9-1983

Fundamentalist Journal, Volume 2, Number 8

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EDITORS' NOTE

September marks the annual return of children to classrooms. This issue of the Fundamentalist Journal examines the American educational system and the roles of Christians and Christian schools in it.

A. Pierre Guillermin calls for Christian educators to give their students the highest academic quality. "Fundamentalism Today" presents the arguments regarding accreditation of the Christian school. George Livesay outlines the procedures for starting a Christian school and Ron Hawkins talks about the importance of home influence in educating children.

Other articles include an informative and motivating biography of G.B. Vick, a personal account of God's unconditional love by Phil Stover, and a look at how God speaks to us through tragedy by Bruce Dunn. News reports give highlights of the conferences held by the Southern Baptist Convention and the General Association of Regular Baptist Churches.

In this issue, we introduce a fellow by the name of "Shimei" who has joined our "You Said It" page as a regular ghost-written feature. You'll remember him as the one who threw dust at King David, and later became his friend, and even later, his enemy. Shimei promises to be a source of provocation and, on rare occasion, comfort. In any case, we hope you'll think of Shimei in much the same manner as David did when Shimei first threw the dust (2 Sam. 16:5-13).

Another new feature in this edition is "Update"—news reports from the Thomas Road Baptist Church and related ministries to keep you informed of upcoming events.

"Happy Birthday" wishes are in order for the Fundamentalist Journal as we celebrate our first year of publishing. We'd like to thank all of you who have supported us during this time. We look forward with great expectations to serving, informing, sharing, and entertaining you for many years to come as we follow the objectives outlined in our Statement of Purpose.

The Fundamentalist Journal is accepting for review human interest stories such as "God's Promise: A Miracle of Love" (page 26). These may be in the form of personal experiences or stories about others whom the Lord has blessed in an unusual way.

Submissions for consideration must be typed, double-spaced. Stories not selected for publication will be returned to the author only if accompanied by a self-addressed return envelope with adequate postage.

Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leadership and statesmanship to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also report our history and heritage, as well as point the way to our place in the future.
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Shimei's Dust

If John Wesley, Charles Finney, or Jonathan Edwards were around today, would Fundamentalist churches bar them from their pulpits? Although books and magazines feature sermons by these great defenders of the faith, the same publications fail to mention that they, and many other Christian heroes, were not premillennialists.

That's right. They were postmillennialists—a position that we lambaste as liberal, modernist, and humanist.

I find it difficult to understand how we could conclude from the Scriptures that the postmillennial scenario is correct. However, while these Christ-exalting preachers upheld the fundamentals, including an insistence that Jesus Christ would return triumphantly to earth, their timetables differed from most American Fundamentalists.

Wesley, Finney, and Edwards were non-Baptists and were hardly expected as Anglicans, Presbyterians, and Congregationalists to have strictly scriptural views. After all, if they were wrong about baptism, what do you expect for their eschatology?

Several generations of preachers have been blessed by the sermons of Southern Baptist B.H. Carroll, powerful evangelist and founder of Southwestern Baptist Theological Seminary in Fort Worth. His great series, An Interpretation of the English Bible, has been a staple in the diet of many Bible students. Yet Carroll's books reveal that he was an outspoken postmillennialist. Someone will probably note that those postmillennialists whom I have named (with the exception of Carroll) lived before the revival and widespread acceptance of premillennialism. More recently, Presbyterian J. Gresham Machen and Baptist T.T. Shields, Fundamentalist champions during the modernist controversy, were staunch amillennialists.

In spite of that, there is an assumption that if one is a bona fide, card-carrying Fundamentalist, he must be a premillennialist—and preferably a pretribulational premillennialist.

To my knowledge, no major Christian creed or doctrinal statement before this century advanced one eschatological position as a fundamental of the faith. While those great statements all affirmed the Second Coming of Jesus Christ as an article of the faith, they simply did not give a specific timetable.

Are we not, then, adding to the fundamentals of the faith if we insist that a Fundamentalist must subscribe to any one particular eschatological viewpoint? If so, will we exclude some real Fundamentalists from the fold?

We have no problem highlighting deceased heroes, but the living...now that's another matter!

Then what happens?

I thought your magazine might be good for Fundamentalism, but now I am in grave doubts.

These are pastors who still teach godly Christian living, stand for the fundamentals, preach the gospel, teach the flock, and contend for the faith. These same pastors recommend your magazine to their people, and then what happens?

Truman Dollar comes out with his so-called legalism, Patwell with his secondary separation, Jack Van Impe with his Billy Graham philosophy, and they play havoc with what many pastors are trying to maintain.

I for one do not look upon living "godly in Christ Jesus" as secondary, nor is it law or legalism. Jack Van Impe is wrong in his conclusions. I don't know of any group that preaches more on the love of God than Fundamentalists for every time you mention the name of Christ and His Cross you manifest the love of God. But first and foremost this nation needs the preaching of the judgment of God, concluding with the Cross.

My advice brethren is to stand fast, and for those in the limelight, remember, "unto whomsoever much is given, of him shall much be required."

George H. Mers, Pastor
Fundamental Bible Baptist Church
Summersville, Missouri

Refreshing and convicting...

Having just read Dr. Truman Dollar's article on "Legalism," I must say it is both refreshing and convicting. It is refreshing in that someone else can see the real needs and issues in our lives and churches.

This article was convicting in that he pointed out how we in our ministries need to continue (start?) to hit the main issues of concern, such as having a Christ-like system of values and priorities and also being able to make correct moral decisions when the pastor, teachers, parents, etc., are not around. These areas go right along with I Samuel 167 (and others), that "man looketh on the outward appearance, but God looketh on the heart."

I thank God for rules; without them we would most miserable. Yet I would hope that as we work with people, that we would not give them a false system of spirituality by majoring on conformity to rules. May God help us as we help people to transform their minds from the world's values to God's values. It has been my experience to see that as people are transformed spiritually,

Shimei
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Donald L. Workman, Asst Pastor
Willoughby Baptist Church
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Accurate and courageous...

Congratulations on the excellent article entitled “An Alternative to Legalism” in the June issue of the Fundamentalist Journal. It was refreshing, accurately stated, and courageous.

I suppose you will be receiving a number of letters criticizing your article, but brother, you have hit the nail on the head. This is where the new schism is being nurtured in the body. It is a new religion, it is a false god, it draws people away from their walk and relationship with Christ. It produces self-appointed super detectives who walk around with their magnifying glasses watching over the rest of the body, taking the place of the Holy Spirit.

Dick Meier, Pastor
Open Door Baptist Church
Kansas City, Kansas

Forgotten factor...

In the May issue of Fundamentalist Journal I read with interest “Why Preachers’ Kids Go Bad.” We are raising three “Preacher’s Kids.” One is now in college and two are in high school. By God’s grace all three of them have hearts after God. All the comments about preachers’ kids in the article could be written of other professions or homes. But there is one unique way that children of a preacher seem to be affected by the church itself. I agree that the home is the key, but at times when the home situation is not the problem then we must look at the unique factor—the attitude of the congregation.

I know of one preacher’s teenager who went through a time of doubting the existence of God. Why? Because of a poor home, inconsistency of her parents, little money, or pressure of peers? No, none of these. There was a conflict in the church and “Christians” were attacking her father by pouring out their venom in comments and nasty letters. Her parents agonized in prayer and supported her. By God’s grace He brought her through the difficult period and she is solid in her Christian walk. I know of another family with three young boys. Disgruntled church members have come at meal time and argued with the pastor saying terrible things to him. The pastor has spoken graciously and the wife has tried to shield the children, but even in another room the nastiness has reached the children. The Scripture says, “But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” I hope this letter stimulates an article challenging those in the pew to consider the awesome responsibility they bear for “Why Preachers’ Kids Go Bad.”

Joyce Ann Rogers
Neptune, New Jersey

Don’t give them a free hand!

As one deeply concerned about child abuse (and wife abuse), I wish to comment on Bruce Ray’s article “Withhold Not Correction.” I applaud his point that corporal punishment must only be employed out of love. How many people actually do that? History books indicate that far too many fathers and schoolmasters were sadistic cowards, and sadly that is often true to some extent today.

Some preachers bravely promote a return to the “old days” when fathers ruled with an iron hand. (Every such preacher should interview a battered child in a local hospital.) Lest we glory that era, remember that most German storm-troopers had been reared in such traditional homes with arrogant macho fathers, many of whom were deeply religious. How did those German boys learn that it was acceptable to use whips on people? Also, why does any wife beater or child abuser today casually tell the judge that he sees nothing wrong with hitting infants?

As to corporal punishment, the only adult worthy of applying it is one who has a deep respect for the child. (How many people really respect children?) He should hate hitting; save in self-defense or to apply reasonable correction to a child when all else fails. He should concur with Abraham Lincoln, who said, “Love is the chain whereby to bind a child to its parents.” With so much child abuse past and present, I urge all preachers to use extreme caution when advocating corporal punishment. If they do not, as was the case a century ago, I would remind them that religion without compassion is obscenity.

Margaret Kemp
Greenbelt, Maryland

Skip the fluff...

When I first read your April issue I thought for sure I had at last come across a magazine for thinking Christians, one filled with solid meat that would challenge my mind.

But in “Fatigue and Time Pressure” (June) I see some real “fluff” by James Dobson. The kind of stuff one finds in some of the other so-called popular Christian magazines.

Do we really need this? Can I now expect to see articles by and about Corrie, and Joni, and that football coach from Dallas, and Gary Collins, and Anne Kemel, and all these other superficial people who have been boring us for so many years?

Do me a favor and keep your magazine straight and deep and never mind the amateur psychiatry and articles on how little Johnny should lick his plate clean after each meal, etc.

Ralph Flicchio
Watertown, Massachusetts

Special Notice

In the July/August issue we failed to give reprint information concerning “The Church and Her Rights” by Jay E. Adams. Reprints in booklet form are available from

Christian Counseling and Educational Foundation
1790 East Willow Grove Avenue
Laverton, PA 19118

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.
Who Is Responsible for Educating Children?

The training of children is clearly outlined in the Bible as a parental responsibility. Proverbs 22:6 promises, “Train up a child in the way he should go: and when he is old, he will not depart from it.” Throughout the Old Testament parents are commanded to be wise and diligent in the instruction of their children. Initially, public education was viewed as an extension of parental instruction. School boards reflected the wishes of parents in establishing school policies. But as the technology of education advanced, schools began to reflect the beliefs of professional “experts,” rather than of the parents of the students. Today, there is much talk about “back to basics” in education, but little that is basic about the complex modern educational system.

In 12 years of schooling, the average child spends nearly 12,000 hours in a classroom. Providing public education for millions of American children is an expensive and complicated proposition. On the one hand, our public educators should be commended for their commitment to such a noble and difficult task. On the other hand, we who adhere to the Judeo-Christian ethic as the basis of education believe the educators’ hands are tied and therefore many of their efforts are doomed to failure. Removing God from our public classrooms has made our children “fair game” for the secular humanists.

The Purpose of Education

Bruce Lockerbie, Dean of Faculty at Stony Brook School in Long Island, said, “Education is a framework like the forms that hold molten lead on liquid concrete, helping to mold character. Education is a mirror to reflect the development of that character. In other words, education is the instrument for carrying out society’s philosophical goals” (Who Educates Your Child?, p.46). Until about 30 years ago, public schools provided the necessary support for building character in boys and girls. The Bible was read and prayer was offered in every classroom of the nation. I am forced to believe that the decay of the public school system accelerated into a downward spiral when prayer and Bible reading were removed by the U.S. Supreme Court. Humanistic “secularization” and “values clarification” replaced the biblical values upon which this great Republic was built.

When I attended school in the 1940s I was not a Christian, but I learned to reverence and respect God and the Bible. Today, humanism teaches that man is his own god, that all moral values are relative, and that ethics are situational. The Ten Commandments are viewed as outdated hindrances to human progress. In addition, naturalism views man as nothing more than a biological and chemical machine. Man is seen as an animal concerned only with fulfilling the desires of his existence. He is the ultimate product of the evolutionary process and lives a meaningless existence of self-gratification. It is a philosophy of “Do your own thing.” Its slogan is “If it feels good, do it.” Neither philosophy offers moral absolutes. Consequently they have eroded the moral foundations of public education.

The Problem of Elitist Censorship

Basic values such as morality and respect for our nation’s heritage have been virtually censored from today’s classroom. Values once taught are totally rejected and negated in many modern textbooks. In his new study, Book Burning (Crossway,
1983), Cal Thomas observes that it is the Humanists and Secularists who are actually guilty of the censorship of virtually all conservative political and religious books. He states, "We face a subtle, elitist bias that holds Christian values are less legitimate than secular views and somehow unfit for the general public" (p.25).

In almost every aspect of school curriculum, textbooks, library holdings, and so forth, the educational "experts" have been given a free hand to revise the substance and content of American education with almost no accountability to the parents of the children they educate. Let someone question their choices or criticize their selections and their response is often one of blatant arrogance. "We Teach the Children" is their slogan, but to many American parents it implies, "So, who do you think you are, questioning us?" Perhaps it is time we gave the examination and demanded some real answers from the educators!

The Priority of Christian Education

Educational theorist Rousas John Rushdoony correctly comments, "Education today occupies an equivocal position in contemporary life, functioning both as a scapegoat for every failure and as a catch-all for every hope and expectation of society" (The Messianic Character of American Education, p.6). He notes that education itself is often viewed as a god which can cure all the ills of society. This concept was certainly characteristic of the heyday of Liberalism. However, the end result was devastating to public education. Devoid of the Judeo-Christian basis, some schools became a hotbed of violence and sexual anarchy. Quality learning deteriorated. National test scores dropped. Good students fled to private schools in general and Christian schools in particular.

In a Christian school, education begins with God, not man. He is viewed as the center of the universe, and every academic area of study is examined against the light of biblical revelation. Traditional values and morals are emphasized as proper expressions of biblical truth and principles. Personal discipline, behavioral standards, decency, and respect are all considered essential in developing personal character and integrity.

A Proposal for Recovery of Our Public Schools

I do not believe that all public education is bad. Nor do I believe for one minute that all public schoolteachers are bad. Many fine public educators are sick at heart over the failure of public education and in their own special way try to make a difference. President Reagan and Secretary of Education Bell recently urged that we place a major priority on immediately improving the quality of public education. I wholeheartedly agree!

The phenomenal growth of the Christian school movement has called attention to the fact that the current trend can be reversed. While I fully endorse and promote private Christian education, I am also fully supportive of Christians who are committed to improving the quality of public education. Total Christian abandonment of the public schools will leave millions of this nation's young people helpless victims of secular humanism. We cannot let that happen. I am convinced that there are thousands of excellent teachers and administrators committed to those young people.

Money alone will not correct the ills of secular education. The real problem is philosophical, not economic. Though God is no longer part of the public school classroom, I do not believe that God has deserted the children of America's public schools. Can we expect our children to learn the Bible when its teaching and reading are forbidden? How can we expect our children to learn moral values when Judeo-Christian principles and historical culture are censored from the classroom? Freedom of religion does not mean freedom from religion.

I am convinced that the answer to our national dilemma in education lies in the hands of the parents of schoolchildren. We must rise up and demand change and demand it now! Preachers and politicians may be ignored, but millions of angry parents will be heard. We have abdicated our God-given parental responsibility for our children's education. We must convince educational leaders that we will no longer tolerate incompetence in the public schools. We must make it clear that we want schools of quality, character, and integrity. We must settle for nothing less.

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SEPTEMBER 1983
The rise of Fundamentalist Christian involvement in education is one of the unique phenomena of our time. The numbers of Christian day schools and schools of higher education make this obvious. A study of the explosive growth of the modern Christian day school movement reveals that in 1954-55, 123 Christian schools in the United States had a combined enrollment of 12,187 students. Today, over 20,000 Christian day schools flourish in America and several new ones come into existence every day! These schools are staffed by 125,000 teachers and enroll over two million students. In addition some 200,000 college and graduate students now study in Christian institutions of higher education.

Quality Christian Education?

The contemporary (or current) Christian school movement is distinctively religious in orientation and dedicated to quality education. It is marked by parent participation, zealous teachers and administrators, grass-roots enthusiasm, and community support. Parents appreciate the Christian schools' safe, academically sound, spiritually oriented atmospheres as a responsible alternative to the public schools. Demands and expectations of Christian parents for quality education must be met by these Christian institutions. In their initial fervor to establish a Christian school, parents and churches alike often make great sacrifices. Church families expect a superior education for their investment. However, in schools often characterized by lower teachers' salaries and limited facilities, the question emerges: Do students really get quality education?

The Controversy over Accreditation

In the quest for quality, many Christian schools are considering state and regional accreditation. Believing that Christian education is superior, they suggest there is no need to fear public evaluation and scrutiny of the schools. Others argue that a Christian institution should not submit to secular evaluation. The extremely volatile issue of accreditation has even become an issue of spiritual integrity. Bob Jones III, in a recent article in Faith for the Family (April 1983), stated that "accreditation is intolerable" and that "it is impossible for a school to obey the Lord and be a member of a regional accrediting association." Others argue that standardization is harmful to a school's intellectual life and positively fatal to its spiritual life!

Those defending accreditation quickly point out that submission to the accreditation process is voluntary; one can withdraw from it at any point. Kenneth E. Young, past president of the Council on Postsecondary Accreditation, has defined the purpose of voluntary accreditation: "To encourage and assist institutions in the evaluation and improvement of their educational quality and to publicly acknowledge those institutions that meet or exceed commonly agreed-to minimum expectations of educational quality" (COPA 1980, p.5). The purpose of accreditation is to ensure that a school actually provides what it claims to provide, as stated in its publications.

Objections to Accreditation

1. "It will cause us to drift into Liberalism." This is the most frequently raised objection to the whole issue of accreditation. Too often it is assumed that submission to evaluation by a secular agency will automatically force a school to capitulate to theological Liberalism. This is a grossly naive oversimplification. Liberalism results from internal deterioration, not external pressure. This nation's earliest Christian schools (Harvard, Yale, etc.) drifted into Liberalism long before accrediting associations ever existed! Accrediting associations do not ask Christian schools to change their doctrinal statements, only to substantiate that their institutions are consistent with their statements.

2. "Why should a Christian school accept licensure from a secular organization?" Frequently this question provokes argument on the separation of church and state issue. However, ministers accept a license to operate a motor vehicle. Churches accept licenses to run buses or to construct a building and, in some cases, to erect a sign. Such a license represents standards to ensure quality and to protect the general public against unsuspected abuses. Accreditation assures students and parents that standards of academic quality have been met in order to protect them from fraudulent or incompetent operators. In addressing this issue, Christian educator Elmer Towns has observed, "Just as a license to build a building does not determine what goes on in that building, nor a license to erect a sign on a church property determine the message on the sign, so accreditation does not dictate the content of what is taught in the classrooms."

3. "Why should we seek the approval of an inferior system?"
Assuming any Christian education to be superior to any and all secular education, some have objected to accreditation on the basis that a secular agency cannot properly evaluate the quality of Christian education. A leading Fundamentalist preacher has insisted that “superiority should not seek accreditation from inferiority.” When this preacher was asked why he refused to let his schools be accredited, he replied, “For the same reason that Mickey Mantle didn’t seek accreditation from the Little Leaguers!”

A statement by Townes responds, “In actuality, accreditation assures that a baseball game is in fact a baseball game!” The real issue is whether Christian schools are in fact educating young people.

4. “Accreditation will force us to change our rules of student behavior and conduct.” This is totally erroneous. Accrediting agencies do not insist on changing student regulations. They insist only that all such rules and regulations be in accordance with the stated philosophy and purpose of the institution. This unfounded paranoia may be provoked in part by the fact that some schools really do have a problem justifying some of their rules as a legitimate expression of their stated purpose. Accrediting agencies make no demands about student dress codes, hair length, music styles, movie and theater attendance, and so forth. They merely require that schools clearly state their rules in print before students enroll.

5. “Accreditation will force us to hire teachers with accredited secular degrees.” The standards of accreditation do demand an institutional commitment to the hiring and retention of competent faculty, whose degrees support the area of their instruction. While they also demand that a high percentage of these degrees be from accredited institutions, they never dictate which institutions or who is selected to teach. To assume that a Christian teacher who holds a degree from a secular institution is automatically “contaminated” by Liberalism and Secularism is ludicrous and unfair. On this basis, the apostle Paul (a graduate of the “University of Tarsus”) would have been considered suspect in many Christian schools. What made the difference in Paul’s life was Christ, not what school he attended.

