this Christmas issue, we present a unique interview with Mrs. John R. Rice, widow of the late Dr. John R. Rice. We have also included Dr. Rice's famous Christmas sermon, "No Room for Jesus." We were privileged to spend a day with Mrs. Rice in her Murfreesboro, Tennessee, home. There she graciously shared with us many insights and the ruling principles that have made her a great woman of God, an esteemed mother of six, and the dedicated wife of one of the greatest champions of fundamentalism, Dr. John R. Rice.
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I just finished reading your fine article "Christians Under the Hammer and Sickle," in the October issue of Fundamentalist Journal. Besides being an excellent journalistic piece, I found it to also be extremely informative and motivating. It has challenged me to want to communicate with our Christian brothers and sisters in the Soviet Union. You listed one address, that of Galina, in your article. Do you have a list of addresses for other Christian prisoners and/or their families? If so, I would be interested in having a copy so we can write to encourage these folks.

Nancy Myers
Mt. Union, Pennsylvania

Ed. Note:
Following is a list of Christians held prisoner in the Soviet Union. For additional addresses of Christian prisoners and an update as to their status, contact Georgi Vins, P.O. Box 1188, Elkhart, Indiana 46515.

Nikolai Yerofigeievich Boiko
Camp address:
p/ya 257/13 otv. 8
pos. Zaunerry
Khabarosch 692318
Soviet Union
Home address: (wife)
Valentina Ilushina Boiko
ul. Limazovaya, 8
pos. Shechenko-1
p. Krasnoseilka
Odessa 272168
Soviet Union
Born: February 23, 1922
Sentenced to 5 years labor camp and 5 years exile
Arrested: December 29, 1980
Dmitri Vitalievich Mignakov
Camp address:
uchr. AV261/4
pos. Untar
g. Magadan
Magadanska oblast 685925
Soviet Union

Address of son:
Vladimir Dmitrievich Mignakov
ul. Sugise, 3
Valga
Estonskaya SSR
Soviet Union
Born: February 18, 1922
Sentenced to 5 years
Arrested: January 21, 1981

Lubov Michailovna Kosachevich
Camp address:
p/ya 345/5 "K" otv. 10
g. Kozlovka 428430
Chuvashskaya ASSR
Soviet Union
Home address: (mother)
Nadezhda Vladimirouna Kosachevich
ul. Nadezhdnskaya, 24
g. Ivanogorod
Leningradskaya oblast
Soviet Union
Born: January 8, 1952
Sentenced to 3 years
Arrested: January 19, 1980

Sergei Ivanovich Bublik
Camp address:
p/ya 288/28 8/8
p. Khairunsoeka
Ilansky rayon
Krasnoyarsky krai 663850
Soviet Union
Home address: (mother)
Ekaterina Dementevna Olekshkaya
per. Donetsky, 45
g. Rostov-na-Donu
Rostovskaya oblast 344000
Soviet Union
Born: November 13, 1957
Sentenced to 3 years
Arrested: January 19, 1980

I have received the Fundamentalist Journal, September 1982 issue. Let me say that I really believe that it is first class. I have shown it to the faculty members here at Luther Rice and they are very much impressed with it. I have requested that our librarian order it for the library. I especially like the articles that were chosen to be in this first issue. I made a copy of the article on page 55, "Procter and Gamble: Symbol of Quality and Not Evil," and placed it on the bulletin board of our church. Our people need to know the true story on that issue.

Then, too, the articles under the section, "For Your Information," were most helpful. I shared some from the articles in our church on Wednesday night. The book reviews were very well done and I even enjoyed the article on page 66, "Have We Created Our Own Weaker Brother?"

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

Congratulations on your first issue of Fundamentalist Journal. So far, so very good! I believe your journal will help wash off much of the unjust mud that has been thrown on the badge of Fundamentalism. Hopefully, your journal will bring many Fundamentalists out of their closets, and help us all to march together, rather than battle one another.

One of your Fundamental Grace Brethren,
David W. Miller, Pastor
Long Beach, California

Just a note to thank you for your kind note and the sample copy of the Premiere issue of The Fundamentalist Journal. The magazine is EXCELLENT in every respect, and we are genuinely excited about it here at Jack Van Impe Ministries. In fact, I previewed it to our entire staff at devotions last Thursday, and recommended that each family subscribe.

Greg Harrell
Publications Director
Jack Van Impe Ministries
Royal Oak, Michigan

If all your issues are as good as the first it will be well worth the
money. I especially like the news sections. We can find out what is going on around the world. Our news media is a very unreliable source. I enjoyed every article and they are very informative. Thank you!

Mildred M. Smith
Arnold, Kansas

If your first issue was an opera I would shout “Bravo!” As a pastor in the Presbyterian Church in America, I want you to know I have genuinely appreciated this first copy. My two-year subscription is enclosed. I couldn’t help but notice how often the various authors quoted men of God of Presbyterian persuasion; B.B. Warfield, E.J. Young, Francis Schaeffer, and, of course, J. Gresham Machen pictured on the front cover. To be sure there are many of us today who continue to stand solid on those five fundamentals and lead the battle for example, the leader of the International Council on Biblical Inerrancy is James Montgomery Boice, a P.C.A. pastor.

My only concern about this publication is that of Truman Dollar in his article: “We use illustrations in our sermons from the lives of John Bunyan, Martin Luther, John and Charles Wesley, George Whitfield, and Charles Spurgeon. But by standards of fellowship we observe with our brethren today, none of these men would be allowed in our pulpits or schools if they were alive. It is strange!” With that I agree. My only hope for this much needed quality publication is that your editorial policy will heed Dr. Dollar’s concern and not omit these men, the Presbyterians I’ve listed above, and many other fundamental brothers in Christ, from speaking to us in the pages of Fundamentalist Journal. We need to hear from all Fundamentalists not just Baptists.

William G. Phillips, Pastor
Indianapolis, Indiana

I am writing you in response to Gary Habermas’s article on Jesus’ resurrection.

First of all let me start by saying that we are a Bible-believing, independent Baptist Church. I am convinced that the Fundamentalist Journal will be one of the best periodicals around.

Nevertheless, I felt compelled to write in response to Mr. Habermas’s statements about the “Shroud of Turin.” There are plenty of reasons that the Bible-believer has for rejecting this “Shroud” as a fake and nothing more than another relic concocted by old Satan himself to detract from the pre-eminence of our great God and Savior Jesus Christ. First of all, take a look at 1 Corinthians 11:4. The image on the “Shroud” is of a man with long hair. My Savior did not have long hair else He lived in shame. Secondly, God’s Word says (John 19:40) that our Lord’s body was WOUNDED in linen clothes NOT that one cloth was laid over Him. Furthermore, the Bible says that there was a separate napkin about His head (John 20:5-7) whereas the “Shroud” is one piece from head to toe. So Scripturally, it is clear that this “Shroud” is not the burial cloth of our Lord. It may be a real burial cloth but NOT of our Lord!

This “Shroud” is another relic-god cleverly disguised to lure attention FROM the Savior.

God bless you all in all you do for Him!

Timothy M. Kucij, Pastor
Pine City, Minnesota

Just a short note to say that I appreciated and agree with your article “Have We Created Our Own Weaker Brother?” It was done in good taste and you were very accurate.

There are several things I disagree with Dr. Falwell on and I’ve told him so, but he and I both have our right to our liberty in Christ. These are areas of preference and not doctrine.

Keep your good articles coming, and don’t stop with just your one article on the subject. Follow up with a couple more. Others have not gotten the Fundamentalist Journal yet!

Dennis Kleit, Pastor
Allison Park, Pennsylvania

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

DECEMBER 1982
JERRY FALWELL COMMENTS

"Holy Terror" is Wholly Error!

Nearly one hundred books and booklets have been published in the last two years on the resurgence of fundamentalism and the so-called "religious right." That tells me that we are hitting the vital nerve of America's moral problems. A biased press has failed to address the real issues with which people are struggling. The media reaction to fundamentalism should be encouraging, in that we are receiving more attention than ever before. Our issues are being discussed and debated in the open arena of American public life in a healthy and positive way.

However, one new book written by Flo Conway and Jim Siegelman, the authors of Snapping, makes one wonder who has snapped! Their new book is entitled Holy Terror (Doubleday, 1982) and carries the subtitle, The Fundamentalist War on America's Freedoms in Religion, Politics and Our Private Lives. It is reportedly influenced by Norman Lear, who is mentioned in the Acknowledgements (p. 349). Like many books on the New Right it appears to be a rather hurried attempt to get the book to the printers and make some money off the new phenomenon. For

PERSPECTIVE

Living in a Day of Crisis

by Jack Wyrtzen

We are living in a day of global crisis. The whole world is a virtual powder keg that could blow up any day. Argentina, Israel, Lebanon, Afghanistan, and Poland are only recent reminders that ours is a troubled world. Recently, Frank Montaby, of the International Peace Research Institute, announced that since 1945 there has not been one single day in which the world was free from war. Since World War II over eighty nations have fought on the territory of seventy different countries.

Here in the United States we are in the midst of a great moral crisis. We now consume more beer and alcohol than any nation in the world. Violent crime rose 11 percent last year. In 1982, one in three American households was affected by a crime of some sort. In this nation a burglary occurs every ten seconds, a rape every seven minutes, and a murder every twenty minutes.

How can we live in a day of crisis? The apostle Paul also lived in crisis times, and his advice to Timothy should be well heeded by every Christian today. In Second Timothy 4:1,2, Paul said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." More than anything else we need to preach the Word! The foundation of fundamentalism has always been the Word of God. It alone is the basis of our faith and practice. We must read it, study it, and preach it until Jesus comes!

Preach the Word

The ultimate goal of the ministry is the proclamation of the gospel to a lost world. Philosophy, psychology, politics, and social concern have their legitimate place, but they can
example, the Footnotes (pp. 351-379) are not numbered, nor do their numbers appear in the text! The dust jacket itself makes the rather stupendous claim that this is "a tale of two cultures — one fundamental, one secular — and of a declared holy war for the soul of America being waged on a society that, for the most part, still refuses to acknowledge that it is being attacked." While this is certainly adulatory of the importance of fundamentalism, it hardly takes into consideration Catholocs, Jews, Evangelicals, Mormons, etc., who certainly would not agree that fundamentalism is the only religious option in America today.

It is precisely at the point of definition that Holy Terror fails so miserably. The authors confuse everything from snake handlers and "holy rollers" to Robert Schuller as part of the Fundamentalist barrage. They attack: Accelerated Christian Education (ACE), Agape Ministries, America for Jesus rallies, the American Board of Mission to the Jews, Amway Corporation, Assemblies of God, Jim Bakker, Baptist Bible College, Robert Billings, Chester Bitterman, Bob Jones University, Pat Boone, Terry Bradshaw, Bill Bright, Campus Crusade, 700 Club, Christian Heritage College, Coalition for Decency, creationism, the "electric church," Jerry Falwell, Billy Graham, Jesse Helms, Bunker Hunt, Inter-Varsity Christian Fellowship, Tim LaHaye, Ed McAteer, Carl McIntire, Moody Bible Institute, Moral Majority, National Religious Broadcasters (NRB), The Navigators, Louis Palau, Howard Phillips, Ronald Reagan, John R. Rice, Oral Roberts, Pat Robertson, James Robison, Roy Rogers, Jimmy Swaggart, Robert Schuller, Francis Schaeffer, Richard Viguerie, Paul Weyrick and Wycliffe Bible Translators!

One point of their evaluation is obvious: they violently oppose every Christian organization involved in evangelism of any type. Their scathing attack of Campus Crusade, The Navigators, Inter-Varsity and Wycliffe Bible Translators is ludicrous to both Fundamentalists and Evangelicals. Their judgments were formed almost totally from secondhand sources. In recent television interviews they have admitted that they spoke personally to none of the leaders of the movements they so bitterly denounce. Their infantile judgment of Christian organizations represents prejudicial journalism at its worst. They view the Bible as filled with "documented errors and contradictions" (p. 200). They view conservative Christianity as a "cult" which causes depression, guilt, fear, suicide, and mental disorders (p. 5).

Conway and Siegelman are guilty of the very thing they accuse Fundamentalists of: "name-calling, glittering generalities, and card-stacking" (p. 343). Any thinking American (religious or otherwise) will recognize this book.

never answer the world's problems without the Word of God. Preachers need to keep preaching at the forefront of their ministries. People are hungry for the Word of God. God anoints preachers and then appoints them to the task of preaching the Word of God. The early Christians went everywhere preaching the Word of God. That was the key to their success. They were bent on preaching...preaching...preaching!

Take a Stand

Too many churches today are nothing more than showboats. What we really need are more battlegrounds to do battle for God. Too many preachers are mixing error with truth to the point that they don't know what they believe. Some teach the Bible but are reluctant to reproduce, rebuke, and exhort. Some people say we ought to talk about principles instead of naming names. In Second Timothy 4:10-14 and First Timothy 1:20, Paul says, "Demas hath forsaken me...Alexander the coppersmith did much evil...Hymenaeus and Alexander, whom I have delivered unto Satan." It sounds to me like he was naming names!

We need to take an uncompromising stand for the Word of God, but we must do it with compassion. We must love the sinner, while we hate his sin. However, we should remember that love must abound in knowledge and discernment. Anything less than that will lead to compromise and confusion. Paul only spent one month at Thessalonica and in that time he taught these new converts about the Trinity, the Holy Spirit, the Second Coming, salvation, assurance, conversion, election, resurrection, and sanctification.

The Doctrinal Crisis

In his writing to Timothy, the apostle Paul warns: "For

the time will come when they will not endure sound doctrine" (2 Tim. 4:3). We are living in such a time right now. The average Christian has a very weak understanding of doctrine. Others who know what they believe do not know why they believe it. Fundamental Christianity is facing a great doctrinal crisis, not from liberalism, but from within. Liberalism prospers only where people do not know doctrine. Our greatest need within fundamentalism is to keep our doctrinal foundation strong.

The Moral Crisis

America is in a great moral crisis. If we do not stop the trend of moral corruption in our nation we will cease to be a free and powerful people. We cannot lead the free world if we cannot stabilize our own nation. The average American is so influenced by the television programs and movies he watches that he reinterprets his "theology" in light of his own immorality. More than ever before, we need to uphold the moral standards of the Word of God. We must keep preaching and teaching the morality of the Bible whether it is popular or not. We must continue to take a strong and positive stand for morality.

Several years ago, the late Isaac Page, of the China Inland Mission, was speaking at a Bible Conference when a young boy of twelve interrupted him outside the auditorium. "I've lost my Bible," the boy said. Dr. Page asked him, "What is your name?" The boy thought he asked what was the name of the Bible, and he replied, "Holy Bible Illustrated." Dr. Page preached that night on the fact that every believer is to be a living epistle. Everyone of us is vital to the plan of God. We must translate the Word of God into our personal lives so that we live the truth if we want to change the world. Each of us needs to be a "Holy Bible Illustrated."
for what it really is — a bitter diatribe against religion! “We cannot live as machines,” the authors say, “programmed by Scriptures . . . surrendered to Christ and computers” (p. 347). At least one Catholic leader, Monsignor George Higgins, is reported (Charleston Daily Mail, Sept. 28, 1982) to have resigned from the People for the American Way because of Lear’s sponsorship of Holy Terror, with its “simplistic . . . almost fanatical abhorrence of any and all forms of religious fundamentalism.” The monsignor has called upon theological liberals to take seriously the New Right’s concerns about the breakdown of moral values in American society.

Fundamental Christianity has always had to make its own way. We did not have the financial support and endowments of the main-line denominations. Therefore, we have always had to survive in the free marketplace of ideas. Contrary to the opinion of the authors (p. 203), we have always had to appeal to the rational and volitional response of people to believe the gospel. It is precisely here that liberal Christianity has failed. Thinking people do not want a religion based on myths and fables. If the Bible is not true — throw it out! If Jesus is not risen from the dead, we have no message of hope to give the world. Liberal Christianity is in trouble, not because of the rise of fundamentalism, but because of its failure to answer man’s questions and meet his needs. In this sense Conway and Siegelman are right. The real option is one between supernatural Christianity and antisupernatural secularism.

There is much that we who name Christ as Savior can learn from Holy Terror. The authors delight in citing extreme examples from the “lunatic fringe” of Christianity: those who keep setting dates for the second coming of Christ; those who fanatically use any and every means to make converts; those who make extreme and ridiculous statements in the name of God, etc. True Fundamentals must reject and denounce such extremists as not representative of biblical Christianity. We must be careful to say only what the Word of God says and no more. Also, we must pledge ourselves to be fair and accurate in the way we treat secular humanists, in spite of their ridiculous and prejudiced treatment of us. Millions of people freely attend our churches every week, not out of cultic constraint, but because of their deep personal commitment to Christ. Fundamentalism represents an ever-widening spectrum of American society.

The authors keep complaining throughout their book that they couldn’t find anyone to interview in Lynchburg, Virginia. All I can say is they did not look very hard! We have nearly 200 teachers at Liberty Baptist College. These highly qualified faculty members hold graduate degrees and doctorates from more than one hundred schools, including Cornell, Rutgers, Boston, Chicago, Purdue, Johns Hopkins, Michigan, Indiana, Virginia, Iowa, Illinois, Minnesota, U.C.L.A., Southern California, Manchester, and London. Surely, one of them would have granted an interview!

Since it is so obvious that Conway and Siegelman do not know what fundamentalism really is, I am personally sending them a subscription to the Fundamentalist Journal! Perhaps a firsthand reading of what Fundamentalists are saying about themselves will help them know who and what they are talking about. These authors think we Christians are duped by religion. The tragedy is that they are duped — by the “religion” of secularism which they espouse with uncritically blind faith. Holy Terror is wholly error when it comes to understanding fundamental Christianity. A better title for this misinformed volume would be Secular Sarcasm: The Humanistic War on America’s Freedoms in Religion, Politics, and Our Private Lives!

**The Need for Revival**

by Ed Dobson and Ed Hindson

A famous Scottish theologian remarked that no one living in the English-speaking world and born after World War I, has ever witnessed a genuine revival. Although God visited America with revival in both the eighteenth and nineteenth centuries, there has been no such nationwide outpouring in the twentieth century. Yet, this is the era of bigger churches and mass communication systems that flash the message of Christ around the world. This is a nation with deeply embedded Christian roots. According to the Gallup Poll, 31 million Americans consider themselves evangelical, 69 million people eighteen and over hope to go to heaven because of their personal faith in Jesus Christ, and 84 percent of Americans believe that the Ten Commandments are valid for today. These are encouraging signs, but the strongest need of this hour is a third great awakening.
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Can We Have Revival Today?

There are prophets of doom within the church today who say there will never be another real revival. They say it is too late for America, for we are in the “Laodicean Church Age.” God cannot revive an apostate church, and we are in the “age of apostasy.” Thus, they rationalize away all hope for revival. Man is an unusual creature.

History has proven that those groups which opposed revival in the past were always bypassed by the working of God in His church.

Whenever he has not seen something happen and cannot seem to make it happen, he will always conclude that “it cannot happen.” This same attitude said man would never get to the moon. When the astronauts landed, some still refused to believe it!

There are great dangers in saying there will never be another revival. Throughout church history, every religious group (denomination or faction) who took this view ended up opposing real revival when it did come. History has proven that those groups which opposed revival in the past were always bypassed by the working of God in His church. They lapsed into apostasy!

Also the assumption that it is too late for revival to come to America is based upon a false interpretation of Revelation 3:14-19. This false premise is that the Laodicean Church is the church of the last period of church history and is, therefore, the twentieth-century church. This conjecture remains to be proven, as does the entire “system” of identifying the seven churches of Revelation with the “periods” of church history.

Notice that the Laodicean Church was a specific local church in Asia Minor. It was not an apostate church. It still had a “candlestick,” and Jesus said of this church: “As many as I love, I rebuke and chasten; be zealous therefore, and repent” (Rev. 3:19). In fact, the description of this church sounds like a lot of today’s fundamental churches! “Thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked” (Rev. 3:17).

Secondly, notice the instruction given to this lukewarm church which Jesus (though grieved) still loved. “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see” (Rev. 3:18). The instruction here, though symbolized, is obvious. Each depicts righteousness: gold, righteousness of character; white raiment, righteousness of life; eyesalve, righteousness of vision.

What is the message to the Laodicean Church? “Be zealous therefore, and repent!” (Rev. 3:19). This is always the message of Christ to the unrevived church. Dead orthodoxy always results in lukewarm practice. Nowhere in this passage is this church reprimanded for heresy, but for spiritual poverty. If there is a modern Laodicean Church, it is the fundamental church with its self-sufficient, self-righteous complacency! Begin to preach righteousness and repentance to this church, and revival will result! This is not the liberal and apostate church, for they have no candlestick! Begin to preach that your church is in danger of becoming the Laodicean Church, and see what God does!

Thirdly, the attitude that revival cannot come in our time is contrary to this very statement in Ephesians: “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Eph. 3:21). It is the purpose of God to bring glory into the church in every age. Twentieth-century revival is a reality in the church in other lands, and it can be in America and England as well.

God’s principles for revival are universal to all generations and all situations. They provide a rainbow of hope to all Christians everywhere who desire to experience an outpouring of God’s power. God has promised: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chron. 7:14).

The Nature of True Revival

Since revival has been so long awaited by the twentieth-century church, and since we have experienced such a dearth of genuine Christian commitment and life in the latter part of this century, many people do not understand the nature of true revival. Therefore, many false concepts of revival exist today. Often one will drive past a church advertising “revival services,” but the services are not revival services at all! They are, rather, evangelistic services or “Christian-life” services. The tag of “revival” has been placed on many extraneous activities of twentieth-century “churchianity” to the point that many have often failed to catch even a glimpse of genuine heaven-sent revival. There are some definite qualities found in a true revival.

First, revival comes by scriptural means. God has given us His Word not only as a rule of faith, but also as of practice. In the same proportion that we adhere to it, we have a right to expect His blessing; and in the same proportion that we depart from it, we have a reason to expect His frown. God will always honor His Word (Isa. 55:11). When the proclamation of the gospel and the practice of Christian living are consistently in line with the principles of the Word of God, one can expect genuine revival. Such revival cannot come by unscriptural means, although, in our day, tremendous excitement,
In this the latter part of the twentieth century we face a Christmas season which will see the worship of several "saviors." As Christians we must determine to reach a personal balance that communicates to our children and our society the true meaning of Christmas.
Celebrating the Gift of God

by Walt Byrd

Since the birth of Christ nearly 2,000 years ago, the celebration of Christmas has gone through several phases. Each phase has seen the concept of Jesus Christ as Savior progressively modified to conform to the popular opinion of the time. First was the Messiah phase; second was the mysticism phase. Third was the mortalism (or mortal humanism) phase, and fourth is now the materialism phase. Each year at Christmastime the watchful Christian can observe his fellow man worshiping any number of different "saviors," as mysticism, mortalism, or materialism, while some choose to really worship Christ as the Messiah.

We will look at the progressive development of the Christmas celebration through each of these phases. We will also seek to find a balance in making the holiday season one which truly honors Jesus Christ.

