Influencing Public Education: The Christian's Responsibility
Be honest. Does our computer-driven society intimidate you? Do you sometimes wonder where all the phenomenal advances in technology are taking us? Sure, we've been to the moon. We've sailed our silver spaceships past the outer limits. But what about life down here? How is all this "progress" helping us cope with the struggles of our pressure-cooker existence on Planet Earth? Would we be better off to retreat to the hills, to go back to basics?

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I must write to express my wife's and my thanks for your excellent book. It has been so very valuable to us in teaching our 8½-year-old-son, Eric, to read . . .

When I started on September 10th, Eric was almost totally retarded as a reader. Evidently he was one of those youngsters who refuse to attempt sight reading. I followed your book's instructions exactly. Would you believe that we went from Lesson 2 through Lesson 27 in two weeks? And by Thanksgiving we had drilled right through Lesson 17?

Even you wouldn't believe the results! It was as if we were witnessing a miracle!

Eric is now reading Robinson Crusoe, and is just loving it! He had been having headaches all through second grade and was losing weight. Since he started learning by your method, he hasn't been sick one day, and has gained weight rapidly to where he has a perfect physique.

Needless to say, we are grateful. Thank you so much for your excellent effort in helping countless parents, such as ourselves, in warding off the educational crippling of countless children.

The man who evokes that enthusiasm is Samuel L. Blumenfeld. Sam is an old friend of us here at the Club, and we've watched his interest in this problem grow over some 25 years. First as a New York editor and a member of the Advisory Council of the Reading Reform Foundation. Then as the author of several basic books in the private-school movement: How to Start Your Own Private School — And Why You Need One; The New Illiterates; Is Public Education Necessary?; and How to Tutor. Finally, as a teacher himself. Sam has the credentials, in abundance, so we'll let him describe the essence of this breakthrough program:

ALPHA-PHONICS was created to provide teachers, tutors and parents with a sensible, logical, easy-to-use tool for teaching reading. It is an intensive phonics instruction program based on the author's many years of research and experience in the reading instruction field. It answers the need for a practical instruction book that anyone who wants to teach reading can learn to use with a minimum of training.

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Please accept my membership in the Club and send FREE my copy of the $19.95 ALPHA-PHONICS: A Primer for Beginning Readers by Samuel L. Blumenfeld. I agree to buy 3 additional books at regular Club prices over the next 18 months. I also agree to the Club rules spelled out in this coupon.

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FJ-17
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 leaders and statesmen 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 reaffirm our history and heritage, as well as point the way to our place in the future.
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Shimei's Dust

Our brother is not our enemy. He may gossip about us, steal from us, or even lie about us, but our brother is not our enemy. He may not repay a loan, or he may even sin against us and hurt us, but our brother is not our enemy. A blood-bought brother could not be our enemy. Our real enemy is Satan.

On one occasion, Peter spoke too quickly to the Lord, and was sternly rebuked, “Get thee behind me Satan.” Jesus did not call Peter his enemy. Satan was the Lord’s enemy, and the Lord recognized that Satan had inspired Peter’s words.

Can a brother who has the Spirit of God in him be inspired to advance the cause of Satan? Yes! What are we to do when our enemy uses our brother against us?

First, we should not receive it. A wise pastor once told his secretary that when criticism came over the phone to respond, “I don’t want to hear it.” If we receive the words of criticism from a brother and internalize them, we will do one of two things. We will either be hurt, because of what is wrongly said, get discouraged, and end up sinning against the Lord ourselves or we will reject the criticism, get angry, and again, end up sinning.

Second, we should go to him with the truth. If a brother is angry with us and speaks ill against us, he probably is out of the will of God. Therefore, he may not be able to recognize the truth because of a sin problem in his own life. We should care enough about him to confront him with the truth.

Then we must forgive and restore him. When a brother slanders us, he has the spiritual problem. God has already forgiven him, we must do likewise. He may not be seeking restoration, so we must take the initiative, knowing that God will bless our efforts.

Finally, if he rejects us, we cannot fellowship with him. If a brother has wronged us and will not accept our apology, we should break off fellowship with him (Matt. 18:15-17).

An old grandfather once warned a young boy not to play with a certain dog. The little boy whined because he loved dogs. “Why can’t I play with him, Grandpa?” “Because he bites,” the wise grandfather answered.

Biting Christians can inflict serious damage to our spiritual lives. We should pray for them, love them, but stay away from them. Let our fellowship with God become broken, and sore.

Shimei

Dear Shimei,

While I wouldn’t defend the Johnsons for their false newsletters to their supporting churches, I do feel you might consider what would drive a missionary to such depths. Could it be the pastors who insist on a personal handwritten letter each month? Or perhaps that a missionary is often judged, not by faithfulness and consistency, but by statistical figures of conversions, baptisms, and missions started?

It seems that you are using a dual set of standards for missionaries and pastors. Most missionaries, by nature of their work, suffer hardships. Is there anything wrong with a missionary home being just as nice as the pastor’s home, whose church supports him? Is it a sin for a missionary child to be given the same educational opportunities as other children in the States?

Is a missionary somehow betraying his calling if he owns a decent car on the foreign field?

To be sure there are those who take advantage of the giving spirit of their churches, but I firmly believe that a majority of missionaries consider it a sacred trust to put the money God sends them to the best possible use, often sacrificing their own wants and needs for the benefit of the gospel.

A system of accountability, while necessary to some extent, can never take the place of a pastor and church committing their missionary to Christ—for correction as well as protection.

Melcom Feistel
BBF International
Springfield, Missouri

He was an oasis to me...

I am a charter subscriber to the Journal and thoroughly enjoy reading each issue. I was especially pleased to read “Alva J McClain, Faithful, Honorable, Diligent” and his sermon “The Passing Show” in the April issue. I received my theological training under Dr. McClain and was in his final theology class at Grace Theological Seminary. I had drunk at the dry wells of Liberalism and Modernism for years, and his keen insight into theological issues was like a spiritual oasis in the desert to me.

Dr. Alva McClain was truly one of the great stalwarts of biblical Fundamentalism. Thanks for including him, and our National Fellowship of Grace Brethren Churches, in your publication.

Ron E. Thompson, Pastor
Grace Brethren Church
Roanoke, Virginia
Not intimidated or sloppy...

I appreciate the stand that Fundamentalist Journal takes on battling current social, political, racial, and theological issues confronting today's society. You have the keen insight to warn against "imbalance" among the Conservative and Fundamental movement. You are not threatened by the sword of criticism that comes your way. You are striving for unity among Bible-believing Christians. You are not intimidated or sloppy.

Gary E. Thomas
Searcy, Arkansas

Feed—don't entertain.

I agree 100 percent with Dr. Kroll's splendid article "Keeping Preaching Balanced" (May). I found it painfully true and most devastating that in some of our large and most renowned independent Baptist churches the congregation have become bored with sound expository preaching. No longer is 'teaching' from the pulpit considered "preaching." I personally fail to see the dichotomy.

May God help us to feed our flocks (John 21:5-7) and not entertain them. May the proclamation of the Word of God again be the source of revival to our churches.

Rodney V. Rice
Associate Pastor
West Huntsville Baptist Church
Huntsville, Alabama

I liked the whole thing...

I really enjoyed the May Fundamentalist Journal. "The Vanishing Evangelist" brought out the need for local churches to understand that the evangelist is used of God and needed today. "Unity and Diversity" (May) was well put. The nonessentials of Christianity should not separate the body of Christ.

My favorite regular article is "Bible Study" by Harold L. Willmington, who I feel is in the top three men used of God. What can be said about "Dear God, Please Don't Let Me Become a Christian Leader"? It is excellent. This should be every Christians desire and motive, no matter what position or rank God has placed him in.

Thank you for an excellent magazine.

Todd Zulic
Lebanon, Pennsylvania

Print them all...

Your May issue is the most beautiful ever. How I loved the Latin articles. Why can't you carry one of his messages in each issue until they are all published? His equal is not to be found. His sermons are so like Christ, simple, rich, power-packed, and unmatchable.

Mattie S. Broden
Crosby, Minnesota

Great job...

I appreciate your honest and open approach to theological and current issues, in light of the Scriptures.

Edward Dobson, in "Unity and Diversity" (May), did a great job with the subject. Nevertheless, I believe our unity centers in Jesus Christ. Doctrine is very important, but every church, every pastor may have a slightly distinctive approach, whereas we all agree that Christ's Virgin Birth, sinless life, vicarious death, and victorious Resurrection are central and primary to our faith and life.

Richard L. Strait, Pastor
Altoona First Church of God
Altoona, Pennsylvania

Be careful...

"Point/Counterpoint" (June) contained some interesting statements by Adams, Ryrie and Steele. I have one comment: Both sides failed to explain (if they even realize) that God instituted marriage in the state of perfection to His two created beings before the Fall.

Nonbelievers are not sons of God. Not one verse referred to by the writers is talking to either Gentiles or lost people. Every verse is either talking to saved people or Jews. God's chosen people.

To say that God expects married nonbelievers to obey Him is ludicrous. They cannot obey. One they do not know.

Those who write articles on such sensitive issues should be very careful, not only of what they say but also of the way it is said. Two factors are of the utmost importance when we talk or write on the subject of divorce. First, with whom are we talking, believers or nonbelievers? Second, the time of the divorce, before salvation or after.

Millions of people are hurting enough without our adding more guilt to them. Christ's followers need to be more considerate and compassionate toward those around us who hurt.

I enjoy your magazine very much.

Bill D. Yeats
Eagle Pass, Texas

Clarification

In your article "Schoeffers Succeed with 'Great Evangelical Disaster'" (May), I am quoted as indicating that "I do not know of any official position on abortion" at Wheaton College.

Although I do not recall my precise wording to Martin Mayoyer on the telephone, my statement was intended to mean that Wheaton College does not have an official position on the subject in writing. Nevertheless, the sentiment and prevailing belief at Wheaton is decidedly anti-abortion.

Thank you for clarifying this position to your readers.

Richard E. Gerig
Director of Public Affairs
Wheaton College
Wheaton, Illinois

Editor's Note: The acknowledgment line for "Till Someone Else Do Us Part" (p. 48 June) should have read as follows. Reprinted by permission of Fidelity magazine, 206 Marquette Avenue, South Bend, Indiana 46617.

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 the Voice of Fundamentalism Today?

While younger pastors will always look to older and successful leaders for counsel and encouragement, independence is here to stay.

Prior to the 1950s, Dr. J. Frank Norris, when he was healthy in body, mind, and spirit, had been the unchallenged “voice of Fundamentalism” as far as independent fundamental Baptist pastors were concerned.

When he died, several men stepped forward to lead through the World Baptist Fellowship and the Baptist Bible Fellowship, and in that sense, provide strong voices.

Shortly after I was converted to Christ in 1952, I felt God leading me to full-time pastoral work. My pastor, Paul F. Donnelson, recommended that I transfer from Lynchburg College, which I had attended for two years, to Baptist Bible College in Springfield, Missouri.

While I was there, I met the great leaders God had prepared to guide Fundamentalism through the twentieth century. In Baptist Bible Fellowship, where my roots were established, Dr. G.B. Vick was clearly the leader. Key men rallied around him and gave direction to those of us who were “in training” at Baptist Bible College.

While attending BBC I met great patriarchs who led Fundamentalism so faithfully—Drs. Fred Donnelson, John Rawlings, W.E. Dowell, Wendell Zimmerman, R.O. Woodworth, and other champions for Christ.

Dr. Robert Ketcham of the General Association of Regular Baptist Churches came to Springfield to conduct a series of services at BBC and High Street Baptist Church. I quickly understood why he was “the leader” among the GARBC. Dr. Bob Jones, Sr., was asked to deliver the commencement address for our graduating class. He was a true spiritual hero to many of us “preacher boys.” Of course, Dr. Lee Roberson placed his stamp upon all of us as did Drs. B.R. Lakin and Dallas Billington.