Advantages of Accreditation

1. Professional Competence. Contemporary technical society demands professional standards as entry-level requirements in the public job market. An accredited degree is usually considered the minimum for acceptance into these professions. This is one reason we have so few Christian doctors, lawyers, psychiatrists, and so on. Those schools whose commitment involves training Christians to enter, influence, and evangelize the public professions must meet these standards. To avoid accreditation is to isolate Christians from this sector of society. Some Christian schools exist only for the training of full-time Christian workers and therefore may choose to not seek accreditation. However, Christian schools that offer degrees in the liberal arts and professions, but refuse accreditation, may be doing a great disservice to their graduates who expect the degrees to have a certain value in the pursuit of a chosen career.

2. Testimony of Excellence. If we really believe that Christian education is superior we have no reason to hide from public scrutiny and evaluation. Christian schools that claim they could be accredited, but have simply chosen not to, should offer alternative data to substantiate their claims to educational competence. Failure to do so implies to some that their objections to accreditation may be simply a smoke screen for academic incompetence. An accredited degree in itself does not necessarily guarantee success, yet it does present a testimony of excellence to the general public.

3. Commitment to Improvement. The nature of the accrediting process requires that an institution continue periodic evaluation. These self-studies guarantee that such an institution is committed to continual improvement. Earl Mills, executive director of the Transnational Association of Christian Schools (TRACS) states: “Peer evaluation helps establish a communication network that will assist developing institutions reach their full potential.” Periodic reviews and reports prevent academic stagnation. Constructive self-criticism is essential in maintaining the vitality of our schools.

4. Institutional Integrity. The Christian school movement has often been criticized for a lack of institutional integrity in regard to faculty standards and salaries, financial and business policies, physical facilities, and so forth. Accreditation requires that adequate standards be met in all these areas. Accredited schools must treat their faculties with respect and their students with dignity. Such schools follow established accounting and business principles in the management of their fiscal resources. They also provide safe and adequate facilities commensurate with their educational purposes.

Conclusion

Those Christian schools that have both rejected accreditation and insisted that all other “truly” Christian schools do the same have in essence become their own “accrediting agencies,” dictating a list of approved standards acceptable only to themselves. They have a tendency to become intoxicated with intolerance toward any who deviate from their list of standards, schools, textbooks, and student regulations. Such extremism can only lead to eventual isolationism.

However, there are also many fine Christian schools that have chosen not to be accredited or state approved and have not attempted to dictate their convictions to other Christian schools. We must always recognize and defend their right to do so. Such schools often establish alternative methods (such as standardized testing) to demonstrate their academic competence. Those schools that choose not to be accredited have every constitutional right to do so.

The Christian school movement is faced with two options: to seek or to refuse accreditation. Those seeking accreditation become more numerous all the time. Every day Christian schools become accredited without denying their faith and practice. On the other hand, we must defend the right of those schools that have chosen not to seek accreditation. Accredited schools must guard against the tendency to consider unaccredited schools as academically inferior. Conversely, unaccredited schools should guard against the tendency to speculate that all accredited schools are compromising with Secularism and Liberalism. In our widely diverse society there is certainly a place and definitely a need for both.
Our nation is at risk...the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and a people. What was unimaginable a generation ago has begun to occur. Others are matching and surpassing our educational attainments.

If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war....We have in effect been committing an act of unthinking, unilateral educational disarmament.

These are not the words of a conservative Christian educator or a Fundamentalist preacher. They are taken from the opening pages of a report to the nation issued in April of this year by the National Commission on Excellence in Education. The report, aptly entitled "A Nation at Risk," clearly depicts the steady decline and present inadequate, mediocre condition of public education in America. It issues a call to the nation for a sweeping reform of education.

The progressive education of the late sixties and seventies lies bankrupt and mortally wounded, having produced a generation of ill-prepared graduates who stand as a blatant indictment against it. While America's schools have had the most modern physical plants and finest facilities in the world, they have failed to provide an adequate education and have thereby diminished in credibility. As evidenced by this commission's report, there has never been a time in our history when an alternative to public education was needed more than today. Christian educators can provide that alternative. As we move through the eighties, several key issues must be addressed by Christian educators if the Christian school movement is to continue to flourish.

Who Are We?

First among these issues is defining exactly who we are. The Christian school movement in America has developed and grown at such a rapid rate that few, if any, attempts have been made to systematically profile its collective participants, estimate its size, and examine its impact. We must realize that while we inside the Christian school movement may have a fairly good idea of its membership size, impact, and purpose, those outside Christian education are not as well informed. Effectively communicating these messages in a unified systematic manner will not only bolster credibility but serve to strengthen Christian education.

Notwithstanding the need for a more explicit profile, a basic review of the Christian school movement reveals that we are a large, growing group of Bible-believing Christians who feel it is our right and responsibility to train our children in a manner that is honoring and pleasing to God. Estimates indicate there are some 20,000 Christian elementary schools, high schools, and colleges in America, representing 125,000 teachers and over two million students, with these numbers multiplying daily as people seek a viable alternative to a declining public educational system. Christian schools seek to provide an education that will effect total development of the individual, incorporating into their curriculum physical, social, intellectual, and spiritual dimensions. This system endeavors to foster quality education within the context of Christian values with emphasis on high academic standards and practical application. As Roy Lowrie, a prominent Christian educator and author wrote in To Those Who Teach in Christian Schools:

No child or young person should have to take an academic penalty in order to get a Christian education. The school is Christian, but it is a school. Good teachers are serious about their responsibility to give their students a quality education...Excellence in education benefits the student and it honors the name of Christ in the community.

What Is Our Purpose?

Essentially, our purpose is reflected in the stated philosophy of education, its underlying beliefs, and congruent practices manifested by those beliefs. For example, the educational practices of a secular humanist—a man-centered philosophy—differ significantly from those of a Christian whose philosophy is God-centered.

The philosophy of Christian education is totally congruent with the precepts of the Scripture and emanates from belief in the Bible as the inerrant, infallible, verbally-inspired Word of God in its entirety. Without this fundamental belief, there is no real basis for the existence of the Christian philosophy. Based on this belief, the resultant educational process will provide a series of directed learning activities occurring formally and informally throughout an individual's...
life, which will ultimately lead to a standard of knowledge and truth by which all other life experiences can be measured. Since the ultimate standard of truth and knowledge for the Christian is Jesus Christ, the main purpose of Christian education is to lead students to know and experience Jesus Christ as their personal Saviour and to give them meaning and direction for their lives. This philosophy mandates that Christian educators effectively integrate faith and learning and not simply add a few Bible courses and devotions to a secular curriculum.

K.A. Gangel said it well in The Philosophy of Christian Education when he related:

To be sure, chapel and classroom devotions in the Christian school are most praiseworthy. But they are not to be compared in value to the total awareness created in the mind of the student by the alert teacher who facilitates the informal experiencing of truth by digging fertile furrows across the minds of students. Classroom devotions involve worship, and worship is vital, but the integration of faith and learning is truth-searching in depth. Learning unrelated to life is as dead as faith without works. The end of the integrative process is to develop Christian minds.

Simply stated, then, the purpose of Christian education is to develop Christian minds that will implement effective integration of faith and learning and produce responsive action consistent with the will of God.

How Do We Accomplish Our Purpose?

The mandate of establishing Christian schools to accomplish our purpose is clear. Despite the fact that many godly men and women serve in the public school system in America, the secularized interventionist position of the courts—coupled with the secular humanistic philosophy that pervades the public school system—does not accommodate education consistent with the Christian philosophy. Thus, the question of whether or not to establish Christian schools is not an issue.

However, at the forefront of the increased wave of litigation facing the Christian school movement is an issue crucial to the future of the movement: the quality of education offered by Christian schools. While there is little variance in the personnel or purpose of Christian schools (whether they be at the elementary, high school, or college level), there may be a great deal of variance in quality. True, many financial restraints face Christian schools that their public counterparts do not have to consider. Yet, if the Christian school is to honor God, it should be above reproach in the community, establishing performance standards of unquestionable academic excellence and admirable professional credibility. As representatives of Christ in the educational world, the schools' greatest desire should be to see Him receive honor through quality Christian education reflected in their young people.

A Call for a Coalition of Christian Educators

With the emerging tide of litigation bombarding the Christian school movement, the time has come for Christian educators to make an organized, activist approach to education and address several key issues facing Christian education in the 1980s. To accomplish this task and effectively address these and many more issues pertinent to our future success I propose:

1. A national coalition of Christian leaders in the field of education be formulated and convened.
2. Christian leaders, through this coalition, address issues pertinent to Christian education and develop a formal agenda for the eighties and nineties. Among the issues to be addressed by the coalition would be academic excellence, teacher preparation, accreditation, financial stability, curriculum development, textbook writing and publication, research, and legal defense.
3. A National Commission on Excellence in Christian Education be established.
4. As a function of this commission, funding be sought and studies be conducted to systematically profile the Christian school movement and examine its impact.
5. Through a joint function of this commission and the proposed coalition, an extensive report be established addressing recommended national standards of quality to be met by Christian schools as well as a recommended process for evaluation of those standards.

As Christian educators prepare to face the challenges of the eighties and nineties, we must provide the most effective means to train our students and service their families, as together we make an impact on this world for Christ.

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the purpose of human recognition or even acceptance, but because our generation and those generations to come deserve a choice, an alternative to the humanistic view.

A second issue of quality is accreditation. Simply stated, accreditation of an educational institution is a process whereby that institution is evaluated and measured on its integrity, general competence, and ability to provide an acceptable level of instruction and a quality education.

Essentially, an accrediting association is a voluntarily formed organization of educational leaders through which guidance and direction may be given to various educational institutions. The association does not endeavor to control the institutions it accredits. The governing of those schools is solely the responsibility of their respective local leadership. However, the association does provide a way for institutions to promote and uphold quality education.

Liberty Baptist College and Schools pursued accreditation carefully, evaluating at each step what it means in fulfilling their purposes and aims as well as any possible residual effects on their fundamental Bible-believing position. Accreditation has not in any way attempted to control, restrict, or limit the basic philosophic principles, and purposes, or aims of Liberty Baptist College. It has in fact helped strengthen the school academically and financially. Through this process, the college has been evaluated and measured by its peers in the educational world and has been recognized for its integrity, general competence, and ability to fulfill its stated aims and purposes. As a result of receiving accreditation, the school has afforded the students and parents knowledge that the level of education at the school is respected in the academic community, and with respect to academic preparation, it guarantees that graduates will receive the same career considerations as candidates from other accredited educational institutions.

Certainly, these are important considerations in dealing with whether or not to undergo accreditation. However, one thing is sure. If we do not take steps to ensure academic quality and professional competence within the Christian school movement, we leave ourselves open to attacks from those who would relish our demise. Don Howard, president of Accelerated Christian Education, has stated in an article in Facts about Accelerated Christian Education:

If we build on a solid foundation, and if we can keep our schools open in the face of strong growing opposition, we are going to have an impact on this country that has not been felt in this generation.

A third issue to be considered under the heading of "quality" is that of teacher preparation and competence. Teaching is one of the most important and central functions of any school; therefore, it is essential that teachers in the Christian school be competent. Competency is not a gift endowed to some and not to others, but a skill developed and refined through much training and education. While the basic development of these skills comes through formal training traditionally acquired through prescribed teacher training programs at colleges and universities, the refinement of such skills comes from a unique blend of practical experience and continuing education.

If in fact, as Howard wrote in The Accelerator, the proof of quality in an educational system is the demonstration of excellence in the lives of its graduates, America's schools in this generation have not fared well. The National Commission on Excellence in Education (1983) found that the average graduate today is not as well educated as the average graduate of 25 to 30 years ago, that not enough academically able students are being attracted to teaching, and that teacher preparation programs need substantial improvement. Among the Commission's recommendations were that students preparing for teaching careers should be required to meet high educational standards, demonstrate an aptitude for teaching, and demonstrate competence in an academic discipline. The report further stated that parents have the right to the best education possible for their children and that it is imperative that they not be satisfied with anything less.

To say that these recommendations should apply to Christian schools is an understatement. Serious concern with providing quality education in an atmosphere of academic excellence requires an adequately prepared, competent, and professional instructional staff. Teaching is a profession and, like any other profession, requires certain competencies. When we walk into the doctor's office, it is comforting to know that he has been subjected to rigorous certification criteria, and we should expect nothing less from our teachers. If the Christian school movement is to be successful, we cannot compromise this competency. As the Bible says in James 3:1, "My brethren, be not many masters, knowing that we shall receive the greater condemnation.”

Education is a serious business, and there is no room in the field for amateurish incompetence from poorly trained professionals. We are not engaging in insignificant idle activity.

We are dealing with the lives of our youth, America's most precious resource. Thus, Christian schools must be willing to go the extra mile and maintain a posture of being above reproach. Not only should the standards of Christian schools meet minimum academic standards for certification, they should surpass those standards and set the example.

Through the eighties and into the nineties, we must be well prepared to meet these challenges if we are to serve effectively as a beacon to a world that sorely needs our message. As Al Janney, pastor and leader in the Christian education movement, has said, "The challenge that faces Christian schools is going to be greater and greater.”

As a Christian educator for 23 years, I believe this is a Decade of Destiny for Christian education. Today, Christian educators need to become partners in advancing the cause of Christian education. This is also the Decade of Decision that will determine the direction of Christian education for decades to come!
How to Start a Christian School

New Christian schools are being started in the United States at the rate of three or four every 24 hours. Almost one out of every ten children now attends a private or Christian school. If there is not one in your church or community, but you contemplate founding one, here are some factors to consider: the rationale; the reason or purpose; the kind of Christian school it will be; the basic philosophy which determines doctrinal teachings, enrollment policies, and other guidelines; a feasibility study; committee appointments; church approval; legal aspects; publicity; faculty and administration; curriculum; transportation; finances.

But don’t let this list scare you. Starting a Christian school can be relatively easy and offer great benefits to the church and families it serves. To give you some general guidelines about starting a Christian school, the following step-by-step procedure will help.

Rationale

Nearly every governmental and educational leader, from the President on down, has been concerned with the quality of American education. An estimated 10,000 parents in America now teach their children at home rather than send them to public schools. Protest groups and high-level panels recently recommended certain improvements in the public school system. Over 2,000 private (non-religious) schools have been started to promote higher academic achievement for children. Approximately 20,000 Christian schools now exist for elementary and high school pupils.

The true purpose of the Christian school is not to protest...
the faults of the American public school system. While pursuing academic excellence, Christian schools do not exist for that sole purpose. Christian schools have been falsely accused of starting just to avoid integration or other ideological issues. The fundamental reason for the formation of Christian schools is a biblical one. Ephesians 6 and other Scriptures instruct parents to bring up their children in the nurture and admonition of the Lord. The better Christian schools are not established for negative reasons but to offer good education within the framework of Scripture. That education may also have good academics, maintain good conduct, and teach citizenship and American patriotism. These qualities usually accompany a Bible-based education. Paul Kienel, of the Association of Christian Schools International, feels that Christian school education should also equip the child to live a Christian life in a non-Christian world.

Kinds of Christian Schools

Although schools of many names and descriptions exist across the country, most of them fall within one of the three following categories.

Church-sponsored or Parochial—In days past the term parochial has been associated with Catholic schools. Not so today. Parochial now describes a school sponsored, and largely paid for, by a church for the children of its members. Children of nonmembers may attend with the expectation that those children and their families may be drawn toward membership in that church. The school is usually held in the facilities or on the property of the sponsoring church. The church may finance school costs above tuition and fees. There is a trend toward having the church pay all school expenses as a missionary endeavor. This, of course, may provide fewer tax problems for the school. The term parochial then, is interchangeable with church-sponsored school. The terminology is less important than the concept of a New Testament church carrying out the mission of educating its children.

The Society Christian School—The society Christian school is established jointly by several churches. It may begin with two or three churches cooperating and, over a period of years, include one hundred or more churches. All the supporting churches must, however, be able to sign a general doctrinal statement in order to participate. The school has a governing board or committee, a membership roll of churches, and a roll of individuals who encourage or support the school. Costs of the school are usually paid by tuition, fees, gifts, wills, annuities, clubs, and fund-raising activities. In the final analysis, most of the income comes from the parents of the enrolled children.

The Parent-Neighborhood School—These schools may be proprietary or nonproprietary. In other words, they may belong to a group incorporated for profit, or be jointly owned by all parents involved as a nonprofit educational venture. These schools are generally founded by parents who want a better (and Christian) education for their children when no church or churches wish to be involved. Such schools are generally smaller than other types but provide good Christian education. Parents involved must sign a general doctrinal statement.

What Kind of School Should You Have—You may have decided which kind of Christian school you wanted prior to reading the above descriptions. If not, prayerfully consider which kind seems best-suited to the needs of your church and/or community. Consult your pastor, members of your church board, and interested parents. The kind of Christian school you will have is spelled out in your philosophy of Christian education.

Philosophy of Christian Education

Even though you may not yet be able to write out a philosophy of Christian education, you have probably already formulated most of its tenets in your mind. Such a philosophy should be thoughtfully developed after study, discussion, reading other school philosophies, prayer, and Bible reading. As the foundation for your Christian school, this philosophy should be written down and published for others to read and study.

Your philosophy, based on a God-centered, Bible-centered view of truth and man, will be central in your desire to educate your children in a Christian atmosphere. Philosophy statements can be written for the overall educational program or for a specific class. Examples of general statements would be “To teach the Bible as God’s Word and to develop attitudes of love and respect for it,” and “To help the student develop self-discipline and responsibility for his own conduct and actions.” If you do not have sample Christian school philosophies to use as models, start with your church doctrinal statement and work from there.

After dealing with doctrinal beliefs and operating policy, your philosophy will include some practical areas of the school program and will determine the enrollment policy of your school.

A closed enrollment policy would mean that the school exists only to train Christian leadership. It would be open only to families of the church or denomination sponsoring the school. Affirmation of faith in Christ would be required, and only students of the highest caliber and best character would be admitted.

A close enrollment policy would mean that while a child need not belong to any particular church or denomination, he must profess saving faith in Jesus Christ, have no criminal record, and have no severe learning disabilities. (Most Christian schools are not yet equipped to handle children with learning disabilities.)

The open enrollment policy would mean the school is basically evangelistic. Children would be accepted as students whether or not they profess salvation or have any church affiliation.
Admission is decided on an individual basis, after an applicant’s records have been examined. Students with minor criminal records or other problems might be admitted on a probationary basis. The philosophy here is that while the child is being educated, he and his family may be reached for Christ and brought into the fellowship of the church. This is not to say that the other two enrollment policies exclude evangelism, since not all who profess Christianity have been born again.

Other school areas affected by the educational philosophy are patriotism, finances, use of government programs (surplus commodities for lunch programs, milk, etc.). When the philosophy and operating statements have been formulated and voted upon by the governing body, policy statements in regard to school operation should be included in the school policy handbook.

### Basic Steps in Founding the School

First of all, someone must have a motivation or burden for starting a Christian school. That burden must be shared with others of like mind and faith who also feel the need for such a school. Time must be spent in discussion, prayer, and sharing the need with others. Among the first to share the burden with is the pastor or board members of your church. If the pastor and board members do not favor such a school, talk to other fundamental Bible-believing pastors in your area. Perhaps a society-type school can be started. If there are no pastors in your area willing to join in starting such a school, you may wish to talk with your friends and neighbors about starting a parent-neighborhood school. (The procedure for starting such a school is much the same as for other types.)

Next, a steering committee must be formed a year before the projected opening date. This committee will study and investigate the process of opening a school. Composed of people of faith with a sincere burden for the school, the committee may be composed of people who represent a variety of vocations. It will visit Christian schools, talk with knowledgeable people, and conduct studies. It will consider school grounds, facilities, costs, state and local regulations for school buildings and facilities, teacher certification, and so forth. This committee will begin to develop the philosophy of education. The committee should have an odd number of members such as five, seven, nine. They may well become the permanent committee for the Board of Christian Education for your school. Each steering committee member who does well and shows sincere interest in preliminary work should be offered a place on the permanent school committee. Valuable experience gained in the grassroots study will be helpful to the regular board or committee.

One of the first tasks of the steering committee will be to conduct a thorough feasibility study. Committee members should seek the help of other interested persons and make the study as complete as possible. They should report findings to the church, boards, and pastor at regular intervals. A target date should be set for the study to be finished and recommendations made. Individual committee members should study areas of their specific interest and expertise. Areas to study are:

- Philosophy—to help determine the kind of school, qualifications of teachers, and school financing.
- Survey of parents and community—to determine the number of prospective students and in what grades they will be enrolling.
- Proposed buildings—to assess suitability of buildings, amount of furniture needed, playground availability, zoning, fire code, building code requirements, and so on.
- Other areas to consider in the feasibility study are changes to be made in present facilities to meet local, city, and state codes and regulations and an estimate of the cost; and after a student survey, an estimate of the needed classrooms and teachers and related cost.