1. In the Messiah phase the objective of Christmas was simply to celebrate the birth of Jesus Christ. He was recognized as the Savior of all mankind, and the sole object of the celebration was to commemorate that singular event in history. The exact date of Jesus' birth has never been determined; it was not until A.D. 354 that Bishop Liberius of Rome decreed that December 25 be adopted as the day of Nativity. Although the primary objective of the Christmas celebration then was to honor the birth of Christ, December 25 was chosen partially because it coincided with a familiar Roman holiday, the Feast of Winter (or Feast of the Sun), celebrating the victory of light over the darkness. Even in this seemingly harmless adoption of a non-Christian custom into the celebration of Christmas, the beginnings of mysticism could be seen creeping into the celebration of Christ's birth.

2. The phase of mysticism began in earnest during the mid-300s when various legends began to develop around Christmas itself. Mysticism is "the adoption of a legend as a viable substitute for truth," and possibly no other holiday has as many legends or myths surrounding it. The primary myth involving Christmas developed around the legendary St. Nicholas, who lived in Lycia, Turkey in the mid-300s. Legend has it that he was a person of unusual kindness, selected to be a bishop when he was but a young boy. His compassion for the poor took on legendary proportions and after his death, December 6 was set aside as the date to celebrate his life. In Holland, December 6 became St. Nicholas Day; in Germany, St. Nicholas was referred to as Pelz Nichol, meaning "Nicholas in Fur." In many European countries December 6 is still designated as the day beginning the Christmas season. In Germany, the legend took on the feature of parents telling Pelz Nichol (St. Nicholas) how well their children had behaved throughout the previous year. The children received either presents or switches, depending on their reported conduct. Also in Europe, the merrymaking connected with the legend of St. Nicholas began to rival the importance given to the birth of Christ as the Messiah. In fact, in 1643 the Puritans of England banned such revelry as being pagan.

Simultaneous concern in Switzerland and Germany over this "worship" of St. Nicholas sparked a movement to return the Christmas holiday to one truly honoring the Christ Child or "Christ Kindle." Before long, however, even this attempt to demystify Christmas had fallen prey to the legend-makers. In Switzerland, Christ Kindle soon became Kris Kringle, reviving the practice of a benevolent figure being worshipped at Christmas, rather than the Messiah Himself.

Other myths or legends associated with Christmas included use of the Christmas tree. This custom began in the early 1600s in Germany as an outgrowth of the Scandinavian practice of worshipping evergreen trees during winter. Evergreens were often placed on the ridge poles of new houses for good luck, and during midwinter these trees were decorated with gilded nuts signifying stars, apples signifying the moon, and candles signifying the sun. Such festivities recognized the permanent "life force" of the evergreen tree in contrast to the barren hardwoods of the season. This custom was easily integrated into the already growing number of Christmas legends.

The yule log was originally an object of worship for Celtic priests known as Druids, who cut down a tree, dressed it with garlands and flowers, and used it to start a sacrificial fire each year to celebrate the soon-to-come spring. Spring symbolized rebirth of life; using the past year's log to start such a fire signified that life was being born again from the ashes of the past. In fact, the ashes from the yule log were often spread by German farmers over their fields in an attempt to increase the fertility of their croplands.

The use of mistletoe also came about as a by-product of the Celts worshipping oak trees, so necessary for warmth and light during long, German winters. Supposedly, the mistletoe was...
cut from a sacrificial oak with a golden blade, and then given to the people as charms to be worn throughout the year. The idea that mistletoe has certain “charms” persists to this day at Christmas, requiring the individual found standing beneath it to part with a kiss.

Legends around Christmas became so many and so preposterous that at one point it was widely believed that cattle knelt in their stalls at midnight to worship the Christ Child on Christmas Eve, and in Switzerland these animals were even said to speak the praises of God for short intervals.

Nowhere, however, did the development of Christmas legends become more pronounced than in America. In the early 1800s, Washington Irving, in his book Knickerbocker’s History of New York (1809), depicted St. Nicholas as resembling a typical Dutch settler, described as kind, jolly, plump and dressed in a broad-brimmed hat. Irving dubbed him the “guardian saint of New York” and imputed him with power to ride over the treetops of New England in a wagon, dropping presents into chimneys for good boys and girls. In 1822, the American minister and poet Clement C. Moore wrote the immortal poem, “A Visit from St. Nicholas” which soon became known as “Twas the Night Before Christmas.” His descriptions of St. Nicholas as having a “nose like a cherry,” a white beard, a red suit, and a sleigh drawn by eight reindeer spurred the fantasies of the legend-makers of the era. In 1837 Robert W. Weir did a painting of Moore’s St. Nicholas, depicting him as a friendly, tubby fellow with a red-hooded cape, knee boots, and a bag of toys over his shoulder.

The celebration of Christmas should involve a certain amount of seriousness, for the coming of Jesus Christ was the most important event in all history.

Thomas Nast’s series of cartoon-like drawings of St. Nicholas in the late 1800s solidified our current figure of St. Nicholas or “Santa Claus.” The name “Santa Claus” came about through the difficulty which American children had in pronouncing the Dutch name Sinter Klass. With the adoption of Santa Claus, the Christmas tree, mistletoe, the yule log, etc., as acceptable symbols, the inclusion of legends as part of Christmas had reached the pinnacle of the mysticism phase.

3. In the late 1800s the Christmas celebration moved into the phase of materialism, the subtle redirection of the purpose of Christmas away from the preeminent worship of Christ to the honoring of man. Honoring man’s universal love for his fellow man and relieving the plight of the underprivileged became the widespread focus of the season. In this time period, there occurred a tremendous increase in the number of humanitarian and human relief organizations in America. Like most Christmas activities, this began with an attempt to honor the life of Christ, but soon took on other proportions. Entire organizations were founded and carried out the majority of their fund-raising and relief operations during the Christmas season. Even such cherished holiday songs as “White Christmas” and “I’ll Be Home for Christmas” placed the bulk of their emphasis upon love within the earthly family.
Fun but not frivolous. The Christmas season should definitely be one of real enjoyment and good old-fashioned fun. The traditions of gaiety and the comradeship of close friends and family contribute to Christmas being the rich time that it is. However, we need to be careful as Christians that we do not give the impression to the world that Christmas is merely a time for the celebration of life itself, without due recognition of the Giver of all life. Christians must actively resist allowing Christmas to deteriorate into little more than a series of boisterous festivities.

Kindness but not compromise. Christmas is a time when kindness to one another should reflect the Spirit of Jesus Christ living within us. The Scriptures teach that by our love for one another all men will know that we are His disciples. Christmas ought to demonstrate that fact. In practical terms, the Christian takes the seasonal opportunity to specifically cultivate meaningful friendships with others. We should not compromise convictions, yet we ought to demonstrate that making, developing, and preserving close friendships through kindness is one clear way to represent Christ to others.

Every enjoyable, deep friendship had its beginning at some point. At Christmas we should take the opportunity to celebrate the beginning of the strongest friendship of all time, that which exists between a believer and Jesus Christ.

Christmas began as the celebration of the birth of the Messiah. Then the celebration moved toward mysticism, then to materialism (mortal humanism), and finally to its present phase of materialism. As Christians we need to strike a balance in our world today, retaining the more enjoyable traditions and legendary enhancements of the season, while preserving the awareness that Christmas is above all a time to celebrate that Gift of God to mankind which makes all real life possible.
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"Where is your Father?" In heated confrontation, the Pharisees hurled this sarcastic question at Christ (John 8:19). Provoked by His constant mention of God as His Father and that He was from heaven, in religious fury they charged Him with blasphemy (John 10:33). Exasperated, they implied He was born of an illicit sexual relationship between Mary and a Samaritan (John 8:41,48). They even claimed He was controlled by Satan and demons (Matt. 12:24; John 8:48). They recognized Him only as a mere man.

Recent Denials

Attitudes toward Christ today are not as severe as those of the Pharisees, but liberals still regard Him as only human. In the popular rock opera Jesus Christ Superstar, these words sung by "Mary Magdalene" depict the theological perspective of the composers: "He's a man, he's just a man." In his stormy bestseller, Hugh Schonfield confidently asserted: "There was nothing peculiar about the birth of Jesus. He was not God incarnate and no Virgin Mother bore him. The church in its ancient zeal fathered a myth and became bound to it as dogma" (The Passover Plot, p. 42). Bishop Robinson was completely honest when he explained that "the non-Christian secularist view of Jesus shades imperceptibly into the estimate of his person in Liberal Christianity" (Honest to God, p. 68). Fundamentalists have shouted this equation for years. The Jesus of the liberal is neither the Jesus of the Gospels nor the Jesus of the Fundamentalist. These liberals are secular theologians who have produced a humanistic Christianity, devoid of the supernatural.

Importance to Fundamentalism

The liberal may feel at home in a religion which needs no virgin birth or physical resurrection of Christ, but the Fundamentalist absolutely cannot. The late John R. Rice, great evangelist and author, claimed: "All Christianity stands or falls with the doctrine of the Virgin Birth. If Jesus had a human father, then the Bible is not true" (Is Jesus God?, p. 62). To confess the Virgin Birth is to confess the deity of Christ, to confess the deity of Christ is to confess the Virgin Birth. No person can logically accept one and reject the other. Christ is not God because He was virgin born, but because He was and is God, He had to be virgin born to obtain a real humanity.

When a sinner exercises saving faith, he places his trust in Christ who was God, but who became man in order to die for the sins of men and to rise again for their justification. Faith in a mere human Jesus cannot save anyone.

Theological Statements

What are the theological implications of a proper confession of the virgin birth of Jesus Christ? First, He existed eternally as God the Son before
the incarnation. He was a divine Person within the trinitarian oneness of the divine Being, equal to the Father and to the Spirit.

Second, He obtained a human nature when He entered Mary's womb. When conception occurred apart from human fertilization, the event of incarnation happened. The result is that Jesus Christ is a theanthropic person, one person with both a divine and a human nature. Humans begin to exist as persons at conception, but He was already a Person before He entered Mary's body.

Third, He did not surrender His deity at the conception. God cannot be less than what He is. He cannot diminish His essence. Subsequently, at His death and resurrection, He did not cast off His humanity.

Fourth, Mary was the source of His human nature, but not of His divine nature. She thus is not the mother of God. The Holy Spirit, in His overshadowing ministry, prevented her from passing on to her offspring a sin nature.

**Old Testament Predictions**

The genuine Christian must always base his faith and practice upon the inspired, inerrant Scripture (2 Tim. 3:16). Both Testaments give ample testimony that the Savior had to be both divine and human and that the means of the incarnation would be the Virgin Birth.

After Adam and Eve sinned in Eden, God pronounced this judgment upon Satan: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Why was the promised Savior called her seed rather than his seed? Christ had a human mother, but not a human father. The concept of the Virgin Birth is implied in the descriptive phrase "her seed." It was later revealed that the Savior would be a physical descendant of Seth (Gen. 5:3).

The birth of the child shows His humanity, but the giving of the Son indicates His deity.

Shem, the son of Noah (Gen. 9:26), Abraham (Gen. 12:1-3), Isaac (Gen. 26:4; Rom. 9:7), Jacob (Gen. 35:9-15), Judah (Gen. 49:10), and David (2 Sam. 7:12-17).

In the kingdom period, Isaiah clearly predicted that the divine-human Savior would be virgin born: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The grammar of the Hebrew text definitely shows that the mother had to be a virgin both at the time of conception and of birth. This human impossibility is what constituted the "sign" given by God to the house of David (Isa. 7:13,14). The human beginning of the Savior is seen by His birth, and yet His eternal deity and person are manifested by His name. The New Testament commentary upon this prediction points absolutely to its fulfillment in the virgin birth of Jesus Christ (Matt. 1:22,23).

Isaiah later reinforced the divine-human character of the Savior with these words: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). The birth of the child shows His humanity, but the giving of the Son indicates His deity (John 3:16). His names definitely manifest His divine essence.

Jeremiah asserted that the promised Messiah-King out of the house of David would be called by this name: "The Lord our righteousness" (Jer. 23:5,6). Micah presented the paradox that, although the Savior would be born in Bethlehem, His "goings forth have been from of old, from everlasting" (Micah 5:2).

David himself confessed: "The Lord [Jehovah] said unto my Lord [Adonai], Sit thou at my right hand, until I make thine enemies thy footstool!" (Ps. 110:1). Concerning the Messiah, Jesus then argued: "If David then call him Lord, how is he his son?" (Matt. 22:45). The answer is obvious. The Savior had to be both divine and human. He was both the Son of God and the Son of David. The late J. Barton Payne, the respected professor of Old Testament, concluded from these predictions: "Actually, the Old Testament itself so openly describes the Messiah in terms of deity, as sometimes to obliterate the line of demarcation between the Son of David and Yahweh God of Israel, and to produce what Warfield has called 'the coalescence of the advent of the Messiah and the advent of Jehovah'" (The Theology of the Older Testament, p. 262).

**Gospel Descriptions**

When the angel Gabriel announced to Mary that she would conceive and bear a son, she responded: "How shall this be, seeing I know not a man?" (Luke 1:34). Although she was legally married or betrothed to Joseph, she had not had sexual intimacies with him or with any other man. She was a virgin (Luke 1:27). Gabriel then answered her by stating that the Holy Spirit would come upon her at the time of conception (Luke 1:35). The conception thus was miraculous, whereas the term of pregnancy and the actual delivery were natural. Throughout the experience, Mary remained a virgin.

When Joseph discovered the pregnancy of Mary, he concluded that she had been unfaithful. An angel, however, dispelled his faulty conjecture with these words: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). Joseph, satisfied with this divine explanation, then accepted Mary, but did not have a sexual relationship with her until after the birth of Jesus (Matt. 1:25). This action fulfilled the prophecy that she had to be a virgin at the time of delivery as well as at the time of conception.

The accounts in Matthew and Luke are chiefly historical, but John described the incarnation in theological terms. He claimed that Christ was God and that He was in eternal fellowship with God the Father (John 1:1). As the creator God, He came into this world historically when He "was made flesh, and dwelt among us" (John 1:14). He became what He was not before... He became human. The purposes of the incarnation were to redeem men and to reveal the essence of God to man (John 1:12,18). What is God like? A believer sees God in Jesus Christ, because He is God manifest in the flesh (John 14:7).

**Epistolary Expositions**

The liberal theologian L. Harold DeWolf charged that
“the epistles say nothing about the Virgin Birth” (The Case for Theology in Liberal Perspective, p. 61). While it is true that the epistles do not record the actual historical data of the birth accounts found in Matthew and Luke, it is not true that they fail to expound the hypostatic union, the union of the two natures in Christ which is the result of the incarnation.

Paul wrote that Christ “was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom. 1:3,4). His humanity can be seen in His royal, Jewish birth whereas His deity was demonstrated in His resurrection. Later in the epistle, Paul added that “of [Israel] as concerning the flesh Christ came, who is over all, God blessed forever” (Rom. 9:5). He was and is God, but He became a Jewish man. These verses actually expound the significance of the Virgin Birth without directly mentioning the word “virgin.”

Is not the Virgin Birth implicitly taught in this classic passage? Paul stated: “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law” (Gal. 4:4). He was the Son of God before He was sent and before He came to exist as a man. He was made of a woman, not of a man, nor by human parents.

In his exposition of humility and service to others, Paul pointed to Christ who, “being in the form of God,” took upon Him “the form of a servant, and was made in the likeness of men” (Phil. 2:6,7). The Sovereign became a servant; the eternal God became human.

The book of Hebrews states that Christ “took not on him the nature of angels, but he took on him the seed of Abraham” (Heb. 2:16). He became “flesh and blood” (Heb. 2:14). These passages show that He was neither human nor angelic before He made a choice to become man. The epistles clearly teach that Jesus did not begin to exist as a unique Person at the virgin conception. He was God the Son both before and after the incarnation.

**Conclusion**

John F. Walvoord, president of Dallas Theological Seminary, wrote: “The incarnation of the Lord Jesus Christ is the central fact of Christianity. Upon it the whole superstructure of Christian theology depends” (Jesus Christ Our Lord, p. 96). To Fundamentals, the Virgin Birth of Jesus Christ is one of the greatest fundamentals of the Christian faith. It must be proclaimed and defended to the very end, when our virgin-born, risen Lord returns.

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Several aspects of the trial require comment. We shall limit our observations only to those aspects which in view of potential historic significance and public reaction seem most worthy of inclusion.

The press gave much attention to the charges by certain groups that the Attorney General, Steve Clark, and his staff (Attorneys David Williams, Rick Campbell, and Callis Childs, and Assistants Tim Humphries, Cindy English, and W.W. “Dub” Elrod) did not do a good job of defending the law. This conclusion is based on several allegations made by attorney Wendell R. Bird. The allegations of poor defense centered mainly around the following situations reported by the media. It was alleged: (1) that Clark had refused expert legal help from the attorneys Wendell Bird and John Whitehead; (2) that Clark’s defense was not adequately prepared; (3) that Clark was not dedicated to defending the law, having allegedly sold out to the ACLU as evidenced by a gift of $25 to the ACLU a few weeks before the trial.

As far as we can tell, none of these allegations is true. Before we can draw implications, let us discern the facts of the matter. (1) The Attorney General Steve Clark did not turn down all legal help from ICR. What he did turn down was the attorney’s request to be the “counsels of record,” which means official trial attorneys. (2) Steve Clark neither attended the ACLU function nor gave them $25. What he did was give two free lunches for the purposes of a raffle. (3) The main attorneys for the defense (and the ones who signed the Defense brief) were Dave Williams and Rick Campbell, both of whom are evangelical Christians.

It is our impression, based on first-hand observations of the entire trial, that Clark’s defense was not adequately prepared. This was the unanimously expressed opinion of all the defense witnesses at the trial, including Duane Gish. (2) The Attorney General was penetrating in his cross-examining of those ACLU witnesses he handled. (3) There was no question in our minds about the dedication of the defense attorneys, though they were far outnumbered by the ACLU.

The ACLU Attorneys

The lead attorney for the ACLU was Robert M. Cearley, Jr. (of Cearley, Gitchel, Mitchell, and Bryant, P.A., Little Rock, Arkansas). Immediately following the trial, twelve ACLU attorneys posed for the Arkansas Democrat (December 18, 1981). The media reported that there was a total of seventeen, and one source as many as twenty-two, ACLU lawyers and assistants who worked on the case. Compared with four defense attorneys and their three legal assistants, the ACLU outnumbered the State by about three to one.

Furthermore, it appears obvious that with this larger staff, the attorneys of the ACLU had a definite legal advantage. And judging from the volumes of books and exhibits presented at the trial, it was clear that the ACLU legal staff had done its homework.

Another interesting feature of the ACLU attorneys was obvious theatrical ability. They understood playing to the press (by bringing up irrelevant but sensational matters, like UFO’s), and appealing to the Court (by milking the religious background and associations of those in favor of the creation-evolution act). Probably most observers (whatever side they were on) would agree that the ACLU simply presented a more persuasive case than the Attorney General. In order to do this, however, the ACLU attorneys had to twist, distort, and even misrepresent some things. For example, they carefully concealed the unfalsifiable nature of the general theory of evolution; they hid the scientific nature of creation. They also successfully painted supporters of creationism as Protestant “Fundamentalists,” though many were agnostics, Buddhists, Roman Catholics, evangelical Protestants, and others.

In some cases, the ACLU flatly misrepresented the facts. For example, they represented one witness as teaching a “science” class at Dallas Seminary, despite his clear disavowal of this in his deposition where he said, “This is a theology course.” And by presenting the class in religious anthropology as though it were scientific anthropology, the ACLU could make his five religious views about origins look like it contradicted the position of the Arkansas creation-evolution act (Act 590) which lists two scientific positions on each point of origins.

The Judge

Some have implied that the judge accepted the ACLU “story” because he

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was part of their plot. This seems clearly false. Although the judge was one of over 250 new judges installed by President Carter, and had little experience in First Amendment matters (his legal practice had been largely devoted to insurance claims), he gave no evidence of being against creationists. But whereas the judge was not bigoted against creationists, he was in our opinion overtly biased against creationism. We offer the following evidence for this conclusion:

1. The judge was a theologically liberal Methodist who did not believe in creationism as defined by Act 590.
2. The judge is the son of an evolutionary biology teacher who attended every session of the trial.
3. The judge's theologically liberal Methodist Bishop was the first witness against teaching creationism.

Some felt that this above fact alone should have disqualified the judge. One citizen wrote to the Arkansas Democrat (December 15, 1981) saying:

Dear Editor:

In the creation science trial, there is a question of neutrality on the part of Judge Overton. When the Methodist Bishop of Arkansas testified for the ACLU, how could the judge not be influenced? After all, he is a Methodist and surely must respect the head Methodist of the state. You can be well assured that if the judge were a "Fundamentalist Christian" the ACLU would cry and scream "partiality."

4. The judge denied a motion by the defense which would have eliminated irrelevant religious opinions being included in the record (and thus reported by the press).
5. Despite nearly a week of testimony from numerous Ph.D.s in science (some of whom were evolutionists) insisting that creationism is as scientific as evolution and is not based on the Bible, the judge still referred to scientific creationism as "the biblical view of creation." His basic mind-set had never been changed: evolution is to be learned in the public school, and creation is what you learn in Sunday school.
6. The judge's decision reveals an absolutistic naturalistic bias, as will be clearly seen in the following discussion on the ruling.

The Ruling

It was the almost unanimous opinion of those present on both sides after the trial that the judge would render a negative ruling. No one was greatly surprised then, on January 5, 1982, when Judge Overton predictably struck down the law and ruled it an unconstitutional violation of the First Amendment. We will divide our comments on this ruling into several sections: factual, logical, legal, and religious.

The Factual Errors

There are a number of factual errors in the ruling worthy of note. First, the judge is clearly wrong in saying the term "scientific creationism" did not gain currency around 1965 after the publication of The Genesis Flood but, instead, around 1974 following the publication of Morris' Scientific Creationism.

Second, the judge is again wrong in asserting that Paul Ellwanger was "motivated by... (the) desire to see the biblical version of creation taught in the public schools." He desired a scientific version taught in public schools.

Third, the judge is mistaken in believing that creation and flood stories are unique to Genesis. They are found in many ancient cultures, including Babylonian, Sumerian, and others.

Fourth, the creationists' concept of a "recent earth" is not based on the genealogy of the Old Testament, but on their scientific arguments for a young earth.

Fifth, the judge wrongly affirms that Mr. Ellwanger believes "both evolution and creation are religion." Ellwanger believes both are scientific views.

Sixth, the ruling incorrectly affirms that the improbability argument is used by creationists to support "a worldwide flood... and a young earth." It was used only to show the need for posit ing a designer of life.

Seventh, he incorrectly asserts that the scientific community does not consider the origin of life as part of the overall theory of evolution. Spontaneous generation of life is often discussed by evolutionists as an explanation of how life began in the primeval "soup."

Eighth, the judge falsely asserts that a defense witness testified that there were more than two basic scientific positions on origins. What he affirmed was that there were only two scientific views on the various points of origin (either life and life forms began by chance or by a creator). What he said was there are many religious ways to conceive of this "creator."

These are only some of the more obvious mistakes. The ruling as a whole badly distorts many statements crucial to the case. Close examination would indicate that the ruling is based on the pre-trial mind-set of the judge, since he sometimes cites the witnesses' ideas from their pre-trial deposition rather than from the more clearly thought-out statements they later gave in court testimony. In fact the judge's opinion seems to be based largely on the ACLU Brief.