During those early years of my Christian life, the writings and sermons of Dr. John R. Rice provided the doctrinal and spiritual leadership we all needed as twentieth-century Fundamentalism was taking form. And Dr. Noel Smith challenged and inspired us for over two decades as editor of the Baptist Bible Tribune.

We wanted these “voices” to lead us. They were given their authority by God, not by a majority vote of pastors or some self-promotion. They were God’s gift to our generation. We knew it and never quarreled about it. As a matter of fact, we were glad they were there. We wanted them to run everything and to dominate every fellowship meeting.

But the “Patriarchal Period” of the modern Fundamentalist movement is over. Many of the patriarchs are in glory. Others have voluntarily begun to pass their mantles to the next generation.

While I cannot speak authoritatively about the WBF, GARBC, and other Fundamentalist groups, because my experience has been primarily in the BBF, I believe the same phenomenon has occurred with them—and has passed into history.

Dr. Vick has not been replaced—not will he be replaced. And the same must be said for Dr. Ketcham, Dr. Jones, Sr., and Dr. Lakin. They are gone—forever.

When Noel Smith died, God did not raise up a replacement. Of course, the Baptist Bible Tribune continues as the official organ of the BBF. But as the powerful and perceptive voice of Noel Smith, the Tribune is no more. While James Combs is doing a marvelous job and we all appreciate him and the quality of his work, he has no illusions that he is “Noel Smith reincarnated.” He understands that we reserve the right to challenge his editorial opinions—a right we never wanted or exercised with Noel Smith. The patriarch is dead. And there will not be another Noel Smith.

John R. Rice had an unsurpassed theological background, academic training, and writing skill. When he died, the Sword of the Lord—with his patriarchal authority and voice—died with him. Neither will be replaced. Although Curtis Hutson is doing an excellent job with the “new” Sword and reaching many souls for Christ, America’s Fundamentalist preachers will never allow him to replace Dr. Rice as the “voice of Fundamentalism.”

This does not diminish the responsibility and leadership of Jimmy Combs, Curtis Hutson, A.V. Henderson, Harold Henniger, Truman Dollar, nor Jerry Falwell have replaced Dr. Norris or Dr. Vick.

As I see it, we have now moved into a “Pastoral Period.” Today, unlike 25 years ago, there are hundreds of dominant and dynamic Fundamentalist churches. And every day we hear of young pastors who are outstripping their mentors and are reaching entire cities for Christ.

The conviction that the local church is God’s sole agency for world evangelism is becoming prevalent and accepted. While fellowships and associations of churches will continue to grow and work together, the day of patriarchal authority has passed.
No longer is it possible or desirable to organize and control local churches and pastors under one exclusive fellowship banner, to the end that the pastors cannot and will not, at times, find friendship and spiritual participation in other conferences, communions, or coalitions. Exclusivism and the absolute control of the local churches and pastors by a "patriarchal voice" or headquarters loyalty is now history.

While younger pastors will always look to older and successful leaders for counsel and encouragement, independence is here to stay. The Southern Baptist Convention is learning this the hard way as their "Fundamentalists" are bolting and doing their own thing.

More and more, good and sound pastors are joining hands in scriptural and citizenship efforts outside their own "camps." We see this in "Baptist Fundamentalism '84." We see men from Baptist Bible Fellowship, World Bible Fellowship, and the new Independent Baptist Fellowship International at Dr. Hyle's Pastors' Conferences and at Southwide Baptist Conferences. We see them in our Lynchburg conferences. We see them represented in joining hands in political organizations like Moral Majority and the American Coalition for Traditional Values. And on the list goes. Further, these men are not violating their theological integrity or positions of biblical separation.

All this means is that no single individual will ever again speak for all of us. No three or four individuals will do this for us. Every pastor is "a voice for Fundamentalism."

There are hundreds of articulate and mature men who will walk point for us and will represent our position on scores of different issues and platforms. Rather than attacking them and their motives, let us rejoice and thank God for them.

Already, young men are standing tall—young men like Jerry Prevo, David Jeremiah, George Zarris, David Janney, Bill Monroe, Chuck Baldwin, Buddy Frankland, George Sweet, Al Henson, David Rhodenhizer, Terry Smith, Erven Burke, Roy McLaughlin, Gary Coleman, Ed Dobson, Ken Adrian, Ron Adrian, and hundreds like them.

Let us not jealously wrestle and fight for position and dominance. Let us never ask the question, “Who is the voice of Fundamentalism?”—expecting that our name will be spoken. This is pride in its worst form. And this kind of "Diotrephes spirit" will cause us to constantly criticize others whom God is using and who appear to threaten our success in our selfish effort to become “the voice of Fundamentalism.”

There is no "voice of Fundamentalism" today. There are hundreds, perhaps thousands, of such voices today. And the number will multiply as we approach the coming of the Lord, and as we continue to train thousands of young Champions for Christ in our many great schools.

May God deliver us from in-fighting, pettiness, and nitpicking. May we grow past the place where our pulpit and papers are used to attack God's servants with whom we may have minor differences—or who may, in our carnal thinking, be threatening the success of our effort to be the last "Patriarch"—when no such thing will ever occur again. There should never be any competition between lighthouses—only cooperation.

**Why I Went to San Francisco and Dallas**

The Free Congress Foundation and Moral Majority Foundation jointly sponsored Family Forum III in San Francisco July 12 and 13, and in Dallas August 16 and 17. Both Seminars immediately preceded the national conventions of the Democrats and Republicans respectively. High profile events and every session proved to be productive.

The media asked why we chose to hold a convention in San Francisco. Some have charged that by exercising our constitutional rights to assemble in San Francisco, we were deliberately provoking violence. This is as ludicrous as suggesting that women who carry pocketbooks while shopping are provocative thieves and muggers to break the law. We did not go to San Francisco to confront the gays or other militant and radical groups. Our stated purpose was to reinforce traditional family values. We selected San Francisco because the Democrats chose that city for their convention—no other reason.

Thirty-five radical groups obtained permits to demonstrate outside our hotel in San Francisco. The Oral Majority, representatives from the Hookers Convention which was also meeting there, delegates from the Legalize Marijuana Committee, Sister Boom-Boom and her Sisters of Perpetual Indulgence, the Nazis, the Communist Revolutionary Party, and others comprised a "human zoo" of weirdos and reactionaries who numbered in the thousands and made it very interesting for all of us—to say the least. Except for a brief altercation when the Communist Revolutionary Party tossed rocks at the police, the demonstrations were peaceful—though absurd. Particularly tasteless were the characterizations of Phyllis Schlafly and myself, as actors mocked her view of women in today's society and my stand against homosexuality.

Since the Republicans had already drafted a pro-family, anti-abortion platform in Detroit in 1980, it seemed right that we should choose a site that had helped several who supported it to attain election victories on the state and federal levels.

Family Forum III went to San Francisco to speak to the nation on these matters and to bring the national spotlight on the Democratic platform, which was virtually written by radical special interest groups. And indeed we did so, as 329 representatives from the national media were registered. We were allowed to make our statement. The San Francisco Police Department did an outstanding job of guaranteeing our safety and free speech.

If the demonstrations on the streets were ludicrous—what went on inside Moscone Center was even worse. Geraldine Ferraro, chairperson of the Platform Committee, capitulated to abortionists, homosexuals, and apparent supporters of the Soviet-Cuban expansionism in Central America. Ferraro refused to allow Moral Majority to appear before her committee. She

*continued on page 26*
Thou Shalt Not Attend Movies

Children often ask the most difficult theological questions. In simple innocence they challenge our basic values and demand a reason for what we believe and do. I was sitting in the den talking to my 7-year-old son, Kent, when he asked, "Will you take me to see E.T.7"

I quickly responded, "You know we don't go to movies." "But all my friends go, so why can't we go?" was his predictable retort.

Realizing it was time to deliver my lecture on why we don't go to movies, I began, "You see, son, theaters show good and bad movies. If someone were to see me coming out of a theater, they might think I had gone to a bad movie. I would not want to hurt my testimony so I don't go to the theater.

I thought this would be sufficient, but Kent replied, "Dad, everyone knows you would not go to a bad movie."

"But son, to avoid a misunderstanding, we don't go!"

After some thought he offered his solution. "Let me go with someone else; then no one would know who I am."

Historically, Fundamentalists have been against attending the movie theater. We find the prohibition in Sunday school teacher covenants, leadership guidelines, and the rules of Christian day schools and colleges. In explaining the substantive reason for these guidelines, two clear principles emerge.

The Support of the Hollywood Industry. People have argued for years that attendance at the theater is in essence giving financial support for an industry that, for the most part, contradicts our Christian value system. While the financial support argument was certainly true when films were shown only in theaters, utilizing that rationale today is more difficult.

The Appearance of Evil. Although there is some merit in the appearance of evil argument I gave to Kent, again, consistency would demand that we not eat in a restaurant that has a lounge, we should not buy groceries in a store that sells beer and wine, and so forth, until we reach the deserted island.

The Real Issue—Choice. In our efforts to teach people to make the right choices, we neatly categorize and label various activities as right or wrong. We find it easier for the church or Christian school to dictate what we can or cannot do. When something is labeled as wrong, the only choice is whether or not to do it. In fact, much of the Christian life falls, necessarily, in this area of predetermined, obvious choices between right and wrong. Some issues, however, are not cut-and-dried, and spiritual maturity demands that we make these decisions on our own. The church must give biblical criteria upon which these decisions should be based, teaching and trusting individual Christians to make choices, without the fear that spirituality will be judged accordingly. When the proper criteria are internalized, they can be used to evaluate television programs, videos, movies, and all such areas of the Christian life.

The Real Criteria. Should a Christian attend the movie theater? Obviously, there is nothing innately sinful about cameras, projectors, screens, or film. If such were evil there would be no place for Christian films or television programs. The underlying issue is how this medium is used and for what purpose.

Films communicate a message and seek to convince the viewers of the validity of that message. In a movie theater the power of influence is even greater than television in that there are no commercial interruptions, and one does not normally leave until the movie is completed.

For the most part, the value system portrayed in film is anti-God, anti-family, and anti-morality. Hollywood actors, writers, and producers often advocate a sexually liberated amoral lifestyle. Many movies advocate the occult, drugs, violence, homosexuality, free sex, and nudity, and they demean those who live by the Judeo-Christian ethic. For me it is a matter of principle (Phil. 4:8) that I not turn my mind and emotions over to such films and to their attempt to poison and convert me.

What about good movies? Now and then a Chariots of Fire is produced, but movies fit for Christian consumption are rare. Attendance at these movies is in essence a matter of preference. I do not attend any movies. That does not make me more spiritual than someone who chooses to attend good movies. Nor is my preference spiritually binding on others. Each must decide for himself. Whether we attend movies or not, our testimony should be so impeccable that people will not question the depth of our commitment to Christ. Is attending the movie theater a matter of principle or preference? For me, it is both!
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God Uses Paper Plates
by Joseph C. Aldrich

E very Sunday it moves up the pew toward me, stops in my hands, and then passes by. Whether I am worshipping in my home church or ministering in some distant location, a certain padded plate makes its rounds like clockwork. If I return for the evening service or the Wednesday meeting, I find myself passing the same plate for the second or third time—in the same week. Silently, it solicits support. Silently, it tests the heart and reveals character.

The rich young ruler, proud of his unblemished attempt at lawkeeping, got caught with his spiritual slip showing when the Lord suggested he trade his wealth for something better. Money, for this man, was an emotional issue. Undoubtedly the young man would have enjoyed a religious dialogue with Jesus Christ; it would have pleased him to trade Scripture quotes and theological buzzwords. But when the Master made money the bottom line. "his countenance fell" and he went away grieved.

As the unhappy businessman faded into the distance, the Lord began speaking of camels and needles. Getting a spiritually appropriate response from such a person, said Jesus, is harder than pushing a two-humped camel through "the eye of a needle"—a small gate next to the main gate at Jerusalem—or a camel hair rope through a sewing needle. Here is the principle: Money matters measure maturity.

The Macedonians, out of their extreme poverty, gave joyously. Sacrificially. And Paul commended them.