Curricula should be studied and recommendations made for textbook needs for the first year. Total first-year costs should be estimated for all expenditures and contingencies. State requirements for Christian schools should be investigated. State incorporation procedures for Christian schools differ from those for other institutions. Check with the Internal Revenue Service to see what you must do to qualify the school for tax exempt status.

When the steering committee and its subcommittees have thoroughly studied the above items, you are ready to compile the information and bring a recommendation to the church body (or other group, depending upon the kind of school you are starting) for an official motion to be recorded in the minutes of that body in business session.

### A Permanent Committee

Assuming that the action of the body is affirmative, you may then wish to select a permanent committee, called the Board, or Committee, of Christian Education. In some schools it is also called the School Board. In still other situations, it may be a subcommittee of the Board of Deacons, Trustees, or Elders. In "one-board" churches it may become an expanded part of the one church board. The steering committee may become the permanent board if your people so desire. This will become the official body to direct the work of the school. New members may be selected on a rotating basis, but some experienced members should always be on the committee for continuity of policy. Again, the body should be composed of an odd number of members to prevent a tie vote.

Each member of the committee or board should head a subcommittee in the area of his interest and expertise. He/she will then find people in the church or school constituency who wish to serve on it. (Again, an odd number of members is desirable.) Subcommittees might be: Finance, Curriculum, Transportation, Philosophy and Policy, Promotion and Publications, Spiritual Life, Custodial, Building and Furnishings, Legal Studies, Cafeteria and Lunchroom, and Student Life. (Note: If your board or committee does not have enough members to chair each of the above, choose more board members or combine subcommittees.)

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The sixties and seventies have been variously described by historians, but most of them agree that the period represented a watershed in America's history. The era witnessed the entrenchment of an anti-biblical consensus in the institutions of America with an accompanying erosion of Judeo-Christian values. Nowhere was this entrenchment more visible than in academic institutions. Americans everywhere began to feel keen disappointment in the permissive, relativistic, anti-American dogma attached to the rhetoric and practice of American colleges and universities. The disillusionment soon extended to the public educational system, being infiltrated by the products of the colleges and universities.

The Public School's Dilemma

The public school in America was once the backbone of her educational system. Since the late sixties until this hour, there has been a growing uneasiness about the decreasing quality of the final products emerging from these institutions. Many newspapers and magazines have chronicled the descent of academic credibility in the nation's high schools. Millions of high school graduates have been termed "functionally illiterate." In fact, this past spring Florida had to withhold diplomas from 1,300 of its 86,000 high school seniors because they failed the state's new functional literacy test.

Discipline in many public schools is woefully weak. Teachers have been assaulted in their classrooms, and many carry weapons for personal protection. Recent television documentaries have placed these extremities before the American public. The American School Board Journal reported that teaching school in some cities is already twice as dangerous as working in a steel mill. The excessive use of drugs and alcohol by public school students is a matter of national concern.

The commitment to Darwinism has become so strong in public education that creationism is viewed, almost without exception, as the highest form of naivete. The decision of the Supreme Court in 1962 and 1963 to ban prayer and Bible reading from public schools marked the enthronement of secular humanism as the religion of public education. Since that time, Christians in the public education system have literally been sojourning in an academic Egypt. C.C. Morrison, former editor of the liberal Christian Century, has said, "Public education without religion is creating a secular mentality faster than the church can Christianize it."

The Christian Alternative

Since the mid-1960s, Christians have vigorously pursued alternatives to the public school system. Without doubt the Christian day school has become the most dynamic of these alternatives. These schools began rather haltingly but at this juncture new schools are starting every day. Because of the deepening concern of America's parents for their children to receive instruction in traditional Judeo-Christian values, these schools continue to attract new students. There are approximately 20,000 Christian schools with over two million students. This modern-day exodus will undoubtedly alter the future of America as the graduates of these institutions enter the mainstream of...
American industrial, professional, and political life. This influx of persons grounded in the values of Scripture may well help to change the amoral trend and create an atmosphere dedicated to the visions of our Founding Fathers.

The Christian day school can prove a valuable ally for Christian parents committed to raising their children in the nurture and admonition of the Lord. Paul Kienel in The Christian School affirms this need when he states:

"Unless a child is inculcated with the Christian school educational philosophy (seeing all one encounters in life through the eyes of God as revealed in God's Word) during his early years, it is a difficult rethinking process later. As we have already seen, patterns of learning are established very early in life."

The Christian day school movement has provided the parents of America with invaluable assistance as they seek to implant the Judeo-Christian value system in the minds and hearts of their children. Like all movements, the Christian day schools are not without faults. Christian parents should consider several factors as they seek the right school for their children.

Parents ought to consider the staff and facilities of the school. Some schools are born in the heat of antisecular fervor. Does the school have sufficient resources to do a good job academically and socially? Does it have personnel equally qualified as its secular counterparts? Are the facilities conducive to the instructional process?

Parents ought to be concerned about the atmosphere that will surround their children in the school. Is there a proper blend of love and rules? Is the staff sensitive to the struggles of adolescents who are moving toward adulthood? Occasionally students are expected to be more than young people. Every attempt at self-expression or any questioning of rules may be seen as rebellion against authority. Such an experience can prove extremely damaging to a young person. The blending of law and grace is one of the most difficult tasks that faces the Christian educator. How well does this school combine the two?

Parenting or Schooling

Perhaps the most serious issue to be faced by the parents who bring their child into the Christian school is their motive. Do they hope to see the school accomplish something in the life of the child that they have been unable to accomplish? Do they believe that the school can somehow Christianize their children without the consistent support of the parents in both the home and the school? These are serious questions that parents ought to ask themselves.

The idea of the school functioning in place of the parents is not new in American education. Jennings Wagoner, in a paper to the South Atlantic Philosophy of Education Society in October 1980, discusses the concept of in loco parentis (in place of the parents) as it relates to the establishment of the American college. He stated:

Parents still felt that the faculty was obligated to take every step necessary to stand in loco parentis.

Something akin to the in loco parentis concept seems mixed with the motives of many parents today as they enroll their children in Christian schools. Some parents with young children may feel that everything will be all right because "my child is going to a Christian school." Divorcing children from the secular world of the public school and committing them to the care of Christian teachers is often viewed as a fast, safe way to build character. Some parents, experiencing difficulty with their adolescents, bring them to the Christian school, thinking that such an environment will "straighten them out." Christian school administrators should be on the lookout for these attitudes and need to plan to educate parents with respect to the fallacy of this character-development-by-proxy approach.

Christian parents have often been devastated and embittered when they view the product of the Christian school. They blame the school for the poor character of their children. However, the blame cannot be placed on the school; it must be placed on the parents. The lesson the school should learn from this is that parents need help. There should be more parent-education programs sponsored by Christian schools. Parents should not be allowed to enroll their children without enrolling themselves in some type of parent-training program. Parental involvement in the school ought to be mandated rather than simply encouraged.

Whether in public schools or Christian schools, the ultimate responsibility for the children of America rests with the parents. The homes of America need to be led by parents who consistently teach and model biblical values. Developmentalists are all united in their emphasis on the importance of the home. Erik Erikson in Identity Youth and Crisis stresses the importance of the mother:

"Mothers create a sense of trust in their children by the kind of administration which in its quality combines a sensitive care of the baby's individual needs and a firm sense of personal trustworthiness."

Erikson's concern for
"rhythmic" mothering is to be applauded. However, the Bible reaches beyond the role of the mother and strikes closer to the heart of the matter as it deals with the role of the father.

The Christian day school can prove a valuable ally for Christian parents committed to raising their children in the nurture and admonition of the Lord.

More than Christian schools, America needs Christian fathers. The Old Testament closes with a clear emphasis on the family and the importance of the father. Malachi prophesies that when Jesus comes He will turn the heart of the fathers to the children, and the heart of the children to their fathers (Mal. 4:6). In this last verse of the Old Testament the emphasis is placed on the reality of God's curse upon that land where fathers do not have a heart for their children.

Fathers need to grasp biblical priorities if they hope to manifest a heart for their children. In Exodus 21:5, Moses speaks of the bondservant. Paul uses the term metaphorically in Romans 1:1 to describe himself. Every Christian father should desire to use the term for himself as well. Above all else, the bondservant is a man of priorities. He loves his master, his wife, and his children. Caught up in that love, he refuses to be enticed by the lure of personal freedom. God wants every Christian father and husband to commit to these priorities.

Paul speaks to fathers of the danger of provoking their children to wrath (Eph. 6:4). Nothing will provoke children quicker than to defraud them of parental love which is their natural right. It is as though children have indelibly recorded on their minds the proposition, "My parents owe me love, time, and instruction!" No intervening agency can meet that need. No undertaking, whether self-serving or humane, should subvert that debt.

Paul speaks of the managerial responsibility of the man of God with reference to his home in 1 Timothy 3:4. The man whose priorities are right is concerned about the proper management of his house. As the manager of a "family team," the father knows the strengths and weaknesses of every player. He instructs and encourages each player with patience and persistence so the whole team may benefit.

Schoolteachers do not have the time nor, often, the inside knowledge required to make such an investment. Parents alone can consistently stand in the gap as instruments of nurturance and instruction for their children. This commitment is in keeping with the model of parenting set forth in Deuteronomy 6:6-7:

"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."

Paul Kienel asserts the need for the early indoctrination of the child with the Christian school educational philosophy. Parents are misdirected, however, if they think the Christian school can function in their place. The philosophy of love and life embodied in the words nurturance and instruction must be the experience of the child before he ever enters the academic corridors. No sojourn in a Christian school can compensate for the lack of godly parental models.

In Either Case

America is a nation in turmoil. Much of her turmoil has nothing to do with politics or economics. America's youth have risen up in anger as a generation parented by proxy. Parents have often substituted toys for time, compensation for companionship, and uncertainty for instruction. The time has come to eliminate excuses for noninvolvement and replace them with genuine parental investment in the daily lives of children.
The Protestant Work Ethic
Attitude and Application
Give It Meaning
by Fred Catherwood

In the years following the Reformation it became apparent that there was an essential difference between the developing Protestant ethic and the preceding ethic in their attitudes toward work. The latter tended to see the physical world as evil and to him the saint was one who had no part in it. To the Protestant, the evil was within. As our Lord said, "All these things come from within, and defile the man."

The Protestant position was based on the nature of man as unfolded not only by our Lord, but throughout the Bible. The natural resources of the world were created by God and were given to man for his use. "Let us make man in our image...and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" (Gen. 1:26). After the fall of man, the conditions are changed, but the objective is the same. "In the sweat of thy face shalt thou eat bread" (3:19). The commission that was given to Adam was also given to Noah: "Be fruitful, and multiply, and replenish the earth" (9:1).

David set out one of God's purposes for man on earth: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6). Man is a spiritual being, but he has been put on earth to fulfill the purposes of God, and one of these primary and basic purposes is that he should control and administer the natural resources of the world. He demonstrates the nature and purpose of God to those who do not believe by obedience to this basic commandment.

If a Christian is to be true to these principles, he does not work simply to make money or to pay the bills. He works because it is part of the divine order that he should work. Even Christian slaves had to remember this: "Sons, obey in all things your masters..."
A Christian does not work simply to make money or to pay the bills. He works because it is part of the divine order that he should work.

Not only must a Christian work, he must work as if for God and he must work wholeheartedly.

Values in Vocation

Ultimately we all must decide for ourselves on the limits beyond which we cannot stretch our physical and mental powers. We must decide on the proportion of time and energy we give to family and to spiritual devotion. This is a matter in which extremes are easy and a balance difficult. God has laid down that one day in seven should be devoted to Him, and we should go out of our way to see that no secular affairs spill over into that day. The family has a call on our time, and no Christian has a right to allow his work to make his wife a widow or his children orphans.

It is not possible to achieve all these objectives at once without a fair degree of method and self-discipline. These are regarded today as rather old-fashioned virtues, and the modern world seems more concerned with a reduction of stress than with an increase in standards of service. The more complex our work and the less other people can see for themselves what we are doing and why, the more important it is that we should set our own standards. "The professional must always determine himself what his work should be and what good work is. Neither what he should do, nor what standards should be applied, can be set for him" (Peter Drucker, The Practice of Management).

Christians, especially, must organize their lives and work, must set their own high standards, and must examine the quality of their work continuously and critically against those standards.

Poor personal relationships usually come from lack of self-control and are another great cause of dissipation of emotional energy. There are, of course, people who are particularly difficult, fussy, and touchy, and we all have to work with them from time to time. But the person who is determined to control his antipathies and who refuses to let people get under his skin, who rides all personal misunderstandings lightly and refuses to take umbrage, will find that he has a good deal more energy left for his job than his more sensitive colleague. Yet nothing is a greater source of strength than a sense of competence, a feeling of being on top of the situation and having the initiative. This sense of competence is not confined to Christians, but a Christian who does not feel it, and particularly a Christian who has allowed his job to "get on top of him," should examine the quality of his work to see whether he has been setting his standards and keeping to them as he ought.

Putting the Mind to Work

The sloppy thinker will waste hours of his own and others' time and energy in fruitless fussing. He is full of second-hand ideas and will run everything "the way we used to run it." If he is in charge of others, he will keep them chasing after countless red herrings and will refuse to see the points he does not want to see.

The man who has trained and disciplined his mind and who is able and willing to use it constructively will think a problem through. He will have the versatility required to examine and assess new evidence. His self-assurance in critical decisions and under pressure of persons and events will be based, not on ignorance or prejudice, but on knowledge. This is not something with which we are all born, but it is something most of us can acquire. Many people begin to achieve a tough mental discipline through university or professional examinations in an exact science, but this alone is not enough; it is necessary to keep the mind at full stretch for several years more before the habit becomes ingrained.

To those who have not faced the problems, stresses, and strains of industrial life, these last paragraphs may seem somewhat discursive and academic. But those who have to make critical decisions affecting the material well-being of their fellows will know the misdirections of human effort that can be caused by sloppy thinking. The most common failing in industrial management today is not that people will not work the hours or the overtime, but that they will not put their minds to work. It is something that may take a long time to catch up with us and may indeed never catch up at all—except with our successors.

It is this quality of intellectual integrity that Christians, above all people, should possess. Our creed is that
we are here to serve not ourselves but others; we should, therefore, be much more conscious than others of our standards of service. The standards we set for ourselves should be higher and tougher than others set for us. We should look more closely and critically at our performance than they do.

While high standards and an honest mind are essential, we should not belittle the value of sheer hard work. Long hours alone are not enough, but a Christian is called to use his talents to the full, to work with all his might, to run the race of life as if there were only one prize and he must obtain it. A race is not run, it is true, in a flat-out spurt, but it does require determination and endurance, the ability to keep going when others have stopped, and the reserves for the spurt when occasion demands it. All this sounds melodramatic, of course, to the man of the world, a little unnecessary and liable to spoil a man's health and his enjoyment of the natural pleasures of life. But those whose lives and happiness are dependent on the results do not see it that way. The men in the plant and their families depend on us [management] to find the markets and sell the products, to keep them in employment, and to maintain the level of technical expertise and efficiency that will keep their firm competitive. They do not grudge the manager his necessary relaxation, but they know the difference between the manager who is working and one who is cruising. The Christian should be the man who is known in the jargon as "the self-starter." He does not require pushing; he hardly needs supervision. He goes straight for the tough problem and cracks it. When a critical decision has to be made, he is the one who will have done his homework.

Today there seems to be a feeling that we are reaching the saturation point in personal wealth and that soon we ought to invest not in goods, but in leisure. Whatever others may decide for themselves, this attitude would seem to be wrong for Christians. The excessively long hours of the past were onerous and made it difficult for a man to carry out his responsibilities to his family and his church. But working hours now are not normally unreasonable, and there can be no case for sitting back when there is so much want in the world. Even in Britain and the United States, the care of the aged, medicine, and education are almost bottomless pits, and it will be a long time before their needs are satisfied. Abroad, hundreds of millions are living at no more than subsistence level, and many of these primary-producing countries are dependent on a high and rising level of activity in the industrial nations for any increase in their own low standard of living. However, our duty to work arises from clear and explicit instructions in the Bible and not indirectly through our duty to our neighbor. Many of those who first followed the Protestant ethic had long since satisfied their own small personal needs. In an age when poverty was regarded as an ineradicable evil, they went on working regardless, because the Bible told them that this was right. It is just as well for us that they did.

The Work Ethic in Decline

As the twentieth century draws to a close, the Protestant work ethic is in visible decline. All the talk is of shorter working hours and greater leisure. As the buoyant economic optimism of the fifties and sixties ran out, so workers were more inclined to lower the pace of work in order to keep their jobs. The technology of the industrialized countries is being taken up by countries that have their own kind of ethic. No one who has visited Singapore, Hong Kong, Korea, or Japan can fail to be impressed with their technical mastery and skeptical of the idea that the older industrialized countries can now ease up and work half-time. Compared with Eastern cultures, the Protestant culture rests on individual responsibility. A man and a woman answer directly to their Creator for all they do with the talents He has given them. Eastern cultures fit more easily with the collectivism of mass production. Maybe by trying to force society too far into that collectivist mold, we risk breaking the feeling of personal responsibility, which is still a very powerful force in our culture. Certainly collectivism creates impossible dilemmas for Christians as they try to reconcile group-oriented consciences with decision.

Christians are often criticized for being too individualistic, and there is a lot of talk about "structural sin," which appears to refer to the embodiment of human selfishness in the structures of society. This criticism overlooks the Christian's own group, which is the church. We believe in individual salvation, which the church cannot gain for us, and in individual responsibility before God, for which the church cannot substitute. But we also believe in the collective authority and discipline of the church, though this may not be too much in evidence today. Therefore, there is a sense in which the Christian is the real collectivist in a shattered and atomized society. So he feels less than...
most the need of another group, such as the labor union or the company, to which he can give his loyalty and from which he can claim some identity. And just as the Christian cannot unload his individual responsibility even onto the church, so he certainly cannot unload it onto the union or the company.

The rise of the unions comes originally not from the Protestant ethic but from the employer's lack of it and from the rise of the large, impersonal company, which left many workers without job security or without influence over their economic and working conditions.

The twentieth-century development of the mass-production line turns the workers into a traction engine, and this is utterly opposed to the Christian's view of the dignity of man made in the image of God the Creator. Its failure in the countries with the Protestant ethic is logical. The answer, as these countries are beginning to discover, is to take it apart and begin again with smaller plants in which small groups of workers can make their own products.

Meanwhile there is a further danger that the collectivism encouraged by big business and state monopolies will damage the strong work ethic that lives on in professionalism. The dedicated professional must set his own standards, because he is always trying to improve the state of the art, to extend his profession's base of knowledge. Solzhenitsyn's First Circle shows how, with all the powers of the totalitarian state, it is impossible to supervise the knowledge worker. No one can force him to find a technical breakthrough, because there are no means which do not depend on trust, of supervising those who know more than you do.

The professional owes a duty not only to his discipline, but even more to his client. The nurse and doctor owe a duty to the health of the patient, the engineer to the safety of the public, the accountant to public trust in the integrity of those who hold its savings, and the lawyer to public justice. It is these personal obligations that mark off the professional.

The professional's institution is his "collective," but professional bodies have traditionally believed, rightly, that it is not their job to act as labor unions. The squeeze put on professional earnings by the twin pincers of inflation and progressive taxation has made many professionals wonder

A Christian is called to use his talents to the full, to work with all his might, to run the race of life as if there were only one prize and he must obtain it.

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The LIGHT Singers

Rev. Vernon Brewer
Evangelist

Soon after the students of Liberty Baptist College returned for the second semester of the 1983 school year, we were privileged to have Vernon Brewer conduct a crusade. To say that the crusade impacted our student body is an understatement. Many leaders in the student body made life changing decisions and its effects are still being evidenced in their lives.

I am proud of Vernon Brewer, not just because he is the first graduate of Liberty Baptist College, but also because I see the evident blessings of God on his life and ministry.

We are anxious for his return crusade at LBC.

Jerry Falwell

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SEPTEMBER 1983
Oh, look—he just fits!” Such simple words. Yet, so very powerfully are they locked in my mind. You see, those were the first words I remember ever hearing about my son. Those simple words were to absolutely transform my world. They launched me on the greatest journey of my life. They introduced me to God in a new and special way. They introduced me to my wife, to myself, and to my son in a new and special way. As I think about the incident, my eyes mist and my heart swells with deep, silent gratitude.

"Oh, look—he just fits!” I had just finished performing a wedding for a friend of mine—a lovely outdoor wedding in May of 1978. The air was filled with the fragrance of flowers. Bees buzzed about their business as the final “I do’s” were exchanged. The service was over and I went looking for my wife. I found her on the front lawn, holding a tiny baby in her arms. The wife of a colleague of mine stood by her side. An empty stroller sat on the lawn in front of her.