The Logical Fallacies

The ruling is a field day for fallacy hunters. First of all, the heart of the legal opinion is the genetic fallacy. For it argues that since the source of creationism is a religious book (Genesis) then creationism must be religious. But as had been pointed out in testimony from both sides, the source of a scientific theory has nothing to do with its status as science. No one ever rejected the Kekule model of the benzene molecule or Tesla's alternating current motor because they came from visions, or Socrates' view because it came from a prophetess.

The source of a scientific idea is quite irrelevant; it is its justifiability that counts. If one is to throw away a science because its inspiration comes from the Judeo-Christian Bible, then much of early modern science should be discarded since Bacon, Kelvin, Newton, and others admitted their source was the biblical view of creation. This is a widely held understanding even by non-creationists, from Alfred N. Whitehead to Ian Barbour. Furthermore, if a science is ruled illegal because its source is the Bible, then much of Near Eastern ar-
archaeology should be likewise prohibited because the source and inspiration for much of it came from the Bible. But despite the fact that this was all carefully pointed out to the judge in precise testimony, he still ruled that the bill was religion because its source is Genesis.

Second, the fallacy of misimplication is evident. The judge stated and implied that many would draw religious implications from teaching creation. But the same also applies to evolution. For if creationism should be rejected because it is consistent with the beliefs of "Fundamentalists" (though it was never one of the stated "Fundamentals"), then evolution should also be rejected because it is one of the stated beliefs of Religious Humanists (indeed, it is one of their fundamental beliefs). Furthermore, many scientists have elevated evolution itself into a "god" or the equivalent. In later life, for example, Darwin referred to "my deity Natural Selection" as replacing the function of the Deity in creating the species. Ernest Haeckel deified the process of evolution. Julian Huxley refers to his religion as the "religion of evolutionary humanism." Now, so far as we know, there are no informed creationists who have ever made creationism into a god or religion. If creation (which is a belief in a religious system) is thereby religious, then so is evolution.

Third, one notices the fallacy of emphasizing the accidental. The classic example of this logic is the man who became intoxicated whether he drank wine and water, whiskey and water, or gin and water. He reasoned that the element of water, since it was common to all three, was the cause of his intoxication. So he gave up water! Now the judge has said in essence that since all Fundamentalists have creationism as part of their religious belief then it must be the essence of their religious belief. This does not logically follow. For what is only accidental to a system (even if it is always present) is not necessarily the essence of that system. And creationism has never been declared the essence of any Fundamentalist religion. In fact, not all Fundamentalists believe in creationism as defined in Act 590. Most historians acknowledged that one of the characteristics of much of modern Fundamentalism is the belief in dispensationalism. The most widespread version of this was largely influenced by the Scofield Bible. Yet this reference Bible accepts the Gap Theory, that there may be long geological ages in the alleged "gap" between the first two verses of Genesis which is in conflict with points 5 and 6 in the definition of creationism. Furthermore, some of the earliest Fundamentalists who wrote in the famous book called The Fundamentalists (1910-15) (such as James Orr, B.B. Warfield, and G.F. Wright) were willing to accept modified evolutionary positions. So if creationism (as defined in Act 590) is not even universal among Fundamentalists — to say nothing of essential to it — then the judge erred in rejecting creationism on the grounds it was essentially religious.

Fourth, the fallacy of equivocation is committed on the word "science." On the "strict" definition, science is something observable, repeatable, and falsifiable. On this view neither the general theory of evolution nor creation is any sort of science. So the

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John R. Rice: A Man Sent From God!

by Robert L. Sumner

"I could almost hear him clapping his hands in heaven!" exclaimed the Reverend T.A. Powell, now of Suffolk, Virginia. Shortly after Dr. John R. Rice had entered into Glory, Powell and his family visited the great evangelist's grave on the Bill Rice Ranch. When they had climbed up the hill to the gravesite, they found a workman on his knees, inscribing Rice's favorite Scripture, Psalm 126:5,6, on the stone.

In chatting with the man briefly, Powell discovered he had never been saved and quickly showed him from the Word of God how to be. Together they knelt by the tomb, and the worker, "Gene," poured out his heart in surrender to Jesus Christ. Powell's statement referred to John Rice's joining in celestial celebration. In truth Rice's influence was still reaching men for the Master!

What David was to Israel, Gladstone to England, Garibaldi to Italy, and Lincoln to America, so John R. Rice was to the Fundamentalist movement of the twentieth century. Through his anointed preaching, his dynamic pen, and his consistent example, this man, seemingly unaware of his own greatness, blazed a trail across America and around the globe. He ignited fires of evangelism that may never be extinguished until the millennial dawn.
How can anyone sum up this godly giant's life and ministry in a few short paragraphs? Admittedly, he did more for our Redeemer than a dozen ordinary preachers, and left a record unmatched by any other man of this century.

First, he was a protector of the faith! He took seriously the exhortation of Jude 3 to "earnestly contend for the faith which was once delivered unto the saints." Like John Knox and other Scottish reformers who battled centuries before, John Rice was "jealous for the Crown Rights of King Jesus." He courageously fought at the head of the battle for orthodoxy so three score years, never once dipping the bloodstained banner a single inch.

He championed such "Crown Rights of King Jesus" as His absolute deity, His virgin birth, His substitutionary death and bodily resurrection, plus all the other essentials of the faith. He waged war on enemies both inside and outside the church who settled for anything less than a verbally inspired, inerrant Bible. Who can forget his sermon, delivered in response to an infidel bishop's charge: "Is God 'A Dirty Bully?'"

He fought relentlessly the foes of atheism, evolution, modernism, and worldliness. He was the avowed enemy of the National Council, the World Council, New Evangelicalism, and all other forms of watering down the truth of God's Word. When a leading liberal seminary wanted a record of fundamentalism in this century for its research library, it requested permission to microfilm every issue of the Sword of the Lord from its inception, judging it the most representative of that position.

As Jerry Falwell said at Rice's triumphant funeral service, "For more than a half-century Dr. John R. Rice has been the 'guardian of the faith once delivered.' More than any other man, history will report that Dr. Rice protected and guarded the prize jewels of fundamentalism. Because of him, fundamentalism has been defined, purified, and passed on to the next generation."

Second, he was a paragon of the faith! A paragon is a model of pattern of excellence, and John Rice was exactly that. He was a model of excellence in his personal life. No taint — or even breath — of scandal ever marred his testimony. He practiced as well as preached!

He was a pattern of excellence in his home life, too. He and Lloyds McClure Cooke Rice enjoyed a marvelous marriage not severed until his death, well into its sixtieth year. From that sweet union came six daughters, each of whom "turned out" according to biblical standards. When someone suggested, following one of his strong sermons on the home, he ought not preach that way until he found out how his own children turned out, he characteristically replied, "I'm going to turn them out myself!" And he did! All were cultured, educated, refined ladies with a burden for souls, and all married men who joined them in laboring in full-time service for Christ. Five are still ministering; the eldest, Grace, has joined her beloved father in heaven.

"Once in a while a man like John R. Rice comes along and has convictions strong enough to dominate him. He stands for something."

Bob Jones, Sr.

Third, he was a propagator of the faith! We described him earlier as a defender of the faith, and perhaps most knew him best for the battles he waged. Yet those in close touch with his life and ministry recognized this as a very minor portion of the overall picture. First and foremost he was a preacher of the glorious gospel of Christ, a lover of souls for whom his Master died. Numbered among his outstanding accomplishments in propagating the faith, we can list the following:

1. He started churches all over the Southwest, at least eleven in number. Perhaps best known was the one in Dallas which he launched and then pastored for seven fruitful years, but others remain in positions of strong, vibrant leadership.

2. His dedication to bringing back old-time mass evangelism. Earlier in his ministry, when mass evangelism fell into disrepute following the Billy Sunday era, Rice dedicated his life, after an all-night prayer meeting in his Chicago YMCA room, to restoring great evangelistic crusades to America. He personally led blessed, city-wide meetings in Buffalo, Cleveland, Seattle, Chicago, Winston-Salem, and other major cities. Perhaps even more significant, he invited other experienced and knowledgeable men to join him in conducting how-to-do-it conferences, training others in soulwinning, revival, and evangelism. Many of today's leaders in the world's largest churches received their vision of what could be done — and how to do it — through these conferences.

3. He used radio to reach the multitudes. In his early ministry he pioneered in this field, broadcasting daily. Later, in January 1959, he launched the "Voice of Revival" broadcast, heard over ninety stations at its peak, many having 50,000-watt transmitting power. Even today, while he rejoices in heaven, the "Voice of Revival" is heard weekly, under the direction of Ron English, featuring Rice's taped messages.

4. His books and booklets won unnumbered thousands to Christ. Before his death over 22,000 people had written to say they had been saved through his literature. He penned best sellers on prayer, the home, the Holy Spirit, heaven, and numerous other themes. Altogether he authored well over 200 titles, enjoying a phenomenal circulation of more than 60 million copies in 39 different languages. No wonder, in his biography, Man Sent From God, he is called "the twentieth century's mightiest pen." That he was!

His greatest accomplishment, surely, was the publication of the Sword of the Lord, established on September 28, 1934, while he pastored in Dallas. Under God, he watched it grow to a peak circulation exceeding 300,000 subscribers throughout the United States and more than 100 foreign.

Robert Sumner is editor of the Biblical Evangelist, Murfreesboro, Tennessee.

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Interview with Mrs. John R. Rice

Although she is 88 years old, Mrs. John R. Rice is an energetic servant of God. She still lives in the Murfreesboro, Tennessee, home where she nursed Dr. John R. Rice the last eight months of his life, before he went to be with the Lord on December 29, 1980.

Editor Ruth McClellan recently spent a day with Mrs. Rice in her home, talking with her about her life with Dr. John R. Rice. Presented here is a portion of that interview, revealing the deep insight and inspiration of the woman who, for almost 60 years, stood by the side of one of the greatest champions of God the world has ever known.
Q: Please tell me about your family background and that of Dr. Rice.
A: Dr. Rice and I were both reared in wonderful Christian homes. Our backgrounds are amazingly similar, and we felt that we were exactly fitted for each other in every way. I was born on December 20, 1895 in North Texas near Gainesville, Texas. Dr. Rice was born near Gainesville, Texas, but his daddy went on trails to the ranch in West Texas near Archer City, near a little town called Dundee, Texas. My daddy was a cattlemen and so was Dr. Rice’s daddy. His father went on trails to the west when they took herds of cattle to live there was not a church for 20 miles at that time of my life. Because there were no cars then, it was a day’s journey to go to church.

Dr. Rice grew up on his uncle’s ranch in West Texas near Archer City, near a little town called Dundee, Texas. His mother died when he was not quite 6 years old from a serious case of tuberculosis. When John R. went to her graveside in 1967, he stood by her grave and said, “I’ll see you again, Mother.” Dr. Rice’s daddy was a preacher and also a businessman. He never did quite give up all his business to be a preacher.

My daddy was a deacon and a leader in the community. He was the one who started the Sunday schools out in the ranch country and the one who built a church out there. My daddy and Dr. John’s daddy were very close. They used to trade horses and have good fellowship together as a preacher and a deacon. Even though Dr. Rice and I were born so close in proximity, we never met until we went to college.

Q: Tell me about your salvation experiences.
A: Dr. Rice was saved when he was 9 years old in the First Baptist Church of Gainesville, Texas. The day after he was saved, on his way to school, he knelt underneath a willow tree and prayed that other people would be saved. I was not saved until I was 12 years old. My mother taught us to love the Bible and to know it and my daddy taught us to obey it. He taught us that “you cannot do wrong and get away with it.” I was very conscious of sin at a young age and wanted to be saved, but out in the ranch country where we lived there was not a church for 20 miles at that time of my life. Because we felt that we were exactly fitted for each other and we were never pressed with his extreme politeness and much in common, naturally we were close. At that first conversation was very spiritual because John R. Rice knew the Lord intimately.

Q: What were Dr. Rice’s goals early in his life?
A: Dr. Rice had planned to be a college teacher, then a college president, then a United States Senator, and finally, President of the United States. Had he pursued this political career, it would have been a very spiritual career because John R. Rice knew the Lord intimately.

Q: Where did Dr. Rice go to college?
A: Dr. Rice taught school when he was a teenager. While he was teaching school he decided that he needed more education and since Decatur Baptist College was only 80 miles away, he decided to go there to begin the steps toward his goals. After graduation from Decatur Baptist College, Dr. Rice went on to Baylor University.

Q: How did you meet Dr. Rice?
A: When I was young, my goal in life was to study medicine and become a doctor. I had planned to go to Denton to a state school. The day before my father was to take me to the state school, my dad and my pastor were sitting on our front porch and I heard my pastor say, “Mr. Cooke, you ought not to send Lloys to a state school. She will marry the wrong kind of man.” I remember smiling and thinking that I wasn’t going to school to get married but I was going to study to be a doctor. I had already turned the matter of whether I would marry over to the Lord because I knew that a woman did not seek a husband. It is the man who seeks the wife and the woman waits for the Lord to bring the man to her.

The next morning I found myself on the way to Decatur Baptist College instead of to the state school. I never questioned my father. If he said I ought to go, I knew that he knew best. When we drove up on the campus I only saw one person, who hurriedly left the administration building and rushed across the campus. I didn’t know then that his name was John R. Rice and that five years later we would be married.

Q: Describe your courtship with John R. Rice.
A: Since John R. Rice and I had much in common, naturally we were soon friends. I was immediately impressed with his extreme politeness and we talked a great deal and wrote letters back and forth to each other. Our first conversation was about our horses. He had a horse whose name was “Dick” and my horse’s name was “Charlie.” That first conversation was very spiritual! He talked about Dick and I talked about Charlie. He had to give up Dick to go to college. He sold him and used the money for his college expenses. We never had but one unchaperoned date in our lives.
Q: Did Dr. Rice graduate from Baylor University?
A: Yes, he graduated from Baylor in 1920. Even though he was headed in the direction of becoming a college president, Dr. Rice often preached during the years he was pursuing his education. After graduating from Baylor he taught at Wayland College. He became restless and thought it best to pursue a Master's Degree in Education, so he went to the University of Chicago. Dr. Rice wanted us to be married while he was studying at the University of Chicago but nobody would “loan him a hundred dollars” so that we could get married.

Q: When were you married?
A: We were married on September 27, 1921. I had graduated from Decatur Baptist College in 1918 and gone on to Baylor. We were married the fall after I graduated from Baylor. I believe with all my heart that the Lord led us in all our ways. I felt when I married John R. Rice that the Lord had made me especially for him. From the time I knew that we cared about each other I felt that the Lord had planned my life and arranged it all to be the helper of John R. Rice.

Q: When did Dr. Rice feel called into the ministry?
A: While studying at the University of Chicago, Dr. Rice would go down to the Pacific Garden Mission to win souls. One night he knelt by a drunkard and led him to the Lord. The man was dirty and smelled bad, but Dr. Rice said, “Lord, I’d like to do this the rest of my life.” And that was what you might say was his call into the ministry. He volunteered to be a preacher that night and later we realized that that was the same night that I woke up at two o’clock in the morning and prayed that God would make John R. Rice a preacher.

He left the University of Chicago shortly after that and went on to Southwestern Baptist Seminary. There at the Seminary we took all the same classes. I took Greek, Hebrew, homiletics, etc. — whatever Dr. Rice took, I took.

Q: Who were some of your teachers in those days and who were some of the great preachers you heard in the early years of your ministry?
A: The greatest teacher we had was Dr. Lee R. Scarborough. He was an evangelist and the president of the school. We heard Dr. George W. Truett who was recognized as the greatest preacher of that time. He was then pastor of the First Baptist Church in Dallas, Texas. We heard Billy Sunday in revival meetings. Later we had many great preachers in our church in Dallas. Dr. Rice always wanted the greatest men of God to fill his pulpit. He had Dr. Ironside, Dr. Norris, Harry Rimmer, W.B. Riley, T.T. Shields, just to name a few. Dr. Rice and G.B. Vick were very close. Bob Jones was in our home many times. He sat at our table in conferences and we ate dinner together more times that we could ever count. Dr. R.A. Torrey was Dr. Rice’s pattern for preaching, for Bible study and Bible preaching. Dr. Rice learned about the baptism of the Holy Spirit and about getting answers to prayer from Dr. Torrey’s books.

Q: While at the Seminary, did Dr. Rice ever envision what God would do with his life?
A: Long before Dr. Rice ever knelt with that man at the Pacific Garden Mission, I believe that he was always aware that the Lord had some special work for him to do. He wrote me a very precious letter before we were married. In that letter he mentioned the great things God could do with someone who was dedicated to Him and willing to pay a price. He wrote that it was a great privilege and responsibility to preach the gospel. He even mentioned that one day he would like to begin a publishing house of Christian literature. God was giving him a vision.

In our early years of ministry Dr. Rice pastored several churches. He continually preached and held revival meetings. We went to churches, schoolhouses, and camps to conduct revival meetings. I played the piano and he led the singing. During revivals we would have two services a day and in the remaining time we’d drive all over the country winning people to the Lord.

Q: How did you feel about Dr. Rice’s dedicating himself to full-time evangelism?
A: I truly believed that evangelism was always in Dr. Rice’s heart. Even while he was a pastor, on the first stationery he ever had printed he put “Evangelist John R. Rice.” No matter what the cost, I felt that it was the most wonderful thing in the world to be going after souls and to be teaching people to win others to the Lord every day.
The life of an evangelist’s wife can be the loneliest life on earth unless you are close to the Lord. Most of the tragedies I have known I faced alone, such as the death of my mother, the death of my father. Most of the children’s special days were celebrated without their father. But I would not trade my life for any other in the world. God sustained and blessed us.

Q: How did Dr. Rice conduct his evangelistic meetings?

A: He would go to a town and set up a tent on the square or in a public place. He would get a piano and a singer and begin revival meetings. He would stay in one place several months and not only get people saved, but get them to reading their Bibles and learning doctrine. Then he would start a church. He would leave after about three months and, almost consistently, he would leave about four hundred people as members of the church for which he had found a pastor and provided a building.

In 1930 Dr. Rice conducted a great revival in Rader Tabernacle in Chicago. I did not see him for a month. It seemed from that time on he traveled all across the United States conducting revival meetings, and eventually he traveled the globe. His goal in life was to get the gospel out as fast as he could. He not only conducted revivals but established daily radio broadcasts.

Q: Why was Dr. Rice not popular among Southern Baptist churches since he was Southern Baptist?

A: Early in his ministry and even in his college days, Dr. Rice came to the place that he felt responsible to help rescue the Southern Baptists from modernism. We saw the beginnings of modernism at Baylor University. We were there when evolution was first introduced into the University. Even though John R. was not studying to be a preacher at the time at Baylor, he knew that the teaching of evolution was not right and he took a stand against it. It was while we were at Southwestern Baptist Theological Seminary that Dr. Rice and I watched as a young preacher came to the pulpit to protest against modernism and evolution in Baylor University; and we saw him banned from the platform without being allowed to finish his protest. It was after that incident that Dr. Rice began to feel he must take a definite stand against evolution and modernism, and from that time on boldly stood for the fundamentals of the faith.

Q: Was Dr. Rice associated with Dr. J. Frank Norris?

A: Dr. Rice often preached in Dr. Norris’ stead when Dr. Norris was away and spoke on his radio station. It was while Dr. Rice was in Dr. Norris’ church that he wrote the Sunday school lessons, a correspondence course straight through the Bible. It took him five years to complete the course. In all this time Dr. Norris was deeply involved in the defense of the Bible and Dr. Rice was with him and helping him all the way.

Q: What was the reaction of the leadership in the Southern Baptist Convention when Dr. Rice began to oppose modernism?

A: After Dr. Rice went into full-time evangelism we went back to Southwestern Seminary, expecting to have that as our base. But, because of his strong stand against modernism by that time, he was told by leaders there: “You will never have any meetings in Southern Baptist churches. We will see that you don’t.” Three men called him into the church office and told him to get away from Dr. Norris or he would be branded. Dr. Rice’s reply to those three men was, “I will trust the Lord and follow His leadership.” And from that point on, although no one backed him, he had the backing of God and he led literally thousands to the Lord in revival meetings.

Q: When did Dr. Rice pull out of the Southern Baptist Convention?

A: I remember precisely because our third daughter was three months old. That was in 1927. Dr. Norris had Dr. Rice go on his radio broadcast and give testimony about fundamentalism and the drift of the major denominations into modernism.

Q: What year did Dr. Rice begin the Sword of the Lord and what prompted him to do so?

A: Dr. Rice was always a prolific writer and writing was always on his mind. He knew the power of the written message. He even wrote some books before he started the Sword of the Lord. I remember definitely our conversations about what we should name the newspaper. When it was begun in 1934 we knew that the name should be “The Sword of the Lord” and of John R. Rice.” Dr. Rice edited the Sword for 46 years, and saw its subscriptions reach three hundred thousand in North America and in over a hundred foreign countries.

Q: Do you have any idea how many books, tracts, and pamphlets Dr. Rice wrote?

A: I really have no idea. Dr. Rice was never idle. I do know that he wrote more than two hundred books with a combined circulation of over 61 million

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"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7).

Poor Mary! I can imagine that she was only a girl of eighteen or nineteen when the Baby Jesus was born; Jewish girls married young. And did ever a woman come to the hour of travail in more distressing circumstances? How strange it was that they must come to Bethlehem just at this time when Mary was great with child. Did they understand why?

God was but fulfilling His Word. In Micah 5:2 it was written, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." So Caesar Augustus, not knowing why, gave the decree that "all the world should be taxed," and the millions of the Roman Empire must go and register, unconscious that thereby God was bringing Mary and Joseph to Bethlehem that the Saviour might be born there and so one verse of Scripture be fulfilled!

Women sometimes have strange fears and forebodings before the birth of a child. It is part of the curse which fell on womankind when the guilty pair were put outside the Garden of Eden. And this was to be Mary's firstborn! Her mother was baby was to be born here in Bethlehem among strangers and far away from her little Nazareth home! It would have been bad enough, she doubtless thought, if they could have had a nice, clean, quiet room in a private home or even the courtesy of a common tavern or a hotel. But the town was full. David had many other descendants who had come, likewise, to register. There was no room for them in the inn. In Mary's hour of travail when she slipped down into the valley of shadows, her bed was nothing but straw in a stable. And when her baby was born, she herself, with trembling yet glad fingers, wrapped her Babe in swaddling clothes and laid Him in a manger "because there was no room for them in the inn!"

Poor Joseph

And poor Joseph, too! God be praised for the memory of faithful, believing, godly Joseph. For one thing he loved Mary tenderly. Can you imagine his broken heart when he first had been compelled to believe that she had gone wrong, had been untrue to him and was to have an illegitimate child? But Joseph had not acted hastily. With earnest thought and prayer he sought to find what to do and "was minded to put her away privily" because he was a just man and not willing to see Mary stoned as an adulteress. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:20,21).

Not fearing the shame of clacking tongues, Joseph took Mary to his home, not doubting a moment the promise of God through the angel. With confident high hopes he rejoiced with Mary that she had found favor with God and was to be the mother of the Saviour, the promised Messiah. With a manly restraint, he took Mary to his home and yet "knew her not till she had brought forth her firstborn son."
Can you imagine the concern of Joseph as they plodded from house to house in Bethlehem? At last they went to the little inn, and there again they found there was no room. Joseph must have felt a little of the shame which every good man of breeding feels when he finds himself unable to provide for his family as they need and deserve. He must have expressed his sorrow to Mary many a time, and she, sustained by an unaltering faith and surrounded surely by unseen heavenly beings, doubtless reassured Joseph many a time that God would provide. There was no room for them in the inn, and so they found poor refuge in a stable, and there the Saviour was born and laid in a manger.