The Corinthian church, on the other hand, white-knuckled their bucks all the way to the bank. They were the first to talk about all they were going to do—and the last to do it. Paul scolded them.

The rich ruler would not respond to his own personal need to follow Jesus. The Corinthians were right-fisted when faced with the needs of others. In both cases, the issue was heart-condition, not financial capability.

A "big man" has to become pretty small to get through the eye of a needle. The Macedonians qualified. They were so poor they could march through the needle's eye three abreast. They fit easily because they did the unexpected, catching even a seasoned apostle like Paul off guard.

What did they do? They first gave themselves to God. Wholeheartedly. Unreservedly. Then, out of their extreme poverty, their God-filled hearts poured forth a shocking abundance. Mark it well, friend, God continues to multiply that Macedonian investment to this very day.

An interesting phenomenon takes place when you and I encounter a need, a plea, or an opportunity. It triggers an emotion—an emotion we may direct at the hurting people, the organization, or the institution. It may be joy or sorrow, cheer or complaint, involvement or indifference. Whatever the emotion, our spiritual slip shows for a moment. We reveal something of our heart.

Some resent their pastor calling attention to money, world hunger, under-financed missionaries, deficits in the budget, and the annual pledge. And to be frank, sometimes pastors and Christian leaders do abuse their people. Emotion-charged pleas, guilt, and other manipulative techniques gather dollars—but dishonor God.

The appropriate act (giving) pleases God when it is linked with the appropriate attitude (cheerfulness). But, you protest, we get bombarded with needs these days! Every day. And we get tired of it. Tired of so many letters (paper offering plates) from so many organizations with so many pictures of underprivileged kids, underpaid staffs, underfunded projects, and underfinanced students. Sometimes the pleas look like they all came out of the same computer. I know just how you feel.

Church offering plates are usually silver, round, and come down the pew three times a week. Paper plates ask for money, but so do the silent silver ones—backed up by soft music and a persuasive pastor.

Joseph C. Aldrich is president of Multnomah School of the Bible, Portland, Oregon.
I hope this note finds you well. Through the past few months, we have seen much progress in our community. The need for support is ongoing, and we have taken steps to ensure we are taking the necessary action to support those in need. Thank you for your continued support.

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Paul sent several paper plates, without apology. And when the Corinthian church dragged its feet, the apostle stepped up the pressure. In his “receipt letter” to the church at Philippi, the apostle thanked them for giving and then gave them a reason why he had asked for their support: he wanted eternal credit to build to their account. Paul had personally learned to be content in every circumstance—with or without their support. Again, in 1 Timothy 6, Paul told the pastor at Ephesus to command those with goods to give—for their benefit.

So what is the point? Money is an emotional subject. A barometer of the heart. The stewardship of money is a sacred trust with great potential benefit. But not all God’s family, involved in God’s purposes, called to do God’s work, pass silver plates. Many are paper, come through the mail, and represent legitimate opportunities for concerned Christians.

Do not disdain all paper plates simply because they seem to look and sound alike. After all, envelopes are required to have addresses, and most letters begin with “Dear Friend” and close with a signature. It is not even reasonable to expect each letter to “look different” or feature a “fresh twist.” The key issue for the believer is simply to discern legitimate ministries with proven track records and quality products—and cheerfully support them.

Does God put a premium on the shape or composition of the offering plate? Does it matter to Him if it is letter-sized, round, silver, myrtlewood, or paper? Does He prefer one over another?

I do not think He does. Our Lord raises up men and women and ministries all over the world to proclaim His love and equip His children. All He asks of us is that we invest wisely in His endeavors. Sometimes He passes a silver plate. Sometimes it is paper. In His own loving way, He invites each one of us to gladly involve ourselves in His purpose—for our benefit.

The size and shape of offering plates have changed during the last 2,000 years. But something else has not.

The Lord still loves a cheerful giver.

Adapted by permission from Multnomah Message.

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**A Foretaste of Glory**

One of the most insightful and carefully used words in the New Testament is the word ἀραβών “earnest.” A loan word from the Semitic world where it was widely employed since very early times as an economic and commercial term, it was also used extensively in Greek and Latin (and is still attested in the French word arrhes). The Hebrew equivalent is found three times in Genesis 38, where it is translated "pledge," that which is given in lieu of a forthcoming but different thing that had been promised. In the Greek world, however, the term takes on an added dimension. The "pledge" becomes here a first installment of the full sum that will be given. Thus, it was used as earnest money or a down payment and guarantee that an item bought would be paid for in full. It could designate, as well, a retaining fee or "up front" money used in engaging the services of a professional craftsman, workman, or entailer. The point of all such usages is that the earnest is of the same kind and was counted as part of the final settlement.

The full weight of this business term can be felt in three contexts in which Paul employs the word with great care and precision. In 2 Corinthians 1:20-22, Paul reminds the believers that the great affirming “yes” to God’s promises is found in Christ, whose servant Paul was. Indeed, it was God Himself who had established, anointed, and sealed his servant in his ministry and who has “given the earnest of the Spirit in our hearts.” Thus, the glorious promises of God in Christ which are yet to be known in fullness are already being experienced by the Spirit-filled believer. Paul elsewhere calls this the “firstfruits of the Spirit” (Rom. 8:23), a foretaste of the full and final harvest of salvation which the Christian is yet to enjoy.

In 2 Corinthians 5:1-5, Paul points out that the earnest of the Spirit serves as both the assurance and a foretaste of the Christian’s eternal life. In Ephesians 1:13-14, Paul adds that the Holy Spirit is “the earnest of our inheritance.” As heirs and joint-heirs with Christ (Rom. 8:17), believers not only anticipate a further rich and final salvation experience, they partake of that fullness even now through the indwelling Holy Spirit.

In all of this it is evident that the earnest of the Spirit is no mere pledge of the believer’s life in its final form, but is a foretaste of that completed salvation. Our life now should qualitatively partake of the richness of the glorious life that yet awaits us. The Christian life is no mere static, passive business transaction between God and the believer, but is an active, living, growing, and productive experience, capped by the end product of the Holy Spirit’s progressively sanctifying work (cf. Rom. 8:14-23). It is small wonder, then, that Christians are admonished not to quench the Spirit (1 Thess. 5:19) so that the fruits of the Spirit may be evidenced in the believer’s growth in grace (Gal. 5:22-23) and in victory over sin (Rom. 8:1-11).

May we live so as to let our heavenly Earnest do His sanctifying work in our lives in order that we may truly enjoy the abundant life that Christ Himself has promised (John 10:10).
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Change Has A Price Tag

The typical church is comprised of people with varying attitudes toward change. Some have been singing, "As it was in the beginning, is now and ever shall be, world without end" for so many years that they cringe at the mere suggestion of change. Others are so dissolved with what is not happening in the twentieth-century church that they want change no matter what the cost. They believe that change can do nothing but improve the status quo. These individuals have revolted every time they sensed that their fellow church members were adopting the slogan, "Come weal, come woe, my status is quo."

In between these two extremes are many people who sincerely believe that wise change would bring some desirable improvements. They may not realize, however, that change does have its price tag. Its cost includes time, energy, money, skills, and sometimes wounded feelings.

The change process may be broken down into several stages. The first is that of assessment. This involves answering questions such as, "Where are we now? What do we really want?" In the last step of the process we answer the question, "How do we accomplish what we want?" At this point thoughtful consideration must also be given to the way people may respond to the change.

Is your church ready to face change? The church best able to face change is the creative one that is more concerned about solving problems than merely maintaining the institution. The financial structure of the creative church emphasizes expenditures rather than receipts. The creative church will make an honest attempt to help the entire congregation become aware of the goals and problems through good communication.

A church oriented toward yesterday rather than toward the present scene will have difficulty facing change. Existing problems must be identified. These problems may be in the realms of structure, methodology, values, behavior, or assumptions which some people appear to hold. The church may need to update some aspects of its ministry. Perhaps a building needs to be transformed to make it more functional. The church’s very survival may be at stake. This could necessitate a geographical change. The entire church membership, not just the officials, should be made aware of the problems and the difficulties the problems are causing. The congregation should be given specifics, not mere generalities.

There is a temptation to employ simplistic solutions for complex problems. In organizational work, however, there are no easy solutions. Each has its price tag. There are no giveaways. Remember that every problem admits of more than one solution.

Churches have many unwritten policies. These are commonly referred to as customs and traditions. The fact that they are not written in pen and ink does not mean that they are not real and binding. Break one and you spring the trap. This is one reason why pastors are encouraged to make no major changes during the first year of a new pastorate. Scouting the enemies of change takes time, and taking one’s time in advocating and implementing change is important. Do not try to accomplish too much too soon.

When undertaking change, involve as many people as possible. Make a special effort to attract those who are open to new and creative ideas. But be sure that you also involve people who are "cool" to the idea of change. This provides an opportunity to address their questions directly.

Break the change down into steps rather than trying to accomplish the entire agenda all at once. As you proceed step by step, build success into the process so that the enthusiasm of success will become contagious.

Some try to bring about change by coercion. This approach relies on the use of authority and power. While it may win the battle, it often results in losing the war. Some take an approach to change that might be termed permissive. The instigator of the change is allowed to follow his own inclinations. A collaborative approach to change seems to be most successful in achieving lasting results. The change agent in this case shares with the leadership group the power of direction and decision making. Change thus becomes a joint enterprise.

When advocating change one should show more concern for people than for functions; people can easily get lost in a church. Our Lord was always interested in the individual. Some type of early warning system should be developed that will signal trouble ahead. Take note of variations in attendance, contributions, church participation. These are often indicators of dissatisfaction. Changes of attitude may also sound a warning that all is not well.

Try to visualize for others the change you would like to help bring to pass. How will it look when completed? Make a realistic plan of action that will suit the needs of the project and will be manageable in the situation. Keep a constant check on the progress of the project so that modifications can be made if necessary. Do not seal your plan in cement.

New ventures need support, not obstruction. Allow people to take some risks, bearing in mind that innovations sometimes fail. Help each individual discover in his own terms what he should do in relation to the total process.

Remember, some changes may not be worth the price tag they carry! God spent six days to create the universe. Take your time and save people.

Lloyd M. Perry is professor of practical theology at Trinity Evangelical Divinity School. He holds a Th.D. from Northern Baptist Seminary and a Ph.D. from Northwestern University.
Eternal Security Rightly Understood

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed" (John 6:27).
The security or continuance of the believer in salvation has been known by various terms such as eternal security, perseverance of the saints, preservation, and popularly as "once saved—always saved." Eternal security means God's mind will not be changed about the believer's destiny. Whoever believes is certain for heaven. "Once saved, always saved." Eternal security does not allow unregenerate sinners to complacently continue in habitual sin.

The doctrine of the believer's perseverance is implied by the permanent indwelling of the Holy Spirit (John 14:16) and His sealing us (Eph. 1:13-14). While there is change all about the saint of God, the true believer is assured by God's Word of a permanence that continues forever (Rom. 8:35,39).

Perseverance means that true believers continue to be children of God and are kept by the power of God unto final salvation (1 Peter 1:5). This is not to imply that everyone who goes forward in an evangelistic meeting, or makes a profession at some time or another is genuinely saved.

We have all had occasion to bear witness to someone who claims he "was saved." However, further investigation discloses that there has been no meaningful change in his life. When someone says he "was saved" that may be a clue that he is equating conversion with just an emotional experience in the past. Biblical salvation consists of a continual relationship to Christ so that the person should exclaim, "I am saved." Security should never be twisted to allow unregenerate sinners to complacently continue in habitual sin. Salvation is from sin, not in sin. While true believers experience varying degrees of spiritual victory, they are no longer enslaved to the kingdom of sin (John 8:32; 2 Peter 1:4).

Security and Perseverance

John Murray notes that to refer to the believer's secure position with the words eternal security might give some the impression that a person is secure even if his lifestyle is "pernicious." He states:

To say that a believer is secure whatever may be the extent of his addiction to sin in his subsequent life is to abstract faith in Christ from its very definition and it ministers to that abuse which turns the grace of God into lasciviousness" (Redemption Accomplished and Applied, p. 154).