As I approached, the ladies looked up. The friend beamed and brightly chirped, "Oh, look—he just fits!” She went on: "He’s a perfect fit in Jeanne’s arms! Baby Chris and I just had a conversation. He told me he’d like his last name to be Stover!"

Anger welled up inside me. My wife was always holding babies. I didn’t like it. I didn’t like babies. I didn’t like someone egging my wife on about children. Children were a sore enough subject for us. Besides all that, this baby was particularly scrawny and unresponsive. I wasn’t the least bit impressed.
Sensing my discomfort, our friend—three-month-old Christopher's foster mother—apologized and assured us she was just teasing. She explained that Christopher was a handicapped baby, a ward of the state who had been declared "unadoptable" by the physicians. Chris had a rare syndrome, a combination of birth defects and prematurity. He was blind, profoundly retarded, had little muscle tone, and probably would die before the age of three from failure to thrive. As far as the doctors were concerned, he was bound for a state institution for infants.

Unadoptable. That was fine with me. I didn't like kids anyway. At least, I tried not to like them. I had tried not liking them ever since 1973, when my wife had a cantaloupe-sized tumor removed during surgery that left her unable to have children.

It is amazing how differently people respond to the same hurt. My wife reacted by surrounding herself with children. She taught school, volunteered to supervise the church nursery, and generally played with or held every child she saw. My response was the opposite: I distanced myself from children at every opportunity. I grew irritated when Jeanne became involved with every child who walked or crawled near her. She tried to fulfill her unmet need with others' children. I tried to deny that the need existed. I ignored children. Neither approach really worked.

Later during the reception, I remember walking over to the stroller (when no one was around, of course) to look at the sleeping baby. I had never seen such a small, frail child. I was awed by his vulnerability. His unfocusing eyes rolled back up in his head. Unfocusing! Yes. But, oh, so blue! On top of his tiny head a forest of blond hair glowed in the sunlight. Having blue eyes and blond hair myself, I really could not think of a better combination! I remember being incensed at two or three yellow jackets that buzzed around those unseeing eyes. Instinctively I lashed out at them with my hand. How could they dare bother such a helpless little boy?

Here was a tiny baby, weak and extremely helpless, posing no threat to my hurt. I allowed him to touch me deeply that afternoon. After all, he was safe. He was unadoptable.

My wife and I had discussed adoption. It was not an easy topic for us. How could we find a perfect, healthy young baby to adopt? They were so scarce and waiting lists were so long. Waiting and hoping only increased the risk of hurt. No, adoption was not the answer. For me, my wall of isolation from children was much safer.

During that entire year, I had been involved in a widespread preaching-teaching ministry. The focus of my teaching had been on Christ's unconditional love for us. God had used that message to bless and convict many hearts. Now God used the same message to convict me. How could I demand that a baby be perfect before I would love him, when Christ so freely gave His love when I was yet a sinner? Phil Stover—imperfect, handicapped by sin and ego, spiritually near-blind and retarded—was met with Christ's unconditional love. The truth was inescapable. How dare I preach such a message and ignore its implications for my life? In my mind I kept hearing my sermon on Christ's unconditional love over and over. The more I heard it the more assured I became of following God's direction for us concerning Chris.

Not long after that May afternoon, we began the difficult adoption process. At first, doctors would not allow Chris to be adopted. Their minds had to be changed. After this was accomplished, the state said we could not adopt him because we were not on their waiting list. In getting him declared adoptable, we had ruled ourselves out. Our hearts sank. But after three months of waiting, the social worker disqualified everyone else with an interest in Chris. On August 1, 1978, Christopher came to live in our home. The week before was a blur of garage sales and flea markets. I never dreamed how much stuff was needed for a baby. We started out as his foster parents, but in October 1979 the final court order was signed. He was, at last, our son. I was never to be the same.

Many of our greatest spiritual lessons are not learned in a church pew—they are learned in life. As we launch out by faith into the unknown, God blesses. Spiritual growth involves risk-taking. Real faith involves those leaps into the dark that bring growth. Many do not grow, preferring the security of established mental and emotional sanctuaries to the uncharted regions of growth. I know that before Chris, my ministry was successful, yet inside I was filled with the sin of self-centeredness. I ministered, yes... to meet my own needs. I was grateful but proud when hands went up

As we launch out by faith into the unknown, God blesses. Spiritual growth involves risk-taking.
Our God has always been in the business of calling people to Himself. Sometimes He calls them on an individual basis, and sometimes He calls on a national basis. But always He is calling.

The Bible is an extended record of God crying out to man, beginning with the day recorded in Genesis 3:9 when God called to Adam, “Where art thou?” It continues right on through to the very last verses of Revelation, “The Spirit and the bride say, Come” (Rev. 22:17).

How Does God Call?

One way that God calls out to men is through His Word. “Faith cometh by hearing, and hearing by the Word of God,” we read in Romans 10:17. God also calls through Christian people, in whose lives the Word has worked and made them effective witnesses. Today when the written Word has been downgraded by so many as a reliable authority, God uses the testimony of Christians to call to people. Many who would not listen if it was just the bare Word by itself, will read and heed this “epistle” in flesh.

Sometimes He calls through His kindness and His goodness. The goodness of God leads some people to repentance, as when King David said, “What shall I render unto the Lord for all his benefits toward me?” (Ps. 116:12). David viewed God’s benefits to him and responded, “I will take the cup of salvation.” Just as others down through the centuries, David heard the call of God through God’s goodness to him.

Then there is a still larger band who hear the voice of God through grief and sorrow and tragedy. There are many who would not count themselves Christians but for the fact that the call of God finally reached them through tears and heartache and sorrow.

God’s Voice in Tragedy

Because some people will not be reached in any other way, God calls through national happenings, world crises, and personal tragedy. Each one has had ample opportunity to respond to God on all the easier levels, but they have not responded. And so before God gives up on them, He tries to reach them the hard way.

When Jesus was on the earth, He...
suggested that there is a broad message in terrible tragedies. In Luke 13, the Lord Jesus spoke about two current events; one He was asked to comment on and the other He brought up Himself. The kind of response that He gave His audience was not the one they expected. When they told Him of some Galileans whom Pilate had slaughtered, mixing their blood with the sacred religious sacrifices, Jesus said to them in response, “Do you suppose that those Galileans were sinners above all the Galileans because they suffered things? No, God did not just have it in for them for any special reason. They were not special sinners.” Then He turned to His listeners and said, “I tell you, except you repent, you shall all likewise perish.” He brought up another current event and said, “What about those eighteen people down by Siloam who were killed when the building fell on them? Do you think they were special sinners? I tell you no, but except you repent, you shall all likewise perish.” The Lord Jesus seems to be saying here that terrible tragedies of that sort should be looked upon, at least in some measure, as a possible voice of God to more than just those directly affected. They may carry some message to us about our relationship to Him.

We have seen some tragic events in recent months. Mudslides, earthquakes, floods, and avalanches have caused death and terrible personal losses. We have heard and read of an airplane hitting a bridge in our nation’s capital, and bringing death not just to passengers, but even to people in their automobiles. Are these tragedies the will of God? They certainly were not God’s “Plan A” for anybody in those misfortunes. They perhaps were not God’s direct will, but if we believe at all in the sovereignty of God “who worketh all things after the counsel of His own will” (Eph. 1:11), they have to be considered as being in the permissive will of God—He permitted them to happen.

When we hear about these tragedies and disasters occurring, we may think of various words in the Bible that might help us know why a particular event occurred. And even though we may not come up with any dogmatic, precise answer, these are certainly words that we should think about. If we knew all the histories and the stories of the lives and families and the happenings involved, we might ask, “Is this happening a judgment from God? Is it a chastening by the Lord? Is it some act of correction in a life or family that has been careless about God, paying no attention to Him? Is it possibly an act of mercy?” Could this happening be a part of some mysterious plan that we shall someday learn about? The Bible tells us, “Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:12). Our vision and understanding are so limited now, but one day we will know and understand.

God Holds the Key

It is important to remember here that on that first triumphant Easter morning, Jesus Christ broke the jaws of death. He took the sting out of death and the grave, and since that hour, the statement He made in Revelation 1:17-18 is true: “Fear not, I am He that is and is to come; I am Alpha and Omega, the first and the last: I am the living One; I was dead and behold, I am alive forevermore.” Then He concludes with these wonderful words, “I have the keys of hell and of death.” I believe that if I am in the will of God, I am as safe as a battlefield of war as I would be lying on a sunny beach in Florida. I will never go through the door of death until Jesus Christ puts the key in the door for me personally. If we believe in God’s sovereignty, we have to believe His words.

Mother Nature—or God?

So often when we hear of these calamities of snow and ice, or flood and mudslides, or earthquakes or other different things, people talk in terms of “Mother Nature is on the rampage,” or “A low-pressure area has moved in.” What about God? We are so afraid to use His name in this connection. Certainly this idea would have been foreign to the Scripture writers. They saw God active and alive and real and moving in every area of life. He was not a distant observer on some different horizon. The whole social scene was alive with divine activity. This is the way the prophets looked upon it. There is a classic passage in Amos 4:6-12 that relates to this matter.

Sometimes God Shouts

We need only to go through God’s Word to see the different means God has used to call out to people. In the days of Noah, God opened up the windows of heaven, and the judgment of flood and rains came, and God took them all away.

To deliver Israel, God brought horrible plagues on Egypt that involved hail and darkness and water to blood and frogs and gnats and flies and locusts. God was telling Pharaoh to let His people go. This message was brought through national disaster. A violent wind swept back the Red Sea so the people walked through on dry land. This was the hand of God in miracles.

In 1588 the Spanish Armada was wrecked on the rocky coast of the British Isles. They were on a great mission which would have destroyed the fruits of that great spiritual revolution that came out of Germany with Luther in 1517. God had a plan in mind that from those shores should come Puritans and Pilgrims with the open Word of God to found America. Some have said that the victory over the Spanish Armada was one of the most significant and historic battles of history that turned world events, and was a large contributor to America being the evangelical threshold and bulwark it has been over the years. In commemoration of that great event, the British issued a coin which quoted Psalm 148:8: “stormy wind fulfilling his word.”

How Can God Reach Us?

How is God going to get through to us in our world? It could certainly be said of our nation and our day that we are “lovers of pleasures more than lovers of God.” Thousands of churches never teach the Bible as the inspired Word of God. Many Christian lives are
at a low ebb spiritually. What means can God use to call out to man? As the Creator of the world, He is trying to get through to us by shaking His creation in a final effort to get to the souls and the minds and hearts of people.

**Hear God's Voice**

What is the message God is trying to communicate? Why do these happenings occur? First of all, I would suggest that these events are allowed in order to make us more God-conscious, and to make the nation more God-conscious. When catastrophes and troubles come that are obviously acts of God, and so evidently are something that the Creator is doing and not something we have caused, somehow you have to say, “I’d better think about Him a little bit.”

A second reason for these events is to make us more time-conscious. Could any of those people on that bridge in Washington, on a routine trip home for supper and to their families, have imagined that on that day they would be sent into eternity through an airplane crash? I think that as we witness the suddenness with which these things come to others, it is the voice of God saying, “You’d better start praying. ‘Lord, teach me to number my days, that I may apply my heart unto wisdom’ [Ps. 90:12]. ‘Lord, teach us to measure our days that we may know how frail we are’ [Ps. 39:4].”

Last of all, I believe these happenings are to make us less thing-conscious. Sometimes you hear some of these dear souls on the news who have lost everything in tornados or floods or other disasters, and among them sometimes you will hear a beautiful testimony by someone who says, “I’m so glad to be alive. I never knew until now how unimportant things are. I’ve got my wife, I’ve got my children, I’ve got the family—I thank God. Things are not that important.” Jesus said, “A man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).

In our Christian witness, let us not be afraid to boldly speak out in terms of God. He is active in the affairs of men. And as Creator, this is one of the few ways left to Him that can be most effective to shake up a community, to shake up a family, to shake up a world.

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**School Prayer**

Soviet exile Alexander Solzhenitsyn delivered a speech in which he lamented the lack of prayer in United States schools. “When prayers are forbidden even in a free country,” Solzhenitsyn said, “it is not much more tolerable than in Communist countries.” The Russian writer pointed out that the only thing making American education different from that of Soviet institutions is America’s lack of official brainwashing with atheism. In a way, children in the United States may be worse off than their Russian contemporaries. At least Communist students believe in something. The secularistic approach in American education leaves only an uncommitted vacuum leading to rising statistics of suicide and drug usage. Solzhenitsyn looks with condemnation on America’s forsaking of her spiritual heritage. But God views this departure from faith even more seriously.

**Beer**

Legislators in the state of Wisconsin recently argued whether milk or beer would become the official state drink. Wisconsin is known for both its dairies and breweries, so the competition was stiff. One state representative declared his choice was alcohol because, in his words, “Beer tempers the emotions of our hard-working adults.” This representative should be reminded that beer murders scores of Wisconsin motorists every year. Alcohol also compels some of those so-called “hard-working adults” to beat their wives and deprive their children. To my knowledge, milk has never been cited as a cause of broken homes or bruised bodies. Since marijuana is the number one cash crop in several sections of the United States, maybe it’s only a matter of time before some political opportunist will nominate pot as the official drug for his state.

**Hell**

A worldwide poll shows that Americans are the most religious people in the world. Ninety-five percent of all United States citizens believe there is a God, and 84 percent believe in heaven. Hell, on the other hand, doesn’t get the same percentage of acknowledgement. Only 67 percent of Americans say there is a hell. What causes the discrepancy? They may not want to acknowledge hell, but most people would probably admit their conduct is more deserving of hell than heaven. Some even joke about “the lake of fire” as if it were some kind of eternal partying place. But the Bible tells us that hell is a place of torment—not pleasure, and weeping—not laughter. Jesus declared in Matthew chapter 7, that the majority would choose the path that leads to damnation. Maybe those polled who deny hell just don’t want to face the facts concerning their eternal destination.

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Adapted from a transcript of the Grace Worship Hour. Used by permission.
WHAT is it?

Baptist Fundamentalism '84 will be the largest convention ever planned by Baptist Fundamentalists. The three-day spectacular is filled with motivational preaching and inspirational music especially designed for pastors, church staff members, and laymen. Anyone who wants to see what Fundamentalism is all about is welcome to attend.

WHERE will it be held?

Baptist Fundamentalism '84 will take place in the new Washington Convention Center located in Washington, D.C. This location will give high visibility to the independent Baptist movement by accommodating the gathering of 26,000 Fundamentalists in a setting consistent with the historic significance of this meeting.

WHY such an undertaking?

The Fundamentalist movement has become a dynamic spiritual force in America today. Born at the turn of the century, Fundamentalism is now receiving long overdue recognition. Baptist Fundamentalism '84 will bring together 26,000 Fundamentalists to encourage Christian leadership and to stand for the old-time religion in these critical days. Baptist Fundamentalism '84 will reaffirm our history and heritage as well as point the way to our future.

WHEN will it take place?

April 11-13, 1984, Wednesday through Friday. Delegates are encouraged to come early and enjoy the sights of our nation's historic capital. A limited number of hotel rooms has been reserved so it is important to register immediately.

WHO will be there?

Pastors. Families. Christian Educators. Members of Congress. Students. Plus key leaders in Baptist Fundamentalism, including the following speakers:

Raymond Barber
Clyde Box
Joseph Brown
Bruce Commins
Truman Dollar
Jerry Falwell
Herman Frankland
Dan Gelatt
Bob Gray
Wendell Zimmerman

President Reagan has been invited to give the closing speech and is tentatively scheduled to attend.

Don't miss the Event of the Century — make plans to join us!

BAPTIST FUNDAMENTALISM
'84
Washington Convention Center
April 11-13, 1984

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

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G.B. Vick: Organizer, Leader, Teacher, Preacher

by Billy V. Bartlett

Shortly after midnight on a sultry summer evening, the first prosecuting attorney of Armstrong County, Texas, was awakened by a muffled cough at the front of his house. He quietly armed himself with a .44, slipped out the back door, and made his way cautiously around the house to "get the drop" on the intruder. Apprehended, the prowler proved to be a prison escapee who had vowed to "get" the prosecutor who sent him up.

Eben Vick, then around 35, demonstrated there the quick action of a fast-tracking young lawyer-politician who had never lost a political contest and was being groomed for a run at Congress. It came as a shock to his friends—many of whom had tried to dissuade him—when, like Luther, he heard a higher call. He enrolled in Southern Baptist Theological Seminary in Louisville and accepted a position as pastor of a Southern Baptist Church at exactly one-tenth of his former salary.

Eben Vick was unquestionably the greatest influence in the life of his sixth child, George Beauchamp, born February 5, 1901, in Russellville, Kentucky. Some of G.B. Vick's fondest early memories were of aiding his ailing father on visitation, riding shotgun in the sidecar of an old Indian motorcycle. His father taught him the rudiments of theology,
led him to the Lord, and installed in him McGuffey-like tidbits of moralistic philosophy that he always regarded as only slightly less binding than the Ten Commandments. When Beauchamp was 10, he was crushed by the untimely death of this friend and mentor, and the whole Vick family entered an extended period of deprivation, if not literal poverty. Along with other family members, young Beauchamp helped stock the family larder by working odd jobs after school. "Not much time for fun," he recalled.

**He had a certain jaunty charisma that made him a natural leader of men.**

In his adolescence Vick aspired to a military career and became a ranking officer in the Louisville Male High equivalent of ROTC. He later lamented wistfully that President Wilson had the temerity to end hostilities in the "Great War" before he was able to get involved. When he was around 70, one of his grandsons asked him to speculate on what might have happened if he had pursued his original goal. He replied without hesitation, "Why, I'd have been a general. What are you laughing at—there's not a question in my mind!" Time has proven he was not, as widely reported, an economic genius but simply a highly disciplined person, who would not, under any amount of pressure, violate what he deemed a basic principle. This fiscal integrity undergirded his future leadership as much as any other quality.

In 1920 Vick, now 19 and with a new wife in tow, headed for Fort Worth, Texas, and employment with a new railroad line, the Fort Worth & Denver. This move affected more than his ambitious young man and his wife. In fact, millions of lives were subsequently touched because, in that unsophisticated "cow town," G.B. Vick came under the tutelage of the most controversial pulpiter in the annals of modern church history, the famous-infamous, lauded-lambasted, discussed Dr. J. Frank Norris.

The astute Norris quickly recognized the gifts of his new church member and pressed him into service in his burgeoning Sunday school. In the morning service with over 100 additions from his department alone. The overwhelmed Norris called him to the platform, threw his arms around him, and weeping like a baby, told him, "You do everything exactly the way I like—only better."

In the employ of the controversial Norris, Beauchamp Vick also learned to cope with adversity. Norris's stormy career was liberally sprinkled with crises; lurid sensationalism was, in fact, a key element in his *modus operandi* of growth. If all else failed, start a fight, for, as he was fond of noting, "Even a dog fight will draw a crowd." With increased frequency, however, he turned to the clear-thinking underling Vick when the situation threatened to boil out of control. Vick and his wife were sought for solace and advice at a somber supper the day Norris shot and killed D.E. Chipps in his church office. Ironically a quarter of a century later, Vick and Norris battled on the floor of a national fellowship meeting in perhaps the most vituperative religious war of the century, Vick was neither in awe of nor overwhelmed by the "Texas Tornado."

Any candid analysis of Norris's life will conclude that at the very least he was a questionable character. How then did his "Jonathan in the Faith"
emerge unscathed? In retrospect, the
strength of character forged by ex-
posure to a godly father refused to
allow bedrock convictions to be
subverted by Norris's example. He was
one of those rare people able to copy
strength yet eschew weakness.

During his stint in Fort Worth,
Vick also acquired rudimentary skills as
a song leader. He could not read music
well, and the only instrument he could
play was an audience. According to
long-time associate Wendell Correll,
"He was the very epitome of the ideal
song leader. He had the ability to get
people excited, to make you think if
you were with him you were on the in-
side—if not, you were on the outside
looking in." Vick said of himself, "I had
a good sense of beat and a loud voice,
and crowds seemed to enjoy singing for
me."

In 1928 Evangelist Wade House held
a meeting near Fort Worth. His song
leader became ill and in desperation he
called the First Baptist Church for a
replacement. Norris was out of town
and Vick decided to send himself. At
the end of the week, House was so im-
pressed with the vibrancy and com-
municative skills of the young
substitute that he induced Vick to join
his team as advance man and song
leader. For the next seven years the two
men conducted large House-Vick cam-
paigns that drew crowds as large as any
team during the Depression. John R.
Sampey has been quoted as saying that
the House-Vick revivals were the era's
most productive source of additions to
Baptist churches in the South.