It is unthinkable that any detail of the birth of Christ could fail to have a universal meaning for the race. And so when there was no room for them in the inn, it was only a token that this world has no room for Jesus. It had no room then; it has none now. If any one ever doubted the wickedness of the race, the depravity to which mankind has fallen, let him but remember that there was no room for Jesus. I have often thought that the death of Christ on the cross revealed the awful wickedness of the human heart as nothing else could. The Holy Jesus was hated, despised, betrayed, denied, scourged, spit upon, crowned with thorns, given vinegar and gall, nailed to the cross, mocked while He died between thieves, and then pierced with the spear! God in Heaven, what sinners we are! Christ rejected by priests and scribes, hated by Pharisees, suspected by Pilate, jeered by the multitude, crucified by all! What a revelation of the heart of mankind! But if all that was revealed in the death of Christ, just as surely it was symbolized when there was no room for the Saviour to be born in a decent house in Bethlehem, and He was born in a stable and laid in a manger! No room for Jesus!

Lovingly He Came

When Jesus first learned of the wicked indifference and the active hate of this world, it was no surprise. He knew the malice of sinful men before He gave Himself to live and die for them. Before the Son came to these wicked husbandmen, already He had sent many servants, the prophets (Matt. 21:33-46). It was revealed long ago in the Old Testament that He was to be despised and rejected, a Man of sorrows and acquainted with grief (Isa. 53:3). He was to be before the people as a Root out of dry ground without form or comeliness (Isa. 53:2). When they saw Him, they would see no beauty that they should desire Him. He who through the Holy Spirit inspired the account of the crucifixion in Psalm 22, He who had pictured it to the Jews through the roasting passover lamb and millions of dying sacrifices, knew what to expect of mankind. It was already foretold that His face would be more marred than any man (Isa. 52:14). Long since He had had it inscribed by the prophet about Him that He would set His face like a flint (Isa. 50:7) toward the sufferings of the cross. I say that Jesus knew ahead of time where there would be no room for Him in the inn, no room at all in the hearts of most of the people of this world.

Jesus knew ahead of time there would be no room for Him in the inn, no room at all in the hearts of most of the people of this world.

No Room Anywhere Among Men!

There was no room for the Baby Jesus in the inn at Bethlehem. There was no room for Him permanently anywhere else as He wandered up and down this earth for "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). When "every man went unto his own house", ...Jesus went unto the mount of Olives" (John 7:53 and 8:1). Doubtless He slept alone in the mount more than once, and He and His disciples ate the wheat by the roadside. And even that was begrudged because it was the Sabbath (Matt. 12:1,2). There was no room for Him in the whole world, and so Herod and Pontius Pilate and the chief priests and scribes, the Pharisees and Sadducees, the mob of common people and Roman soldiers all agree together that He must die. NO ROOM FOR JESUS!

The Pharisees begrudged Him His power and said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. 12:24).

They begrudged His right in His own Father's house and said, "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23) when He cleansed the temple of worklings and thieves.

The chief priests begrudged Him the Sabbath of which He was Lord because He therein healed the sick and made whole the withered hand (Matt. 12:10).

They begrudged Him even the homage of harlots and publicans and murmured "This man receiveth sinners, and eateth with them" (Luke 15:2).

They begrudged Him every feast that was given, saying, "Behold, a man gluttonous, and a winebibber" (Matt. 11:19).

And Simon the Pharisee begrudged Him even the tears and kisses upon His feet, dried with the hair of a forgiven streetwalker, the woman who was a sinner, and swore therefore that He was not a prophet (Luke 7:36-50).

Judas Iscariot begrudged Him the sweet perfume of the alabaster box of ointment broken for Him by the love of Mary (John 12:3-8).

The chief priests begrudged Him even the cries of little children, "Hosan-
na in the highest," though the very rocks would have cried out had they been hushed (Mark 11:9; Luke 19:37-40)!

They begrudged Him even an hour of prayer when He sweat drops of blood in the Garden of Gethsemane and broke into it with their torches, swords and staves, to kiss Him with a traitor's kiss, to bind Him and lead Him away to trial and murder (Matt. 26:47-68).

They begrudged Him even His clothes in the hour of His shame and stripped Him, naked (Ps. 22:18; John 19:23,24).

Will you go to hell because you have no room in your heart for the Son of God? Christ gives everlasting life but "he that believeth not is condemned already."

They begrudged even the testimony that His hanging body gave to the world, of their sin and His love. They hastened to take the body down before sunset. They had no room for Jesus even then.

And when He rose from the dead they begrudged Him even this proof that He was the Son of God. They "gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matt. 28:12-15).

And today men begrudge Him His miracles, begrudge His virgin birth, His bodily resurrection, even the inspiration of His words. They begrudge Him His deity, His hold on the hearts of men. The race hates Him for His claims as the only Saviour of mankind!

GREAT GOD OF MERCY, REMEMBER NOT OUR INIQUITIES AGAINST US! This undone, corrupted, iniquitous world of mankind has no room for Jesus!

Reader, have you no room for Jesus? Have you crowded Him out of your heart? Have you no time to serve Him, no time for His Word, no time to pray?

Poor, lost sinner, is not your heart convicted of your terrible sin in crowding Christ out? Will you go to hell because you have no room in your heart for the Son of God? Will you spend eternity in torment because pleasure or self-will or sin in any form bars the door of your heart against Jesus? Oh! Let Him in! Let Him in today! Christ brings sweet peace. You can never have peace without Him. He brings salvation, but there is no other name given under heaven among men whereby you must be saved. Christ gives everlasting life but "He that believeth not is condemned already."

"He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11,12).

Receive Him today! By faith take Him as yours. Open your heart and with tender love take Jesus in. You will never have a real Christmas without Him. But if you have Him you can laugh at poverty, you can rejoice in adversity, you can look death in the face unafraid. If you have Jesus, you have all God can give a poor, rebellious race! Take Him today.

Taken from the book I Love Christmas by John R. Rice. Used by permission of Sword of the Lord Publishers, Murfreesboro, Tennessee.
These professors of religion have the highest academic qualifications. Over 500 graduates are now pastoring churches which they planted or assumed in the past eight years.
John R. Rice
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countries! Literally tens of thousands of preachers read it avidly — and had their ministries molded thereby. Although it is now biweekly, during his lifetime it was published weekly.

God dropped the curtain on the life of John R. Rice at the close of 1980, and the fiery evangelist stepped into eternity on December 29, at approximately 1:30 a.m. His memorial service was held at the Franklin Road Baptist Church in Murfreesboro, Tennessee, December 30 and tributes poured in from all over. Sympathizers included the then President-elect Ronald Reagan, senators, congressmen, governors, local civic dignitaries, and giants in the religious field from around the world. He had been a tender husband, a loving father and grandfather, a faithful Bible preacher, a pursuer of souls, a pastor to myriads of ministers, but above all else, "a man sent from God."

Perhaps the tribute given him by his dear friend, Dr. Bob Jones, Sr., found in the Introduction of Man Sent From God, sums up the man and his ministry best:

"Once in a while a man like John R. Rice comes along and has convictions strong enough to dominate him. He stands for something. Dr. Rice is an individualist with a heart in his bosom big enough to take in the whole world. A man does not have to beg for respect. He may have to plead for sympathy and pray for friends, but this old world still tips its hat when honest, upright, fighting, uncompromising men of God walk down the street. Dr. Rice is God's man doing God's work in God's way at this time when multiplied thousands of people are selling the Lord Jesus Christ down the river simply because they haven't enough character to stand up and be counted on the side of God."

If John R. Rice had his choice, perhaps he would evaluate his life in the chorus of a song he penned (both words and music) years ago:

In the morning, at the noontime,
And when come ev'ning shadows,
I love Thee, my Jesus,
I love Thee, my King.

In rejoicing and in sorrow,
In lightness and burden,
I love Thee, My Saviour and Lord.
There is a definite need for spiritual help within the black communities of America. Statistics show that a large percentage of black Americans are involved in crime and violence. Recent history, the fifties and sixties, shows that the black preachers played an important part in the Civil Rights Era. I firmly believe that the black preacher today, who is willing to pay the spiritual price, can meet the spiritual needs of the black inner cities of America.

The spiritual needs of black communities of America can only be met by born-again black clergymen who are committed to and separated unto the gospel of the Lord Jesus Christ. Unregenerated preachers may speak eloquently and use flowery words, but they cannot move a community in the direction of the will of God. There is no substitute for regeneration.

In regeneration, God deals with the heart; in spiritual illumination, God deals with the mind. Black preachers need instruction from the Word of God. A preacher uninstructed, untaught from the Word of God, cannot correct a person or community. The only source of biblical illumination is the Bible, God’s Word. Clergymen, who follow the teachings of modernism and secular humanism are blind leaders leading their flock to spiritual destruction. Preachers who scoff and laugh at a verbally inspired Bible are guilty of betraying the zeal and fervor of our black forefathers who held to and died in the faith once delivered unto the saints.

As in white America, so in black communities there is a dire need for moral and ethical consecration in the pulpit. A minister standing in the holy rostrum with an unholy lifestyle is a great hindrance to any community. Too long have we heard in our black pulpits the saying, “Don’t do as I do, but do as I say.” It is time for black preachers to live what they preach, to stand up and be counted in favor of godliness and holy living.

There is a great need within the black communities of America for mass evangelism. Unfortunately, the cults and “isms” have not been negligent in their evangelizing. The black American makes up a large percentage of the cults’ memberships because black churches have lost their zeal in evangelizing the lost. Young black ministers, over recent years, have adopted the so-called “social gospel” without realizing that there is only one gospel, the gospel of our Lord and Savior Jesus Christ. The one true gospel is not a white man’s gospel, though it will save a white man or a black man, or a yellow or brown man; it is God’s gospel for all people.

History reveals the fact that the black clergy of America was totally and basically a Fundamentalist clergy, prior to about fifty years ago. White liberal seminaries began brainwashing young recruited seminary students when most fundamental seminaries and Bible schools would not accept black students (to the shame of the cause of Christ). I believe that the violence and racial unrest of the Civil Rights Era would have been offset by the admittance of blacks to white Fundamentalist seminaries and Bible schools.

As a black Fundamentalist Baptist preacher, I have often been accused by black liberals and modernist preachers of embracing the gospel of our enemies.

“What a man says he is — Fundamentalist, Conservative, Evangelical — is only determined by what he lives and practices.”

It seems that the biblically inconsistent stand of some who call themselves Fundamentalists (white preachers who defy the white race, excluding and pronouncing curses on blacks) has been used to accuse black Fundamentalists of treason against the black race. My answer has always been, “What a man says he is — Fundamentalist, Conservative, Evangelical — is only determined by what he lives and practices.” A true Fundamentalist in the sense of Scripture cannot be a racist, whether a white racist or a black racist.
Throughout the history of the church many Christians have been at odds with the fine arts, and sometimes for good reason.

The excesses of the Empire of Rome and her citizens caused many early Christians to rebel against all forms of art, and, like Augustine, state that since the true object of enjoyment is God, Christians are not to enjoy the world. This revulsion to the arts and their enjoyment has been handed down to modern man and is practiced faithfully as if it were church liturgy. Generations of Christians have offhandedly rejected the natural order of things while forgetting that, even though the world is not the primary object of our affection, we can highly esteem it as a reminder of the Creator whom we love supremely. This is, after all, the final objective of all the arts and all of life. We cannot serve God with our hearts and serve the world, the flesh, and the devil with our fine arts. At the heart of the issue for Christians who engage in or are interested in the fine arts is the issue that Paul raised in Rome when he said, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).

Fundamentalists vs. Secular Humanists

In its brief tenure, twentieth century fundamentalism has also enjoyed an uneasy alliance between itself and the arts. And like the historic Christianity of which it is a part, fundamentalism has come by its ambivalence honestly. Thus, it should come as no surprise that Fundamentalists approach the fine arts differently than do the secular humanists. And well they should. The two groups play the arts game by different sets of rules; between the two camps there is a great gulf fixed. The secular humanists deny two realities, guilt and grace, without which any truly Christian vision is impossible. Guilt and grace are at the base of fundamentalism. The distinction here is important because the secular humanistic culture creates increasing numbers of grotesque art forms, symptomatic of our civilization’s lapse into degeneracy.

As the Roman Empire fell from world dominance because of its decadent lifestyle, so contemporary secular society grinds itself into oblivion with its celebration of depravity.

The Christian artist’s role in this miasma is to declare and to celebrate the life that is found in Jesus Christ. Whether the Christian in fine arts is trying to inspire, exhort, challenge, encourage, or teach, he is really engaging in a celebration, joyously affirming that Jesus is Lord and that He not only died for our sins and conquered death; He is coming again and will establish His Kingdom on this earth.

Keeping the fine arts at arm’s length has not produced good results for the church, Christian artists, or their audiences. Some artists have attempted warmed-over art, sifting through the ruins of secular humanism, trying to recover whatever battered relics they might adapt to their supposedly redeemed purposes. Others have abdicated their Christian perspective, having fallen prey to the humanistic approach to the arts in the name of Christianity. Still other Fundamentalists, with skills and talents in the arts, have totally divorced themselves from creative endeavors because they view the possibility of integrating their faith and true art as hopeless.

A time for a mending of the ways between the arts and the Fundamentalist community is past due. The Christian artist must give himself to the discovery and fulfillment of his own Christian culture. He cannot accomplish this if he isolates himself from the life that God has given for his enjoyment. And his role as an artist called by God is not to enhance the art of the humanist, or to try to drag the secular humanist closer to a Christian perspective. His role is to present the Christian fine arts approach as a superior alternative to the world view of the humanist.

The Fundamentalist Artist

Christ gave the Christian artist a frame of reference when He prayed to the Father for all Christians, “They are not of the world, even as I am not of the world. As thou hast sent me into the world, even so I also sent them into the world” (John 17:16,18). The Fund-
damentalist artist is to be different and distinct from the world and he is to use his art and art forms to communicate the gospel in a language that the unsaved can comprehend.

In days when our culture is increasingly dependent upon the visual and event modes, a language that communicates to the humanist and the Christian alike is the performing arts. It is important that the Christian message be put in explicit, visual terms; it must be understood that the truth can be enacted much more effectively than it can be told. The Christian artist has failed to the degree that he has allowed secular art forms to dilute his message instead of investing his creative energies in discovering adequate means of conveying the gospel to a lost and dying world. Fortunately, the unregenerate man can comprehend the performing arts, and the Christian artist can use these to provide for the world an adequate frame of reference for understanding Christianity.

A major hurdle for Fundamentalist artists is the secular humanist teaching that man is the measure of the universe, that he evolved from nothing and is self-actualizing himself into infinite goodness. Until the Christian community conveys the truth that God is in control of the human situation, we will not be successful in evangelizing the world. Francis A. Schaeffer puts it best when he says that the humanists deal in truths, but "Christianity is not just a series of truths but TRUTH — Truth about all of reality" (A Christian Manifesto, p. 20).

The Reality of Art

Reality is what the fine arts are all about. Art, for example, is communication about something. Works of art point us toward reality, broaden our perspective about reality, but they cannot contain reality. The fine arts always direct our sight beyond the art form. To the degree that the arts feed on themselves and do not lead us toward reality, they become a form of idolatry, worshipping the gift while denying the Giver. Good Christian fine arts always lead us beyond themselves and make themselves important only because they lead us on to what is really crucial in life. Perhaps the occasional rift between the church and the artists is not only due to narrow-mindedness on the part of parishioners; it may be due to the fact that some Christian artists try to act like their secular humanist neighbors, dealing in their art forms, imitating their partial understanding of reality, and falling prey to their guile. It was said by a church critic that you could "Show me the songs that a nation sings and I will forecast the moral future of that nation." The aesthetics of a people cannot be separated from their ethics. The decadent art forms of the humanists will manifest themselves in low ethics for them and those artists who copy them.

Even if technical excellence is applied to their art, it will remain debased. The Christian artist has little business mimicking the art forms of his humanistic counterparts; to do so is to contradict his calling, and to ignore the One who called him. The Christian artist must reflect the reality of Christ in his life. If the art form reflects only the personality or self-will of the artist, then it makes little difference whom he serves or who understands him. Art is not reality, but Christian art must serve as a vehicle by which we can move closer to reality.

For those who call themselves practitioners of the fine arts, there is no higher purpose or calling than to call the attention of the masses to graphic demonstrations of how God works in the world. It is the artist's task not only to show the surface things or the superficialities of life but also to reveal the intricacies of created nature and the God-ordained relationships which bind all human beings to that natural order. We are called to an urgent work, something that the humanist and those who mimic him will never grasp: we are to awaken our audiences to the Lord's presence, to make visible to them His glory, and to prepare their ears to hear God's Good News. If we faithfully carry out this mission, the gap will be closed and the Christian church will honor and use the fine arts.

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Pastors across America cry for a musical program that is vibrant and heartwarming — a music program that lives as it projects a message of life. Never has there been such need for music that moves upon the hearts of people as there is today:

- music that the common man can grasp and understand
- music that speaks to the masses
- music that knows no boundary
- music enjoyed by the uneducated as well as the educated
- the poor and the rich, the high and the low
- the children and the adults, the teens and the grandparents

### Evangelistic Music

The sacred classics are beautiful, and they should have a time and place in every life; but an evangelistic church service is not the time nor the place. Consider these three reasons,

1. The classics tend to call attention to the performance. All too often the real message of the composition becomes lost in great swelling chords and oft-repeated phrases. The actual makeup of the anthem becomes dominant. This glorifies the song and not the Savior. Every Christian musical presentation should leave the audience more aware of the message of the song than of the & excellence of the performer, not that both should not be favorably accepted.

2. The classics lend themselves to a formal service. Formalism and evangelism do not go hand in hand. Formalism soothes and deadens; evangelism arouses and awakens. A pastor cannot expect to arouse to positive action an audience lulled into complacency by the musical portion of the service. Audiences, generally speaking, do not become deeply moved by the sacred classics.

3. The classics are too difficult for the ordinary church choir to sing well. Since most choirs — especially in smaller churches — are made up of relatively untrained singers, few of them are able to master the classics. A choir should not perform music they cannot learn well. Nothing distresses pastor and congregation more than pitiful struggles of an ill-prepared choir. With rehearsal time limited, it is far better to use music the singers can learn rapidly and perform well. They will then take personal pride in the choir and their part in the service. This is a must for an evangelistic atmosphere.

The classics should certainly be used and appreciated, but in a special program or concert where they are presented for audience appreciation of composition and performance.

The music program of any church should be given as thorough care as humanly possible. Evangelistic music can be done in a way that challenges the best musicians, and still be understood and enjoyed by the entire audience.

To further define evangelistic music, consider the following characteristics.

#### It Tells a Story

Many songs relate a story or are in story form. These are effective because they are usually filled with human interest. Everyone loves a story, and stories set to music are more readily retained in the mind. Some story-songs are:

- "Then Jesus Came," "The Stranger of Galilee,"
- "At Calvary," "The Old Rugged Cross," and "Christ Arose." The most effective of them are based on Scriptures, as opposed to others with only "religious flavor."

#### It Gives a Testimony

Truly some of the most blessed songs are those that bear testimony of faith in the Savior. Songs of testimony have been used to bring many people to Christ. These songs, as all others in the services, must have definite sincerity. Some such songs are: "A Child of the King," "When I Get to the End of the Way," "Saved! Saved!" "Since I Have Been Redeemed," "Amazing Grace," and "Each Step I Take." These titles indicate that songs of testimony are favorites of people across America, used of God to touch hearts.

#### It Is a Prayer

Among the best-loved songs and hymns are prayers set to music. A whole congregation can pray together in song. A prayer song is always addressed to the heavenly Father, to Jesus Christ, or to the Holy Spirit. The music director or the pastor should occasionally remind the congregation to think of the words as they sing. It must hurt the heart of God for His people to pray to Him in the words of a song, hardly knowing what they ask or what they are saying. Polls taken across America show high on the list of favorites are prayer songs: "Rock of Ages," "Saviour, Like a Shepherd Lead Us," "I Am Thine, O Lord," "I Need Thee Ev'ry Hour," and "Pass Me Not, O Gentle Saviour."

#### It Teaches

One of the grandest uses of sacred music is to teach people — men, women, boys and girls — the things of God. From
preschoolers in the Sunday school and on through life, people are taught the truths of God through sacred song. One reason songs are such good teachers is that people hear them over and over again. Repetition is like mucilage; it seals and causes a message to stick in the minds of those who take part in the singing. Many a wayward person came to the Lord Jesus Christ later in life because he remembered a song his godly mother had sung many years before. He had been taught of God through song.

People cannot be taught through sacred music unless the song carries a definite message or lesson. Some songs with wonderful messages needed by every person are: "There Is a Fountain Filled with Blood," "Though Your Sins Be as Scarlet," and "Calvary Covers It All." The above songs are usually sung by people and adults, but Sunday school for little tots would not be nearly as effective without the "little" songs through which children learn.

**It Praises**

There is a distinction between hymns and gospel songs: A hymn is a song of praise to Jesus, the heavenly Father, or the Holy Spirit. Although many people lump all sacred songs into one category — hymns — this is not technically correct. The gospel song tells a story or gives a message of some kind, and a hymn is directed to God.

Much is said in the Bible about praising God with vocal music as well as with instruments. In Colossians 3:16, Paul seems to make a distinction between songs and hymns. The author believes that the "hymns" spoken of are songs of praise to God, while the "spiritual songs" mentioned are songs with a spiritual message or testimony or prayer.

Many hymns of praise are evangelistic in scope, such as: "Glory to His Name," "O Come, All Ye Faithful," and "How Great Thou Art." Just as the prayer song "Rock of Ages" rates high in polls in America, "How Great Thou Art," a song of praise, also rates high.

**It Expresses Love**

God looks on the heart, and an expression of love in any form is acceptable to Him. In the opinion of this author, the most beautiful way to express love to the Savior is in song — usually prayer songs, although every prayer song is not necessarily a song of love.

Consider the following songs of love: "Lead Me to Some Soul Today" (a song that shows love for the lost), "O Love That Wilt Not Let Me Go," "Love Lifted Me," and "Jesus Loves Even Me."

Surely, a most beautiful sight to the Savior is a group of His people gathered together with bowed heads and sincere hearts, singing, "My Jesus, I Love Thee; I know Thou art mine: For Thee all the follies of sin I resign. My gracious Redeemer, my Saviour art Thou. If ever I loved Thee, my Jesus, 'tis now."

**It Warns**

Songs that warn of judgment to come are not beautiful songs but they need to be used occasionally, though not enjoyable to sing. They do not bless the hearts of Christians as other songs, but still need to be sung. Verses of warning to those without Christ or to those living afar from God stay in the mind longer, perhaps, because they are usually set to a haunting melody. In many cases the combination of words and melody causes the song to reach great heights. Songs of warning are not as numerous as others, but consider a few: "The Great Judgment Morning," "Have You Counted the Cost?" "There's a Great Day Coming," and "Ye Must Be Born Again."