Real believers do persevere. A balanced presentation of eternal security should emphasize that believers are changed and responsible to exert power to live out the life God graciously implants. Men only "work out" their own salvation "with fear and trembling" because a gracious God "worketh" in them "both to will and to do" His will (Phil. 2:12-13). Eternal security and perseverance are both taught in Scripture. Both should be emphasized.

Biblical Proof for Security

Dale Moody labels the adherents of security (the "Augustinian-Calvinistic-Evangelical-Landmark Baptist-Dispensational tradition") as being guilty of "selective inattention" in doing exegesis (The Word of Truth, p. 351). However, what is one to do when he sees great passages that clearly, explicitly, and unambiguously teach eternal security? Consider for example, the following.

John 5:24. Jesus here labors to make the point that to believe is to have eternal life in the present and to be secure throughout eternity. The believer can never "come into condemnation." He will never be judged to determine his destiny. Instead of ever coming into judgment the believer "is passed from death unto life." The words "is passed" is one Greek word which is in the perfect tense, indicating the passing over to life is a past act with continuing results. Obviously the continuing results are the eternal possession of eternal life by the believer.

John 6:39-40 (cf. John 17:2,9,12). Jesus plainly asserted that whoever had already been given Him, or who had believed, would surely be raised by Him on "the last day." Jesus affirmed in His priestly prayer in John 17:12 that He had lost none of His disciples except Judas. Of course, Judas was not a true believer and nowhere does Jesus indicate that Judas had been given to Him. Jesus made it clear that Judas was not an exception to His keeping of true disciples (cf. John 6:66ff.; 6:70; 13:18). In John 17:2 Jesus told the Father that He had been given power "that he should give eternal life to as many as thou hast given him" (cf. John 17:9). There is cooperation between the Persons of the Trinity in our salvation so that the result of eternal life for those who believe is a certainty.

John 10:27-30. This passage is related to the previous one. Again believers are referred to as being given by the Father (v.29). Jesus promised that His sheep would "never perish." In the Greek there is a double negative, the most emphatic way to deny a certain possibility.

The believer will never be judged to determine his destiny.

Some argue that this shows that only those who continue to believe are preserved. What need is there for any spiritual preservation if we can continue to believe on our own, apart from divine preservation? To teach that preservation depends primarily on our will encourages believers to trust in themselves—which is sin (2 Cor. 1:9).

Jesus indicated that our infallible security is guaranteed by the fact that no one can snatch us out of His hand. If Satan can tempt us to fall, wouldn't that constitute a seizing out of Christ's hand? Also, to say we can possibly fall by our own weakness contradicts the emphatic...
denial of such an eventuality in the words, "They shall never perish."

**Romans 8.** The whole eighth chapter of Romans constitutes the greatest proof of the infallible preservation of every blood-washed child of God. Romans 8:1 says there is "no condemnation" for all in Christ. "Condemnation" includes both the sentence and the penal servitude resulting from iniquity. All that has been removed. Then we are told the saved have been freed "from the law of sin and death." Paul goes on to say that the saved "continually walk not after the flesh, but according to the Spirit" (lit. trans. of 8:4) so that now we "mind things of the Spirit" (8:5). God's power so changes and sustains us that we will never abandon ourselves to a life of sin.

In verses 28 through 30 one beholds an unbreakable chain. First, Paul says "all things work together for good" to all real believers. All believers are spoken of those truly saved. Here Paul speaks of all the saved "continually walk not after the flesh, but according to the Spirit" (lit. trans. of 8:4) so that now we "mind things of the Spirit" (8:5). God's power so changes and sustains us that we will never abandon ourselves to a life of sin.

In verses 28 through 30 one beholds an unbreakable chain. First, Paul says "all things work together for good" to all those truly saved. Here Paul speaks of all real believers. All believers are spoken of by Paul as being "called" of the Holy Spirit (cf. Rom. 9:24; 1 Cor. 1:24-26; Eph. 4:1; 2 Thess. 2:13-14; 2 Tim. 1:9). To say that now "all things work together for good" for the believer is the clearest assertion that no force, not even the believer's ineptitude, will prevent him from arriving at spiritual conformity to Christ in glory. In confirming this, Paul, in verses 29 and 30, presents an unbreakable chain of the works of God which eventuate in every believer's glorification.

Passages like this should cause us to say with Luther, "Faith puts such courage into a man, that he can say, 'Though all devils should pounce upon me, and all kings, emperors, heaven, and earth, were against me, I nevertheless know that I shall be sustained.'"

In Romans 8:31 through 39 Paul seems to reach the highest rung in the ladder of comfort. He draws a conclusion from at least everything from verse 28 on, if not from 8:1 on, and reasons that "if" God is for us (and He is if we are one of those who are "in Christ") what do we have to fear from anything in the future? At this point all denials of security seem to be out of tune with the great apostle.

There simply is no place for an uncertain or conditional security in Paul's great hymn of victory in Romans 8.

**Philippians 1:6.** Here Paul unequivocally sets forth the guaranteed preservation of the saints, saying, "He which hath begun a good work in you will perform it until the day of Jesus Christ." The "good work" is the believer's salvation and not his monetary gift as some have suggested. The same words in Greek are used for conversion in Galatians 3:3 ("begun," "will perform"). Here Paul shows that the believer's salvation is scheduled to be completed at the "day of Jesus Christ." How is this possible if some who believe can really fall away?

1 Peter 1:5. Peter describes those "begotten unto a lively hope" (1:3) as having a reserved inheritance in heaven (1:4), and as being "kept by the power of God through faith unto salvation" (1:5). It really would be absurd to imagine that believers can fall away when all the while their "inheritance" has been "reserved" (perfect tense) already in "heaven" for them. The term "kept" is a military term which means to be guarded or defended by a garrison. The keeping is, according to this verse, until the final consummation (cf. Rom. 13:11; Heb. 1:14, 9:28), not until we fall or apostasize!

Let us then not try to assault the truth of eternal security. Rightly preached and explained it presents no threat to faithful Christian living. God's Word assures each of us that if we trust in our Lord there has been a transition for us from spiritual death to life. A transition that is irreversible (John 5:24-25; Eph. 2:5; Col. 1:13). The completion of salvation is in the hand of our omnipotent Lord (Phil. 1:6; 1 Peter 5:10; John 10:29).

This does not permit any one of us to live wicked and disobedient lives. We must persevere. For we can be assured of our salvation only as long as we seriously strive to persevere in holiness (2 Cor. 5:17; Heb. 12:14; 2 Peter 1:10). We continually fail but nevertheless do desire to live for Him who died for us. Thus, Christ's love is victorious. It is real. Proclaim it loud and clear. If we are true believers, we really are going to be with Him.

Armed with the knowledge of our security we should sing the praises of our saving God and let this knowledge be not an excuse for laxness, but an impetus for being strong in the spiritual battle.
She was born on November 3, 1955, and her parents were informed that their baby had spina bifida. Had she been born today, when spina bifida is easily detectable before birth, she could easily have been aborted or left to starve in the hospital nursery, as was another recent “Baby Doe” with spina bifida. But fortunately, despite today’s medical advances permitting the easy screening of “standard” fetal development from “substandard” development, Duke and Carlene Westover would still have chosen life for their daughter, Kim.

A medical dictionary defines spina bifida as “a congenital defect in the closure of the vertebral canal; a protrusion of the meninges of the cord.” When some doctors claim that children with spina bifida will not live past the age of 18, Kim Westover laughs. “I guess I’m living on borrowed time then, because I’m 28.”

Despite being in a wheelchair, Kim Westover leads a full and rewarding life. She’s an artist and she takes an active part in her church, including working in the Awana program. Except for her wheelchair, Kim is no different from anyone else and is sometimes amazed at the remarks she hears about people in wheelchairs. “Being in a wheelchair can be very humorous,” she relates. “I have been asked everything from ‘Can you swallow?’ to ‘Can you read a menu?’ People in wheelchairs are not all retarded—our legs just don’t work.”

Does she get down or depressed? Occasionally, but only about things that everyone else finds depressing. “I don’t ever really get down about my handicap—this is the way I am; there’s a reason for it. I don’t necessarily know what the reason is yet, but one of these days I’ll find out.”
"I have been asked everything from 'Can you swallow?' to 'Can you read a menu?'"

When going through hard times, she draws strength from her family, her church, and friends, but primarily from her relationship with the Lord. "I don't see how anybody can deal with anything without being a Christian and knowing the Lord. If you are a Christian, then you've just got to realize that there is a reason for every circumstance—though we may not find it in this lifetime. If you can just remember that, it will keep you going."

"There are things that I can't do," she confides, "and there are things that some can do better than I can. But there are also things that I can do better than others." She believes handicapped people should look for the things that they enjoy and then just "do your best at it!"

Kim has a friend who is "very athletic, but very accident-prone." Once the friend had casts on both legs and was in a wheelchair like Kim. The two girls wheeled down to the church gym to watch a game of volleyball. Kim watched as usual, but the friend nearly went out of her head because she was confined to her chair. "How do you stand it?" she asked. Kim replied, "You have been out there and know what it's like to be out of the chair. I don't know what I'm missing."

Kim's parents have seen to it that her life is full and rewarding. "My parents treated me the same as they would have if I had just been 'normal'—and it is very easy for parents to spoil and be afraid of disciplining a child with a handicap. I could have really taken advantage of them and become a spoiled brat, but my parents were not afraid to discipline me," she says, laughing. Her parents always encouraged her to do her best and taught her that there's not much of anything she can't do, if she just "puts her mind to it."

How does Kim feel about babies born with spina bifida? What advice would she give the parents?

"I think the Lord's given them the baby for a reason, and He made the child that way for a reason. There should be no human decision regarding life or death. Everything medically possible should be done for their child."

Pearl S. Buck confirmed the value of human life when she said, "Since the fetus is a creature already alive and in the process of development, to kill it is to choose death over life. At what point shall we allow this choice? For me the answer is... at no point, once life has begun... A retarded child, a handicapped person, brings its own gift to life, even to the life of normal human beings."

"This is the way I am; there's a reason for it."

Kim brings the gift of her life to her parents, her church, and her friends every day. Her example is an encouragement to others with a handicap, and her parents' support is an inspirational testimony that there is no choice, no decision to be made in this circumstance. God gave life to Kim Westover, and she and her parents have made more of that life than many "normal" people make of theirs. Every handicapped baby deserves the same chance.
What is the nature of the woman’s desire in Genesis 3:16, and how does it relate to the man’s rule?

I prefer to see in this text the beginning of the antithetical battle between the sexes, which grows out of the Fall of mankind into sin. The verse is part of God’s statement about the human race after the Fall: “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

The phrase “thy desire shall be to thy husband” may also be translated “for thy husband” (NKJV) or “against thy husband.” I believe that the latter is the correct translation. The woman’s desire will work against her husband. As a result of the Fall, man no longer rules easily and must work at being a leader in his family. This is not intended as a curse upon woman, but is only a statement of fact that she will not willingly submit to male leadership as a result of her depraved nature. By the same token, the man will not always provide loving and unselfish leadership because of his depraved nature. Thus, the war between the sexes has been on for centuries!

The verse may be translated in this manner: “And against your husband [will be] your desire [or inclination], but he can govern you!” The same usage is found in Genesis 4:8, where “Cain rose up against Abel his brother, and slew him.”

Also, the conjunction and used with an independent personal pronoun may indicate a contrast and be translated “but he.” The verb rule does not necessarily indicate an arbitrary, capricious, or cruel type of action. The term means to “manage” as in I Timothy 3:4, where a pastor must manage his own family well. The verb form in Genesis 3:16 indicates the subjunctive idea of potential. Thus, a man may or may not manage his wife effectively. However, the predominant idea is the promise that he might be able to manage or govern her with God’s help.

The issue at stake in this verse relates to the modern feminist movement. Some have argued that the basis of a woman’s submission to her husband is the curse of the Fall. That is, she must submit to his leadership because of the Fall.