Although the relationship of the two
was amiable, House was not a
workaholic and had a penchant for ac-
cepting meetings only when he ran out
of money. Vick described the frequent
three- and four-month vacations as
maddening. During these times he

T he Greek verb (ex)ereunao ("search after") occurs
only seven times in the New Testament, but in each
instance in a context of crucial importance. The
word has a rich literary and religious background in the
Greek language, which helps us to understand more precisely
its scriptural employment. Thus, it is used in an intellectual
or scientific sense of making a careful examination and testing
of a given subject or theory. In a legal sense it designates a
thorough, diligent investigation of a matter or the facts in a
given case. It is also used in religious contexts of seeking the
will of the gods—a search which, however earnestly pursued,
ends in failure due to a man's inherent weaknesses and
finitude.

In this latter area the word appears in the New Testament
with an emphasis that illustrates vividly a threefold contrast
between Christianity and the nonrevealed religions. First, it
reminds the believer that God Himself is active in his life and
the lives of all men, searching man's innermost thoughts and
motives, "I am he which searcheth the reins and hearts" (Rev.
2:23). God is not the disinterested spectator of the pagan pan-
thenean gods but is acquainted with man's deepest musings and
longings.

Secondly, Paul assures the Corinthian Christians that
God's will and design can be known, for God the Holy Spirit,
who has intimate communion with the Father and the Son
(cf. John 16:13-15), has revealed God's purposes for man
through the apostles, the human recipients of divine revela-
tion. (1 Cor. 2:4-13). Since the Holy Spirit fully knows the
depths of God's being and counsel, He is able to make, and
indeed has made, God's will and purposes known. It is a
spiritual revelation and is to be received and understood by
Spirit-filled believers (cf. 1 Cor. 2:13-14 with Rom. 8:5,14;
Eph. 5:17-18). The will of God is knowable and available in
His Inerrant Word. No wonder, then, that Jesus Himself cried
out, "Search the Scriptures" (John 5:39).

Thirdly, for the Christian there is not only the accessibility
of God's will through the Scriptures, but the Holy Spirit, He
who knows intimately the will of God and lives within the
believer, helps "our infirmities" and intercedes for us as we
pray, so that we may have perfect communion with the mind
of God and know His will for us (Rom. 8:26-27).

What a privilege is ours! We can learn of God's general
purposes for man and His standards for him by reading God's
precious Word daily. What power is ours! We can learn of
God's special will for each of us by spending time with Him in
prayer each day. Would we know the will of God for our
lives? It is ours to have fully through His Word and through
prayer. May we diligently "search after" it with all our hearts.

Teach me Thy will, O Lord, teach me Thy way;
Teach me to pray Thy Word, teach me to pray.
What e'er seems best to Thee, be that my earnest plea,
So that Thou drawest me closer each day.

—Katherine A. Grimes
filled in for other evangelists such as Billy Sunday.

During one such respite in the spring of 1935 when House was flush and idle, Vick attended a Ham-Ramsey revival that proved pivotal in his career. The temperamental Mordecai Ham and his equally irascible music man, Bill Ramsey, were having one of their frequent feuds, when a distraught Ramsey bolted the crusade half an hour before the opening Sunday evening service. When the meeting began, Ham strode to the pulpit, announced the opening hymn, then turned to the preacher's section and said, "Vick, get your gun loaded—you're on tonight." After the service Ham extended a call to him; for the next year Vick traveled with the nation's second most-visible evangelist, the man responsible for the conversion of Billy Graham. Noel Smith, later editor of the Baptist Bible Tribune and a keen observer of this period, once remarked, "Dr. Vick organized these campaigns, took charge of business and offerings, moved the equipment, prepared advertising, enlisted support, and attracted the crowds. He was a master at that sort of work. Ham and House were great preachers, but without Vick it wouldn't have been the same."

By 1936 the 35-year-old Vick had mastered the skills he would use to construct his magnus opus, the Temple Baptist Church. Again, however, his old mentor Norris was the catalyst. In the summer of 1934 Norris, locked in a running battle with the liberal Northern Baptist Convention, received a delegation from Detroit's Temple Baptist Church empowered to offer him the pastorate. In short, he accepted the position, pulled the church out of the Convention, stamped out what he perceived as vestiges of modernism, implemented an evangelistic thrust similar to First Baptist in Fort Worth, and ran off any dissenters. It was vintage Norris.

Now came the hard part, maintaining two congregations thirteen hundred miles apart. Norris attempted to solve the problem by rotating his alter ego, Louis Entzminger, between the two congregations, an experiment fraught with difficulty. Vick later observed that "Entz" had the reputation of being able to "preach any house in the country empty." For over a year Norris would sweep into town and pump things up, only to have Entzminger arrive before the dust had settled and begin the deflating process.

Hoping to inject some evangelistic fervor into the church, in the spring of 1936, the frustrated Norris invited Mordecai Ham to hold a revival at Temple. The advance man who came smiling into Norris's office to work out the details was the personable ex-employee who did everything just the way his ex-boss liked—only better. Norris quickly seized on Vick as the solution to his dilemma. Before the revival had concluded, Norris had convinced Vick to leave Ham and accept the title of General Superintendent of the Temple Baptist Church. This position, along with broadly delegated authority and Norris's protracted absences, soon became tantamount to the pastorate. Vick left the meeting to move his reluctant family to the bustling metropolis composed largely of transplanted Southerners. Enroute he told his somewhat skeptical wife, "If I know anything at all about church work, that thing is ready to go. If we don't build the largest Sunday school in the world, it'll just be one man's fault."

Under Vick's administration the Temple Baptist Church became a religious phenomenon studied and copied throughout the land. His beloved "BBC," the largest college of its type in the world, was debt-free and its student body exceeded 2,400. He was the leading figure in the Fundamentalist Baptist Congresses and became unquestionably the spiritual diplomat who most successfully bridged the gaps between the sundry Fundamentalist islands.

In the Vick memorial issue of the Baptist Bible Tribune, an incisive observation by Truman Dollar reads, "An era has ended. Perhaps it is too soon to evaluate the full impact of his presence: but I suspect that he was, in fact, the subtle cement that held us together during the formative years of the Fellowship." Eight years later, some view the cement as less subtle; his cohesive affect is sorely missed. While there were other key leaders in the Baptist Bible Fellowship and a talented pool of young leaders has surfaced since his homegoing, a special clan passed with him.

SEPTEMBER 1983

In 1948 Dr. G.B. Vick became president of the World Fundamental Baptist Missionary Fellowship's financially debilitating seminary, housed in the buildings of Norris's Fort Worth church. Two maximum leaders under one roof (actually two roofs, as Norris and Vick were now co-pastors in Detroit) proved untenable, however, and in 1950 the "old Fellowship" had civil war, with its constituents coalescing around generals Norris and Vick. Of these unlikely circumstances, the Baptist Bible Fellowship and, subsequently, Baptist Bible College were born. With Vick as president of the college and titular head of the Springfield-based fellowship, the movement thrived until his death in September of 1975.

G.B. Vick died in his college office on Monday morning, September 29, 1975. Just hours before his death, he had rejoiced on the way in from the airport over Temple's attendance the previous day of 4,224 with an offering of over $33,000. The church had recently completed payment on their new church plant valued in 1975 at over $8 million.

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We are living in a day when men want facts. When a man considers a financial deal involving a large sum of money, he wants to know the facts before he risks his money and makes a financial investment, and rightly so. But if this is true in the financial and material realm, how much more important is it that we have the true facts of the case when we come to the spiritual and eternal realm?

When we consider the eternal verities which affect the never-dying souls of men, then we want the truth, we want facts.

This message is based on three appointed facts found in Hebrews 9:27-28—"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many." In this familiar Scripture we find three appointed facts upon which we can depend if we can depend upon the Word of the great God and Creator of heaven and earth.

Sooner would water run up hill, sooner would the sun rise in the West and set in the East than God's Word should deceive us. "And as it is appointed unto men once to die"—that is the first fact. The fact of death. Second, "but after this the judgment." Third, "So Christ was offered to bear the sins of many." These are the three appointed facts.

The Inescapable Fact of Death

Oh, someone says, you can't scare men in this day. No, I am not trying to scare you. I am trying to get you to face facts. If there is one common experience shared by every member of the human race since Creation's dawn down unto the present time and on until time shall be no more, if there is one experience shared by every member of the human race except two—Enoch and Elijah, if there is one common experience, then it is the greater part of wisdom for every man to prepare, and to properly prepare, for that great event of death. I am not trying to scare you. Many people think that preachers talk a great deal about death, but if you don't want us to do that, then why do you call us to your home or to the hospital room where some loved one of yours is there hovering on the borderline between two worlds? If we have to witness that fact of death so many times, should we not speak of it? And another thing, we preachers will stop talking about death when you people stop dying. Every hospital says, "It is appointed unto men once to die." Every undertaking establishment says, "It is appointed unto men once to die." Every funeral procession says, "It is appointed unto men once to die." The daily newspapers and newscasts are filled with tragedies, accidents, sudden death, men hurled into eternity without a second's warning. Yet it seems the Devil has tricked many of you into believing that it won't happen to you, that you will not be called by the summons of death until you have had ample notice, until you have lived to a ripe old age, but such is not true. A man must willfully blind himself to the facts on every hand so to think.

Medical science has done a great deal, but medical science is helpless when the victim is called by the grim monster of death, called out to face the great God, the righteous Judge of this universe.

Certainly, "It is appointed unto men once to die." I don't have to take time and strength to try to prove the fact of death. Death is no respecter of persons. Death stalks into the palace of the king just like he invades the cottage of the humblest peasant in the land. Death calls the old man trembling upon the crutches of decrepitude. He calls the young man just ready to graduate and run life's race. Death snatches the babe, the helpless infant from mother's breast, and only laughs at her agonizing cries. Oh yes, the last great enemy that shall be destroyed is Death.

The Certainty of the Judgment

Yes, "It is appointed unto men once to die." But death is not all. If that were all then I would never preach another message. Certainly not. If death did end it all, if death were a dark finality, then this Bible would not be true. You could not trust even the Word of the great God Himself and there-
Before the whole thing would be a mockery and a sham and I would not want to have any part in it, if death were all. But death is not all, for just as it is a fact that “It is appointed unto men once to die” so certain is the second appointed fact, “but after this, the judgment.” Just as it is the higher, the greater part of wisdom for man to prepare for death, so no man can claim to be wise if he is not properly prepared for that great event when he shall stand face to face with the righteous Judge of this universe to give an account of the deeds done in the body, whether good or bad.

Where are you going? Actually, you are on your way to the cemetery. That is right. Now, you hope to detour a few more days on your way to the cemetery by way of your home and by way of a few social engagements and by way of a few more days’ work, but you are on your way to the cemetery. And that is not all. You are on your way to the Judgment Bar of God. “But after this, the judgment.” Now it is not my purpose to distinguish between the various judgments the Scriptures speak of: the Judgment of the Living Peoples of earth when Jesus shall split the skies and come back, or the Judgment of the cemetery by way of your home and by way of a few more days’ work, but you are on your way to the cemetery. And that is not all. You are on your way to the Judgment Bar of God. “But after this, the judgment.” Now it is not my purpose to distinguish between the various judgments the Scriptures speak of: the Judgment of the Living Peoples of earth when Jesus shall split the skies and come back, or the Judgment of the cemetery by way of your home and by way of a few more days on your way to the cemetery.

The thing that I am trying to impress upon you is the fact of judgment, “But after this the judgment.” Just as truly as death is certain, so every man must stand before God at the Judgment.

Listen to the words of Matthew:
When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me (Matt. 25:31-36).

Then shall He say unto them on the left—listen as no longer we hear the sweet accents of a Saviour speaking unto His own, but now the stern, inexorable, harsh notes of a righteous uncomprising Judge:

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not (Matt. 25:41-43).

What do these graphic words which fell from the lips of the Son of God, who could not lie and who could not deceive us, mean to you? When the Son of Man shall come in His Glory, when His Judgment Seat shall be established, then it says that before Him shall be gathered all nations and He shall separate them the one from the other as a shepherd divideth his sheep from the goats.

The Judgment is NOT to determine who is lost and who is saved. That has already been determined by the attitude of every individual who stands at the Judgment Bar of God, before he ever reaches that place. That has already been decided in this life by your acceptance or your rejection of Christ. You will have already determined whether you will stand with the sheep or be designated to eternal suffering in hell with the goats.

“For he that believeth on him [Christ] is not condemned: but he that believeth not will be condemned when he gets to the Judgment? No, no, no. “He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” So, the Judgment is the time and the place of separation of the lost from the saved.

I want you to give attention to this Judgment scene. Notice these on the left. There is not one single, solitary good thing spoken about them. Now, they may have possessed many fine characteristics, as the world would view their lives. There were some fine fellows over here, some people very charitably inclined, with fine dispositions and many good things from an earthly standpoint could be spoken concerning these on the left, but not so in the eyes of God. Why? Because when you reject the Lord Jesus Christ, when you spurn His offer of love and mercy and of salvation, then the very best you can do, all of your righteousnesses, are as filthy rags in the sight of God.

Now, turn to the other side; look over on the right. Did you notice also that there was not one single, solitary sin charged against any person who stands on the right?

Now there were some pretty bad actors who formerly had been guilty of many grievous sins in their lives and yet they are standing on the right with the sheep. Why? Because when they came to Christ, when they repented of their sins and turned from those sins and trusted Jesus Christ to save them, then the blood of Jesus Christ, God’s Son, cleansed them from all sin and they stand at the Judgment Bar of God just as if they had never sinned. Over here in this group will be some murderers. The apostle Paul was a murderer. Before he was saved his hands dripped with the blood of the Christian martyrs whom he had hounded to death. Yet Paul met Jesus, he repented of his sin, he turned to Christ, and he is one of the chief jewels of the redeemed throng in the City of God. Yes, the apostle Paul was a murderer, but the blood of Jesus Christ, God’s Son, cleansed him from all sin.

There will be adulterers over here. David, the sweet singer of Israel was guilty of adultery with Uriah the Hittite’s wife, yet David repented of his sin and will stand in the courts of the redeemed playing his golden harp and singing the songs of redemption with all the blood-washed throng. He repented of this sin and “the blood of Jesus Christ his Son cleanseth us from all sin.”

On the right you will see all classes of sinners except one class, and that class is those sinners who have rejected
the Lord Jesus Christ as Saviour. Oh, none of those will be on the right. That rejection of Christ is enough to forever assign them with the goats on the left, and they will hear the words of the Judge when He shall say, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Oh, but someone might quibble and say, “That is old-fashioned. I don’t believe it ought to be like that.” I am not talking about how you think it ought to be—I am telling you how the great God of this universe has made it, and if you are going to stand with the redeemed you are going to have to come His way and not some way you think it should have been.

“But after this, the judgment.”

The Glorious Fact of the Atoning Substitutionary Death of Christ

The third appointed fact: “As it is appointed unto men once to die, but after this, the judgment: So Christ was once offered to bear the sins of many.” I am glad I have something to preach to you except death. I am glad I have something to preach to you besides judgment, for no man need stand on the left. God, in His abundant mercy, has made it possible for any man to accept the Lord Jesus Christ and to stand here with the redeemed. He has provided a way that no man need misunderstand, so plain and simple that the wayfaring man, though a fool, need not err therein. Just as sure as the fact of death, just as sure and inescapable as the fact of judgment, so this third glorious truth, the wonderful fact “that Christ was once offered to bear the sins of many.” “And he, bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him and two other with him, Jesus in the midst.” That was when Christ was once offered (once-for-all) to bear the sins of many. Therefore every soul who will look to Jesus, every soul who will repent of his sin and put his reliance for salvation in what Christ wrought for him on the Cross of Calvary—that soul will forever stand with the redeemed and then throughout the eternal ages will blend his voice with the voices of God’s redeemed, blood-washed throng of all the ages, and he’ll shout the praises of his Saviour as the eternal eons roll. Yes, Christ was once offered to bear the sins of many. What will you do with Jesus? What will you do with Christ this very moment? You say, “Nothing.” Oh, yes you will. Yes you will. You will either accept the Lord Jesus Christ, or you reject Him. There is no middle ground.

Again I press upon you this question: “What will you do with Jesus?”

There is but one of two things you can possibly do—either receive the Lord Jesus as your Saviour or else you reject Him and spurn His offer of salvation and eternal life.

Oh, I beg you in Christ’s stead, I pray you, be ye reconciled to God. Reach out your hand of faith and take the Gift of God which is eternal life through Jesus Christ our Lord. Do it now.

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An Interview with Paul Dixon

Paul Dixon is president of Cedarville (Ohio) College, a Baptist liberal arts school. He succeeded Dr. James T. Jeremiah in June 1978, and has had a fruitful presidency at one of the fastest-growing colleges in America. A graduate of Tennessee Temple University and Seminary, he was a successful evangelist for many years. In this interview he relates his personal beliefs and experiences as an evangelist-turned-president of an accredited and highly regarded Christian liberal arts college.

Q: Tell us about your church and educational background.

A: I grew up in Cincinnati, Ohio. As a senior in high school in 1956, I walked into the Norwood Baptist Church during an evening service, heard Pastor Mitchell S. Seidler preach the gospel, and was saved. The following January I enrolled at Tennessee Temple University in Chattanooga.

While I was at Temple, I started preaching in jails, on street corners, in child evangelism classes—wherever there was a place to preach. In the fall of 1957 I became a part of an evangelistic group on campus. We formed a quartet and sang and preached every weekend through all four years of college. Many of us were involved in special summer ministries. I continued doing the same during my three years in seminary. I completed seminary in 1964.

Q: Did you ever feel a call to preach?

A: I never had any question about God's wanting me to preach. I sensed it, without ever having had a dramatic experience that I could point to as a call. God provided the opportunities and I never doubted Him. From the time I started preaching, He kept opening the doors.

Q: What was unique about Tennessee Temple in those days?

A: The same things that characterize it today—a great emphasis on evangelism, a strong emphasis on the local church, and the opportunity to see the great Highland Park Baptist Church at work. Above all, Dr. Lee Roberson was a unique leader. His influence on me as a student came from his positive spirit. His constant stress was on reaching people for Christ and doing a job for God. I never saw him detour from that. He was a man who took charge. He was a man of vision.
He is still thinking, still dreaming, still working. I think he is one of the exceptional motivators in fundamental Christianity.

Q: What other men left an impression upon you?

A: The man who led me to Christ was Mitchell S. Seidler. He was a tremendous Bible expositor. He would take three years in the book of Genesis on Sunday mornings, and another three years in the book of Revelation on Sunday nights. He preached every verse and every word. His life, his emphasis on Bible preaching, and his interest in young people marked my life.

You need two kinds of preachers in your life—instructors and motivators. If all you have is instruction, you become madder than four o'clock. If all you hear is motivation, you will have a lot of zeal but it will not be according to knowledge. I believe you have to be balanced in making sure that you have both the teacher and the motivator. Some rare men, but not many, are a combination of both.

The other man who greatly influenced my life was Evangelist Fred Brown. We became friends when I was still a freshman in college. He was my model on local church evangelism: no gimmicks, trust God to do the work, trust God to give the results, trust God to take care of the offering, trust God to bring in the meetings. His methods were biblical, his message was biblical, and he was a refreshing person. There is no one quite like Fred Brown.

Q: How did you wind up in Cedarville, Ohio?

A: I was in evangelism for 14 years. My wife, Pat, and I started out in 1964 at Chattanooga and stayed there until 1971. That year we moved to Cedarville because Dr. Jeremiah offered Pat a teaching position at the college in the Language and Literature Department. She had her master's degree from the University of Tennessee and was teaching in Chattanooga. She was voted "Teacher of the Year" for the entire teaching in Chattanooga. She was voted University of Tennessee and was experienced in the past few years. How do you explain it?

A: God did it. I certainly did not. We grew from 1,185 students in 1978 to 1,730 this last year. This never could have been accomplished without the foundation established by Dr. Jeremiah. He has been my counselor and friend. We have a great board of trustees who trust God, take giant steps of faith, and give of their time and resources. Our vice presidents at Cedarville are exceptional. They have pulled around them a great team of faculty and staff.

I thoroughly enjoy my ministry as a college president, especially doing the things I had never had opportunity to do before. I get a challenge out of the planning, the fund raising, the working with people, the construction of buildings, and many other things. I am in charge of the chapels, so I schedule all the speakers. I speak about 70 percent of the
time on Monday mornings. The students are my congregation and they are my favorite audience. This is something else I learned from Dr. Roberson. I have a strong commitment to being on campus.