**It Prepares**

Songs of anticipation are songs about heaven, Christ's return or His eternal reign. Every Christian should continually anticipate the coming of Christ, when we shall be with Him. Songs about heaven should not be reserved for funerals, but be used often in services and in daily life. The following songs are such songs: "Christ Returneth," "One Day," "What If It Were Today?" and "When I Get to the End of the Way."

**It Assures**

Sacred music would not be complete without songs of assurance that help Christians to know their salvation is steadfast and sure, that God sees, knows, and cares for them. Singing in time of trial or darkness brightens any situation, reminding that God is still on the throne. It is glorious to sing in the midst of trouble, even as Paul and Silas sang with bleeding backs.

"The cross it standeth fast..." Christians are helped by reminder in song of this truth, in times of doubt or trouble. Those words open the song "Hallelujah for the Cross." Other songs of assurance are: "Blessed Assurance," "A Shelter in the Time of Storm," "He Leadeth Me," and "Jesus, Saviour, Pilot Me."

Singing, or hearing a song beautifully sung, has brought this author the greatest thrills or blessings. None has exceeded that from hearing "The Loveliness of Christ" sung by a blind singer. Music in evangelistic church services is marvelous in blessing those who hear or take part as congregation or special singers. While church music should chiefly be geared to help reach the lost, it should also bless and strengthen the saved.

Of thousands of songs in this category, a few are: "Jesus Is All the World to Me," "How Firm a Foundation," "Jesus, the Very Thought of Thee," and "All Things in Jesus."

**It Comforts**

Many elderly people find comfort in songs that tell of heaven. Others, not so elderly, find strength in such songs as "Safe in the Arms of Jesus," "Lead Me Gently Home," "Does Jesus Care!" "God Understands," and "No One Ever Cared for Me Like Jesus." A world filled with sorrow, heartache and toil would suffer a great loss without the wonderful songs of comfort mentioned above and thousands of others.

**It Prepares**

Life on earth is a continual preparation. The Christian's greatest task, besides winning others to Christ, is preparing to spend eternity with God. Christians perhaps fail here more than

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religious zeal, and interest have been produced by unscriptural doctrines and unscriptural means.

Because religious leaders often face a desperate lack of spiritual power and a lack of revival, they will always be tempted to substitute a mass of machinery designed to psychologically affect the passions of man. When this happens, Christianity loses its qualities of genuine repentance, faith, and holiness; it retreats into an emotional experience where people fall, groan, and shout. Genuine revival is not mere emotionalism, nor is it mere intellectualism. Revival of God’s people must come through the simple and honest prescriptions of the Word of God for their lives (1 John 3:22).

When one has proclaimed the truth contained in the Word of God and practiced His teachings, he can reasonably expect his ministry to be characterized by the genuine work of the Holy Spirit.

Secondly, revival comes with conviction of sin. Remorse, contrition, and confession of sin are the results of the work of the Holy Spirit. While the unsaved should sincerely be offered the gospel, they must understand and accept genuine separation from worldliness as the core of Christian living. A deepening conviction of sin must first begin in the lives of re-born Christians. When they have surrendered their selfishness and sinfulness through confession, God will begin to move on them (2 Chron. 7:14). The world waits to see whether professed Christians are really serious about their relationship to the living God.

Although preaching repentance has always held an important position in the Scriptures, it has been neglected in our time. This neglect is the major reason why believers, as well as unbelievers, have no conviction about the reality of sin. “For godly sorrow worketh repentance to salvation” (2 Chron. 7:10). Genuine revival results in thorough conviction when people are truly distressed over their sin. Sorrow for sin precedes complete repentance.

The Word of God, with its laws and standards, must confront the sinner with the reality of his offense and the severity of God’s anger which he deserves for his sin. A glimpse of this awful truth brings the kind of sorrow that results in repentance and salvation.

Genuine revival will come only when there is genuine conviction of sin. The entertainment-oriented evangelism of the twentieth century has fallen short of revival at this very point!

Thirdly, revival results in substantial and abiding fruit. In First Corinthians 14:24,25, we read of God’s ultimate form of evangelism in the church: “But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” The proclamation of the gospel must be accompanied by the sincere and serious lives of godly people. Their very lives reinforce the testimony of the message. They are living examples of God’s truth.

The apostle Paul makes it clear in this passage that godly, fruit-bearing Christians are used by the Holy Spirit to convince the unbeliever of his sin. Many churches, however, are at such a point of spiritual despair that the unsaved feel comfortable and “at home” in them. Many churches revolve around a program and personnel so worldly that the unbeliever could not possibly see God at work in their lives.

When one’s conversion is produced by the regeneration of the Holy Spirit, his life will automatically produce spiritual fruit (John 15:16). The nine fruits of the Spirit, listed in Galatians 5:22,23, are not given as mere options for the Christian life. They are the immediate product of a new life (2 Cor. 5:17). Jesus made it clear that some believers would produce fruit “some an hundredfold, some sixtyfold, some thirtyfold” (Matt. 13:8). Notice, however, that He gave none the choice of whether to produce fruit or not. No fruit? No life!

When many who profess to have been converted during a “revival” meeting return to the world and to careless and ungodly living, they give evidence of the shallowness and weakness of that so-called “revival.” Their conduct proves that it was a revival produced by men, not by God. If the revival genuinely came from the Spirit of God, the virtues and graces of Christlikeness should adorn the lives of those who profess to be converted.

The fruit of vegetation is the result of plant germination. The fruit of human reproduction is the result of marriage. Notice carefully the words of Romans 7:4, “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” Union with Christ results in a new and fruitful life. Revival, if it is to be judged as coming from God, must result in substantial and abiding fruit.

Ingredients for Revival

Jesus foresaw the church as militant, aggressive, and always attacking the gates of hell (Matt. 16:18). He never saw His church as a weak and defenseless organization cowering under the threat of Satan and the ungodly world system in which it had to exist. Instead, He saw the church literally at war! He never saw His church as militant, aggressive, and always attacking the gates of hell, which would not be able to stand up against the onslaught of the church. Today much of this concept has changed. Instead of genuinely singing, “Onward, Christian soldiers, marching as to war,” all too often we act as if we are saying: “Walk softly, Christian soldier, step in doubt and fear, with the cross of Jesus dragging up the rear!” Instead of marching out of our churches with a renewed zeal and desire to reach a world that needs the Savior, we march off to the local restaurant and fill our stomachs with an excessive amount of food. We become sleepy, lazy, indifferent, and go home to our affluence, and bathe in the indifference of materialism.

C.H. Spurgeon once called his nation to a revival of:
1. Powerful preaching

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Unlike the mythical song, "The Twelve Days of Christmas," there are twelve legitimate questions that may be asked concerning the scriptural events which led to the birth of Christ.

1. Why did the angel Gabriel rebuke Zacharias for his question and not rebuke Mary for her question?
   a. Zacharias: "Whereby shall I know this? For I am an old man, and my wife well stricken in years" (Luke 1:18).
   b. Mary: "How shall this be, seeing I know not a man?" (Luke 1:34).

   Zacharias had for many years been praying for a son (Luke 1:13), but when the announcement came he doubted God's power to do this. When something wonderful happens sometimes the most surprised individual on earth is that very Christian who had been fervently praying for it to happen! However, there is no reason to believe Mary had been praying to become the mother of Jesus.

   A classic example of this is found in the book of Acts. Peter was in prison awaiting execution, and when the Jerusalem believers heard of it, "prayer was made without ceasing of the church unto God for him" (Acts 12:5). At God's command an angel staged a spectacular jail break. Upon being set free, Peter hurried to the prayer meeting to announce the good news. Note the amusing account:
   "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door and saw him, they were astonished" (Acts 12:12-16).

   Peter had a harder time getting into that prayer meeting than getting out of his prison house!

2. Why did Joseph and Mary wait so long before coming to Bethlehem?
   We know both believed the angel's message about the Babe in Mary's womb and they doubtless were well aware of the prophecy in Micah 5:2 which stated Christ was to be born in Bethlehem. Why did they wait until the last moment to come? In fact, one is somewhat led to believe that had it not been for the decree of Caesar Augustus they might not have come at all.

   No satisfactory answer has been found by this author. It is best to conclude that Joseph (man of God that he was) had good reason for acting in the manner he did. The reader may desire to explore this further.

3. Why didn't Mary and Joseph stay with their relatives in Bethlehem?
   The inns of those days were rather notorious, and Joseph must have been desperate to subject his pregnant wife to the sin and noise of such a place. But of course they were even denied this.

   It would have been too difficult to explain (or to expect them to understand) the nature of the Virgin Birth. Every gossip in town doubtless knew by this time that Joseph and Mary had only been married six months, and there she was, expecting a baby at any moment. Was it Joseph's? Did it belong to some stranger? Thus, to spare his beloved wife all this, Joseph did not call upon their relatives!

4. Why was Jesus born in a place which apparently housed animals?
   Because lambs are usually born in barns. This was God's Lamb.

5. Why did the angels appear to the shepherds first?
   Because what other earthly group would better understand what God had just accomplished than these men who raised lambs and later sold them for sacrificial purposes in the temple (John 1:29; 10:11).

   Note: They would eventually understand that in the past the sheep had died for the shepherd, but soon now the Shepherd planned to die for the sheep (John 10:11).

   When the shepherds heard the glad tidings they "came with haste" (Luke 2:16). After finding Jesus they "made known abroad the saying which was told them...glorifying and praising God for all things that they had heard and seen." (Luke 2:17-20).

6. Why did God use the angels in the first place?
   a. Because angels are interested in the things of salvation (1 Peter 1:12, Ex. 25:20; Dan. 12:5,6; Luke 15:10; Eph. 3:10).
   b. Because they were present at the creation of this world and shouted for joy (Job 38:7). It is only logical, therefore, that God would allow them to be on hand at the presentation of the Savior of this world.

7. Who were the wise men?
   It is thought that they were perhaps a group of religious astronomers living in the Mesopotamian area.
8. How did they associate the star with Christ?

There are several possibilities. In the fourteenth century, B.C., a prophet from their area named Balaam had spoken of his star (Num. 24:17). They also had the writings of Daniel, who had been prime minister of both Babylon and Persia some six centuries before Christ. Daniel, of course, wrote much about the Second Coming.

9. Why did they come?

These men were doubtless acquainted with the various religions of the East and knew the emptiness of them all. It would seem they followed this star to find peace and purpose for their lives.

10. When did they arrive in Bethlehem?

It was perhaps not until some two years after the angels announced His birth to the shepherds. He is referred to as "the young child" (Matt. 2:9, 11, 13, 14) and is not a tiny babe at this time. When Herod later attempted to destroy this unknown Babe, he had all children in the Bethlehem area two years and under slain (Matt. 2:16).

11. How many wise men came?

There is absolutely no evidence that there were three. On the contrary, the group may have numbered from two to several hundred or more.

12. Was the star a regular star?

Perhaps it was a special heavenly light created by God for this specific purpose and not some remote fiery globe of gas a million light years removed from our earth.

Revival
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2. Old-fashioned doctrine
3. Fervent prayer
4. Personal godliness
5. Domestic (family) devotions
6. Genuine love

The opportunity for revival is before us if we will heed the call.

1. Powerful preaching

One of the visible deficiencies of the church today is that of Spirit-anointed biblical preaching. First, there must be a revival of Christ-centered preaching. The death, burial, and resurrection of Christ must be the core of the gospel message. Those who proclaim the Word of God often preach on various side issues which never come to the central message of the gospel — the Person of Jesus Christ. These preaching tangents may include extreme emphasis upon the Bible and science, the dispensations, Bible prophecy, future events, preaching against liberalism, communism, and so forth. These issues have a valid place in the total preaching of the gospel, but when they become the major thrust of the minister's sermon, he has lost the gospel message itself.

2. Old-fashioned doctrine

Revival is the result of the convicting ministry of the Holy Spirit through the distinctive doctrines of the revival preachers. There is depth and power in this type of preaching. As Fundamentalists, we have been faithful to the historic doctrines of the inspiration of Scripture, the deity of Christ, His virgin birth, His vicarious atonement for sin, and His literal second coming. However, we have severely neglected the doctrine of repentance. In every great revival era there was always a strong emphasis on repentance.

3. Fervent prayer

Someone has said that nothing of eternal consequence happens apart from prayer. During the famous Welsh Revival (1904-05) more than 100,000 people were converted within five months. Evan Roberts, used so greatly of God during that revival, had prayed for revival daily for thirteen years. In the modern church we have substituted programs for prayer. God will only move in revival power when His people move Him through revival prayer.

4. Personal godliness

One cannot serve God and the world at the same time. God demands that we be holy "in all manner of conversation." That means life. Separation from the world and separation unto God is imperative if we are to experience genuine revival.

5. Domestic (family) devotions

In an age of soaring divorce rates and fractured families, we need a revival of family devotions. The priorities of many Christians leave little time for their family. The church will never grow beyond the stability of the families within it.

6. Genuine love

Christ reminded His disciples that this quality would be the distinguishing feature of all Christians. The church today is a loose aggregate of polarized groups and subgroups who often appear in direct competition with each other. May God baptize us with His divine love until all the world recognizes us as His disciples.

The only eras of church history that can really be studied with satisfaction are those periods when the church was in revival. The highlights of the Christian church are its revival movements. When we stop patting ourselves on the back, as if we alone are righteous and faithful, and we begin to see ourselves as God sees us, we will have revival. We have fought the enemy effectively. Let us stop fighting with the "friends of the gospel" and pray for the manifestation of God's glory within the true church.
The late John R. Rice, renowned author and evangelist, was also the father of six daughters. He once said, “Mrs. Rice and I didn’t wait to see how our girls would turn out, we turned them out!”

Perhaps you know of families whose children and grandchildren are becoming champions for God. These champions are no accident; for in the Christian life, champions are made, not born. Yet, we often hear, “We’ve done the best we could, I hope the children will turn out.” Inevitably, many of these children do not “turn out.” What makes the difference, then, between success and failure? Paul Meier, in Christian Child Rearing and Personality Development, implies where most stories of failure and success begin: Many psychiatrists estimate on the basis of their studies that approximately 85 percent of the adult personality is already formed by the time the individual is six years old. How a baby’s parents train him or her during those crucial first six years will determine how that individual will enjoy and succeed in life during the other seventy or eighty years. God has given us parents a tremendous responsibility.

The Bible recognizes the importance of children. Suppose that you had been there the day Jesus was asked, “Who is the greatest in the kingdom of heaven?” Would His answer have surprised you? Jesus called a little child unto Him. A little child, humble and believing, He said, is the greatest in the kingdom (Matt. 18).

We parents and teachers may be wasting an important and never-to-be-regained time in our young children’s lives. The prophet Isaiah, inspired by the Holy Spirit wrote: “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts” (Isa. 28:9).

You can teach your children knowledge and doctrine. Start with the basics and remember that repetition is the key to learning. Make learning fun, interesting, and within the child’s attention span. Use stories, songs, crafts, games, contests, Scripture memory, drama, interest and activity centers, and snacks (with a little thought, snacks are a great teaching tool).

Mothers and dads can certainly use these methods at home. But what about your church? Is your little one being taught to love or hate church? What does your church offer children? We don’t haphazardly operate the choir, the ladies fellowship, the youth department, the church camp, or the
Years ago people were either creationist or evolutionist, socialistic or democratic, conservative or liberal. Today we have evolutionary creationism, socialistic democracy, and now, in Dale Moody, “critical conservatism.” His book promises to be an example of how to hold firmly to the authority and inspiration of the Bible while casting it into the mold of modern science and biblical criticism.

As a Bible scholar, Dr. Moody has unquestionable credentials. With a Ph.D. from Oxford, he has served for many years as Professor of Christian Theology at Southern Baptist Theological Seminary in Louisville, Ky. The present volume is an excellent summary of both the depth and breadth of his scholarship. It is also a comprehensive statement of the so-called New Evangelical stance.

“A Christian theology,” says Moody, “is an effort to think coherently about the basic beliefs that create a community of faith around the person of Jesus Christ” (p.1). To accomplish this task he aims for the center, which is the Bible. However, in order to think “coherently” about the Bible, it is necessary to aim for its center. “As the mighty acts of God associated with the Exodus from Egypt became the central core of the Old Testament, so the Easter event, the death and resurrection of Jesus Christ, became the heart of the New Testament” (p.5). Thus, the truth of Scripture, as extrapolated in theology, is to be determined and understood according to the degree to which the data cohere with the central themes — namely, the Exodus and the resurrection.

The specific value of biblical texts may vary according to the degree to which they contribute to these themes. As Moody puts it: “No one really believes 1, 2 Chronicles stand on the level with 1, 2 Corinthians. Esther hardly holds the place of Ephesians in Christian faith. Not even the Old Testament as a whole can be put on the level with the New” (p.3). Presumably, the “historical portions” are less consequential to the essential message of the Bible than the more “spiritual portions.”

In this context it is not really important for Moody to adopt any particular theory of inspiration. He points out that “A biblical view of inspiration must be broad enough to include the truth in all the theories and adequate for a constructive theology in dialogue with the sacred writings of other world religions,...philosophy, and... modern science” (p. 47).

Against all this, the biblicist might well ask such mundane questions as: Who then was Adam? The answer? Well, that all depends on whether you are talking about “(1) the Individual Adam in the J source of Genesis 4, (2) Representative Adam in the JE source of Genesis 1:1-2:4a;...or (3) Collective Adam in the P source of Genesis 1:1-2:4a” (p.200). Suppose we limit the question to his “Individual Adam.” He would then reply: “The first member of this Adam family, J Adam, is clearly a man...with a wife named Eve” (ibid). However, this “does not remove the fact that Adam is a man among many” (p.201). Moody comes to this conclusion because he can’t otherwise figure out how Cain got his wife.

What about Eden? Moody tells us that Eden is the symbol of “the state of unbroken fellowship between God and man” (p.187). It is a projection of the eschatological state of man. We need not bother ourselves with questions of time and place. Eden is only a metaphor for heaven.

Then again, Moody has already told us that what really matters is what contributes to the central themes of Exodus and Easter. Perhaps it will be more helpful if we ask about more “spiritual” matters pertaining to faith. How about the incarnation of Christ (cf. 1 John 4:1,2)? Moody follows the process theologian Norman Pittenger, when he asserts that “he will have no part in the argument that the presence of God in Jesus was of a different kind from the incarnation.
of God in creation, the church, and the Christian. The difference is one of degree rather than kind” (p.425). God is “the great cosmic Lover who lured Jesus on to do his will in every word and deed so that Jesus can be called the incarnation of God in a man” (ibid).

What about the substitutionary atonement? Moody asserts that “propitiation . . . has no place in any New Testament interpretation. It is clearly a pagan idea” (p.377). What is the significance of Calvary? Christ died to show us God’s love, and accordingly, compel us to obedience and faith. Moody complains that the only people who subscribed to his views have been heretics (such as Socinus). He goes on to applaud the more positive strides of modern theology in reviving it.

What about eternal security? As a Baptist, one would surely expect Moody to affirm this. Instead, he follows the Anglican scholar I. Howard Marshall, and his much-maligned Baptist friend, Robert Shank, to assert a conditional salvation. What he does to muster support for this from Baptist and Calvinistic sources can only be construed a misrepresentation of the evidence.

Moody’s book is to be faulted at the core. Truth is not merely that which is coherent (and therefore subject to the observer). Truth is that which corresponds to the reality of God and His creation and is, therefore, objective in nature. In Moody’s view God’s revelation is dialogue. With this, we emphatically disagree. Revelation is God speaking to man. As it pertains to Scripture, it is absolutely unique and partsakes of inerrancy in all of its parts.

Since Moody is led to distrust the factual data of the Bible (because he cannot square it with the modern mind), he is also led astray in his understanding of the spiritual matters. Jesus asked Nicodemus, “If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?” (John 3:12).

In his chapter on the Millen-
This theme of media bias pervades the book. The author's strategy in dispersing accounts of media coverage throughout the book rather than centralizing them in one chapter succeeds in keeping the problem before the reader, but does at times interfere with smooth readability.

Finally, it was made manifestly clear that the quality of witnesses, both in credentials and testimony content, on behalf of the Balanced Treatment Act (chapters 6 and 7) more than equaled the quality of witnesses opposing the Act (chapters 4 and 5). One cannot help but relate the author's summaries of the witnesses' testimony to Judge Overton's opinion and realize how thoroughly the philosophy/religion of evolution has permeated our legal system. Regardless whether one accepts or rejects creation science we have moved perceptibly further down the road toward a closed society as a result of this kind of decision, where even the mere discussion of the road toward a closed society as in presenting his case in a convinc-

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After stating her intent in the Introduction, Schaeffer proceeds to expound on each of the Ten Commandments, one per chapter. In each chapter she gives the reader the biblical setting of the Commandment, the common pitfalls in failing to uphold it today, and the means to practically keep this law and thereby fulfill the individual.

As any Edith Schaeffer reader would guess, the highlights come as she singles out the practicalities of fulfilling the law. Her positive attitude, sensitivity, and down-to-earth illustrations make this book worthwhile. In providing biblical roots and proofs for her cause, the author quotes extensively from Scripture — perhaps too extensive-

In this 213-page book she quotes 143 passages, besides additional verses and references. The readability is often affected by the multitude of passages which break in frequently.

Mrs. Schaeffer brings new insights to each of the Commandments. Most Christians seem to be stuck in a rut of seeing only one or two applications to each commandment. For example, when we think of the Third Commandment ('"Thou shalt not take the name of the Lord thy God in vain"'), we automatically think of terrible sinners and backslidden Christians who use the Lord's name in cursing. Lifelines points out that we use the Lord's name in vain when we say something like, "The Lord told me that you were to give this, or do this particular thing, or say this, etc."

On page eighty-eight, in reference to the Fourth Commandment, Schaeffer tells us, "It does not matter here whether God's creation was six twenty-four-hour days; the thing that matters is that God has said that He made the earth in six days. The seventh day, or one seventh of the same length of time, He, the Creator, . . . rested from creating all that He had created."

The discussion of the Fifth Commandment ("Honor thy father and mother") deals with some thought-provoking questions. Do adult children need to obey their parents? Is it all right for a son or daughter to follow the Lord's leading in opposition to parents?

In relation to the Sixth Commandment, discussions of abortion, infanticide, capital punishment, and war are included. Commandment eight deals with property ownership, stealing from God, fulfilling responsibilities, and dealing fairly.

Schaeffer's previous works, from L'Abri (1969) to the Tapestry (1981), certainly have continuity and Lifelines adds to that structure. Her ideas and basic philosophy are unchanged, yet she does not repeat herself in this book which has a slightly different flavor than previous ones. It is not "heart-warming" as some have labeled others of her works, Lifelines is "nitty-gritty, this-is-the-truth-whether-you-like-it-or-not."

Lifelines would make an excellent guide for any Bible study — individual, church, or home group. Its practical applications and current topics are relevant for today's individual seeking the key to a fulfilling life. This reviewer heartily recommends the book for the pastor or layperson not content with stale answers to yesterday's questions.
Evangelistic Music
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in any other way. Not only is there a lack of preparation for heaven, but also a lack of preparation for serving God here on earth. A few songs to prepare Christians for the work of God or for a home in heaven are: "Where He Leads Me," "Break Thou the Bread of Life," "Faith Is the Victory," "I Surrender All," and "More Like the Master."