The so-called Christian feminists then argue that Christ died to remove the curse of the Fall and that in Christ there is neither male nor female. They further argue that the biblical teaching on submission of wives to their husbands is eliminated by the Cross. However the text of Genesis 3:16 is merely telling us that it is fallen human nature (male or female) to be selfish.

Feminism is a selfish reaction to the sinfulness of selfish males—an attempt to fight fire with fire, not a true expression of genuine Christianity. Knowing nothing of love, forgiveness, and tenderheartedness, this illegitimate use of theology argues that Christ’s Atonement eliminates our biblical responsibilities to one another and that the roles of husbands and wives commanded in Scripture are meaningless.

The solution to this problem is not the abolishing of the man’s place as head of the home, as some women’s liberation spokespersons suggest. Rather it is the transformation of the attitudes and aspirations of both the man and woman through the indwelling Spirit of Christ. Wives will willingly submit to their husbands as to the Lord and husbands willingly love their wives, just as Christ loved the church and gave Himself for her (Eph. 5:22,25).
No one among us has been given authority by God to determine our own or another's worth.
As a handicapped person, I watched and listened with mixed emotions while the story of Elizabeth Bouvia’s decision to commit suicide by starvation unfolded in the headlines and newscasts. My tears mingled with hers as she set her face like a flint on a course threatening to usher in an age of more broken cisterns, because we as a “Nation under God” continue to forsake the sacredness of human life. Although her fast has ended, the questions generated by it linger on in the hearts and minds of many. Like a deadly cancer in our midst, the quality-of-life ethic is insidiously edging out the sanctity-of-life ethic.

As Elizabeth’s and others’, my visible and invisible handicaps have made me the object of stares, misunderstandings, insensitivity, avoidance, frustrations, limitations, pity, loneliness, depression, and guilt. Being a Christian has not rendered me immune to pain and suffering. I am not exempt. I confess to times when I considered suicide as the only solution. In the pain, withdrawing and isolating oneself from those who do not identify with our particular hurts is easy, but maintaining meaningful spiritual fellowship with other believers is vital. The ministry of caring belongs to all Christians.

We are all created in God’s image (Gen. 1:26-27) and are of inestimable worth to Him. Although our adversary, Satan, means all the circumstances in our lives for evil, God means them for good (Gen. 37-50). He is sovereign in all the universe, and no one among us has been given authority by God to determine our own or another’s worth, for quality cannot be humanly evaluated. The Spirit has assigned a ministry to each of us. On the surface, our ministry may seem menial when compared to another gift we regard as majestic, but in God’s sight there is no difference. The world sees God as He is reflected from us. Our gifts of the Spirit are unavailing if they are not exercised as God’s image (Gal. 5:22-26). Do our mirrors glow, or does a cloudy image show?

We live in a world where great emphasis is placed on the exterior and material. Outer attractiveness, physical prowess, and keen minds impress us. Legions of people, however, will never attain to these “marks of achievement.” Can we as Christians honestly say before God that the unregenerate worldview has not to some degree permeated our attitudes and lifestyles, affecting our love for one another (1 John 2:15-17)? What we believe about life’s sacredness, and the extent of our love for the Lord, is measured not only by our stand against the heinous sins of abortion, infanticide, and euthanasia—but also by how we in the body of Christ care for each other (1 John 4:7-10).

God’s criteria for eternal life and successful living center around our personal relationship with His Son, the Lord Jesus Christ, and our daily walk with Him: “For with thee is the fountain of life: in thy light shall we see light” (Ps. 36:9). We are instructed not to glory in riches, wisdom, appearances, or might: “But let him that glorieth glory in this, that he understandeth and knoweth me” (Jer. 9:24).

When we yield to His will for our lives, our afflictions and trials prepare us for heaven, silence the demons of hell, and spill the fragrance of Christ into a lost and dying world. In Destined for Glory, the Meaning of Suffering, Margaret Clarkson wrote: “We do not study the Scriptures closely enough to discern God’s vast, overarching purposes, from eternity past, through time, and on to eternity to come. We have not sought to find our place—and the place of suffering—in His eternal plan. When trouble comes, we do not search the whole counsel of God to sustain us. Rather, we seek to fortify ourselves with comforting passages of Scripture, with isolated promises, or with ‘proof’ texts. If these do not support us, we crumble. No wonder we have so little to say to an unbelieving world about a problem as overwhelming as the problem of evil! The Word of God does have answers to the problem of human pain, difficult as that problem is.... We may not discover all the answers we should like to have, but we shall find all we really need to know.”

Through suffering my fellowship with the triune God has sunk its roots deep and become so very sweet and precious—increasing my faith and drawing me away from the vacillating, unreliable human gauges of self, feelings, and circumstances—to His infallible pavilion (Ps. 27:5). I have had a glimpse of what Christ went through to purchase my redemption.

My prayer life has drastically changed. Confined to home, and often to bed, my room has become a chamber of prayer and praise. The Word of God has become the manna that reveals the Lord Jesus to me and feeds my thirsty soul. God has given me some loving and faithful friends whose lives have enriched mine beyond measure. He has inflamed my burden for the lost and given me a new boldness and urgency in witnessing for Him.

Praise God I am a Christian! I may be knocked down at times and troubled on every side, but not perplexed to the point of hopelessness and despair (2 Cor. 4:8-10). When I am at the end of my rope, the Lord carries me, bound in His scarlet cords of love and grace (Josh. 2:15-21; Hos. 11:4). The Holy Spirit infuses me with the greatest joy in living and enables me to give my life over to Him for glory alone (Rom. 12:1-5). My face is also set like a flint; directed toward God, with eternity in view.

What we believe about life’s sacredness, and the extent of our love for the Lord, is measured not only by our stand against abortion, infanticide, and euthanasia—but by how we care for each other.

Mercie Brouwer is a homemaker and freelance writer in Lynchburg, Virginia. She has Meniere’s disease.

SEPTMBER 1984
also denied Feminists for Life the opportunity to testify, even though they are Democrats, simply because they oppose abortion.

We believe the majority of Americans—Democrats and Republicans—support traditional values. But the grassroots was ignored by the Democratic leadership: the radicals took over the party and wrote the platform.

The platform supports abortion of the unborn. It supports special legislation, such as the Gay Rights Bill, which would establish homosexuals as a bona fide minority and thus bring them special privileges. The platform supports the giveaway of Central America to the Soviets and Cubans by opposing President Reagan’s Central America policy.

The Democrats adopted their radical anti-family platform. Cuomo, Jackson, Hart, Ferraro, Kennedy, and Mondale proceeded, with straight faces, to speak civil rights, while under their platform the unborn have no rights, and to speak of Americanism and wave thousands of American flags while advocating the loss of liberties for our children in the next generation with their defense platform.

With a terrible lapse of memory, they blamed Reagan for our economic problems, national deficit, and interest rates. Only four years ago, Carter and Mondale had us all languishing under 21.5 percent interest rates, 14 percent inflation, a sick stock market, and the beginnings of the worst unemployment problem since the Great Depression.

And to put the icing on the cake, Walter Mondale selected Geraldine Ferraro as his running mate. While most of us feel that the selection of a woman as a vice presidential candidate is long overdue, the choice of a radical feminist is most unfortunate. This is the same Geraldine Ferraro who, as chairperson of the Democratic Platform Committee, refused to allow pro-life persons to testify.

We commend her Catholic bishop in New York, who joined other such bishops in condemning the pro-abortion position of Mondale, Ferraro, Cuomo, and all others who, under the guise of being pro-choice, fail to take a stand for the dignity of human life, born and unborn.

These Catholic church leaders said that to say, “I am personally opposed to abortion, but if others wish to have an abortion, that is their choice” is as ridiculous as nineteenth-century Christians who said, “I am personally opposed to slavery, but if others wish to own slaves, that is their choice.” They further said that the civil rights of the unborn are as precious as the civil rights of all other minorities. I agree.

**We believe the majority of Americans—Democrats and Republicans—support traditional values.**

We went to San Francisco to expose this kind of hypocrisy—and to stand up for the family, the unborn, and the freedoms of the next generation.

We did not convince the Democratic National Convention to change their platform. But many of their convention delegates agreed with us. Across America, millions of Democrats agree with us. We pray and long for the day when both major parties will adopt pro-family, pro-life, and strong national defense platforms so that the future of our children might be ensured and God’s blessings upon America invoked.

Until then perhaps one more good licking at the polls in November, administered by the American people, may be necessary to get the attention of Democratic Party leaders.
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Influencing Public Education

The Christian's Responsibility

by Dale G. Watt
Recently released major studies and reports on the state of public education in America call for major reform in the public schools. In an April 1983 "Report to the Nation and Secretary of Education," the National Commission on Excellence in Education stated that the educational decline in public schools has adversely affected the intellectual, moral, and spiritual strengths which knit together the very fabric of our society.

Morlimer J. Adler, writing in the *Paideia Proposal—An Educational Manifesto*, states that the lack of substance and challenge in public education has caused many good young people to turn to drugs, alcohol, violence, and sex.

According to the Milwaukee Journal, July 19, 1983, John I. Goodlad, in the 8-year study entitled *A Study of Schooling*, said that numerous classroom observations and interviews in the public schools had revealed the typical educational experience for young people to be emotionally flat. In addition, Goodlad said that students become less involved as they progress through the public schools. The study also identified a general lack of educational purpose, where no one seems to identify what a student needs to know in order to be educated. Finally, curriculum planning was perceived to be a "conceptual swamp."

The findings of these major studies are supported by a history of declining test scores, declining academic achievement, by public opinion polls, and by the growth of private and home schools as alternatives to the public schools of America.

While these major studies and reports do begin to address the gravity of public education’s problem, they do not seriously consider the moral and spiritual dimensions of educational purpose.

Authentic education involves a winnowing and sifting of ideas, with the ultimate educational purpose being the discovery of intellectual, moral, and spiritual truth. Education that ignores or lacks this dimension becomes a force of decomposition for the individual as well as society.

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The early schools in America were based on moral and spiritual truth. Supporting the church and the family, education was inspired by moral and spiritual ideals around which a common educational purpose was formulated. The curriculum was rooted in the wisdom of the past, as it related to developing individual and common moral and spiritual principles that gave a sense of moral order not only to education but to society in general. Science was perceived as a way to progressively discover the order of God’s created universe.

The basic force of decomposition in public education has been the growing lack of a sense of moral order in the public schools, without which the quality of education is negatively affected. There is a strong trend in public education toward naturalism, evolution, relativism, and situational ethics. These philosophical premises have replaced the God-centered approach to knowledge, including the moral and spiritual tenets of our Judeo-Christian heritage, with a relativistic man-centered approach to truth and final reality.

Walter Lippmann, Pulitzer prizewinner and noted philosophical commentator, gave a provocative speech in 1940 entitled, "Education vs. Western Civilization."

His major thesis was that for approximately 40 years those who were responsible for modern education had been progressively removing from the curriculum the very moral principles and spiritual beliefs upon which Western civilization was founded and sustained, and this practice would eventually destroy Western civilization. As a result of this major philosophical change in the purpose and substance of education, the graduate of the modern school would learn only by accident and hearsay the wisdom mankind has acquired about the nature of men and their destiny. Lippmann tells why modern education has gone to the path of relativism instead of basing education on the proven wisdom of the past:

We have abolished the old curriculum because we are afraid of it, afraid to face any longer in a modern democratic society the severe discipline and the deep disconcerting issues of the nature of the universe and of man’s place in it and his destiny.

He states that the more people become separated from the spiritual heritage that binds them together, the more education becomes egoist, careerist, specialist, and asocial.

Even the agnostic Renan warns society to carefully consider the implications of removing society’s moral and spiritual foundations from the educational curriculum:

Let us enjoy the liberty of the sons of God, but let us take care lest we become accomplices in diminution of virtue which would menace society if Christianity were to grow weak. What should we do without it. If
perverted to the point that God ceases to become the center of truth and final reality. Instead, man and relativism become the focal point of man's intellectual deliberations. Paul speaks of this philosophy in Romans 1:25: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."