Q: What should a Christian liberal arts college do to maintain a strong spiritual emphasis?

A: There are many things that are important, such as powerful chapel speakers and quality Bible teachers. But I am convinced that nothing replaces the importance of total student involvement in personal evangelism. At Cedarville we balance our academic program with a strong emphasis on evangelism, discipleship, and Christian service. We had gospel teams in 377 churches last year.

This past summer we sent over 100 young people to the mission fields of Brazil, Spain, Australia, the Philippines, Europe, Africa, and mainland China. After putting them through a rigorous training program, the college spent $175,000 to initially get them to the field. The students raised their own support and paid us back as the money was received. In addition, the regular soulwinning program involves our students in personal evangelism right here in our area all year long.

Q: What makes Cedarville College unique?

A: I think it is our strong academic program coupled with the evangelistic fervor. We are noted for that. We are accredited by the North Central Association of Colleges and Schools. Business is our largest major, followed by education and Bible. Some people ask, "Does it bother you that Bible is not your largest major?" No, it excites me! I resent the mentality in Christianity that says that if you preach you are something special, but if you are a layman you are a second-class citizen. Everyone is to be in full-time Christian service. So it excites me that we can prepare 400 business majors for the greatest mission field in America: the corporate world.

Furthermore, we will never reach this world for Christ from the pulpit. It will be reached only from the pew. For years I have heard people say, "Don't go to Cedarville; it is not as spiritual because it is a liberal arts college." Does that mean that laymen are not as spiritual as preachers? Some of the most spiritual people I know are lay people. Some of the most carnal people I know are preachers. A liberal arts college can be just as spiritual as a Bible college. At Cedarville College we have the privilege of preparing people for all walks of life. That is the best way we are going to have an impact for Christ in these last days.
The Holy Spirit regenerates the believing sinner. He literally recreates him and gives him the nature of God. The Holy Spirit thus functions as a divine "midwife" to the repenting sinner as he ushers him into the kingdom of God. This is accomplished by the instrument of "water," which is symbolic language for the Word of God. The following passages bear this out:

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5).

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee: Ye must be born again (John 3:3-7).

For we being many are one bread, and one body: for we are all partakers of that one bread (1 Cor. 10:17).

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (1 Cor. 12:13).

The Holy Spirit indwells the believing sinner. In other words, He not only joins us to the Saviour (through the baptism), but He joins Himself to us. Jesus, prior to His crucifixion, predicted both of these ministries. He said:

At that day ye shall know that I am in my Father, and ye in me (the baptizing), and I in you (the indwelling) (John 14:20).

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God (1 Cor. 2:12).

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever (John 14:16).

The purpose of this indwelling ministry is to control the newly created nature.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:17).

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the
things that ye would. But if ye be led of the Spirit, ye are not under the law (Gal. 5:16-18).

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (Eph. 3:16).

The Holy Spirit seals the believing sinner.

Who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor. 1:22).

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise (Eph. 1:13).

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Eph. 4:30).

The presence of the Holy Spirit Himself seems to be the seal here, who is given by the Father to assure the believer of his eternal salvation. This seal is also referred to as an earnest.

The Holy Spirit fills the believing sinner.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4).

What is the difference between the indwelling and the filling of the Holy Spirit? To aid in understanding this vital distinction, consider the following illustration.

A guest is invited into a home. But upon entering that home he is immediately confined to a small room somewhere near the front door. For a while he may even be forgotten by his host. Finally, however, the owner of the house is convicted concerning his shabby treatment of the house guest. He thereupon gives his guest free access to every room in the house.

In this illustration the Holy Spirit is, of course, the invited guest. The host is the believing sinner, and the house stands for his life. The difference between the indwelling and the filling is the difference between being confined in a small room somewhere and being given free access to all the rooms.

The filling, therefore, does not mean the believer gets more of the Holy Spirit, but rather the Holy Spirit gets more of the believer.

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Florida Rains on Religious Freedom

In Lake Worth, Florida, high school administrators took razor blades to the Lake Worth High yearbook and cut out the page that carried a Scripture verse and a picture of the school’s Bible Club, which has been meeting after hours at the school for 25 years. The reason? It implied that the school endorsed the Bible Club, and we all know that would put them in conflict with the American Civil Liberties Union, which is always trying to protect us from unconstitutional violations of church-state separation.

And, there’s more going on in Florida than that.

Dade County officials have ordered a group of elderly Jewish residents of a North Miami Beach condominium to stop holding prayer meetings in a recreational room inside the condo complex.

County officials say they regard the prayer meeting as a church service and they don’t have the required number of parking spaces for such an activity. Since the people already live in the complex and their cars are already parked, an official spokesman failed to explain how more parking would be needed for the prayer meetings, although he says they have affidavits that 15 people come to the meetings from outside the building, and even more during winter months.

But that’s not all. In nearby Surfside, local zoning officials are trying to force Gracie Read to remove a sign she painted on the side of her house. The sign reads, “If being born hasn’t given you much satisfaction, try being born again.” A Star of David and a portrait of Jesus are also painted on the wall.

Says Surfside Town Manager Hal Cohen, “I think we have to pursue it in court as a matter of principle.”

Read says, “This isn’t Russia, this is America under God. All the apostles had to go to court, didn’t they? And Paul wrote Epistles from jail.”

The Jewish prayer meeting and Gracie Read’s sign are not isolated incidents; they are a part of a developing antireligious pattern in America.

We need to ask ourselves whether a dose of God is more hazardous to our health than a dose of herpes or AIDS. More than that, we need to speak up for religious freedom, which is part of the freedom of speech clause of the First Amendment. Antireligious groups are not hauled into court for meeting in condominiums. Dirty words decorate sidewalks and some buildings, as do pictures of naked men and women. Theater owners are not required to remove dirty pictures from public view.

We’ve got things backwards in America and it’s time for things to be turned around!
Teaching Is Discipleship

by Glen Belden

The master teacher is that person who possesses the abilities and has mastered the knowledge and skills that make up teaching. In the secular view, mastery is purely technical. A master teacher can teach anything because he or she is a technically sound person. This teacher is procedurally correct and in today's educational community is apt to be a pure behaviorist. This technically solid teacher is recognized by methodology. In other words, what the teacher passes on to students does not matter, but rather how effectively he does it.

The fallacy of the master teacher in present systems is the fact that godliness is not relevant. Those teaching students to reject the Judeo-Christian value system upon which this nation was founded and has prospered will simply be more masterful in their deceit.

Teaching is best viewed as a craft, combining a special gift and an acquired knowledge. The called Christian teacher provides a realistic solution to educational problems. These are the Master's teachers and can truly be master teachers. A called and well-prepared teacher successfully disciples students to the Master's truth. The Master's teachers recognize education as a process of discipling.

The goal of education is not to produce students who have been exposed to truth, but disciples who have internalized and embodied truth. Knowledge must be useful and it must affect the student. This view of education as discipleship has four distinct phases: knowing, doing, becoming, and sharing.

Knowing is being aware of a truth. Each new bit of information brings light where there was darkness.

Doing is putting the new truth into practice. If we do not do what we know, or practice a truth in our daily lives, we will lose that knowledge.

Becoming is the internalization of a truth—being constantly consistent with it. It must be embodied in the student. It must be accepted on faith, as reality. This involves a resting or submission of reasoning and the will. If a person does, but does not become, that person is legalistic and mechanical. He is holding himself as the source of the truth, thereby rejecting the sovereignty of the Master. The mouth is confessing the truth but the knee has not bent to it.

Sharing is broadcasting the revealed truth. To become and not share is fruitlessness. The sharing individual is committed to speaking, writing, and living the truth. False masters, theories, and hypotheses have been discarded. Christ is the central truth. Together with the Father and the Spirit, He is the author, revealer, and judge of all truth.

Debates about teacher-centered or student-centered classrooms are fruitless. The classroom must be Christ-centered. The teacher and student are both growing as disciples. They have a common bond, a recognized authority, and established standards.

Teachers have an obligation to concentrate on more than the method they use to instruct. Their message is remembered and implemented throughout the student's life. In working with young hearts and minds, teachers must use their ability and skills to project the eternal Judeo-Christian truths to give any real value to the education.
In the Foreword to his book, Perry Young charges straight out of the closet and says, "I'm a homosexual myself" (p.X). Give him credit for that tidbit of honesty. And Young is definitely disturbed with those of the religious right who forcefully crusade against homosexuality, because in reality he practices it. Those individuals Young specifically identifies on the "right" (in chapter 10) as practicing homosexuals should publicly deny his allegations, sue him and his publisher for libel, or publicly admit that he is correct and resign their leadership positions. The conservative movement is certainly not so desperate for leadership that it must compromise on the very family issues it considers foundational.

Apart from these few commendable items, this book is all downhill, misreading the religious right at nearly every point. The religious right is seeking to reestablish the moral and spiritual plumb line that America once recognized as necessary and sufficient to make significant cultural, political, and economic decisions. The very last thing the religious right desires is a religious tyranny based on the Ayatollah's example of insanity and bigotry. And, since the religious and political left has moved the landmarks so far, or even obliterated them, it stands to reason that some group would seek to reset them. Yet, by the time Young concludes his sermon, the religious right is judged to be racist, anti-Semitic, KKKish, Jim Jonesish, Ayatollah-oriented, and other sit-up-and-take-notice attention-getters.

Young attacks Richard Viguerie, Ed McAteer, Paul Weyrich, and Howard Phillips. He heaps as much abuse as he can muster on Christian Voice ("Among liberals on Capitol Hill, Gary Jarmin is the most despised and feared activist on the religious right." p.96) and other Christian conservative organizations. But he reserves his sharpest poisonous venom for Jerry Falwell and the Moral Majority (ch.14).

After extensive and impeccable research, including that fountainhead of all truth—the bars of Lynchburg ("I began to ask around the bar about Jerry Falwell," and "At another bar, I made friends with a tough woman bartender"), Young has come to the conclusion that Falwell lacks any "redeeming quality whatsoever." He says that the man is "a hypocrite," anti-Semitic, and a racist. Beyond that, Falwell has involved himself in shady and "questionable practices known to the sleaziest of financial operators," says Young.

It is doubtful if Mr. Begin would agree with Young that Falwell is anti-Semitic, or if Rev. E.V. Hill would agree that Falwell is racist. The lack of any redeeming qualities is a purely subjective judgment, of course, but certainly those who voted him the second most respected man in America in the latest Good Housekeeping poll would disagree with Young. They must think he has some redeeming qualities. My guess is that they like to see someone—perhaps anyone—tell the truth about moral and social issues. Falwell at least calls evil by its right name.

Young labels Falwell a hypocrite, but certainly what Falwell preaches and practices are in line. He preaches against homosexuality as an alternate lifestyle and does not practice it or condone it. Hypocrite? Hardly! He describes abortion as a biological holocaust and certainly does not practice it. The issues Falwell preaches about (including creation, sin, and salvation in Jesus) may not please Young—or CBS, which owns Holt, Rinehart, and Winston—but at least everyone knows where he stands.

Young especially finds the charge of Ayatollah to his liking, since he enjoys painting the religious right with the colorful strokes of Iran's monster. The impression is that the religious right would gleefully crank up the firing squad and loosen the rope once
Falwell or one of his chosen was established in power.

God's Bullies is a serious attempt by a spokesman of the homosexual subculture to make the religious right appear sick and perverse. The American people in general and the Christian community in particular will not be fooled, since both know in their hearts who is really sick and perverse... who is really playing power politics... who is removing the landmarks... who is destroying the plumb line.

BOOKMARKS

The many facets of the Christian's relation to the economy has been a hot topic in recent days and it is not surprising that many books have now appeared covering the whole gamut of subjects.

The role and value of the ordinary layman in the church is discussed in two recent books on the growing list. I Was Called to Be a Layman by Gus Gustafson (Nashville: Abingdon Press, 1982, $6.95) gives an account of over 30 successful businessmen and businesswomen who also play active roles in their local churches. Gustafson gives many helpful insights that demonstrate that even a small church can have a powerful outreach when all of its members function properly. Layman, LOOK UP! God Has a Place for You, by Walter Henrichson and William Garrison (Grand Rapids: Zondervan, 1983, $4.95) discusses biblical data on the same subject and draws the same conclusion. The latter will be especially profitable for pastors looking for good sermon material.

On the Job: The Christian 9 to 5, by Sir Fred Catherwood (Grand Rapids: Zondervan, 1983, $5.95) is a truly unique book. Written by a leading British industrialist, it contains chapters on pressing and practical ethical issues facing the Christian in today's business and working world: work attitudes, inflation, union membership, the stock market, and the general problems of economic policies, the government's role, and taxes. There is even a chapter on the responsibilities of the Christian employer. This is an especially valuable contribution.

On the more theoretical level, several outstanding new books demonstrate the biblical basis and ethical superiority of democratic capitalism. While it is a general discussion of human dignity, R.C. Sproul's In Search of Dignity (Ventura, Calif.: Regal Books, 1983, $10.95) includes a section on "dignity in the work place," showing that biblical attitudes toward work not only foster human value but also increase production and quality.

Robert Benne's The Ethic of Democratic Capitalism (Philadelphia: Fortress Press, 1981, $10.95) effectively shows that democratic capitalism best satisfies the general demands of a Judeo-Christian ethic—not liberal or social democracy. In an interesting concluding chapter, Benne discusses the factors that are destroying the basis of the American system and their source in the denial of absolute values.

Ronald Nash, head of the Department of Philosophy at Western Kentucky University, has written a book every Christian must read. Social Justice and the Christian Church (Milford, Mich.: Mott Media, 1983, $12.95) presents in simple lay terminology the differences between social/liberal economics and free-market capitalism. Most importantly, he argues forcefully that the latter is the only biblical option and the former is unethical and unjust by Christian standards.

W. David Beck

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whether this high-minded attitude can continue. This has, in fact, led to some professional organizations—such as those representing schoolteachers and nurses—acting as unions in the United States. But the majority have always concluded that it is better to keep clear and distinct in the public mind the vital contribution that the knowledge, discipline, and service of the professions make to society and to rely on public and political opinion for their continued protection. If the Christian ethic of work is to survive and flourish again, then the bastion of professionalism should not be allowed to fall.

The Christian doctrine of work should lead to the creation of wealth, not by the destruction of the world's natural resources, but by their proper use. Christians believe that mankind holds the natural resources of the world in trust from God and that these should not only be passed on to succeeding generations intact but, as in the parables of the talents and the pounds, improved in the passing. No generation should leave behind deserts and dustbowls, nor should they leave natural hazards. It requires great skill and ingenuity to improve standards for a rising population, to lift the poor off the poverty line, to feed the starving. It should not be done by squandering natural resources, and the weight of poverty is much too heavy to be lifted by simple redistribution. New ways have to be found of creating and distributing wealth, and this calls for immense dedication and very hard work by those who work in the countries that are the dynamo economies of this world, especially by the professionals who control these economies. It requires political skill too, because the obstacle is not technical knowledge; rather, it is our ability to organize production, to put our immense technical knowledge to work, to encourage investment, to get men and women to work willingly in teams and not to take advantage of their position to take more than they contribute, but instead to put more in than they take out. Our theoretical knowledge is way ahead of our ability to apply it, because its application depends on trust in one another—trust by the investor in the company and mutual trust by those who work in the company.

It is the duty of each generation to re-examine its attitudes by Christian standards, and it is to be hoped that we, in our generation, may rediscover the sense of the purpose which a Christian should have in his earthly vocation and the sense of harmony which we should have with the world that God created for our use.

SUCCESSFUL TEACHING IDEAS

Making Home a Fun Place to Learn
by Jean M. Beck

Every day, in every Christian home, parents are faced with the awesome task of training their children for the Lord. What exactly does this job involve? Is it more than reading a Bible story each evening before bed? Is it more than praying with the child at bedtime or teaching him how to give thanks to the Lord at mealtime? Does the responsibility of training belong to the Sunday school teacher, the Christian school teacher, or the youth worker? Or does the real responsibility fall upon the parents?

In Deuteronomy 6:6,7 God instructs Israel, through Moses, with the following words:

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.

God makes it clear that it is the responsibility of Christian parents not only to hide God’s Word in their own hearts but also to teach it to their children frequently during each day as a part of normal activities—sitting at breakfast, walking together, or getting ready for bed.

“But how can this be done?” you ask. “My little one is too wiggly and too easily distracted to listen to our devotions each evening at the dinner table. And Bible stories are too long to keep his attention!” Perhaps you should put the books aside and tell the Bible story at your child’s level, with sound effects and actions that will capture his attention.

But why not go one step further? Begin today to use a variety of teaching ideas with your child—ways that will stimulate all five senses, ways that will be fun for both you and your child, and ways that will plant lasting memories in his mind. The following ideas will help you teach the little one in your home about the One who made him, loves him, and came to save him.

I. Role playing. As I think of the fun that children can have with role playing, I am reminded of a time when our Susie was five. She stood at the door of our den with a towel wrapped around her head, a “beard” of cotton taped to her chin, her daddy’s robe draped over her shoulders, and her arms filled with assorted stuffed animals. For a few moments, she stood in Noah’s shoes and felt what it was like to gather the animals into the ark. She learned what it was like to be one of God’s special helpers.

Role playing challenges the young child to recall the details of a Bible story. What did the character say (angry words, kind words, loving
words? What did the character wear (a shepherd's robe, a royal crown, a soldier's helmet)? Where did the action take place (a palace, a stable, a prison)? What was the character holding (a spear, a fishnet, a sling and five stones)?

If role playing is fun and of value in the learning process, why not incorporate it into the "playtime" of your little one? Dress him in an old bathrobe and provide a wooden stick for a rod. Now let him become Moses and lead the Israelites across the Red Sea. Or provide him with a homemade sling and a small bag with five stones and let him become young David. Again, drape him in a piece of colorful fabric and place a crown of foil on his head. Watch him become the mean king of Egypt who would not let the Hebrew people go. Place a shawl over your little girl's shoulders and fabric, needle, and thread in her hands. Now teach her about kind Dorcas, who sewed clothes for the poor.

2. Clay play. Children of all ages love the feel of modeling clay, as they roll tiny balls or long, slender ropes. Use even their simplest creations to review a recently heard Bible story, maybe just a large ball to represent God's creation of the sun or the earth and a long rope to represent the serpent that tempted Eve, or the scarlet rope that hung from Rahab's window. Older children can mold the clay into objects that reinforce familiar Bible stories—a basket for the baby Moses, an animal in the Garden of Eden, or maybe the donkey that Mary rode on her way to Bethlehem.

3. Blocks. Building with blocks has always been great fun for children. Take advantage of this fact by encouraging them to build an object or place in a favorite Bible story; the walls of Jericho, Noah's ark, the stable where baby Jesus was born. As you and your child build together, review the Bible story and encourage him to pretend to be the characters involved.

4. Water fun. What parent has never watched their child splash with glee in the bathtub, pour water from one cup into another endlessly, or be filled with amazement as his toy boat glides in a pond? All children love to play in the water, so use this love to reinforce the teachings of a Bible story. With a basin of water, toy boats, and miniature people, you can let a child have fun learning the stories of Peter walking on the water, of baby Moses' basket on the Nile, or other water-situated stories. Don't just sit back and watch your child play. Talk and laugh with him, and share a little bit of God's Word.

5. Collage. A bottle of glue and a pair of blunt scissors placed in front of a little child will make his face light up. Now it is your job to guide his enthusiasm, to teach him God's Word. Provide old magazines and shelf paper or posterboard. Search through the magazines together for pictures of things God made (trees, flowers, fruits, etc.) or things for which to be thankful (parents, homes, cars, etc.). Guide the child as he cuts out the pictures and glues them onto the paper or posterboard. Remind him to praise God for His goodness, and say a prayer of thanksgiving together.

6. Dolls. The world of dolls is real for most small children and provides a time to imitate the actions and words of their parents. Therefore, use dolls as a means of teaching and reviewing Bible stories about babies (the birth of Jesus, Moses, etc.) and to teach children how to show love, care, and kindness. This will help the young child better understand the love his heavenly Father has for him.

7. Songs. Teaching through songs should not be confined to the Sunday school classroom but should be a part of every Christian home. Singing familiar songs such as "Jesus Loves Me," "Jesus Loves the Little Children," and "The B-I-B-L-E" will not only be fun for your little one but will reinforce the most fundamental building blocks of our faith: Jesus loves us, His love has no color barriers, the Bible is God's Word, and so forth. So take time to sing, or listen to records of Bible songs throughout the day, while dressing, making beds, walking, or playing together.