It Gives an Invitation

The invitation is the most important time in evangelistic services. The songs have been sung, Scriptures read, announcements made, prayer offered, and the sermon delivered. The time of invitation has come, when men are invited to come and make a public confession of faith in the Lord Jesus. Songs used at this time are: "Just As I Am" (probably the most popular invitation song ever written), "Softly and Tenderly," "Jesus, I Come," "Why Do You Wait?" and others.

If any song in the service is to be sung with sincerity and full realization of its words, it is the song of invitation. Lives literally hang in the balance as God moves upon hearts. People hear the inviting song and often do as it bids.

It Exhorts

One of the most famous of all hymn stories is that behind "Stand Up, Stand Up for Jesus," a song of exhortation. This song was born in a time of revival, when Dudley Tyng lay dying after a horrible accident. He exhorted the young men who had worked with him to "Stand up for Jesus." Out of this tragedy was born "Stand Up, Stand Up for Jesus." Another wonderful song of exhortation, "We're Marching to Zion," commands, "Come, we that love the Lord." Accompanied by the martial rhythm, it grips the hearts of people and moves them toward God. Similar songs are "Onward, Christian Soldiers," "Tell It to Jesus," and "Go Tell It on the Mountain."

It Expresses Gratitude

If God's people have any fault more apparent than others, it is ungratefulness. Gratitude may be taught through congregational use of such songs as "O Happy Day," "Thank You, Jesus," or "Count Your Blessings."

American people have been blessed as no others on the face of the earth. How thankful God's people in America ought to be! Songs of gratitude should be a regular part of church services.

It Strengthens

In these days, and in days that lie ahead, Christians can find strength in singing songs that call attention to the strength that God gives. Hundreds, perhaps even thousands, of songs do this, including: "Dare to Be a Daniel," "Deeper and Deeper," "If I Gained the World," "In Times Like These."

Evangelistic music does all of these things and more. Considered collectively or individually, they are what the people of America need. Since this is true, it behooves every church to make its music program evangelistic.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!" (Eph. 5:18,19.)

Kingdom
continued from page 43

preaching services — then why, when it comes to the "greatest in the kingdom," do we allow our little children to be herded into rooms with little more than babysitting offered?

The traditional alternative has been to have children sit in the preaching service for an hour or more at a time. They must be very still and quiet and will be taken out for a spanking if they disturb. But how about cooperating with the Creator? He is the one who made them to be inquisitive and wiggly; He gave them their capacity for short attention.

Parents, we have a necessary role in our children's spiritual development. Let's train our little children to love coming to church. Let it be the most fun that they have all week.

If we parents are to change a nation, we must reach our children. It is important that we sing songs of the love of our Savior as we rock the child to sleep. We should teach the difference between right and wrong when we discipline. Our pleasure should be to bring children to the Savior early in life with the greatest love story ever told — "Jesus Christ died for us on the cross of Calvary, was buried and rose again" (Evangelizing Today's Child, vol, 8, No. 3, 1981).

The Bible clearly tells parents that teaching little children is not optional. It is a command: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6,7). Pray for the salvation of your children.

The Lord Jesus placed the highest value on a child. If we, in our homes and churches would be like Jesus, we, too, must realize that a child is the "greatest in the kingdom."

Little Ones

Said a precious little ladde
To his father one fine day
"May I come and trust in Jesus
Let Him wash my sin away?"
"Oh, my son, you are too little
Wait until you older grow
Bigger folk, tis true, do need Him,
Little ones are safe, you know.

Oh my brother, Oh my sister
Have we too made this mistake
Little hearts that now are trusting
May be hardened, then, too late.
"Ere the evil days come nigh them
Let the children come to me
And forbid them not" said Jesus,
"For of such my fold shall be."

Lillian Grasley

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That night, as we talked, Dr. Rice said, "Honey, I can't live if the title he has been given was absolutely true and indicative of his life, "The Twentieth Century's Mightiest Pen."

Al W. had six wonderful girls who all married men in his arms. In the days after that parting I found that the Al traveled almost continually with Dr. Rice until our third-born was six months old. At that time I had joined Dr. Rice for a meeting and in the middle of the night Libby wanted a drink. I got up to give her a drink and Dr. Rice was apologetic because he was so tired and did not do it himself. That night, as we talked, Dr. Rice said, "Honey, I can't live if you don't take care of the babies, because I can't bear that and the burden of revival meetings." We agreed that night, and I made a commitment in my heart that I would take care of the babies, so that Dr. Rice would be free to do the tremendous amount of work that God had placed upon his heart. I vowed that night that I would never hinder him in his work of revival. That commitment was made in 1927.

Although I continued to travel with Dr. Rice and play the piano and do personal work, I knew then that the day would come when we must put the children in school and my traveling days would be over. That came in 1931 when our oldest child, Grace, was eight years old.

When Dr. Rice left for his first meeting after that decision, I watched him drive away and I thought that my heart was breaking. I wanted to be with him every minute, helping him. My every thought, my every prayer was for him. The Lord laid a precious verse on my heart then that I have never forgotten. It is the promise of Psalm 16:11, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." I did not think it was humanly possible for me to be away from Dr. Rice. To start with, we were expecting another baby. We had four and were expecting another, and God spoke to my heart and said, "I will show you how to raise the children, and I will help you." It was never easy from that point on, but I always had great peace. The Bible, God's Word, has been my great comfort. I hold the Bible dear to my heart and often hold it in my arms close to my heart. My husband and I had the same love for it. Many times I have seen Dr. Rice go to sleep with the Bible in his arms. In the days after that parting I found that the Lord did everything He promised to do.

Q: How many children did you and Dr. Rice have?
A: We had six wonderful girls who all married men in Christian service. Our first girl, Grace, was born in 1922, and our sixth girl, Sarah Joy, was born in 1937. We were blessed with a wonderful family. Grace was born 13 months after Dr. Rice and I were married and Dr. Rice was so delighted with her! Later he said, "That day I became a man. I knew that I was responsible for the soul of that little one." And from that day forward he started to train her in the ways of the Lord.

Q: How did you deal with the problem of traveling and raising a family?
A: I traveled almost continually with Dr. Rice until our third-born was six months old. At that time I had joined Dr. Rice for a meeting and in the middle of the night Libby wanted a drink. I got up to give her a drink and Dr. Rice was apologetic because he was so tired and did not do it himself. That night, as we talked, Dr. Rice said, "Honey, I can't live if you don't take care of the babies, because I can't bear that and the burden of revival meetings." We agreed that night, and I made a commitment in my heart that I would take care of the babies, so that Dr. Rice would be free to do the tremendous amount of work that God had placed upon his heart. I vowed that night that I would never hinder him in his work of revival. That commitment was made in 1927.

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Q: Although he was away much of the time, what could be said about Dr. Rice's quality time with his children?
A: Dr. Rice was a great father. I truly believe that he was the greatest father who ever lived. He always stressed the importance of family devotions and we never missed. It was our custom to pray and read the Bible together. As a family we read it completely through many, many times. Dr. Rice would read two verses and we would go around the table, each of us reading two verses, until we had read three or four chapters. We would memorize precious verses together and all pray and talk about our problems together. At those times the children were free to ask any questions. We taught them many precious truths during those hours of family devotions.

Dr. Rice loved each one of our babies dearly. When we brought Grace home from the hospital it was he who gave her her first bath. I was too scared to bathe her, but he got out the little bathtub and bathed that new baby without a qualm. The first night he took care of her all night. The next morning I got up and there were 12 diapers hanging on a string. He had changed her diapers 12 times that first night. During the years as we were rearing our children Dr. Rice had a policy that he would never bring work home from the office. He spent time with each one of the girls. He played many sports with them. He taught them to play everything — golf, bowling, tennis, softball, skating. Dinner at our home was always like a great big party. Whatever it was that we talked about, we were always very excited and happy to be together. And Christmas was like a revival at our home.

Q: What is your philosophy of disciplining children?
A: Dr. Rice taught me that obedience is not obedience if it isn't God's. It was never easy from that point on, but I always had great peace. The Bible, God's Word, has been my great comfort. I hold the Bible dear to my heart and often hold it in my arms close to my heart. My husband and I had the same love for it. Many times I have seen Dr. Rice go to sleep with the Bible in his arms. In the days after that parting I found that the Lord did everything He promised to do.

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The Jericho Wall
Between the Christian School and the Youth Ministry
Part I
by Paul Bubar

Statistics of growth in the Christian school movement change so quickly that anything in print is out of date. In ten years the Accelerated Christian Education (ACE) group has expanded to over 4,500 schools in the USA, plus 500 in foreign countries. Their literature states that “a new school opens in America every seven hours.” One of the greatest factors in the success of a Christian academy is its definite nature. To be an instructional organization, it cannot be a disorganized, daily happening, teaching vague concepts. Consider some of the definite elements that contribute to the success of the Christian academy. A. A Definite Qualified Staff. A school cannot be a school without a qualified staff. Usually the qualification of a teacher is dictated by the state, the church, or the school board. Often, at least a bachelor of arts or bachelor of science degree is required. There are usually at least two qualified teachers and an administrator (or principal), in addition to several parent-helpers. There is no question about who is the teacher. There is no question about teacher qualifications. The existence of a school demands a staff. B. A Definite Philosophy. A philosophy is a compilation of principles, absolutes, or beliefs which direct decisions. Every school needs such a definite philosophy of operation. In programs such as ACE or the Pensacola system, that philosophy is largely already determined. This is a great asset to a local church or school board. Before their school is even under way, the pastor, administrator, faculty, parents — and in many cases, even the students — know where they are going and how they will get there in their educational process. C. A Definite Curriculum. All Christian academies have a definite curriculum. It is basic to the educational process. No school would dare to operate by “doing its own thing.” Qualified curriculum by qualified writers must be used in every case. D. A Definite Chain-of-Command. The Christian school almost always has a definite chain-of-command. For the church-operated school, the pastor is the head. The school administrator (principal) is responsible to the pastor; teachers are responsible to the administrator, helpers are responsible to the teachers, etc. In regularly scheduled meetings with the administrator and pastor, questions of policy can be resolved for the teachers. Every faculty member or helper has been informed exactly what his or her role is to be. In some cases the administrator prepares a job description and performance standard for each. Teachers make weekly lesson plans in advance. The chain-of-command is a very definite thing in the life of the Christian school. It is a quality that makes the school function smoothly and successfully. In education, there is usually authority along with responsibility. E. Definite Budget. The budget in the new Christian school becomes a major concern to church leaders. It is a real, definite thing — the basis for planning and achieving realistic goals. A carefully planned budget is fundamental to running any organization. In Jesus’ discourse about discipleship (Luke 14:28-30), He said: “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.” F. Definite Communication. Proper staff communication is probably a
neglected area in many Christian organizations. However, the Christian school has good communication built into its structure: daily staff prayer meetings, weekly faculty meetings, etc.

In many Christian schools, communication lines are open between school and parents as well: weekly written communication between the administrator and parents, quarterly teacher-parent conferences, monthly parents' nights. This is to the credit of the Christian school system and a real factor in its success.

What About the Youth Pastor?

Out of necessity, the Christian school has definitive staff, philosophy, curriculum, chain-of-command, budgeting, and communication. Meanwhile, what is happening to the youth pastor or director? Three crucial things too often happen:

1. He is filled with resentment and frustration because he cannot seem to communicate with his senior pastor.
2. Most of his youth group are now students in the Christian school, so busy and “programmed” they have little time for him. He feels cut off, rejected, unnecessary and, worst of all, a failure. So...
3. He accepts the suggested job offer in the Christian school. By now he has adopted the attitude, “If you can’t lick ‘em, join ‘em!” He reasons that most of the kids from his youth ministry are in the school, so maybe he can have some contact there with them. And he gets into the teaching field. Thus the youth pastor, instead of being an associate of the administrator, has become his subordinate. In the eyes of the youth, he is just a part of the Christian school machinery. The “drumbeat” to which he marches must be the school’s and not the youth ministry’s. He begins to see himself as a second-rate citizen.

The youth pastor, desperate to remain a “somebody” in the eyes of his kids, may resort to tactics, which, if done outside a controlled, predetermined manner, type him as a “happy-go-lucky” clown instead of a spiritual leader.

By now the same youth ministry that helped spawn the Christian school — a ministry once bulging with kids, alive with enthusiasm, and vibrant with new converts — is outflanked, overrun, outspent, and left in the dust. The youth have switched their loyalty to the school. By now he has adopted the attitude, “If you can’t lick ’em, join ’em!” He reasons that most of the kids from his youth ministry are in the school, so maybe he can have some contact there with them. And he gets into the teaching field. Thus the youth pastor, instead of being an associate of the administrator, has become his subordinate. In the eyes of the youth, he is just a part of the Christian school machinery. The “drumbeat” to which he marches must be the school’s and not the youth ministry’s. He begins to see himself as a second-rate citizen.

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By now the same youth ministry that helped spawn the Christian school — a ministry once bulging with kids, alive with enthusiasm, and vibrant with new converts — is outflanked, overrun, outspent, and left in the dust. The youth have switched their loyalty to the school. They have virtually stopped reaching out to the unconverted kids of that community.

How did this happen? By the design of a greedy, power-hungry school administrator? In my opinion, an emphatic no! The Christian school movement is not to blame. What has happened has come by default on the part of leadership, usually an uninformed pastor and/or an unprepared, untaught youth pastor. But let us not be too hard on them either. The Christian school movement is too new to have an established track record.

Paul Bubar is international director of Word of Life Clubs, headquartered in Schroon Lake, New York.

Why Has the Youth Ministry Been Swallowed Up?

How does the youth ministry allow itself to be swallowed up? It becomes lazy at first, the leadership loses its vision and then loses its drive and energy. The youth lose their soul-winning zeal and the fire that comes from seeing souls won to Christ. It surrenders, and the church allows the Christian school to become the youth ministry.

One can readily see why the Christian school movement has become a success. Its every area is definite and stable, with a qualified staff and definite philosophy, curriculum, chain-of-command, a budget, and communication. In contrast, just about anything has been acceptable in the youth ministry. The structure of the youth ministry has not been definite and its foundation has not been solid. Activity programs to attract youth have substituted for spiritual basics. The program has become a one-man vaudeville show, where the youth sit and watch, to the exclusion of helping them develop godly skills. Consequently, these youthful “sitters” and “watchers” become critical and cynical and want a “better show” the next week. Youth leaders who go the “Christian vaudeville” route back themselves into their own trap of having to top the previous week’s performance.

Christian colleges have been preparing Christian school teachers and administrators for more than a quarter of a century. There has been no master design to develop Christian educators, but they have been well-educated in Christian colleges across America. They know what they want to do and are prepared to do it. Most of them have majored in some particular field of education, with a philosophy of education and a system of implementation. Now, their time has come. Contrast these men and women in the average church with the average youth worker, and you are not comparing apples with apples. These teachers stand far above the average worker in the entire church.

The very existence of a Christian school in a local church puts the spotlight on the youth ministry, because the same youth in the youth ministry are in the school. They look at their teacher and know he or she is sharp. They look at their unprepared (in too many cases) youth worker, and they know the difference!

When the Christian school comes into existence in a community or church, the youth ministry must shape up or the kids will ship out! No longer can the pastor be satisfied with “Nervous Nellie” or “Weak Willie” ministering to his youth, or his youth ministry will be swallowed up by his Christian school.

Let’s take the same definite areas that make the Christian school succeed and show their lack in the youth ministry.

A. An Indefinite or Unqualified Staff

For many years most youth ministries have had no specific staff. Pastors have allowed almost anyone to work with their youth. When a church has hired a youth pastor, he has too often been a young man barely two or three years older than the kids, with little or no experience.

B. No Definite Philosophy

Neither the pastor nor the youth pastor has ever taken

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time to develop definite principles and convictions that will influence their decisions and the direction of their ministry. If they have determined them, they have never written them down.

A definite philosophy seems important when dealing with school education, but we become vague and non-committal about a definite philosophy in the youth ministry. Having no philosophy of youth work is like driving an automobile without knowing the rules of the road. Before you go far, you will doubtless have an accident. At best, you will not arrive at the intended destination. Leading a youth ministry without a definite philosophy results in a "leadership accident." Certainly, you will never achieve your intended ministry goals.

C. No Clear Chain-of-Command

In many cases, all the youth pastor has been told by the pastor is, "You're responsible to me." Though this should be enough for him to understand where the authority lies, it rarely is. More communication on the chain-of-command is needed.

D. No Definite Curriculum

Curriculum in the Christian school is a large part of its success. What about youth work curriculum? We allow almost anything to pass for curriculum. It doesn't have to have any system, direction, or plan. It doesn't even have to have much doctrine. It merely has to say something biblical each week. We somehow assign the youth work curriculum to the "leading of the Spirit" that often degenerates to the leader scrounging through some Christian periodical on Sunday afternoon to find something biblical to say to the kids. Churches will purchase youth curriculum through an advertisement in a Christian magazine, with no assurance the writers are even sound in their doctrine.

E. No Definite Budget

In contrast to the school budget or other budgets, how much money is set aside for the church's youth ministry? That area is usually the most nebulous area of the church's budgeting program. Many financial committees or deacon boards gripe over spending money on the "kids." The chairman of one deacon board grunted, "Three dollars a week? What do they need three dollars a week for? Those kids are only going to grow up, get married, and move out of town anyhow!" Yet in the very next deacons' meeting, that church leader recommended the church spend more than $10,000 to put carpeting throughout their sanctuary! Budgeting shows where values are placed.

The Christian school budget often exceeds the youth budget thirty to one. This shows where our values, vision, and hearts are.

F. No Definite Communication

When a church or group is small, communication is simple, but the larger a church becomes, the more frequent and organized communication must become. This is especially true of youth ministries. One youth pastor recently explained: "The only times my pastor has ever talked with me eyeball-to-eyeball, with no one but the two of us around, was the week I was hired, and now, a year later, on the day I resigned." What a tragedy! He should have said, "Pastor, I'm frustrated about a few things, and I need to talk to you alone. May I go with you tomorrow? We could talk as we ride."

Too often, the pastor has so many demands on his time that, as long as no parents complain, he is totally unaware of the youth pastor's need. Many times a pastor doesn't understand youth at all and doesn't know what to say to the youth pastor, so he avoids him.

The same elements that make Christian schools successful are missing in most youth ministries and cause them to fail.

Can the Problem Be Solved?

Can this huge wall dividing the youth ministry from the school be demolished like the wall surrounding Jericho? To the children of Israel, conquering the wall in Joshua 6 appeared hopeless. But God wanted the Jericho wall down. In God's power, under General Joshua, it came down.

I believe that the Jericho wall between youth ministry and Christian school must be brought down, so they can complement each other. Without question the problem can be solved. But, like any widespread, complicated problem, it will not be solved in a week's time. Like the biblical Jericho wall, it will take careful consideration, much prayer for God's wisdom, clear insight, and then bold action if the youth ministry is to be saved.

The next issue of the Fundamentalist Journal will carry Part 2 of The Jericho Wall.

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is not instant obedience. First we trained our children to obey and then a second principle we observed in our home was that our children were not allowed to fret and cry and pout. Soon after they were born our children were taught what the word "No" meant. We started training them immediately after birth and Dr. Rice believed in spanking. I also spanked; if one of the children needed a spanking, I did it myself. I did not like to spank my children, but I knew that to do wrong gets one in trouble and I was afraid for them to do wrong, so I spanked them to protect them. Children need to know what is expected of them. They like a code of conduct. They like to know that it does not pay to do wrong. You do not have to beat children, but you must make them understand. There are times when you must whip them hard enough to let them know that what they have done is very wrong. But you get most of that settled in their first six years. After that you don't have to spank them very much. Only two of our girls were whipped after they were teenagers and as far as I know none of our teenagers ever rebelled against us.

Dr. Rice and I felt it was our responsibility to be in charge of our girls until they were married, and so we were. When our oldest was ready for college, our entire family moved to Wheaton, Illinois, so that she could attend Wheaton College. In fact, all six of our girls graduated from Wheaton. And all but two of them have their Master's.

Q: What is your view of women working today?
Nebraska Battleground Draws National Attention to Religious Freedom

“Nebraska has become a battleground for religious freedom in this country,” said Ron Godwin, national executive director of the Moral Majority. He was referring to the morning that 123 preachers and laymen who, while kneeling in prayer, were carried out of the Faith Baptist Church of Louisville, Nebraska, by armed police, and to the 21 other Christian schools in that state that are facing possible closure from the State Department of Education.

National attention was directed to the Louisville community of 1,200 people as the Faith Baptist Church fought for its right to operate a Christian school without state license.

The pre-dawn prayer service on Monday, October 18, followed an allnight meeting which had begun after Sunday services. The pastors and church members had joined in support of Pastor Everett Sileven, who was in jail for operating a church school, and to protest court orders to padlock the church after worship services as the means to close the school.

Shortly before 6:00 a.m., Cass County Sheriff Fred Tesch led 12 state police cars and 5 Cass County sheriff cars into Louisville to padlock Faith Baptist Church and Faith Christian School.

“Sheriff Tesch and the state police forcibly removed the praying preachers from the school,” said Godwin. “One by one, the police removed the pastors from the building; some were dragged bodily and thrown on the front walkway of the church. Sheriff Tesch said that he had been prepared to use tear gas to remove the pastors from the church if necessary.”

Among those removed were Rev. Phil Schmidt, Sileven’s assistant pastor; Dr. Greg Dixon, pastor of Indianapolis (Indiana) Baptist Temple; Rev. H. Edward Rowe, executive director of Coral Ridge Ministries of Fort Lauderdale, Florida; Rev. Richard Moore of Lewiston, Idaho; and numerous members of the Faith Baptist Church.

As the doors were padlocked, Roy Thompson, who was acting as principal in Sileven’s absence, instituted alternative plans for the children to continue to meet for class on a bus and in the Sileven home.

“The battle lines are drawn on the First Amendment which permits total religious freedom.”

The battle over Faith Christian School which now has classes for 21 students, has been under way for eight years. The culmination of the fight came in October when Sileven from his prison cell again refused to allow the state to pressure him into obtaining a license for the church school which would require the hiring of state-certified teachers.

Judge Raymond J. Case of Cass County District Court had ordered the church closed and padlocked, except for Sunday and Wednesday services. Sheriff’s deputies had been ordered to stand guard inside the church school during what would have been school hours to prevent the classes from being held.

Following the removal of the preachers on October 18, more than 800 preachers and students from Christian schools converged on the tiny Nebraska town on Wednesday, October 20. The supporters came from Washington, Indiana, Idaho, Ohio, Florida, Virginia, Kansas, Oklahoma, Louisiana, Kentucky, Arkansas, Tennessee, Pennsylvania, and Iowa.

Judge Raymond Case suspended the padlocking procedures, to avoid a repeat of the Monday morning scene. He conceded that the county did not have the staff to enforce the injunction and suggested alternative methods be sought to enforce the law.

Attention in the case reached past the Nebraska governor’s office. President Reagan, who was scheduled to speak in nearby Omaha, received a message about the school crisis, and through a spokesman, encouraged a settlement that would permit Pastor Sileven to be released from jail. Because of pressure from these pastors and others from around the nation, Pastor Sileven, whose jail sentence ran through December 15, was temporarily released on Friday, October 22, despite objections from Sheriff Tesch and Cass County Attorney Ron Moravec.
An agreement was reached whereby Pastor Siloven would not operate the Faith Christian School for 30 days or through the end of the special session of the Nebraska legislature, which ever comes first. He will finish his jail term unless an agreement can be reached with Nebraska state officials over the licensing of the church school.