G.K. Chesterton said, "When people stop believing in God, they believe in anything." C.S. Lewis warned in The Abolition of Man that educators, by removing moral principles from the thinking of young people through the educational process, would eventually bring about the "abolition of man." Historian Will Durant said that once a civilization is cut off from its moral moorings, the result would be the actual demise of that civilization.

Many believe that public education is in its relativistic state today because Christians have not taken seriously their responsibility to influence the public schools. The apostle Paul focuses on the Christian's responsibility when he says in 2 Corinthians 10:5: " Casting down imaginations, and every high thing that exal锡th itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Christians must take seriously the admonishment of the Lord Jesus Christ in Matthew 5:13-14 that believers are to be the salt and light of the earth and as such are responsible to be a strong moral and spiritual influence within society. This moral and spiritual influence must include public education. With the wisdom and help of God, Christians can turn the tide of moral relativism in the public schools.

First we must understand that education has become philosophically based on naturalism, evolution, and relativism, which are all opposed to the Christian worldview of final reality. As famed author T.S. Eliot once stated, "Unless education is guided by a Christian philosophy of life, it becomes merely a term comprehending a variety of unrelated subjects undertaken for special purposes or none at all."

Once this reality is ingrained in our thinking, we must share this information with other Christians and non-Christians, to create a public awareness of the need for developing a sense of moral order in the schools. I believe that many teachers and administrators who work in the public schools do not fully understand the nature of the philosophical premises controlling public schools today, and the resulting negative effect on society. People must begin to rethink the true nature of quality education.

We must become more involved in the education of our children, and be aware of how they are exposed to a view of final reality which is not God-centered but, rather, man-centered. As parents, we must be prepared to help our children understand the weaknesses of the philosophical premises of naturalism, evolution, and relativism. As Christian teachers, administrators, and students in the public schools, we should be well versed in apologetics, able to defend our beliefs in an academic environment, challenging naturalism, evolution, and relativism.

If we are not in the public school, we should identify these Christian teachers, administrators, and students and encourage them through prayer and open support. Churches should strongly support Christian teachers in their community. Christians should work the school officials and support the work of the Christian educators.

Even if we do not have children in the public schools, our participation in the system can make a vital difference. We must be involved—attend school functions, communicate with teachers, serve on committees, as aides, and share with teachers materials that present the Christian worldview.
Sitting on the edge of the northern wilderness is an uncommon little 38-student school that contradicts just about every charge secular educationists have leveled against Christian schools. Most of the 332 residents of Sebec, Maine, are employed in logging and trapping, or operate hunting lodges. A few rustic inhabitants motor daily over the hills to Millinocket or Dover-Foxcroft to work as carpenters or mill hands. Most get along nicely on what some people would consider a poverty-level income.

At Sebec Corner Christian Academy happy youngsters work busily in their Accelerated Christian Education Packets (PACE's) or scurry about, using the score keys or resource books from the shelves in the corner. A recent random sampling showed that these students typically score three or more years beyond public school pupils of the same age and grade nationwide, and well above their Maine public school counterparts.

Before the little academy in Sebec was even a dream, much less reality, God was moving in the lives of two unusual men to bring His plan to fruition. The school's administrator, Chester "Chet" Dana, is as uncommon as the school he directs. A Penobscot Indian born on a reservation 50 years ago, Dana has a master of education degree from the University of Maine and 20 years of experience prior to coming to Sebec, including 10 years as a college instructor. He served on the Maine State Board of Education for over 2 years.

Dana had alternated worldly living with attendance at various churches, trying both informal and liturgical, orthodox congregations. As a child he had heard the gospel in a Baptist Sunday school, and later at an evening Bible study was confronted with the need to make a personal commitment to Christ. But he was not presented with a clear picture of the gospel and he made no decision.

By 1975, at 42, Chet Dana realized that the Lord was dealing with him. His family seemed to be slipping away, and he feared for the direction of the lives of his two teenage children. After months of seeking spiritual truth in a dead liturgical church, an "awfully nice lady" invited Chet and his family to attend her small Christian and Missionary Alliance Church. There he heard the Word of God preached plainly and left under conviction. He was troubled all week with the need of his soul, and early the following Saturday he knelt by his couch and prayed, "Lord, I've got to have You in my heart, God, do what you have to do."

He explains that "from then on it's been exactly what God wanted me to do, when He wanted me to do it." And God did have a plan for Chet Dana.

During the years of Dana's spiritual struggling, God was working in the life of another uncommon man—steamfitter and welder Isaiah "Ike" Hill—who would become pastor of Sebec Corner Christian Church.

Hill lived a mile from an early nineteenth-century meetinghouse that had been vacant for a quarter of a century. The schoolhouse next door had been abandoned even longer. For many years, Ike took his family past the set of unused buildings to an independent Baptist Church. Then one summer a dozen years back, Hill, who had taken two years of Bible training at New Brunswick Bible Institute, Canada, in his youth, got permission from the owner of the church to hold a week-long vacation Bible school in the old building. His wife, Laurene, a public school business education teacher assisted him in the project. After the Friday evening closing program, Ike felt led...
of the Lord to announce a Sunday morning service. Some 30 adults and children came. Months later he formed an independent, fundamental, baptistic local church. Today Pastor Ike Hill ministers every Sunday to about 130—the equivalent of more than a third of the community—in the renovated building which his people now own.

God sent Chet Dana just as Ike Hill was ready to move ahead in faith.

In 1979 when Hill heard his own teenage children report on drugs in the restrooms and Humanism in the classrooms at their area high school, he urged his church to open a Christian school. The men in the church were constructing a new wing for Sunday school space, and it seemed logical to Hill that the new rooms be used for school the rest of the week.

Some church members argued that it could not be done in this wilderness. No money could be found to hire teachers, they declared. The state certainly would not approve of a school built and run by parents and church members. But Ike Hill had been encouraged by such schools as Bangor Christian Schools, which under the leadership of Pastor Herman “Buddy” Frankland had already taken a stand against state control.

That spring God placed Ike Hill and Chet Dana in a missionary conference at New Brunswick Bible Institute. God had been working in Dana’s heart about teaching in a Christian school. He remembers his final years of teaching in a junior high in the city of Bangor as “a time when kids were getting into marijuana... challenging authority.” Fearful for his son Mark, and angry at the rebellion he saw in the public schools, he “found that I was going around with my teeth clenched and my stomach in knots.” He placed his children in Bangor Christian Schools. Dana had been asked to head a Christian school in another town, Chet Dana just as Ike Hill was ready to move ahead in faith.

Every board in Sebec’s new, modern facility was sawn from timber cut by church members and parents of the pupils. Every nail in the building was driven by wood cut by church members and burned in several efficient stoves about the buildings.

No evidence of amateur workmanship is present in the knotty pine, carpeted classrooms with suspended ceilings and fluorescent lighting. Several skilled carpenters from the congregation of Sebec Corner Christian Church gladly gave their time to finish the new additions in professional fashion.

Nor is the school program at all slipshod. Administrator Dana majored in science education in college. He describes his school’s textbook chemistry course, which follows the ACE program and uses a text from a secular publishing house as a study guide, as the most thorough he has seen in nearly a quarter of a century in teaching.

The kindergarten-first grade teacher worked with Head Start before coming to teach at Sebec. She quickly caught on to the phonics system of the ACE’s reading program. Each year her 5-year-olds read independently by Christmas-time, as opposed to public school practice where commonly the look-say method retards reading progress until well into first or even second grade. Laurene Hill helps with business courses and English. Experienced supervisors and monitors—the ACE equivalent of teachers and aids—work with the younger grades.

Christian schools do have their problem pupils, Dana concedes. But instead
of public school young people who "didn't want to listen," he now deals with kids from Christian homes who have "part of the world still hanging there." This is "part of a growth process," says Dana. And the smiling, courteous youngsters at Sebec Corner Christian Academy do seem to be enjoying the "growth process" to its fullest.

Sebec Academy is part of a tide of Fundamentalist Christian schools that is sweeping many quarters of America like a flood. For instance, Education Week reported in February 1983 that "about 10,000 Fundamentalist schools were started in the past 10 years. Accelerated Christian Education President Donald Howard reports that three new Christian day schools open daily and two-thirds of these are ACE schools. The New York Times reported in April 1983 that Maine's total "religious school" pupil population had increased from 586 in 1979 to 2,805 in 1980. Teachers from some 300 New York and New England schools met with several thousand parents at an annual ACE rally in Maine's capital, Augusta, in the fall of 1982, but the event went unreported in the state's newspapers. Clearly, the Christian school phenomenon is expanding, yet except for its legal skirmishes over state control, it is given only grudging acknowledgment in the media.

Every nail was driven by volunteer labor.

In 1983 Fundamentalist schools in Maine alone accounted for more than 4,000 students. When the Maine Department of Education and Cultural Services was sued in late winter by the Maine Association of Christian Schools to enjoin the department to desist trying to force its regulations on Christian schools, it had to revise its official list of Fundamentalist schools from the 26 it had previously admitted to exist in Maine to 64, two-thirds of which have consistently eschewed certification.

Though Sebec Corner Christian Academy may not be typical, since schools of this type tend to differ vastly, it certainly illustrates the godly, pioneer spirit of American Christians with enough concern for their children's education to build schools that stress academic quality and spiritual nurturing.

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Step 1: Identifying Unregistered Voters

The most opportune time to identify unregistered voters is during your church service. Explain the importance of becoming actively involved in the affairs of our nation. Strongly emphasize the need for everyone to be registered. Explain why some may need to reregister and the importance of checking, if there is any doubt.

The most effective method of identifying unregistered members is to have the congregation stand, and then have the members who are sure they are registered sit down. Those who remain standing are your unregistered voters, and should at once be given an information card asking for the following: (1) Name, (2) Address (include the county), (3) Phone number, (4) Do you work? If so, what hours? (5) Do you need transportation? (6) Do you need other assistance? Collect the cards immediately.

Step 2: Registration—the various methods

Note that only one of the following methods of voter registration will apply to your area. If you are not familiar with registration procedures, call your city or county office for information.

1. Registration by mail is the easiest method. If local laws permit the use of mailed registration cards, obtain a sufficient number from the proper election official, distribute them to all identified non-registered members, and encourage them to fill the cards out as indicated. Do this at each service (and at other meetings) for at least four consecutive weeks. Collect the cards as the members leave the meeting and hand-deliver them to the registrar’s office, or in areas where the law requires that the cards be mailed, mail them in a group.

2. Having deputy registrars of voters available at church services or meetings can be as easy as mail registration, but can present problems. If an elected official will appoint a member of the congregation as a deputy registrar, you have no problem. The appointee can register the other members. However, if the elected official cannot or will not do so, you have to arrange for an existing deputy registrar to be present at each of the four consecutive Sunday services. The biggest problem with this is getting unregistered voters to remain after the service to register. Urge them several times to do so.

3. Satellite location registration and special and permanent locations are grouped together because they use the same procedure. The unregistered member must travel to a designated registration location. Develop a master list of all unregistered members. Compile the list from the information cards, making sure that special information (such as transportation or baby-sitting needs) is included. Vital to the success of this procedure is the contacting of each unregistered member by telephone. If your church does not have a telephone committee, you will need to recruit one.

Additionally, you must:
• Determine what locations are open...
for voter registration and what days and hours they are open.

- Choose locations accessible to the unregistered members.
- Inform all unregistered voters as to exactly where and when they can register.
- Organize a special registration effort with specific days and times chosen for each location. These dates and times can be conveyed to the members by bulletins, announcements during or after meetings, and especially by the phone committee.

Arrange for and announce that a member will be at each site at the appointed times to assist in any way. Transportation and other services must be provided.

Once the dates and times have been established, have a phone committee call unregistered members and remind them that they are being counted on to be present and to register.

You may need to repeat this effort two or three times over a period of several weeks. If after the second registration drive, you still have people on your list who have not registered, send those members the information they need to do so.

4. Registration only in official government offices during regular working hours is the most difficult method of registration to organize. If an election official understands that a special effort is being made to register voters, he may agree to open the office on a Saturday, or to stay late on an appointed evening.