8. Snacks. Snack time can also be used to teach or review a special Bible lesson. A bunch of grapes can be used to remind the child of Caleb and Joshua's journey into the Promised Land. A cream-filled chocolate cookie can help you teach God's creation of light and darkness. Fish-shaped crackers will reinforce the story of Jesus' filling the empty fishnets, and a glass of milk with crackers and honey will remind your child that the Promised Land was called "the land of milk and honey."

These teaching ideas will take thought and planning but if used regularly will become a natural part of activities with your little one. Vary the methods used, to involve as many senses as possible: sight, hearing, touch, smell, and taste. Also, make sure you are not simply teaching the actions of a Bible character or the events of a Bible place. Try to convey a Bible truth illustrated by that person or event, such as God loves you, God has a plan for your life, God always answers prayer, and so on.

Remember that God has not given us a choice of either teaching or not teaching His children. He has given us the command. It is ours to obey.
Buddy Frankland: Building on the Rock in Maine

by Eric E. Wiggin

You can't build My church. I told Peter in Matthew 16:18 that I would build the church." Herman C. ("Buddy") Frankland sat in frustration in a parked car one raw November day in Bangor, Maine. He heard no audible voice, but he remembers that in these words 17 years ago God got his attention. Today he says, "I'm 'Daddy' to a lot of preachers."

Bangor Baptist Church, planted by Frankland two weeks after that confrontation, probably began Baptist Bible Fellowship work in New England. It is the largest Baptist Church in this rural, heavily forested state. Some new independent Baptist churches have begun in Maine since 1966, and dozens more have sprung up across New England, directly influenced by Bangor Baptist Church. From this church planted on farmland on the outskirts of an international airport city, church planters have been sent to help make the Baptist Bible Fellowship one of the driving forces behind New England church growth in the past dozen years.

From Frankland's childhood, God molded him into a leader wherever he served: in the military, in business, in politics, as an educator, in the fight against moral corruption, and as a pastor. Buddy Frankland was born in the village of Eastport, where "fishermen rise in the morning before many Americans retire." His dad was "very successful in running several sardine canneries," so Buddy was early exposed to business procedures and hard work.

The Franklands were not church-going people, Buddy remembers. He did attend a Baptist Sunday school on occasion. At age 12 he went to hear a Baptist evangelist. "I sat there laughing at him," he says. "But the first thing I knew I was heading down the aisle. I didn't want to die and go to hell."

At age 22 Buddy founded Maine Pearl Essence, a fish-product manufacturer supplying the glitter for nail polish and lipstick for such well-known brands as Chesebrough-Ponds. "Like my father, I was successful," he recalls.

Married by then, he built a fine new house and bought several luxury cars. He joined private clubs and became a leader in a youth center. Buddy, a Christian out of God's will, living for self, was "very unhappy."

God began to move in the fall of 1962, when within a few weeks Frankland's wife and entire family trusted Christ as Saviour. The following July Frankland surrendered to a call to preach he had felt ever since his childhood conversion. He sold his share in the fish-product business, sold his home, and "headed out to Missouri" to enroll at Baptist Bible College in Springfield.

While there, he says, he "helped build the Seminole Baptist Temple." Three and one-half years later Frankland graduated with honors and the Lord directed him back to Maine, this time to Bangor to found a church.

Frankland had taken as a life verse:
“Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4). Now he was to learn that God’s forbearance and longsuffering are as important in shaping a servant as in saving a sinner.

Buddy parked by a bridge that decisive Friday in November 1966. For weeks he had sought work, finding nothing but part-time substitute teaching. He had sought in vain for a place to start a church. He pleaded with God for direction. Right after that meeting with God, two doors opened in a row.

Frankland went straight to the YWCA to ask about a room to hold church services. A lady showed him a conference room for 60 people. “Is five dollars too much for three meetings a week?” she asked. Next, he went to radio station WABI. The manager offered him 15 minutes weekly free time, to start the next morning at 8:30.

Frankland’s radio broadcast brought only two elderly ladies to the first service of Bangor Baptist Church, which opened at the YWCA two weeks later.

“Mr. Frankland,” one of them inquired after the service, “would you mind if we brought some people tonight?” He recalls that “they came back with about 30, and they are all still with us.” Right after Christmas 1966, Bangor Baptist Church was given a church services. A lady showed him a public address system that Frankland was “being chastised for growing too fast.”

The vigorous pastor befriended independent Governor James Longley before his victory in 1974. On Longley’s advice, Frankland ran as an independent for governor in 1978. Support from Maine’s largest newspaper helped garner 20 percent of the votes for him that year. The publicity caused the people of Maine to take Buddy Frankland seriously.

The positive attitude created by publicity over Frankland’s political episode seems to have helped pave the way among traditionally cautious Maine Christians to accept church-sponsored Christian day schools. Bangor Baptist Church began the first such school in 1970. Now there are about 70, ministering daily to 4,000 or more youngsters across Maine.

The eight-day Christian school trial in 1982 drew near-capacity crowds in the courtroom to hear lawyer William Ball argue the merits of parental and local church rights. For two weeks, three of the state’s television stations gave wrap-ups of the day’s courtroom arguments. Believers across Maine, many critical of Buddy’s aggressive ministry, now sympathized with Frankland’s Maine Association of Christian Schools, tired of bureaucratic dictatorship from the Department of Education.

A painting of a boy and an old man looking out to sea hangs on one wall of Frankland’s office. On the opposite wall hangs a picture of a lighthouse. Behind Buddy’s desk is mounted a ship’s wheel. They fit with the boy who once looked to sea from his native Eastport. The “Lighthouse,” Jesus Christ, gave that lad His direction.

“I said, ‘God, you’re not fair,’” that night by the bridge,” Buddy Frankland recalls, but “I discovered then what the Christ-life really is. He is building our church.”

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FUNDAMENTALIST JOURNAL

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Work of the Permanent Committee

The permanent committee and its subcommittees have several immediate and several recurring responsibilities:

1. Publish a philosophy of education and policy handbook.
2. Hire a qualified administrator. Your pastor (if qualified) or a teacher may act as administrator if none other is available.
3. Secure teachers. At the elementary level a ratio of one teacher for each 20 prospective students is a good one.
4. Decide on the curriculum to be used. If the Accelerated Christian Education (ACE) curriculum is to be used, the administrative set-up and teacher situation will be affected. Alpha-Omega materials are written so that the conventional teacher program may be used.
5. Set up a proposed budget for the first year, to be revised each year. Note that 70 to 80 percent of your budget will go for teacher-administrative salaries. Tuition and fees must be set. It will take the full tuition of about 20 students to pay the salary and benefits of each teacher. In the beginning, you may figure that tuition and fees from students will cover only about 30-50 percent of total school expenses. Arrangements must be made to raise the remainder from other sources.
6. Decide on a method of financing and fund-raising. Most Christian schools use one or more of the three types of financing:
   - The Christian business approach—relies on sound financial practices in setting fees, tuition, and salaries. It makes the needs known to those who can supply the additional money needed for operation. Money is often appropriated from the church home missions budget to make up shortages.
   - The effort approach—centers on faith. Appeals for money are made through radio, television, letters, bulletins, announcements, and meetings.
   - The faith and appeal approach—centers on faith. Appeals for money are made.

Other Important Tasks

Transportation programs will be determined by geographical location of school families and available transportation.

Lunchroom, milk, and snack policies are vitally important. Hot lunch programs are expensive and few Christian schools can afford them in the early stages. You may wish to provide vending machines or to sponsor parent-teacher organization bake-sales to finance snacks for children who bring their lunches from home.

The place of physical education and athletics in the school needs careful study by the physical education or curriculum committee. In the beginning, regular classroom teachers may plan physical education for elementary children. Physical education teachers may be provided (as well as music and art teachers) as finances permit.

For references to publishers of curriculum materials and other helpful reference books write to:
Fundamentalist Journal, Lynchburg, VA 24514.
PITTSBURGH, Pa.—The Southern Baptist Convention in Pittsburgh, Pennsylvania, June 12-16 showed that Fundamentalist conservatives—who have dominated the convention since 1979—are a major force in the huge denomination. But they still have a fight on their hands.

Once again the fundamental conservative candidate was elected president, continuing a string of successes that began four years ago when strong conservative candidate Adrian Rogers of Memphis was elected head of the nation's largest non-Catholic group. But moderates—called liberals by the conservative faction—had some victories too.

From the beginning of the Pittsburgh convention, the Fundamentalists flexed their muscles. They seemed firmly in control after Charles Stanley of Atlanta, a leading conservative in the SBC, was elected president of the Southern Baptist Pastors' Conference. On the following day Jimmy Draper, pastor of the First Baptist Church in Euless, Texas, a suburb of Dallas-Fort Worth, was re-elected to a traditional second one-year term without opposition.

The moderate faction did not offer a candidate against a conservative slate elected at the Pastors' Conference. After Draper's win Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, claimed victory for the fundamental conservatives. He said the Fundamentalists had achieved their goal—proclaimed in 1979—of turning Baptists away from liberal trends that challenged biblical inerrancy and other traditional bedrock Baptist beliefs. "We are grateful that the entire awakening came two years quicker than anticipated," he said.

Beneath the surface, the old battle raged. Moderates said Patterson was wrong, that Fundamentalists were using another political tactic of claiming more power than they really had. Opponents of the Fundamentalists were biding their time at this year's SBC because there was little chance to defeat Draper, who has been praised far and wide by all leaders—including Cecil Sherman of Asheville, North Carolina, and Kenneth Chafin of Houston, well-known critics of the conservative campaign.

Sherman spoke with reporters at an "alternative meeting" to the Pastors' Conference on Monday night, saying the reception on the top floor of the U.S. Steel building was a way for people in his group to get together and make new friends. He also said the Pastors' Conference was too heavily stacked with Fundamentalist speakers.

Draper, while upholding Fundamentalist beliefs, sees his role as a peacemaker, he told reporters after his re-election. He urges coexistence between the warring groups while advocating biblical inerrancy and holding to distinctive Baptist beliefs.

In his presidential address Draper did not use the words biblical inerrancy, but he said Baptists, to remain Baptists, should stay within certain theological boundaries—such as belief in the Virgin Birth, the bodily Resurrection of Christ, and the belief that atonement from sin comes from the bodily sacrifice of Christ on the cross.

Southern Baptists raised some eyebrows at this year's meeting by voting to hold the 1989 SBC national meeting in the gambling capital of Las Vegas, Nevada. Opponents of a Las Vegas meeting site said Baptists would be, in effect, subsidizing gambling interests. But those who favored meeting in Las Vegas said it would offer an unprecedented opportunity for evangelism. Evangelist Billy Graham will be invited to preach at the Las Vegas Convention.

Baptists also passed a moderately worded statement on religious liberty, which some interpreted as a retreat from last year's resolution endorsing President Reagan's proposed school prayer amendment. The resolution opposes tuition tax credits and declares "confidence in the United States Constitution, and particularly the First Amendment, as adequate and sufficient guarantees" to protect both free exercise of religion and no establishment of religion.

During an emotional session, messengers (delegates) approved a resolution calling for fair and equal treatment of women in church-related professions. The convention voted down an amendment made by Joyce Rogers, wife of former SBC president Adrian Rogers, which would have added words making it clear that the women's resolution did not imply Baptist support for ordination of women.

A woman minister, Diane Wisemiller, one of four pastors of the National Baptist Memorial Church, Washington, D.C., and one of about 200 ordained Southern Baptist women, led the successful opposition to the amendment offered by Mrs. Rogers.

An attempt to amend the nuclear disarmament resolution to put Baptists on record as supporting a nuclear freeze, was defeated by messengers. The approved resolution endorsed mutually verifiable disarmament.

Jim Jones
Nebraska Compromise Reached

LINCOLN, Neb.—Nebraskans for Religious Freedom (NRF) is fighting against a state that is waging the most intense battle against church-related schools in the country. Even the Amish have fled the state to get out of the fight.

Rev. Carl Godwin, pastor of the Bible Baptist Church in Lincoln and president of NRF, has been attempting for years to mediate a crisis: state officials want to license church schools and certain pastors want the state to leave them alone.

Last June 1 marked a particularly disappointing time for Godwin. Not only did the state legislature fail to pass any measure to resolve the conflict, but a local judge ordered Godwin's church school (Park West Christian) to close or get approved.

However, nine days later the state Board of Education agreed to accept a compromise. Instead of asking church officials to violate their consciences, the Board agreed to accept information concerning the school's operations from any parent whose child is enrolled in the school. Church officials say they have no religious convictions against parents volunteering the information to the state.

The Board of Education said the information is needed to determine whether the school meets necessary requirements for state approval—certified teachers, libraries, proper curriculum studies. In the past, however, church school officials objected to handing this information over to the state, claiming the government does not have the authority to investigate or approve their religious ministries.

But in a 5-3 vote last June, the Board of Education helped resolve part of the growing conflict by agreeing to use the “Parent Representative Report Form.” The form will be completed by a parent who represents other parents having children in the school. The Report Form will contain all the information the state previously sought from church officials.

The school board will give the completed Report Forms to the state Department of Education which will send out representatives to the schools to make certain the information on the forms is correct. If the information is accurate and the schools meet the required guidelines, they will be approved.

Godwin was jubilant, “We consider it the first breakthrough in our state in the past six years.”

But the pastor also cautioned, “We haven’t solved all the problems yet. But the most encouraging thing is that we have something, hopefully, that’s more of a spirit of cooperation in Nebraska.”

About 22 church schools—mostly Fundamentalist and Pentecostal—had resisted the state’s requirement to become approved. Pastors of these schools felt it would be unbiblical to ask secular officials, possibly unbelievers, to approve the way God wanted them to operate their school. Furthermore, the pastors contended that it would be an unconstitutional act for the state to investigate and approve a religious ministry.

Nebraskan officials argued, however, the state has a compelling interest—that overrides the churches’ religious convictions—to ensure its future citizens are given a quality education. This is accomplished, officials contend, through inspecting schools and requiring that they meet specified guidelines. Most importantly, the state is checking the schools to
Jerry Kriha, a spokesman for Nebraska jail for having a child in an unapproved due to religious persuasions. (One these teachers will accept certification, graduates; they are unlikely to achieve not have teachers who are college personnel and teaching material to. The resulting melee saw one pastor put in jail for operating an unapproved school, a set of parents put in jail for having a child in an unapproved school, a church padlocked and guarded by armed deputies to prevent it from housing an unapproved school, and one church raided by the sheriff's department during school hours, and its records confiscated to prove it was operating an unapproved school. 

By accepting the Parent Representative Report Form, the Board of Education has eased the battle at least for the moment. It will still require good faith on both sides, of course.

A few problems remain. To start, nothing in the Report Form requires officials at the Department of Education to use it. The department can still require church officials to seek normal approval and simply ignore the Report Form. A spokesman for Sen. Tom Vickers (who helped negotiate the Report Form) said, "It will still require good faith on both sides, of course.

In addition many of the schools do not have teachers who are college graduates; they are unlikely to achieve state certification. Nor is it clear that these teachers will accept certification, due to religious persuasions. (One Grand Island school principal has only an 11th-grade education.)

Attorney William Ramsey, who is president of the school board, said, "The main problem is to make sure the teachers are capable of teaching and have some experience.... The department [of education] will check them out and if they are approvable, then we'll approve them."

Similar concern was expressed by Jerry Kriha, a spokesman for Nebraska State Education Association (NSEA) which has been a major advocate for licensing church schools. Kriha said the Report Form solves only a minor problem: it gets the state the information it needs to determine whether the schools can meet approval. The bigger problem for the schools is whether they have the personnel and teaching material to meet the guidelines for licensing.

Kriha said, "We'll just have to wait and see. It's a compromise on both parts. Whether or not it's going to solve the controversy remains to be seen because the fact still remains that the law requires them to use state certified teachers."

Many church-operated schools employ teachers who may not meet state certification requirements. Even Pastor Everett Sileven, who started the movement to resist state approval, was not overly enthusiastic about the Report Form. He said, "The education department say it won't do anything for us. They're saying it doesn't change the laws."

Sileven, who pastors the Faith Baptist Church in Louisville, added, "The education department said they received one [Report Form] that had been filled in by the people from Grand Island, and the head of that department said this form doesn't have anybody even close to what the state's qualifications are, and the officials are not going to allow them to operate."

Sileven, who had spent four months in the Platts mouth County Jail for failing to obtain approval for his church's Faith Christian School, said his school would not meet state requirements if the Report Form was submitted.

"We don't have a teacher with a degree in elementary education; we don't have a teacher with a major in English; we don't have a teacher with a major in science. I don't have the humanistic courses in education to qualify me as an administrator, but I have three degrees," Sileven commented.

Curiously, Sileven contends that the state would probably approve his school even though it does not meet the requirements. "They said they would give us approval without ever coming down here and looking. This way they would get us in so they could tighten the screws down on us in a couple of years. They would approve everybody to get them in and then put them out of business. I know three schools that have gone out of business because every year the rules have gotten tighter."

Another problem with the Report Form, Sileven said, is that his school, at least, will object to any state official coming to determine whether the information on the form is accurate. Sileven's school, which was shut down last semester by the state, will reopen this fall.

Nevertheless, Godwin said he had made a "gentlemen's agreement" with state officials to permit them in the schools to determine the accuracy of the information on the Report Form. Sileven responded, "I'm sorry he agreed to that. That kind of splits the group." 

Martin Mawyer

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The GARBC Conference
Affirms Separation and Beliefs

The plight of America is that we have lost our value system," declared Charles U. Wagner, setting the pace for the 52nd annual conference of the General Association of Regular Baptist Churches.

Separation and surety of beliefs were the themes of the June 27-July 1 GARBC conference held in Niagara Falls, New York. Some 5,500 Regular Baptists and visitors appeared at the five-day session of their 1,593-church Fundamentalist fellowship. Nearly 2,200 registered as messengers from the churches. GARBC represents nearly a quarter of a million believers; most live in northern and western states.

"This We Believe" was the conference's official theme and characterized the GARBC's well-known positions of biblical inerrancy and strict separation from unbelief. Emphasis on the sovereignty of the local church, the pre-tribulation rapture of the bride of Christ, and separation from apostasy have typified this organization since it began in 1932 with 22 churches.

In his opening address Wagner took Psalm 19 as his text, and he showed how the passage moves from natural revelation ("the heavens") to written revelation ("the law of the Lord") to holiness of life, as God's revelation is applied to the believer's experience. Wagner listed various ways in which religious philosophers seek to take this sure revelation away from people. He warned of the position held by some Neo-Evangelicals that "the Bible is inspired but not inerrant."

Wagner expressed his concern that "there seems to be a deviation from good, old-fashioned exposition. We believe the Word. But do we preach it?"

Paul N. Tassell, GARBC National Representative, chose for his topics four manifestations of the personality of Christ as the Lamb of God, the Temple of God, the Water of Life, and the Light of the World.

"Christ is the Light of the World," Tassell declared in his final message, listing five areas of modern darkness which make that light more needed than ever: moral darkness, shown in perversion becoming respected in many circles; political darkness, manifested in Communism's grip on two-thirds of the world; intellectual darkness, appearing in the intellectual community willfully turning its back on the Creator; cultural darkness, evidenced in the discord in popular music and art; and finally, spiritual darkness, seen in the thousands of man-made religions around the world.

"Church and State" was the theme of a workshop by Clay Nuttall, pastor of Fruitport (Michigan) Bethel Baptist Church, and executive director of the National Institute for Studies in Biblical and Historical Interpretation of Church and State. Nuttall is author of The Conflict: The Separation of Church and State.

Nuttall said the Supreme Court's judgment in the Bob Jones University
case shows that freedom of religion no longer exists in America. He projected that in a short time the power recently granted to law enforcement officials to seize properties of churches which do not agree with society will be exercised.

"Pure Religion" was the theme of the message delivered by Pastor William A. Brock. "What is Christ going to do to Christians who weep over TV programs more than over the distresses they see among people in their local churches?"

During the evening sessions, Robert V. Dyer, Jr., spoke on the local church and principles for growth, David Nettleton covered sanctification, Allan E. Lewis addressed missions, and Ernest Pickering spoke of the Rapture as the culmination of beliefs.

**Resolutions Passed**

Eight resolutions were presented to the GARBC messengers by the Council of Eighteen. All eight were passed, seven by unanimous vote. These resolutions include:

- A reaffirmation to the historic position of separation declared and defended by the founding fathers of the association.
- A request to Regular Baptist people to pray for and support harrassed brothers and sisters in Christ (in the USSR) and to protest to the Soviet government over this inhumane and brutal treatment of Christians.
- A warning to churches of "open attack from state and federal bureaucracies and courts."
- A reminder to the constituency that it is the local church which is God's chosen instrument to fulfill His program...and that these approved agencies (of the GARBC) are service organizations to assist the work of the churches and worthy of local church support.
- A statement of concern that the Internal Revenue Service ruled that the (Bob Jones) University was uncharitable, thus denying its tax exemption; which policy the university insisted was its doctrinal belief.
- A commendation to President Reagan for having declared 1983 as The Year of the Bible.
- A warning to the American public of the spiritual wickedness and the political deviousness of the National Council of Churches and the World Council of Churches.
- A statement concerning Baptist Fundamentalism '84. The resolution about BF '84 was the only one which did not receive unanimous approval.