"The battle lines are drawn on the First Amendment which permits total religious freedom," said Godwin. "The Christian school issue is a constitutional one. The state government is not permitted to dictate how a church school is to operate or what it teaches."

There are 22 Fundamentalist Christian schools in operation in Nebraska. Each faces similar regulations from the Nebraska State Department of Education. "The battle will now move to the legislature and the courtroom. Unless the law is changed, it appears that other church schools will also be padlocked and police and sheriff's deputies will again be used to forcibly remove pastors, teachers, parents, and students from churches," said Godwin.

A coalition of pastors, called Nebraskans for Religious Freedom, has been organized by Rev. Carl Godwin of Lincoln, whose Park West Christian School also faces licensing threats by the state of Nebraska.

A statewide media blitz, using radio and television commercials and half-page newspaper advertisements in state newspapers, was used to inform Nebraskans about the issue of religious freedom.

The Louisville, Nebraska, incident is the first act of civil disobedience by Fundamentalist Christians to protect religious freedom. Ron Godwin said, "Whatever the outcome in Nebraska, it will set the precedent to base future decisions on state interference with religious matters. That's why it is so vital that we speak up now."

While intermediate victories have been won for the Christian schools, members of Nebraskans for Religious Freedom were seeking help from outgoing Governor Charles Thone to have legislation placed on the agenda for the special session of the state's legislature. Governor-elect Bob Kerrey has already stated that he would veto any church school legislation brought before him.

Harry Covert

Creator in the Courtroom continued from page 23

judge apparently applied a "broad" definition to evolution (which calls for a model which can make certain testable predictions). However, on this definition, creation is just as much a science as is evolution. At any rate, an equivocation occurs with the word "evolution," since on the broad definition of evolution as a fact or happening, evolution is not falsifiable. Only on the narrow definition of evolution as a means can evolution be falsified. But Act 590 deals with evolution in the broad sense, and in this sense it is no more falsifiable in the strict rendering than is creationism.

Fifth, Judge Overton violates the law of excluded middle, which demands that there be only two views when one is the logical opposite of the other. Both witnesses and defense attorneys insisted that on any given point of origin the beginning was either (a) caused by natural forces or (b) caused by some supernatural force. Despite this logically obvious disjunction, Overton insisted that there could be more than two theories about origins. The judge ignored the obvious fact that things either began by chance or else by design — a fact that even evolutionists acknowledged.

The Legal Implications

There are serious legal questions raised by the judge's ruling. The debate turns on two different interpretations of what the First Amendment means. One view is that it entails a wall of separation between Church and State. This view is clearly reflected in Judge Overton's ruling, as is evidenced by his closing quotation about "good fences make good neighbors," his ruling out any supernaturalistic interpretation of scientific data, and his conclusion that any reference to or implication of a "creation" is automatically religious.

The other interpretation is that the First Amendment intends to build no "wall of separation" between Church and State but was designed to guarantee "religious neutrality" on the part of the State toward religion by opposing the "establishment" of any religion over others. The First Amendment reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." And in the famous Everson case (1947), Supreme Court Justice Black stated that this means "neither a state nor the Federal Government can set up a church." And neither can it "pass laws which aid one religion...or prefer one religion over another."

Now if the First Amendment is really an anti-establishment clause, as it says, and not a complete separation clause, as it does not say, then the basis for the judge's ruling is wrong. One thing seems certain, if the Constitution meant to separate God and government, then the Declaration of Independence is unconstitutional! For it speaks of the "unalienable rights of the
City Streets Become Highways and Hedges

Focusing on the command ‘to go into all the world’ makes the ‘highways and hedges’ seem insignificant,” said Wilson Green, coordinator of the Thomas Road Baptist Church ministry to the inner city. “Yet we know we must do both.”

Green heads a ten-week summer missions campaign to the inner cities of New York, Los Angeles, Philadelphia, Detroit, and Washington, D.C.

In its third year, the program took students from Liberty Baptist College and Seminary to work in conjunction with local churches, by ministering to the spiritual needs of the community through street preaching, evangelism, Sunday school, follow-up, and other avenues.

Green said, “Most of the students are pastoral majors or studying for full-time work in a local church. In addition to sharing the gospel, they are gaining valuable experience in ministering directly to people in the inner city.

“God calls people to serve in different places. I think we’ve emphasized suburban or country churches and foreign missions, while completely overlooking millions of people in metropolitan areas.”

The Rev. Tom Mahairas, of the Manhattan Bible Church, echoed the same sentiments, saying, “The public is basically ignorant of what is going on in the inner cities. Other nationalities have come to our land and have settled in the cities. Most people think the mission field is on other continents. They don’t realize it’s also in the big cities. My burden is for the city.”

Before the inner-city ministry began, Mahairas came to Lynchburg to share his burden for urban dwellers with Jerry Falwell. Mahairas explained that, being “raised in the inner city myself and having spent part of my life in a street gang, I know the pressures and temptations of life here. And I know the difficulty outsiders have in reaching people plagued by poverty, mistrust, loneliness, and fear.

“These students brought something uniquely fresh to lives in our community. They got beyond circumstances to reach hearts and save souls,” he continued, referring to the 35 young people who worked in his church and in another local church. Mahairas’s church in inner New York has hosted a team for the last three summers. “I know their experience here built a foundation for their future ministry. I’m looking forward to next summer.”

Rev. Nathel Tait, of the Souls Outreach Baptist Church in Washington, D.C., said, “We can’t stop now! If we do, we’ll lose the inner city.” In speaking of relations between many blacks and whites in the nation’s Capital, he credited the team of fifteen students with building a bridge. “A lot of blacks were misled, but together we’ve seen how we can learn from each other.”

In Detroit, a 35-member team worked in five urban churches. Rev. Bernard McCarty, pastor of the Gilead Bap-
tist Church in Taylor and sponsor of the Detroit team, said, "To see these young people working on the streets is wonderful. They went into homes, dusted furniture, painted fences, and did whatever they could to help people and encourage them to find Jesus. They helped us teach, helped us visit on the bus routes, and just did everything imaginable to advance the kingdom. These young people gave us a real boost. We were going to teach them, and they taught us...they taught us how to love."

Dr. E. V. Hill's Mt. Zion Baptist Church in Los Angeles hosted 28 students this summer. The associate pastor, Rev. Bill Seitz, said, "It's untold what the final impact will be from this ministry. Christian young people gave up their summer to work in this ministry and, in so doing, they dispelled a lot of myths, such as blacks could only witness to blacks, and whites only to whites, and that conservative groups couldn't be effective to non-conservatives."

In Philadelphia, 35 students worked with five different churches from the base church of Cedar Grove. Pastor Paul Parr, of the Cedar Grove Baptist Church, said, "This summer ministry must become a full-year ministry. Follow-up is absolutely essential, and that's why I'm planning a winter conference here among the churches that participated in the project. They must become serious about the overall effort. This whole program is too important to be taken lightly. No two summers will be alike; therefore, we must keep a manual, get organized, and plan all year."

The summer's work left life-changing impressions on the students and coordinators.

In Detroit, Steve Lizzio witnessed great differences between the inner city and places where people have experienced the work of the Holy Spirit. "There's no love, no love at all in many areas of the inner city."

From his experience in New York, Bruce Knight said, "God is able to use us if we're willing to go. God's Word can change lives. It's not hopeless. After graduation, I plan to start a church in the inner city."

Dave Klase said he will go back someday to Philadelphia to begin a new church. "I'm burdened about the false values young men and women have accepted, particularly about each other. The media has mis-trained them and we need to get them into Bible knowledge so they can know God's eternal truths about themselves."

Greg Couser, who worked in Los Angeles over the summer, exclaimed, "People need to see the real picture in the greater Los Angeles area, particularly in Hollywood. The media shows the glamour of that city but fails to show what happens to most of the young hopefuls who come there from all over the country, who are forced to become prostitutes, work in cheap porno movies, or get hooked on terrible vices. The ultimate picture from Hollywood is not glamour, but human degradation."

Steve Gardner said, "Our Capital is not beyond help. Prejudices need to be broken down and we need to be the ones to take the initiative."

In Philadelphia, New York, and Washington, students lived in the churches where they worked. The Detroit team divided, some living in churches and others living in private homes. In Los Angeles, all the team members lived with families from the church, as Dr. Hill encouraged this arrangement to build unity among church and team members and to help the student laborers know the people in the community.

Over 1,050 decisions for salvation came during the summer missions program. Plans are being made now for next summer's program, which will include more follow-up and discipleship.

Jim Harman
Q & A continued from page 51

A: Personally, I wish a woman never had to leave her babies until they are six years old. Because I believe that (and this is not my idea only, but the idea of educators and scientists as well) the characters of children are formed in the first six years of their lives. These are the years when their personality is formed. A mother can put a lot of Bible in them in those first six years. Dr. Rice and I prayed with our children and taught them much and we believed that in the first six years of their lives they were trained rather than neglected. I believe that after children start to school a woman can work, if that must be the case. Personally, I never had time. I was so wrapped up in my family, taking care of my husband and children, that I could not possibly have had time to work outside our home.

Q: Tell me about some of the talents the Lord gave your daughters and how you developed those talents.

A: We made sure that our girls were afforded the opportunity to take music lessons. I supervised their practicing. We always had two pianos in our home while our girls were growing up; we had an accordion, two violins, and many other instruments.

Today they all play the piano; they all sing special numbers and lead choirs. They are all teachers at Christian schools. All of our girls are authors. They learned this from example. That was a way of life for them. We made it a priority to help them develop their talents and give them the opportunity to pursue their interests.

Q: What was your reaction when Grace heard that she had terminal cancer?

A: Grace’s illness was a great shock to us. We had never known great illness in our family. In 1979 Dr. Rice and I had just come back from a trip to the Holy Land and were in New York. About midnight the telephone rang. The phone was near Dr. Rice and he answered it. I could hear Grace’s sweet voice saying, “I want to tell you first; the doctors say I have cancer and may not live.” Our firstborn. We sat there for a while and neither one of us said a thing. We just sat there. Neither one of us cried. After a while I said, “Is it going to be all right?” Dr. Rice answered, “Yes, it’s going to be all right.” I did not understand then. I was in a state of shock.

We made our plans to go home the next day, and Dr. Rice could not even see Grace because he had to keep his schedule of meetings. I went to join her. She had already gone to the hospital when I got there. I went and sat with her for a few hours before surgery. As I sat in that room with Grace, I repeated one verse over and over again, “Be not afraid, only believe.”

I went on for a year, it seemed, crying and praying constantly. I wanted to keep Grace. She was so wonderful in her ministry, so wonderful in her writing, so wonderful in her teaching women. I wanted to keep her. She was such a wonderful daughter. She wrote such beautiful things to me and to her father and to the Lord. And I just wanted to keep her. At first I did not understand. I kept thinking that the Lord would make her well any moment. I was very well aware that nothing is impossible with Him. The doctor said that she would only live four to six months. I could not believe that! But God brought precious promises in Scripture to my mind and I knew and could finally pray that whatever happened, if it was for the honor and glory and praise of God, I could let my children suffer. The Lord speaks to those who love Him, think about Him, and love His Word. In those days I clung to the verse, “When thou goest, it shall lead thee; when thou sleepest, it shall keep thee.” It was the Word that kept me in those days.

When Dr. Rice was sick in the last eight months of his life, I would lie down and for hours I would think and quote that verse, “Let not your heart be troubled, neither let it be afraid.” I could lie down in peace because I had the promise, “When thou sleepest it shall keep thee.” Grace went to be with the Lord 10 months after Dr. Rice died.

Q: Tell me about Dr. Rice’s prayer life.

A: Dr. Rice always taught that we as Christians are to pray without ceasing. We are to pray about everything, at all times. That is what Dr. Rice practiced. I knew his prayer life intimately. I believe he even prayed in his sleep. When he would be dressing to go to bed or dressing in the morning or just walking around the house, hundreds of thousands of times I have heard him say, “Jesus, help me; Jesus, help me.”

I remember an incident when we were at the church in Dallas. It was during the Depression and Dr. Rice was responsible for raising money to build a church building. Every day he would pray for the needed bricks for the next day. They would be delivered and that day’s work would be done. And the next night he would pray for bricks and they would get bricks the following day. One night he fell asleep while praying for bricks. That night in the middle of the night I became very sick, so sick that I thought it important to wake him up. I asked him to pray for me. He said yes he would, and immediately he began to pray for bricks. I laughed so hard that pretty soon I found myself perfectly well. The Lord knew his heart and I believe the Lord touched me because the Lord knew the heavy burden upon his heart about his work.

Q: Tell me about Dr. Rice’s illness.

A: About two and a half years before he passed away Dr. Rice suffered a heart attack. For the next two and a half years he required oxygen at times. He had to sleep in a reclining chair because he could not breathe lying down. Even though he was quite ill, he still went out in meetings, where he had to be provided with a reclining chair in order to sleep at night. He continued, as much as possible, to hold conferences on revival and soulwinning. Dr. Rice never complained. He was continually happy. Everything was all right.

The last two years of his life he completed two major projects—a large Bible storybook and the Rice Reference Bible that was published by Thomas Nelson Publishers. Many

continued on page 64
Video creatures that blink, bleep, and blow up have replaced checkers and chess as forms of competitive entertainment. From the corner market to the shopping malls, video games entertain youngsters while “mom shops,” and businessmen on their lunch breaks.

Game rooms will be an $8.7 billion business in 1982, according to Play Meter’s managing editor, Laura Braddock. The average game room has 40.8 pieces of equipment “which includes video, pinball, pool tables, etc.” Video accounts for 80 percent of gross collections which, said Braddock, is the reason “last year, 56 percent of the games in an arcade were video and this year, they make up 77 percent.”

Depending on complexity, video games cost an average of $2,500 but the payback is rapid. Braddock says Gallup polls estimate the average teenage video player spends $2 per day. “We feel this could be an exaggeration, as some of those interviewed could have been bragging,” she added.

And videos aren’t just for the arcades anymore. Home video games can be found in one out of six American homes. Advertising Age estimates show that in 1982 the computerized entertainment centers will be in 14 million homes, which is twice the number for 1981. Atari, Intellivision, Activision, Radio Shack, the Commodore Vic 20, and Odyssey are among the brand name home computers and entertainment centers. Advertising Age reports that cartridges compatible in various systems will reach 70 million units of sales for this year. At an average cost of $25 per cartridge and no less than $100 per computer unit, the home video game business will easily reach the $2 billion level for 1982.

Video Varmints

Pac-Man has been credited with revolutionizing the video games. Before this bright yellow creature ran across screens, the male-oriented arcades featured games ranging from gun fights to galactic showdowns to race cars. Pac-Man’s simple screen which pits the player against four monsters attracted a new arcade market. “More women and younger kids came in, learned video skills, and moved on to other more complex machines,” said Wally Major, co-owner of two video arcades in Lynchburg, Virginia.

Pac-Man, the smiley face of the 80s, appears on glasses, T-shirts, sheets, stuffed dolls, bumper stickers, and a record. The queen of the video village is Ms. Pac-Man. The famous duo can be found on a pinball game and a Saturday morning television cartoon series. Other highly rated cartoon-type games include Frogger, Dig-Dug, Donkey Kong, and Kangaroo. Popular war games include Zaxxon, Tron, Robotron, Galaga, and Stargate.

The video craze is praised by some as bringing the dawn of the computer age because many of the home computer units are capable of more than game playing. A child who becomes familiar with the computer through game playing will probably be better trained to handle a computer as an adult. A half dozen teenagers are already writing computer programs for major companies.

Some families figure the video into their weekly budget, setting limits on how much can be spent for entertainment. Others spend more than they should while some buy the home versions in an attempt to save money. But, other families ban the video vice completely.

Video Victimized

The Play Meter quotes one satirical editorialist who said, “Games are trouble with a capital T that rhymes with V and that stands for Video.” Critics of the video machines say they lead to eyestrain, violent behavior, empty wallets, and antisocial development. Like the introduction of automobiles, bicycles, skateboards, and the hula hoop, video games face vehement opposition with some people calling them a “commie plot” to take over the minds of youth, and “Satan’s tool of the 80s.”

Malaysia, Indonesia, Singapore, and the Philippines thought the games had such undesirable effects on children, they had them banned altogether. A Marshfield, Massachusetts, town meeting pulled the plug on commercial
Police in Des Moines, Iowa, reported that at least 100 burglaries by 40 youths could be connected with the sale of stolen goods to support video habits.

A form of destruction serves as a basis for most with either the player or the computer characters meeting certain doom.

Part of the parental complaint centers on the actual games. While pinball games may be covered with suggestive photographs, some video games have less than ideal themes. A form of destruction serves as a basis for most with either the player or the computer characters meeting certain doom. Deathtrap, which has the player running down pedestrians to get points, and Stop Thief, which has the player escaping from the police, are among those that do not encourage positive behavior.

Now, X-rated "adults-only" games are being introduced for use in home videos. Advertising Age says $4 million will be spent to market the "hot and heavy" new games. These cassettes have been packaged in a manner that regular videogame software retailers will find acceptable for their store shelves.

Links to criminal gambling surface with video card games such as Double Up and Draw Poker. A few arcades promote big payoffs with these games. Payoffs are illegal in nongambling states. Play Meter reports that Kansas has outlawed the card games altogether, whether or not payoffs are part of the video deal.

Thomas Road Baptist Church Youth Pastor Dave Adams, who holds master's degrees in education and counseling-related studies, said "My concern in any instance — whether it be sports, TV, music, or video games — is when the kids are allowed to escape and tune out reality. It's important for kids to learn to interact with their families and friends and not just these machines. Video games, like other forms of entertainment, must be kept in balance.

"Video games are not wrong in and of themselves, but the overuse of the games to the neglect of other things is certainly wrong," Adams continued. "When young people start being spectators and not participants in their family life, their spiritual life, their school life, or their social life, then something has gotten out of perspective. It's easy for us adults to criticize things we don't understand. And it's always much easier for us to preach unconditionally against some things, instead of teaching temperance. Young people need to know temperance, and we can use video to teach them."

He said further, "Through the media and our own projections, we see young people as dope freaks, sex fiends, and arcade addicts. This is the extreme. Most young people want to do what is right. But we know children will lead themselves if adults don't do the job. That's why you see so many young people congregating around video rooms for hours. That's why you hear the statistics about alcohol, drugs, petty crime, and so on."

Video Values

Corporations and charitable organizations are using video games or themes as promotional tools. While some churches denounce the "video demons," others use kids' interest in the games as a way to reach them.

According to Adams, who heads up a 1,300-member youth department, "Videos gives us a great opportunity to reach young people for Jesus Christ. Like other activities for our youth group, an evening of video games is always centered around a time of Bible study. Of course, the environment needs to be controlled, either in a youth center or in a clean family entertainment center. Before taking a group to a game room, Adams screens the location for the proper atmosphere with no smoking or drinking, the right type of music, and the right graphics on the sides of the machines. "If the pinball games have suggestive graphics, I look for another place where the kids can have fun and where I feel their parents would approve."

Major has built his operations to meet this criterion. "Every new game that we bring in is the type of game anyone can enjoy. We've even sent one pinball machine back because..."
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FUNDAMENTALIST JOURNAL

What Is a Fundamentalist?
Why Christians Should Support Israel
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of the artwork on the boards."

While a few new centers are opting for the family image, Play Meter's Braddock said, "Owners just want machines that bring in the money." Usually the games that are on the top of her magazine's published list are the ones most frequently bought. She can't remember any operator objecting to the games for any reason.

Researchers have found value in the video games for rehabilitative purposes. Dr. William Lynch, director of the Brain Injury Rehabilitation Unit of Veterans Administration Medical Center in Palo Alto, California, uses video games for rehabilitating brain-damage victims to improve basic reaction time, visual scanning, color and shape recognition, memory enhancement, visual field detection, and other cognitive responses.

"While patients continue to receive traditional therapy, their progress on the video games is charted. Their game performance is usually reflective of their clinical improvements. The faster they progress on video, the faster they're through with us here," said Dr. Lynch, who usually treats 12 to 15 patients for periods of 6 to 12 months. Other hospitals have adopted videos in therapy for stroke, coma, and other brain-damage conditions.

"Moderation and control are the keys. They're a form of fun and relaxation that a family can enjoy together."

Science Digest reported that two New York occupational therapists have found learning-disabled children can improve their "motor accuracy, eye-hand coordination, and kinesthetic awareness (the ability to know the location of body parts and use this information to initiate motor responses)."

In the Rhode Island Hospital for Cancer Research, Dr. Harold Musiker said that a pilot study on three children undergoing chemotherapy found video games could lessen the tension and nausea associated with their treatment, but added the study was done on too few children to be conclusive.

When questioned on the value of video, Adams said, "Moderation and control are the keys. They're a form of fun and relaxation that a family can enjoy together. But, as in other forms of entertainment, they must be balanced without violating values and principles."

Deborah Huff

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NRB Celebrates 40 Years of Religious Radio-TV

Broadcaster Billy Graham, television speaker James Robison and theologian Carl Henry have accepted invitations to address the 1983 annual convention of National Religious Broadcasters, January 30 — February 2, 1983 in Washington, D.C.

National Religious Broadcasters is an association of approximately 1,000 organizations engaged in the production of religious programs for radio and television and the operation of religious radio, television and cable stations. NRB organizations are responsible for more than 75 percent of the nation's religious broadcasting and are active in religious broadcasting around the world.

“For our 40th anniversary, we hope to have the honor of once again welcoming President Reagan,” said NRB executive director Ben Armstrong. “There will be a great sense of history, but even more appropriately, a great sense of expectation about the decades ahead. Leaders from allied fields such as publishing, music, films, home video, church outreach and education, will join religious broadcasters at the convention to formulate a comprehensive strategy for communicating the Gospel.”

A highlight of the 1983 convention will be the origination of a PTL Club telecast, Monday evening, January 31. Hosted by Jim Bakker, the TV special will be transmitted around the world by satellite and will feature prominent religious figures and recording artists.

Registration information is available from the NRB Registrar, Morristown, NJ 07960, or (201) 575-4000.

Soviet Teachers Told to Produce Militant Atheists

ZURICH, Switzerland (EYNS) — University and college professors in the Soviet Union have been handed a new decree: “Make your students militant atheists!”

Recognizing a lack of general interest and major flaws in atheistic teaching, the Soviet Council of the Ministry of University and Technical Institutions issued a strongly-worded reprimand. An increase in the amount of time given to and the emphasis upon the atheistic line promoted by the 26th Party Congress of the Soviet Communist Party was ordered, the Swiss news agency Faith in the Second World reports.

University graduates, the council said, often “have no atheistic convictions and cannot offer scientific answers to religious preachers.” Not mentioned, but implied, is the effect of the current religious revival which is particularly evident in the Baltic states.

Discussing the successes and weaknesses of the atheistic educational format, council members concluded that university guidelines were not being followed. A mandate calling for all students in all departments to attend 15 to 24 hours of atheistic education each semester was issued. “The Foundation of Atheism,” has long been mandatory for students. The course includes a special exam.