Follow the same procedure as with number 3. Compile a master list, recruit a strong phone committee, and provide transportation when needed.

If it is too difficult to organize a special effort under this system, contact each unregistered member and give the exact address and location of the government office, the days and times that the office is open for registration, and the last day that it is possible to register. In most areas, that is 30 days prior to election day.

**Step 3: Election Day—getting out the vote**

Surprisingly, many people need enormous encouragement or special assistance to get them to leave their homes or offices for a few minutes to vote.

The best way to do this is to use the telephone. If your church or organization does not already have a telephone committee, you will need to form one, using as many volunteers as you can get.

Review the entire church membership roster to make sure every member's phone number is included and divide the list among the callers. Call on the evening before election day.

- Remind the voters that the next day is election day, and urge them to vote early.

(Lines at voting booths are usually short in the morning.)

- Give a brief rundown of the candidates who take a positive Christian stand on the important moral issues.
- Find out if anyone in the household needs transportation to the polling place, or a baby-sitter while the voter is at the polls. If some assistance is necessary, the caller should give the voter's name to a volunteer who has agreed to assist those in need on election day. Make sure there are several of these volunteers.

Follow-up calls may be necessary to further encourage strong voter turnout.

Only when we cast our votes do we fulfill our Christian responsibility to this government where voting is so strategically important. We must exercise the citizen influence God has given us through our unique system of self-government.

In America, decisions are not made by a majority of the people. Decisions are made by a majority of those who vote. When the signers of the Declaration of Independence affixed their signatures to that immortal document, they did so, mindful that if the Colonial cause failed they would be executed as traitors. Such was their dedication to the cause of freedom. Any less dedication on our part will result in a loss of the precious freedom for which they and thousands of others were willing to die. We dare not fail them, ourselves, and far more important, our Lord—to whom this nation was dedicated.

To obtain copies of this article in pamphlet form write to American Christian Voice Foundation, P.O. Box 501, Pacific Grove, California 93950.
I have always hated cheating. Anyone who cheats should be told outright that he is a thief. He should apologize to the offended person and make amends for his actions. My feelings about cheaters are very strong, but handling a cheater is another story.

Dora joined my Sunday school class three months ago. At first she stood out in my class of 8-year-old girls, with her quick mind, shimmering blonde hair, and bright blue eyes. I looked forward to teaching Dora because she was a happy girl with a big smile who was excited when I sat down in the seat she had saved for me. Then everything changed. Little by little Dora showed me that she was really a cheater.

Dora cheated the other children by stealing their opportunities for individual attention. When I asked one of them a question, Dora popped out with the answer before the other child had a chance to respond. She brought dolls, makeup, jewelry, and candy to class so she would be the center of attention. Dora cheated the other girls of their time to learn about Jesus. She thought that our rules applied to everyone but her, and when caught breaking one she became argumentative, defiant, and rebellious.

When I took class time to discipline Dora, she not only cheated the other children, but had in fact cheated me of my opportunity to teach.

With each passing week my dislike for Dora grew. Then one Sunday morning she took me to the limit of my endurance. After I had finished the lesson, I had the girls close their books and stand up. They knew it was time for a quiz. As I asked each review question, I was proud to hear their excellent answers. Even Dora's reply had made me feel confident as a teacher.

But then I heard a soft scuffling sound and the flutter of pages. And, as I looked up from my Bible, I spied Dora quickly closing her lesson book and hiding it behind her back. Here she was—cheating again.

I was furious. Angry words tumbled from my lips. "Dora, you are a cheater! You have wasted my time and the time..."
I stared at Dora and expected to see her face scarlet from embarrassment, but she just glared back. Anger swept over me in waves and my skin tingled, but words failed me. Was I angry at Dora for cheating, or at myself for not being able to handle the problem?

As I stood face-to-face with Dora I found myself hoping she would quit Sunday school. I thought of promoting her to the next age group. Certainly she was intelligent enough, and after all, that is what her previous teacher had done.

Later that day, when I began to think more clearly, I reviewed my options once again. I considered asking Dora's parents to keep her with them in their Sunday school class, dumping the whole problem in the lap of our superintendent, or sticking it out with this obnoxious girl a few weeks longer. I was content to lose the battle with this child. I acted and reacted, helping her to understand herself. She will never discover why cheating her of an opportunity to understand herself.

I thought entered my head. Perhaps Dora and I had both been cheaters. Maybe Dora was cheating because she wanted my attention. Anyone can teach a secure and lovable child, but it takes a teacher to train and mold a problem child.

"Now, Dora, I love you and I want to help you stop cheating. So, let's work together and see how many verses you can recite each to improve it. She will always be a cheater. And, if I reject Dora right now by forcing her to leave my class, I will be cheating her of an opportunity to understand herself. She will never discover why her behavior is bad and what she can do to improve it. She will always be a cheater.

My tight grasp on Dora's arm loosened and I stumbled back to my chair with the crumpled paper still in my hand. After a few seconds for composure, I led Dora back to her chair, put my arm around her shoulder, and looked into her belligerent eyes. The words of a real teacher then fell from my lips.

"Now, Dora, I love you and I want to help you stop cheating. So, let's work together and see how many verses you can recite each to understand the substance of things hoped for, the evidence of things not seen."

"The word is substance," I said.

Dora returned to the classroom, but I remained in my chair a few moments longer. I thought about the responsibility I had as a teacher, not only to prepare my Bible studies and keep my attendance book but to influence every little life that was placed in my care—even if only for a few hours each week. Suddenly my role as teacher took on many new dimensions—loving each little girl, helping her to feel secure and safe in my care, setting an example for her Christian life by the way I acted and reacted, helping her to understand herself.

I will always be thankful to 8-year-old Dora for helping me discover the real meaning of teacher. I hope I will never be a cheater again and that I can teach my students that they do not have to cheat for my attention.
Fall Votes Could Lead to Spring Thaw

One of the major reasons this fall's election is so important is the strong possibility that President Reagan will have an opportunity to name several new justices to the Supreme Court. If all of them are as competent as Justice Sandra Day O'Connor, we may be in for a fast spring thaw from the winter chill the court has imposed on religious liberty for the past 20 years.

Recent court rulings, and the wording of those rulings, have been encouraging. Last year the Court upheld tuition tax credits as not violating the Establishment Clause of the First Amendment. Later the Court said it was all right for tax dollars to pay for chaplains to say prayers in the state legislatures and, by extension, in the Senate and House of Representatives in Washington. Then, in an opinion written by Chief Justice Warren Burger, the Court said that the supposed “wall” separating church and state is not absolute. Further, said the chief justice, the term “wall” is more a symbol or metaphor and is not to be taken to such a literal extent that religion can never influence public institutions or government cannot require a certain minimum standard of behavior for religious groups.

The use of the word “metaphor” is exactly right. Like the phrase “God helps those who help themselves,” the slogan “separation of church and state” does not appear in the document to which it is attributed.

The founders of our country were interested in only one thing—that an official state church, which would be underwritten by the tax dollars of all, not be established in America. Finding that, much less anything else about the religious views and values of our founders, in our school textbooks is hard. The writers don’t think religion is important, unless it is extreme religion—Ayatollahs, Phalangists in Lebanon, Catholics and Protestants in Northern Ireland, and so on.

If a religious revival is really underway, as the President has suggested, it will not be ushered in by politicians or by the Supreme Court. Neither will it be stopped by such men and their institutions. Whether a revival is beginning or not, fed-upness has certainly taken hold. More and more Americans are tired of the problems that have been caused in our schools and throughout the culture by the lack of values—of right and wrong. That is a major reason for the growth of private schools. It is a major reason such issues as voluntary prayer in school enjoys the support of 81 percent of the country.
Love the Children

by Jean Beck

All children are continually asking their parents and friends, "Do you love me?" The young child seldom asks this question verbally, but rather with his behavior. When a baby fusses for his mother, the older sibling will choose that exact time to pull at Mother's apron or whine for attention. When a parent returns from a trip, the first words that fall from his child's lips are, "What did you bring me?" And when a small child appears on stage for his class play, his first response is to look for the approving eyes of his parents in the audience. In each of these examples the child is asking, "Do you love me?" And the answer he receives is a very important consideration in his life. It will greatly affect the way he treats his siblings and peers, how he performs scholastically, how he reacts under pressure, and how he responds to discipline.

Just as the child seeks the love and approval of his parents at home, he looks for this same response from his teachers. Our response to this need determines our effectiveness as teachers.

The command for teachers to love their students is obvious from Scripture, for John 13:34 tells us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another!" This love the Bible speaks of is an unconditional love that is not dependent upon the child's ethnic background, intelligence, size, handicaps, lovableness, behavior, or the kind of clothes he wears. This unconditional love is an ideal that even the best teacher will never be able to achieve all the time, but the harder we try and the closer we get to the ideal, the more fulfilled and confident we will become as teachers, and the more secure and happy our students will be.

God helps us in this task by setting an example and giving instructions in His Word. 1 John 3:18 says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Then in 1 Corinthians 13:1 we read, "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal!" Lastly, Mark 10:13,16 tells us, "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. And he took them up in his arms, put his hands upon them, and blessed them."

These verses clearly show that this unconditional love cannot be expressed in words alone. "I love you" becomes meaningless if not accompanied by "deeds," by actions. Notice that Jesus did not have the children stand around Him while He simply told them He loved them. He gave each one the individual attention and contact He knew was absolutely necessary to express His love.

With this insight from God's Word, here are four simple, but often unthought of, teaching ideas.

Undivided attention. Having the undivided attention of his teacher, even if for a few brief moments, is a critical need of every child. He needs to be recognized as an individual, someone who is "special" in the eyes of God.

Just as the child seeks the love and approval of his parents at home, he looks for the same response from his teachers.

The teacher can accomplish this by visiting the child at his table or desk, complimenting him on his new pair of shoes, a haircut, a neatly done paper, his good behavior, or making his birthday a special event in the classroom. When a child is ill, a card or phone call from a teacher means so much. When possible, ask the child about personal prayer requests and even pray alone with him in a corner of the room. Better still, a visit to the child's home shows our interest in his family life, his pets, his hobbies, or anything that is important to him.

Jean Beck is a free-lance writer in Lynchburg, Virginia.
Physical contact. Mark 10:16 illustrates Jesus' awareness of the need for physical contact that is common among all children. Jesus met their need by holding the little ones in His arms and putting His hands on them.

Therefore, following His example, each teacher should take time to touch children. A hug, a tap on the shoulder, pat on the head, or handshake can be a positive reinforcement.

Eye contact. Looking directly into the eyes of another person is crucial, not only when the teacher is talking with the child but also in meeting his emotional needs. For with our eyes we are able to communicate love.

If the child is misbehaving during a lesson or talking when he is to be quiet, the teacher is apt to glare at the child. This method may seem to work well when the teacher is talking with the child but will also alert the teacher to the emotional and spiritual needs of the child—loneliness, sadness, jealousy, sensitivity to sin, or most important of all, readiness to ask Jesus to be his Saviour.

Therefore, the teacher should constantly be aware of a child's need for positive eye contact, one of the main sources of his emotional nurturing. Look into his eyes as often as possible when teaching him. When a child is asking a question, bend down to his eye level and then respond. When teaching a group of children, kneel down or sit on a small chair for better eye contact.

Discipline. Teachers often think of the word discipline in a negative way, certainly not a means of expressing love. To some, discipline is what a teacher uses when separating two talkative children, making a child stand in the corner of the room or outside the door, placing a little one in a "naughty chair," or taking a child out of the room.

Instead of thinking of discipline as punishment, the teacher should see it as a means of showing love—the molding and shaping process in training the child in the way he should go. In Scripture the shepherd's rod was used almost exclusively for guiding the sheep, especially the young lambs. With his rod the shepherd kept his flock from straying, getting stuck in thickets, or falling off cliffs, gently nudging them toward green pasture and cool water. With his rod the shepherd showed the sheep that he loved them. The rod was used to guide the sheep, not punish them.