It stated that "...while any individual in Regular Baptist circles has the full and genuine soul liberty to participate in this Congress by attending or by speaking, the messengers...go on record as stating that this Congress does not represent the historic heritage and militant convictions of Baptist Fundamentalism...."

Eric E. Wiggin
A NEW BAPTIST PUBLISHING HOUSE

Biblical Law: Absolute And Covenantal-Gary Long

$2.95-Paperback

This work, originally delivered as a paper at the 1980 Council on Baptist Theology, seeks to deal with the question—the place of God’s law for the believer. Dr. Long shows that it is only by approaching the subject from the absolute and covenantal perspective that one can avoid two extremes that are common among those who deal with the subject. There are those who so absolutize God’s law that they fail to see any distinctions within the Scripture and there are those whose view of the covenant is so extreme that they fail to see any moral absolutes. Dr. Long’s work shows that both aspects of the subject must be dealt with in order to have a biblical understanding of the law.

The Church: Its Polity and Ordinances-Hezekiah Harvey (248 Pages)

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This companion volume “ought to become a standard textbook in Baptist seminaries and schools which offer a course in this field. Its readable style, poignant comments, and succinct content will help the student wrestle with many current issues. Pastors, church leaders, and members in general ought to consult Harvey’s useful study before they teach in this area; it is a wise and profitable work. It is a Baptist reprint of most significant import!”

Dr. John Armstrong

Harmony In The Church: Church Discipline-Warham Walker

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The doctrine of the local church is central to the Baptist position. One practical aspect of that doctrine that is virtually nonexistent among contemporary Baptists is the practice of biblical church discipline. This book, an exposition of the doctrine, will be welcome by all those who desire to see local churches strive to restore their purity.

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Tuition Tax Deductions Ruled Constitutional

A 30-year-old Minnesota law granting tax deductions to parents of children in private, public, and church-affiliated schools was ruled constitutional by the Supreme Court on June 29. According to the Washington Post, June 30, the law, which allows up to $700 to be deducted from school tuition, also allows public school parents to deduct "transportation costs, special books or fees, and course-related equipment materials."

Writing the majority opinion for the 5-4 ruling, Justice William H. Rehnquist noted that while parents of children in church-affiliated schools benefit most from the tuition tax deduction, the law does not confer state approval on "any particular religion, or on religion generally." Further, the Minnesota law meets the standards previously used by the court in reviewing aid to private school students: (1) The law has the primary effect of providing the state with well-educated citizens. (2) It does not have the primary goal of advancing religious aims. (3) It does not "excessively entangle" the state and religion.

Senator Robert Dole of Kansas hailed the decision as "good news for millions of American parents bearing the double burden of public school taxes and private school tuition."

In the Post article Willard McGuire, president of the powerful National Education Association, opposed taking "tax resources" from public schools via the tuition tax credits. The Post article states that this latest ruling supports the constitutional validity of President Reagan's proposal for federal tuition tax credits, whereby tax credits could cover up to 50 percent of a child's tuition to a private school to a maximum deduction of $100 in 1983, $200 in 1984, and $300 in 1985. The full credit would be given only to parents with adjusted gross incomes under $40,000. Benefits would decrease as income increased, to a maximum of $60,000.

On April 8 President Reagan noted that competition created by tax credits is healthy for schools and both public and private students would ultimately benefit from it.

Court Fails to Restrict Abortion

WASHINGTON, D.C.—Reaffirming Roe v. Wade and "things previously decided" (stare decisis), the Supreme Court by a vote of 6-3 overturned about two dozen state laws that put a variety of restrictions on abortion, according to a Newsweek article, June 27.

The court declared the following requirements would violate a woman's constitutional rights:
- Second-trimester abortions in hospitals only
- Twenty-four-hour waiting period for abortions
- Doctors presenting birth alternatives to abortion
- Doctors presenting the fetus as a "human life"
- Parental approval of teenage abortions

Citing medical opinion, Justice Lewis F. Powell, Jr., said that vacuum-assisted dilation and evacuation (D&E) can safely be required by state and local governments to be done in abortion clinics. According to statistics from the Washington Post, June 15, the ruling should be good news for the 530 abortion clinics across the country that accounted for three-fourths of the $700-million abortion business in 1980.

Justice Sandra Day O'Connor, Reagan's only appointment and the only woman on the court, led the minority dissent of Justices White and Rehnquist.

Writing for the minority vote, O'Connor said: "Even assuming that there is fundamental right to terminate pregnancy in some situations, there is no justification in the law or logic for the trimester framework adopted in Roe and employed by the court today."

"That framework is clearly an unworkable means of balancing the fundamental right [of privacy] and the compelling state interests [in health and safety] that are indisputably indicated."

Justice O'Connor summarizes this latest ruling by saying the courts are presently acting as "science review boards" and this framework "is clearly on a collision course with itself."
Ministry Experiences a $10-Million Miracle

"We are very grateful to God and the many friends worldwide who provided more than $10.5 million in sacrificial giving during the month of June for Liberty Baptist College, Old-Time Gospel Hour, and related ministries," said Jerry Falwell.

"It was a great encouragement to experience this outpouring of support at a time when the national economy has not fully recovered. This financial victory means that all qualified students will be accepted at LBC for the 1983-84 school year. This financial achievement also means that the prime-time evangelistic television specials will also continue on a monthly basis throughout this year."

As the end of the fiscal year approached, the Old-Time Gospel Hour ministry faced a severe financial crisis. Falwell said that the ministry had only two options: to fast and pray for Divine intervention in the form of a $10-million miracle by June 30 or to retreat on all fronts. Faith Partners, Thomas Road Baptist Church members, Liberty Baptist College students, and other friends of the Old-Time Gospel Hour maintained a 30-day prayer vigil in June. As the end of the month approached, it became evident that the Lord had indeed answered their prayers for a $10-million miracle.

While reaping a great harvest of souls, the monthly prime-time television programs had exceeded cost projections for telephone, personnel, and literature expenses. Additionally, funds were needed to provide facilities this fall for the thousands of young people who want a Christian education at Liberty Baptist College, as well as keep tuition costs low without seeking governmental aid.

"I thank God for this miracle and the people who helped bring it about through their prayers, fastings, and sacrificial giving," said Falwell. "We are not going to sit back or slow down. We are going to strengthen our efforts in every area of this ministry!"

Treasure Island Summer Camps Host 5,000 Kids

Coming from as far away as Pennsylvania, South Carolina, Tennessee, and Canada, 5,000 kids aged 5 to 12 participated in Treasure Island summer camps. All took part in Bible studies and outdoor recreation in the week-long programs, which included overnight camping for the older children. By summer's end over 250 campers had received Christ as Saviour.

Treasure Island, a 35-acre camp in the middle of the James River, is joined by Liberty Campgrounds and Liberty Expeditions to present outdoor recreation as a means of sharing the gospel.

LBC Enrollment Highest Ever; New Programs Attract New Students

Going into the 13th year of educating "Champions for Christ," Liberty Baptist College and Schools LBC who were looking for a Christ-centered education in their fields of interest," said Tom Diggs, Director has its largest enrollment ever with students from all 50 states and 25 foreign countries.

Since the beginning of LBC, enrollment has consistently increased. "Each new addition to the curriculum has attracted students to of Academic Support Services. "This year we've added majors in home economics, journalism, and under political science, degrees in foreign affairs, pre-law, and public management."

Calendar Update

September
3 First LBC Home Football Game 4-6
Student Revival Service with Tom Mahairas 16
Liberty Fest October
7-9 Founder's Convocation Weekend 16-20
Super Conference 27-30
College for a Weekend 28
Miss Liberty Pageant 29-30
Homecoming, Parents, Alumni Weekend
Falwell Visits Schroon Lake

On July 8 Jerry Falwell and the Old-Time Gospel Hour television crew went to the Word of Life international headquarters at Schroon Lake, New York, to film a prime-time program called "The Healing of America." At the rustic mountain retreat, campers listened to Jack Wyrtzen, Christine Wyrtzen and the Collegians, Don Norman, and Jerry Falwell.

Pat Williams, general manager of the Philadelphia 76ers basketball team, and Tom Mahairas, pastor of New York's Manhattan Bible Church, shared brief, inspirational testimonies before Dr. Falwell's message concerning the rebuilding and rededication of America.

The tractor-trailer truck carrying the television and sound equipment broke down on the way to Schroon Lake and had to be towed 500 miles.

Students Serve, Learn in Summer Missions

During the past summer over 280 Liberty Baptist College students and faculty members spent their vacations working in inner-city and foreign missions.

The majority of these students went to Washington, D.C., Philadelphia, New York, Detroit, and Los Angeles to work with local churches. One team traveled to Seattle to help recent LBC graduate Dan Henderson establish a new church. In the inner-city program 1,000 souls were saved, 300 were actively discipled, and another 600 received some form of pastoral care.

Dr. Ed Hindson led a summer campaign for SMITE (Student Missionary Intern Training for Evangelism) to South Africa for six weeks. Over 1,200 decisions were recorded and nearly 500 souls saved through their evangelistic efforts.

SMITE focuses on foreign missions and during the school year visits nearly 100 churches to present programs and songs that emphasize a Christian's responsibility to promote the gospel around the world.

OTGH Prime-time Special Filmed at Cincinnati Independence Day Celebration

Landmark Baptist Temple in Cincinnati, Ohio, hosted an old-fashioned Fourth of July celebration that was taped for the August prime-time special "Rebirth of America." Landmark's Pastor John Rawlings joined Jerry Falwell, Don Norman, B.R. Lakin, and the "I Love America" team for a tribute to America. A rainstorm delayed the evening program an hour and a half, damaging the painted backdrops but doing little to dampen the crowd's patriotic spirit.

Dr. Falwell presented a symbolic comparison of the world's most recognized flags, "Old Glory" and the "Hammer and Sickle."
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**Prayer Amendments Head for Senate Floor**

WASHINGTON—The Senate Judiciary Committee voted 14-3 to send two proposed constitutional amendments allowing voluntary prayer in public schools to the Senate floor.

One amendment proposed by President Reagan permits oral prayer, while it forbids state-written prayers. Senator Orrin Hatch’s proposed amendment allows for a moment of silent prayer.

The President’s amendment would permit teacher- or student-initiated prayers to be offered audibly.

Roy Jones, a spokesman for Moral Majority, said, “We’re excited about the Reagan proposal. The Hatch amendment is not substantive enough. If we’re going to the floor to battle, we want more than the silence which we already have.”

Prayer and any form of religious activity were forbidden in public schools by 1962 and 1963 Supreme Court decisions.

The Senate may consider the bill as early as September or delay debate until next spring.

Conservative and religious groups are mounting an aggressive campaign to encourage people to write their Senators regarding the proposed amendment.

**Falwell Proposes Plan to Stop AIDS**

CINCINNATI, Ohio—The Moral Majority has announced a three-point plan to halt the spread of AIDS (acquired immune deficiency syndrome). At press conferences on July 4 in Cincinnati and July 12 in Washington, D.C., Moral Majority president Jerry Falwell asked that all homosexual bath houses be shut down, all blood donors be required to undergo extensive screening, and strict regulations be mandated for all those workers who are in contact with “high risk” groups.

Falwell said, “All Americans remember that the government moved with deliberate speed against Extra-Strength Tylenol and a certain brand of tampons, even before it knew the cause of death from these tainted products. It rightly felt that a pre-emptive move against the products was immediately required and that laboratory research could be done later.

“Persons suffering from hepatitis who are found to be employed in food handling jobs have been barred from such employment and the restaurants in which they worked given a thorough inspection and, in some cases, even shut down. Other persons with hepatitis or even common colds who have wished to donate blood have been prohibited from doing so in order to protect the safety of the general population.

“Yet, federal government authorities, charged with dealing with the AIDS epidemic, seem to devote their time to emphasizing how much money they are spending on AIDS research and giving the public a tongue lashing for yielding to ‘AIDS panic’—
AIDS breaks down the body's natural immunities and over 600 people have died from AIDS. Over 1,300 people have been diagnosed with AIDS and no one has ever recovered from AIDS.

While over 90 percent of the victims are homosexuals, some victims did not have a homosexual link. Recent medical findings have associated AIDS with blood transfusions.

Falwell asked all "healthy Americans" to donate blood to make up any deficit caused by the AIDS scare.

He concluded, "I can well remember the days when the Salk polio vaccine made people afraid to swim in public swimming pools. Many pools, in fact, were shut down when it was determined that there might be a link between those public pools and the acquisition of poliomyelitis.

"The same logic should prevail today. Let us make every attempt to love homosexuals as persons but let us also remember to have compassion for the rest of the country and to do everything in our power to immediately keep this deadly disease, AIDS, from becoming an uncontrollable plague in this nation."

"On behalf of millions of Americans, heterosexual and homosexual, who don't want to contract AIDS and who do want to prevent the spread of that disease, let's stop it now before it takes another victim."

Evangelicals Meet to Discuss
The Church and Peacemaking

PASADENA, Calif.—About 1,400 Evangelicals met in Pasadena, California, May 25-28 to explore the Christian attitude toward nuclear disarmament. According to Religious News Service, the meeting was sponsored by Fuller Theological Seminary and Evangelical groups and presented viewpoints ranging from dedicated pacifism through "just war" theorists to "peace through strength" advocates—each group giving scriptural support for its stance.

Critics view the program as heavily weighted toward nuclear disarmament, but representatives agreed at the outset that the convention would issue no joint resolution expressly representing the Evangelical position.

The only speaker to receive a standing ovation, said RNS, was Jim Wallis, editor of Sojourners Magazine, regarded as a radical-left Evangelical. Wallis, temporarily released from jail in Washington, D.C., had been charged with unlawful demonstration in connection with a recent peace rally in the capital.

David Breese, radio evangelist with Christian Destiny, Inc. and board member of the National Association of Evangelicals (NAE), was less popular. He spoke at one of two seminars (in a 150-seminar program) dedicated to "peace through strength." Breese said that three of the four conservative speakers present were from NAE.

Breese's comment that "Nuclear weapons are no threat to world peace when they are in the hands of the United States" was met by a gasp from the audience according to RNS. While the meeting received a good response from Evangelicals, Breese felt "no minds were changed." He found most of the group "blissfully unaware that the true danger to world peace is Soviet Communist expansion" and contends that perfect peace is impossible in a sinful world.

ACLUSues President
for Year of the Bible
Proclamation

LOS ANGELES—In keeping with a joint resolution by Congress, issued in Public Law 97-280, President Ronald Reagan was authorized and requested to "designate 1983 as a national 'Year of the Bible' in recognition of both the formative influence the Bible has been for our nation, and our national need to study and apply the teachings of the Holy Scriptures." The official proclamation was made February 3, 1983, and in April the Southern California American Civil Liberties Union brought suit against the President in a Los Angeles federal court for encouraging Americans to read the Bible.

The Los Angeles Times, April 22, reported that 16 plaintiffs—Protestant ministers, rabbis, Buddhists, Sikhs, humanists, agnostics, and atheists—were arguing that the President's proclamation concerning the Bible would "harm Christians and non-Christians alike because it singles out the Bible from all other spiritual and religious teachings as the 'Word of God.'"

The "Year of the Bible" proclamation reads, "In recognition of the con-
tributions and influence of the Bible on our Republic and our people...I encourage all citizens, each in his or her own way, to re-examine and rediscover its priceless and timeless message."

The ACLU feels that the congressional resolution and the presidential proclamation are in violation of the First Amendment.

Radio Goes Uncensored to Communist Countries

Radio Free Europe/Radio Liberty (RFE/RL) and Voice of America (VOA) provide Communist countries in various parts of the globe with information that is withheld by their own governments. Each week RFE reaches an audience of 25.3 million people in Eastern Europe, and RL is heard by almost 7 million people in the USSR. VOA is heard in 42 languages worldwide, reaching 100 million people.

In a recent interview, Rogene Waite of VOA reported that they have recently increased religious programming to Russia from 45 minutes to one hour, repeated six times a week. In addition, 15 minutes of Jewish programming is sent out two or three times a week. Special holiday features are also being planned, such as the National Presbyterian Church Christmas service aired last December. All programming is done in-house and strives to convey the importance of religious freedom while maintaining a nondenominational, nonpolitical detachment.

A spokesman from the Eastern Europe section of VOA says news is the most desired radio programming. He says people in Communist countries prefer information over entertainment because of the danger involved in listening to "nonapproved" radio.

Jane Lester, of RFE/RL, also says people in Communist countries are hungry for the real news. She says, "We know when our broadcasts are jammed that we are giving information the governments do not want heard."

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Contending for the Faith or Just Contentious?

If the apostle Paul were living in the twentieth century, it would be interesting to know his reaction to current day Fundamentalism. Maybe he would feel as he did when he observed the Christians at Ephesus and Corinth—dismayed or at least disappointed. Paul would probably not be disappointed at our theology or our doctrine, since as Fundamentalists we are orthodox when it comes to such matters. Generally speaking we are not carnal people. Our abstinence from at least a carnal lifestyle is of relatively good report as far as personal separation is concerned. However, he would find quite a bit of worldliness relative to our interpersonal relationships and attitudes toward fellow Christians.

Perhaps he would write “The Epistles of Paul the Apostle to the Fundamentalists.” This would not be necessary since Paul has already given us a complete guide concerning the practical aspects of Christian living through his New Testament writings. For instance, in 1 Corinthians 3 Paul makes reference to Christians having preferences regarding those with whom they want to be identified. Some preferred Apollos while others wanted Paul. Unfortunately, we still have the same problem today. Maybe we don’t identify so much with personalities but more often we want to make sure we are identified with the right group. We do not involve ourselves in a friendship or relationship with Christians outside our “group” for fear of being identified with the wrong group. Paul said all this did not really matter or make any difference.

The Scriptures do not teach the universal brotherhood of man. However, we do not recognize or acknowledge the universal brotherhood of all Christians.

Many pastors and preachers have an emphasis that is different from that of others. Some emphasize evangelism. Others emphasize discipleship. Some are into politics. Paul was involved in all three. Yet, we criticize and condemn another’s work simply because they are doing something different. Paul said that some would build the foundation while others would build the building. Both are futile unless God gives the increase. Our insecurity shows when we condemn others for succeeding at something that we have not emphasized. Are we afraid that we should be doing what they are doing? Paul talks about those who divided into quarreling groups because they were jealous of each other. Let’s face it! This still happens today among men of God. He says this proves we are still babies, far from being spiritually mature. In 1 Corinthians 4, Paul talks about judging another Christian’s work. People had opinions concerning his work but Paul was not concerned. He knew that Christ would examine him and decide. He admonishes us against jumping to conclusions concerning whether or not someone is a good servant.

What some Christian leaders call contending for the faith is nothing more than being contentious about other Christian brothers and their ministries. The Scriptures do not teach the universal brotherhood of man. However, we do not recognize or acknowledge the universal brotherhood of all Christians. We must remember that every Christian in the world has the same divine Father and Saviour. As Fundamentalists, we have always guarded, and must continue to guard against false doctrine—identifying and addressing the errors of theological Liberalism. But we fail to recognize our shortcomings in the area of practical Christian living as taught in the Bible. If we claim to be Bible-believing Christians, we must make every effort to follow the Bible completely. We cannot ignore Paul’s admonition in Corinthians to maintain the proper relationships with fellow Christians.

Paul did not advocate—and I am not advocating—organizational union among a broad faction of Christian groups. My concern is that we realize the importance of maintaining proper attitudes and respect toward men of God. Does it ever occur to us that God has divinely ordained that different men have different emphases in their ministries? He uses all of us, combined, to do the complete work of Christ, even though we are not all involved in all the work of Christ. We should assume that a man of God is called to his particular task even if we may not be called to do the same. Paul’s admonition was for us to refrain from criticizing brothers in Christ simply because of differences on some issues that are not fundamental doctrines. “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (1 Cor. 3:3).
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Marty Mosley is vice-president of Priority One International, a Christian organization which links foreign missionaries with North American Christians through the medium of television. An accomplished cinematographer, Marty has filmed documentaries on five continents. His professional skills are balanced by six years of pastoral experience in a growing local church. Marty lives in Dallas, Texas, with his wife, Jackie, and four-year-old son, Brian.

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