As far back as 1964 the Soviet educational system made atheistic education compulsory. At first medicine, education, agriculture, library science and other technical field students had to enroll. In 1971 the program grew and the book Scientific Atheism was introduced. (13 August 1982)

Evangelical Educator Says that Foes of Secular Humanism Endanger Thought

WHEATON, Ill. (RNS) — The new president of the nation’s most prominent evangelical school, Wheaton College in Illinois, warned in his inaugural address that the publicized battle of some Christians against “secular humanism...may soon encourage a suspicion of all human thought.” Dr. J. Richard Chase, a noted evangelical educator, stressed, however, that he does not aim to relax the Christian standards of the college whose best-known graduate is Billy Graham.

Three Lutheran Bodies Agree to Merge by 1987

Three major Lutheran denominations have voted to merge. At simultaneous conventions in three cities the American Lutheran Church, Association of Evangelical Lutheran Churches and Lutheran Church in America endorsed a proposal to form a 5.5 million-member body that will be the third largest Protestant denomination in the country. The new body will not include the 2.9 million-member Lutheran Church-Missouri Synod, which declined to take part in the unity discussions. When it is established in 1987, the new church will be exceeded in size in Protestant denominations only by the 13.6 million-member Southern Baptist Convention and the 9.6 million-member United Methodist Church.

Laws of United Methodist Church Permit Ordination of Gays

The judicial commission of the United Methodist Church
has ruled that there is nothing in the formal laws of the church which prohibit the ordination of homosexuals into the ministry. With certain factions inside the church pressing for gays to be ordained, the ruling was not an approval by church leaders for such a procedure. According to James Robb of the Good News Magazine, the church judicial commission has said that church law may be changed at the next constitutional writing in 1984. Currently, the social laws of the UMC indicate that the practice of homosexuality is not compatible with Christian teaching. Robb and other conservatives within the UMC will be fighting for specific legislation to exclude homosexuals from the pulpit. The church has been loosing membership in the last few years to conservative churches or churches with a stronger position on biblical authority.

Billy Graham Accepts Invitations from Two East European Countries

CHAPEL HILL, N.C. (RNS) — Evangelist Billy Graham has accepted invitations to visit East Germany and Czechoslovakia. In a statement, he said he will be in the German Democratic Republic from Oct. 15 to 25, and plans to visit "several cities, historical sites, and social institutions in various parts of the country." The visit to Czechoslovakia will begin Oct. 29, Mr. Graham said, adding that details of that trip are still being worked out. In announcing his plans, Mr. Graham commented, "I hope as a result of my visit there will be better understanding between the peoples of those two nations and our own nation, and that the cause of international peace will be promoted."

Congress Asks President to Designate Bible Year

WASHINGTON (RNS) — Congress has adopted a resolution asking President Reagan to designate 1983 the Year of the Bible. Commemorative legislation such as this requires 30 signatures from the Senate and a majority, 218, from the House before it can be considered. The resolution affirms the Bible as the Word of God and its importance as an influence on civil government. Quoting President Andrew Jackson's description of the Bible as "the rock on which our Republic rests," the resolution adds that "the history of our Nation clearly illustrates the value of voluntarily applying the teachings of Scripture in the lives of individuals, families and societies," and asserts that "renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a Nation and a people."

Deaths

G. Archer Weniger, former president of the Fundamentalist Baptist Fellowship and pastor of San Francisco's Foothill Baptist Church for 40 years, died September 6 at age 67. Weniger published a weekly paper calling the Blue-Print and helped form a Fundamentalists Hall of Fame. He had been associated through the years with the San Francisco Baptist Theological Seminary and at one time served as its chairman of the board and president.

Lester Roloff, evangelist and founder of the Corpus Christi homes for young people in crisis, died November 2 in a plane crash which killed four other passengers. The 68-year-old Roloff was recognized for his ability to "reach the unreachable" using a Bible-based program to change lives involved in drugs, alcohol, crime, prostitution, promiscuity and other problems. In his victorious eight-year battle with the state of Texas, Roloff received media attention and was briefly imprisoned for his refusal to obtain a state license for his Rebekah Home for Girls and Anchor Home for Boys. In addition, he conducted evangelistic services and aired a daily radio broadcast nationwide.
Louisiana May Spend $300,000 Defending Its Creationism Law

BATON ROUGE, La. (RNS) — The attorney general of Louisiana is asking the state legislature for $100,000 to help defend the state's creationism law. William Guste said he needs the funds to "combat the unlimited forces" of the American Civil Liberties Union, which has challenged the law on constitutional grounds in court. The attorney general's office said the state has already spent $100,000 defending the law and, before the case goes to trial, could spend another $300,000. The money is used to pay out-of-state lawyers and witnesses, and for other expenses.

Herpes Virus Survives but Transmission "Unlikely"

The Helper, a magazine for herpes sufferers, carried an interview with Trudy Larson, M.D., one of two researchers from the UCLA School of Medicine who found the herpes simplex virus to survive outside the body. While the test showed that the herpes simplex virus could exist outside the host on a variety of common surfaces for varying amounts of time, Dr. Larson said, "Transmission in this manner is highly unlikely."

In her comments on the findings, this researcher said, "Our work serves as a reminder that we need to be as careful with HSV infections, as we are with bacterial or fungal infections. Furthermore, we are stressing the need for hospitals and clinics to have uniform procedures regarding the handling of possibly contaminated linens and instruments."

Responding to the media's attention to her findings on herpes, the doctor was quoted saying, "Such attention is given at the expense of attention more importantly focused on sexual transmission and the useful behaviors patients may invoke to sharply curtail, or possibly prevent, future spread. It heightens the general index of fear and dread about herpes overall — and this index is already at irrationally high levels in many patients and in many communities. It may lead to or precipitate inappropriate and ill-taken attitudes and actions, by both patients and those around them. Mostly, they will lack usefulness; but, worse — and probably this happens more than we know — they may render more hysterical many patients who already have a hard enough time dealing with herpes."

Computer Takes King James Version into New Medium

From the centuries of monks devoting their lives to laborious hours of recopying works in handwritten script, through Gutenberg's seventeenth-century raised type to today's high speed presses, the Bible remains the most frequently printed book of all time. Now, the computer screen — fast becoming the medium of today's printed word — can also display the timeless gospel message.

According to an article published in the Los Angeles Times, August 21 this year, many people are already making use of a computer program developed by Bible Research Systems, of Austin, Texas, which displays the entire Bible on the screen and speeds the process of looking up particular words as well as related verses in the Scriptures.

Former Intel Corporation executives Bert Brown and Kent Ochel say that they have compressed the Bible to both sides of eight disks. Available for use on home computers, the program is being purchased by public libraries and schools. The King James disks may be obtained from Bible Research Systems, 8804 Wildridge Drive, Austin, Texas 78759, at a cost of $162.45.

Ku Klux Klan Covers Under Christianity

The Ku Klux Klan, conducting paramilitary training, declares its organization to be a religion, as it struggles for power through many states.

According to the Houston Chronicle, June 4, 1982, a federal judge in Texas recently ordered the Klan to stop its military training exercises. The article notes that Texas is one of the 25 states with laws banning formation of private armies.

In a fund-raising letter, the Southern Poverty Law Center reported that the Klansmen are preparing for "a coming race war" which will be against all non-white people, Jews, liberals, and "race traitors." They plan to stick to their belief of complete segregation without regard for the law of the land.

The letter also says the Klan is training with the Neo-Nazis in preparation for war. They practice ambushes and attacks with AR-15 semi-automatic rifles, M-16's, and pistols.

The Klan maintains the idea that their organization is religious. According to the Visalia Times Delta, August 7, one Klan member said "the only church I go to now is the Klan. You feel close to God. You believe some day we can take this place and make it what it used to be — a good place to live."

City by the Bay Becomes Haven for Gay

According to a September 5 article in the Tampa Tribune-Times, the gay population is becoming more visible in that city. The article quotes homosexuals as saying, "It can be more open here. It's freer here," and "In Tampa you can be more relaxed about the fact you're gay. You don't have to be watching over your shoulder."

The Tribune-Times reports on the many organizations in the Tampa area which have developed in the last ten years to
serve the gay community. They include: The Bay Area Rights Council; The University of South Florida Gay-Lesbian Coalition; the Metropolitan Community Church, which conducts Bible study and marriage ceremonies "referred to as 'celebrations of relationships' or 'holy unions,'" for its 127 members; and the hundred-member Dignity which provides spiritual guidance, holds mass, and sponsors retreats for homosexuals.

The article says gay leaders believe a tie with the city's government would be the best defense for their lifestyle, but so far have had little political influence due to lack of organization.

Legislators Critique Sex Quiz

A sex-education quiz given several years ago in a Denver, Colorado, junior high school has drawn much critical attention from lawmakers and parents.

According to the Denver Post, April 2, 1982, the test asked students to match scientific sexual terms with gutter language. The test was part of a display at the state Capitol showing public school teaching materials.

The test was given to several legislators at the Capitol, who said it was "too explicit for the junior high-age children."

Other materials included Our Bodies, Ourselves; and Are you there God? It's Me Margaret.

Runaways Survive by Prostitution and Theft

"Up to one million children in the United States run away from home each year," reported Parade magazine, February 7, 1982, regarding statistics presented by the Federal Health and Human Services Administration.

According to agency figures, the article says 47 percent are girls, 50 percent have been physically abused, 33 percent have been sexually abused, and 83 percent are white.

The article says that most of the runaways "turn to prostitution and theft for survival."

In a follow-up article on September 5, Parade said that some children end up in "buy-a kid" rings where the cost of buying a child for life is $5,000.

Many runaways do not live long. Unable to obtain medical care, the children suffer from malnutrition, disease, and from drug-related and sexual disorders. According to the latest article, 150,000 runaways just disappear off the street each year.

The average age of the runaway child is fifteen. Most parents do not report the children as missing.

Evangelicals Concerned Bless Gay Belief and Practices

"Neither homosexuality nor homophobia, neither life nor death, neither good times nor bad times, neither the everyday grind nor a rare form of cancer, neither ecclesiastical executives nor TV preachers nor bandwagon politicians, nor whatever may come our way. Nothing can separate us from the overwhelming and undergirding love of God which is in Christ Jesus our Lord — because God is God."

These words from a transcript of a speech delivered by Ralph Blair, express the general philosophy of a group which he helped to found, called Evangelicals Concerned, Inc. This organization has a growing ministry to homosexuals and encourages them not to leave their faith nor change their sexual practices.

According to the group's newsletter Record, this speech was delivered at a conference which drew 175 persons to "connECtion 82" and highlighted a number of religious leaders.

In the transcript, Blair begins, "Have you ever noticed that GrapeNuts is neither? To evangelicals, Christian Science is neither. To most gay people, the Moral Majority is neither."

Evangelicals Concerned's statement of faith, appearing on the back of one of its brochures, reads like the bylaws from a fundamental independent Baptist church: "We trust God, our Creator. We trust Jesus Christ, our Savior and Lord. We trust the Holy Spirit, our Helper. We believe the Bible, God's inspired Word. It is our infallible guide for faith and conduct. We believe the Good News that God was in Christ reconciling the world to God and making possible our reconciliation with ourselves and each other. We affirm the universal communion of believers. We commit ourselves to be Jesus' followers."

Yet, Blair attacks fundamentalism as being "too militant" and warns of publications by such individuals as James Robison, Jerry Falwell, and Pat Robertson. He said, "Interestingly, it is gay militancy that the anti-gay Fundamentalist militants so frightfully call to the attention of their militantly Fundamentalist constituencies in fund appeals."

The transcript says that "Evangelicals Concerned, Inc. is a national ministry of evangelical Christians concerned about the misunderstanding of homosexuality among evangelicals and the misunderstanding of the gospel among homosexuals."

His organization distributes two newsletters, Record and Review. Both are mailed to members quarterly. A prominent church official in New York City recently complained that in that city, names were "apparently taken from phone books at random" as recipients for the publication.

The New York-based organization for homosexuals has now spread across the country, with groups in Los Angeles; San Francisco; Western Springs, Illinois; and Milford, Connecticut. Groups are planned for San Diego; Denver; New Orleans; Philadelphia; Harrisburg, Pennsylvania; and Albuquerque, New Mexico.
Creator in Courtroom
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Creator.” And since pronouncing the Declaration of Independence unconstitutional is absurd on its face, we are left with the only reasonable conclusion that the Constitution does not separate God from government or public governmental schools.

But let us suppose for the sake of argument that the First Amendment be understood as a separation clause (and not an anti-establishment clause). Even on this interpretation Judge Overton’s decision is contrary to the First Amendment, since it allows only a naturalistic evolutionary view to be taught, which view favors the beliefs of religious humanists. In fact the judge’s decision not only favors the religion of Humanism, but it exclusively favors it. For the ruling allows only non-theistic evolutionistic and naturalistic views to be taught, which accords precisely with the views of religious humanists. In brief, if one takes an “anti-establishment” interpretation of the First Amendment, then the Arkansas creation-evolution act is constitutional, for it does not establish any one view or religion over another. In fact, it mandates teaching both views. On the other hand, if one takes a “wall of separation” view (as Overton apparently does), then his ruling is a violation of the First Amendment, since it not only allows but favors non-theistic religions over theistic ones. In either case, the ruling seems to violate the Constitution, not uphold it.

Judge Overton rejected this anti-establishment interpretation saying that “The argument has no legal merit.” He perjoratively referred to Bird’s scholarly article in the Yale Law Review as “a student note.” It is difficult for non-lawyers to enter this battle on the meaning of the Constitution. It seems to us that much of the current legal “reading” of the Constitution is contrary to the general interpretative practice of humankind. Certainly experience shows that the vast majority of people expect readers to understand by their words what they meant by them, not what the reader would like them to mean. Now from what we can discern from the statements of the framers of the Constitution, and its understood meaning by contemporaries and immediate successors, the anti-establishment interpretation of the First Amendment seems to be the correct one. If this is so, Judge Overton’s decision is based on a misinterpretation of the Constitution.

The Religious Implications

Judge Overton ruled that Act 590 would establish the religion of “Fundamentalism” in public schools and was thereby unconstitutional. But it seems to us that in ruling the way he did the judge has in effect established the religion of “Secular Humanism” in the public schools. Judge Overton accomplished the opposite of what he thought he was doing. For in trying to avoid giving what he called “Fundamentalist” beliefs one voice (among two voices), he gave “Humanists” the only voice.

Let us outline the reasoning for this conclusion:
1. Humanism has been defined as a religion by the U.S. Supreme Court.
2. Non-theism, evolution, naturalism, and relativism are the central beliefs of religious Humanists.
3. Overton’s decision in effect exclusively favors the teaching of the above beliefs.
4. But whatever in effect favors central beliefs of one religion over another is a violation of the First Amendment.
5. Therefore, Overton’s decision in effect is a violation of the First Amendment.

The Inescapable Conclusion

On January 5, 1982, Federal Court Judge William Overton in effect established Secular Humanism as a religion in the Arkansas public schools. For he ruled that only humanist beliefs, including non-theism, evolution, and naturalism, can be taught in public school science classes. These beliefs not only favor humanism, but are central beliefs of the religion of Secular Humanism. Perhaps the judge did not intend to do this, but this is none the less the effect of his decision. History will record that in Judge Overton’s federal court (December 7-17, 1981) the Creator went to his court—and “lost!” The irony of history was that this very court which dishonorably dismissed God began each day by the U.S. Marshal saying (praying?), “...God save the United States and his honorable court.” Amen!

Q: What were your feelings when Dr. Rice passed away?
A: I was in shock. I could not believe it. I had expected him to live. I thought that he would live several years; but the children were aware that his time was short. I had asked the doctor why he did not get stronger, and he told me that his heart was too weak. I knew he was gradually getting weaker but I kept thinking that the Lord would spare him so that I could enjoy him. But I believe that he was eager to go Home. I think that when you finish your work you want to go. He loved Jesus so intensely and wanted to be with Him. He laid up such treasures above. I can say that I never forget and never cease to grieve but, in a sense, I rejoice all the time at his joy. Many times I find myself groaning like Jesus groaned from Heaven. Momentarily, Jesus may be here; and when He comes, He’s going to bring our loved ones with Him and we’ll be caught up to meet Him in the air. What a day that will be!
Rev. Wayne Greene, pastor of Clearview Baptist Church, Rustburg, Virginia, was talking on the phone when lightning struck the phone line, damaging the nerve from his left inner ear to the brain. Doctors reported he would never hear again out of the left ear. He also lost his eyesight. But, during the prayer meeting last July 14, both hearing and eyesight were restored.

Rev. Fred Grimes, pastor of Riverview (Michigan) Baptist Temple, announced an International Tract Convention and nationwide rally March 2 and 3, 1983, at Highland Park Baptist Church, Tennessee Temple University, Chattanooga, Tennessee. Grimes hopes to enlist 10,000 churches to help church planters financially, made contributions to nine of these men.

LIGHT Ministries (Learning Insights in Godliness, Holiness, and Truth), a work burdened for church revivals and the family unit, is now headquartered in El Cajon, California, under direction of Evangelists Vernon Brewer and Tom Thompson, formerly with Life Action Ministries and Thomas Road Baptist Church. Their pastor, David Jeremiah, states, "LIGHT Ministries has been a great blessing to the Scott Memorial Baptist Church. It is obvious to all of our constituency that the hand of God is upon their endeavor. We count it a real privilege to stand with them in ministry, and behind them in prayer."

The staff and team of 30 people in LIGHT Ministries are involved year-round in local church revival crusades, camps, rallies, concerts, and seminars. Last year alone, they traveled more than 50,000 miles and ministered in over 95 churches.

Revival is the main emphasis of LIGHT Ministries; however, several different phases combine to make the revival thrust more effective. These include the LIGHT Singers, an 11-voice college-age singing team; children's clubs; youth and family seminars; high school assembly programs; multimedia presentations, and Christian school chapels.

Since every revival in history has come as a direct result of the faithful, agonizing prayer of God's people, LIGHT Ministries places special emphasis on a "call to fervent prayer."

Evangelist Brewer states, "Prayer is the key to real revival. We, as Fundamentalists, have worked, promoted, advertised, and tried everything possible to see revival, except fervent prayer. No revival is ever reaped without first being sown in prayer."

One pastor shared, after a recent LIGHT crusade in his church: "God has stirred our hearts deeply by His Holy Spirit. Strong conviction of sin and open repentance have marked these services. Church members have come to grips with their need of genuine salvation and have led others to accept Christ. Lives have truly been changed. The most significant change has been in the prayer lives of church families, where devotions have now been established in homes that had none. The church services are now bathed in public prayer by those who come early to seek the Lord's power and presence."

For further information please contact LIGHT Ministries, P.O. Box 1646, El Cajon, CA 92020, (714) 579-6772.

The Victory Baptist Church of Pine City, Minnesota, a one-year-old church, called Timothy M. Kucij to be their new pastor. The church now averages over 30 and is completing work on a 300-seat auditorium on 11 acres of land on the interstate.

Tim Kucij, an independent, fundamental Baptist, is also a piano virtuoso and composer of over 30 pieces of music in various styles. He holds a bachelor's degree in music from the California State Polytechnic University at Pomona and was trained for the gospel ministry at Central Baptist Seminary of Minneapolis and Maranatha Baptist Bible College in Watertown, Wisconsin. Kucij's home church is the Central Baptist Church of Pomona, California, where Ron Boldman has just succeeded Ray Batema as pastor.
Bob Jones University vs. the United States of America, argued before the Supreme Court, will settle an historic constitutional question. Can the First Amendment guarantee of "freedom of religion" be circumscribed by federal judges and federal law?

More specifically, it will decide whether that South Carolina, Christian Fundamentalist college will be allowed to survive. For Bob Jones University is on trial for its life.

By now, the facts of the case are common knowledge.

The school, founded half a century ago by the grandfather of current president Bob Jones III, does not permit interracial dating, believing and contending, as it has since its inception, that Scripture, from Genesis forward, teaches that God intended the races to not inter-marry.

The IRS charge is that this school policy amounts to sanctioned segregation, outlawed by two decades of civil rights laws and court decisions. Since Bob Jones enjoys a tax exemption, it is argued, this amounts to a federal subsidy of racial discrimination.

On closer inspection however, the arguments of those seeking to cripple or ruin the university by stripping it of its tax exemption, seem less rooted in logic or constitutional law than in modernistic malice toward white, Christian southern conservative schools.

For against whom does Bob Jones discriminate? Its black students who cannot date whites? Or its white students who cannot date blacks? Or its Asian students who cannot date either? Every student at Bob Jones, no matter the race, attends voluntarily, knows and accepts the rules. Who is the victim here?

We are! comes the angry retort of Benjamin Hooks of Central Park South; our tax dollars are "subsidizing" this segregation academy.

But if the tax exemption of Bob Jones amounts to a "subsidy," so, too, does the tax exemption of the NAACP Legal Defense and Education Fund. And if the NAACP does not want its tax dollars underwriting Bob Jones, surely the faculty at Bob Jones should not have their tax dollars underwriting the antics of the NAACP, which is attacking them in federal court.

The central point here is that a tax exemption is not a "subsidy." If it were, the court would have to strip every church of tax exemption because the First Amendment, as interpreted by the court, prohibits subsidies to religious education.

And if Bob Jones' dating policy disqualifies it for tax exemption, how, pray tell, did the Mormon Church continue to qualify during all the years — before the recent revelation — when it refused blacks in the priesthood? And what of the Catholic Church? Ought not the courts also remove its exemption, since it prohibits women from entering the priesthood? After all, discrimination against women in the amended Civil Rights Act of 1964 is on a par with discrimination against blacks. If Bob Jones is guilty of racism, is not the Catholic Church guilty of sexism?

Nor are the analogies ridiculous. Georgetown University, a nominally Catholic institution in Washington, D.C., is today in federal court defending its right to deny official campus status to a gay students' organization. The school contends it is an institution of the Roman Catholic Church which opposes active homosexuality as morally wrong, while the gays argue that the laws of D.C., outlawing discrimination on the basis of "sexual orientation," take precedence over any such First Amendment claims.

(You will never, however, catch the trendy Jesuit Fathers of the Georgetown cloister siding with so outre a cause as Bob Jones' First Amendment rights. That would mean sullen, angry stares across the room at the Jockey Club, right, Father Healy?)

"Tax-exempt Racism," is how The New York Times contemptuously dismissed the claim of Bob Jones and Goldsboro Christian Schools and welcomed the appointment of William Coleman, "prominent corporate lawyer and battler for civil rights," to argue the case.

But, for whose civil rights is the great battler battling? Those black students who voluntarily attend and live by the rules of the school that Coleman wants to drive into bankruptcy?

In what noble cause is Coleman battling? To force faculty and students at Bob Jones to change norms and standards of behavior they believe were ordained by God? To destroy their school if it refuses to conform to the reigning orthodoxy? What is so noble and heroic about that?

The belligerent intolerance of the modern integrationists-liberals is, in many ways, more revolting than the segregationist mind-set that preceded it. At least Bull Connor and Ross Barnett never postured as the conscience of mankind.

If Bob Jones is stripped of its tax exemption, the Government of the United States will cease to be neutral as between religions. Schools that advocate nude sun-bathing as a religious exercise will keep their tax exemptions (so long, of course, as the sun-bathing is interracial) while countless traditional Christian schools will not.

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