The teacher must also show her love through discipline, stopping the young child when she finds him disobeying, whining, using bad words, cheating, or being obnoxious or rude. A child should be shown from the Bible how he has hurt himself and others. The teacher should be willing to pray with him and, like the shepherd, give him a gentle nudge in the right direction—suggesting how to apologize to those he has hurt, how to resist the temptation to sin the next time, how to behave the next time he feels threatened.

The teacher can also discipline, or mold, the children with guidance, example, and instruction. When we show love to the unlovely, they will learn how to show love. When we are patient with slow children, they will learn patience. When we pray for God to supply the necessary wisdom and willingness to learn from Him how to more fully "love the children."

The good teacher will have to pay a price in order to minister to the needs of students, but the price is small compared to the one which our Saviour paid when He died for our sins.

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

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Jerry Falwell
An Interview with Joseph Ton

Questions and Answers

Joseph Ton was born in 1934 in a mountain village of western Romania. His parents had only an elementary education, but they loved the Lord and read the Bible regularly. When he was 11, their country was given to Stalin, and the Russian armies imposed the Communist regime by 1947. All his high school teachers were atheists. They kept telling the students that only uneducated people believed in God. An impressionable young boy, he believed the teachers as he considered his family and the people in his little Baptist church.

Q: How and when were you converted to Christ?
A: By 1948 I had become a rebellious teenager and refused to attend church or read the Bible. It was my encounter with liberal theology that broke it! My studies in a Marxist university did not shake my faith. It was my encounter with liberal theology that broke it!

Q: What brought you back to Christ?
A: By the end of 1957 I left the seminary disturbed and broken. I became very bitter and suffered a total disappointment with theological study. I got a job as a teacher, with only three hours of teaching per day, leaving me free the rest of the time, and of course I used that for reading, reading, and reading. I started by reading all the anti-Christian books published by the government. Then I improved my Russian and I read the anti-Christian books I ordered from Moscow. I made notes, and I prepared those notes in order to make them a book. But as I studied those Russian books I came to see more and more their fallacy. Then I switched to reading philosophy, then comparative religions, anthropology and Rudolf Steiner's Anthroposophy, and whatever other books where I might find an answer to my question.
Q: What was the turning point of your life?

A: The turning point was my encounter with two great men of God. One was Richard Wurmbrandt, a converted Jew who had just come out of 14 years of imprisonment for his Christian ministry to the Jews as a Lutheran pastor. The other was Simion Cure, a Baptist pastor, who also spent five years in prison and labor camps for his stand for Christ. Richard Wurmbrandt took time and explained to me the Atonement, as the actual, literal, objective transfer of my guilt on the Son of God and as the expiation of that sin on the cross. But after I understood it, I had the biggest problem: Was there forgiveness for a man like me? Pastor Cure visited me at that stage. My pride wouldn't let me ask him directly about forgiveness for a backslidden man. The way I put it was this: "I now understand the Atonement. But I cannot forgive myself for what I have done these years." He was inspired by the Lord to say to me bluntly: "But who are you to forgive yourself? Nobody gave you a mandate to forgive yourself! It is the Lord Jesus who forgives. You have to go back under His Cross and ask Him to forgive. Then it is the church. When you fell, you hurt us all. You have to go back to your church and ask them to forgive you and unbind you." Yes, I went back under the Cross and the Lord Jesus assured me that His blood cleanses all sin, including my rebellion and ignorance, and everything else. For a year I went to church and sat on the last bench. Eventually, I approached the pastor and requested membership and forgiveness of the church, knowing it would cost me my teaching job. They graciously accepted me back and eventually asked me to lead the adult Sunday school and, from time to time, to preach.

Q: What happened when you returned to Romania?

A: Things were surprisingly quiet at first. In a few months I became a teacher at the Baptist Seminary in Bucharest and met with the older church leaders to discuss the fact that our churches were dying. The government restrictions on the churches were much more severe by then. We were limited to services only on Sunday mornings and on Saturday evenings. Strict registrations of all churches, pastors, deacons, and even baptismal candidates were enforced rigidly. Pastors were not allowed to preach in any churches other than their own, and so forth. During the sixties, 400 pastors had been ejected from their churches for refusing to submit to these requirements. All that was left were broken pastors leading broken churches.

Q: What happened when you returned to Romania?

A: I knew God wanted me to go home. I was now equipped with an education that could counter both liberalism and atheism. There was speculation that I would be arrested at the border. But I knew the Lord wanted me there, and I went.

Q: What happened when you returned to Romania?

A: I went to England and studied theology. I went to Oxford University in 1968. I was able to obtain a visa to visit Austria for a month. From there I went to England and studied theology.

Q: Why did you return to Romania?

A: It all began with a group of five Baptist pastors in Bucharest coming together in 1973 for prayer and fasting before the Lord and to discuss the situation of the church. Together we decided to stand up against the state interference in the life of our churches and to die rather than accept compromise. Prompted by that group, I wrote a paper entitled "Baptist Doctrine of the Church," emphasizing the separation of church and state and calling for the independence of our churches from state control. I argued that if we accept state control, it is the state and not Christ who is the head of the church. However, in God's marvelous timing the Romanian president visited America at that very time to promote Western investment and trade with Romania. Someone in Washington, D.C., had a copy of my paper and told him that there were 30 million Baptists in America who were concerned about the problems of Romanian Baptists described in the paper.

A few days after coming home from Washington, the president ordered all these restrictions on our churches to be lifted and at the beginning of 1974 it happened: our churches got a new freedom, and that was when the revival began. Numerically, this revival means that about 20,000 new converts are baptized every year by the Baptist, Plymouth Brethren, and Pentecostal churches of Romania.

Q: Was that the end of all persecution of Baptists in Romania?

A: No! While the Communist government was forced to lift the restrictions on the church, it directed the attack on believers. They are fired from their jobs, they are given big fines for house meetings, children are harassed in schools, and the state continues to make the life of the Baptist difficult in many other ways.
Q: Are there any voices raised in the country against the persecution of the Christian?

A: We started with the paper in 1973 and we continued with others describing other forms of religious persecution. Then younger people took over and raised their voices for more religious freedom.

Q: What is the greatest need among Romanian Christians today?

A: They desperately need Christian books translated into the Romanian language. We must be able to train our young people to become our future pastors, leaders, and evangelists. We are now translating some 50 books into the Romanian language to provide a Christian library for all the Evangelical churches of Romania.

Q: Have the Communists changed their ultimate goals and purposes?

A: No. In all the Communist publications they continue to say openly that their goals are to destroy all religion, and to spread Communism all over the world, and to impose one Communist government on all mankind.

Q: Is it possible to be a Christian and a Marxist?

A: No. A Marxist is first of all an atheist. Marxism is not a social doctrine; it is a total worldview. Communism is, then, a consequence of that worldview. It is all the outgrowth of Secular Humanism and as a result, even unwitting Humanists are actually promoting the Communist takeover of their own countries.

Q: Can Christianity and Marxism co-exist?

A: They cannot. We are in an ideological war, and the Communists themselves emphasize that there will be no peaceful coexistence with other ideologies. They have already written the rules: no coexistence with other ideologies.

Q: What is the future hope of the world?

A: The greatest hope is Jesus' Second Coming. But if the Lord tarries, we should expect great upheavals in the Communist world. The Communist system is a total failure. Instead of bringing a better life, it created economic, social, and moral ruin. The nations who have lived long enough under the Communist dictatorships have awakened to the deception. Everywhere in the Communist world people are crying for the truth. They are looking to American Christians for the answer. You have the truth. You should use all the means possible to tell those nations that there is only one alternative and that is Jesus Christ and His worldview, and His message, and His gospel. Christ alone can set them free.
H.A. Ironside
Archbishop of Fundamentalism

by Bernard R. DeRemer

During his West Coast travels in 1888, the great evangelist D. L. Moody held a campaign in the 8,000-seat Hazard's Pavilion in Los Angeles. One night a 12-year-old boy who was reared in a devout Christian home attended the meeting. Arriving late, he was unable to find a seat anywhere. But being persistent and energetic, he made his way to the second gallery, where he finally located primitive accommodations—stretched out on a wooden girder made of four-by-twelve-inch planks spiked together. The boy was thoroughly acquainted with the Bible, having read it through at least once a year from the time he was 8. By 14, as he would later put it, he “caught up with himself,” completing 14 consecutive readings. There, high above the crowd, he commanded a unique view of the platform. The singing warmed his heart, and the message on Daniel 5:27, “Thou art weighed in the balances, and art found wanting,” powerfully moved him. He prayed, “Lord help me someday to preach to crowds like these and to lead souls to Christ.”

Incredibly, with all his head knowledge, young Harry was unsaved at that time. But in the years to come, that prayer was marvelously answered, “exceeding abundantly above all that we could ask or think.” For the towhead lad became H.A. Ironside, one of the greatest preachers and Bible teachers of the first half of this century. And he was destined to pastor the Chicago church that D. L. Moody had founded!
Henry Allen Ironside was born in Canada in 1876. His father, known as "the eternity man" because he was wont to ask one and all where they would spend eternity, died when "Harry" was 2. In 1886 the family moved to California, where the home continued to be a haven for itinerant preachers and evangelists. The young boy was frequently plagued by their searching, "Harry, lad, are you born again?" He would "evade the question or answer in the negative, and get away as soon as possible, not always too gracefully!"

Young Harry found no Sunday school in his neighborhood so he set out, with characteristic zeal, to start one. In a primitive homemade burlap tent, precocious Harry taught the Bible to a class of 60, mostly children, but including some adults. The encounter with D. L. Moody made a lasting impression, but somehow Harry managed to resist the Holy Spirit's appeal and his mother's faithful, fervent prayers.

Then at 14, while attending a party of young people, he was suddenly compelled to withdraw alone to another room. There the Holy Spirit brought to mind what seems the most unlikely evangelistic message imaginable: Proverbs 1:23-28. But "all Scripture is profitable," and this passage was the exact need of that hour. E. Schuyler English wrote of this episode in *Ordained of the Lord: H.A. Ironside: "Every word seemed to cut into his heart. He saw... his guilt before God, the hardness of his heart in deliberately refusing to put his trust in Jesus Christ, who died for him."

Young Ironside hurried home to the privacy of his room, where he fell on his knees in conviction. He knew John 3 by heart, but it was only after he read it over and over again that "the great transaction" was done. When he arose, he was a new creation.

"Harry lad" had been born again.

Acts 9:20 reveals that immediately after Paul was saved, "he preached Christ"—until he became known as the "Boy Preacher of Los Angeles."

He joined the Salvation Army in 1890, when that movement was at its spiritual zenith. After attending the Oakland Training Garrison he rose rapidly to the rank of captain.

Leaving the Salvation Army a few years later, he was introduced to the Plymouth Brethren movement. In the no regular income, he had to exist on that humble food for considerable periods.

Many other abasing experiences—such as selling some old clothes for 14 cents to buy two mutton chops and four potatoes—are powerfully and poignantly recounted in "I Have Commanded the Ravens to Feed Thee," and other chapters of English's splendid biography. In 1930, with no pastoral experience (and with a Plymouth Brethren background), no Bible institute or college credits, and indeed no formal education beyond grammar school, Ironside stepped into what was then probably the largest and most important fundamental pulpit in the country—the Great Moody Church, Chicago.

A 1944 article declared that "for 14 years he has filled the vast auditorium (4,040 seats) as no other man can, with only two Sundays in that period passing without at least one public profession of Christ."

Ironside preached extemporaneously. His method was verse-by-verse Bible exposition, interspersed with a wealth of powerful illustrations. How his resonant and powerful messages gripped the minds and hearts of his hearers. His breadth of knowledge and facility of expression contributed to his unique appeal. He was a voracious reader, spending many hours in diligent study on the train during his extensive travels, and was said to have "virtually total recall of anything he had ever read." Many have noted how effectively he quoted Scripture, hymns, poetry, and so forth, no matter how lengthy the passage. Here is one item he used then, which still speaks powerfully today:

In the heart of London city
Mid the dwellings of the poor
These bright golden words were uttered:
"I have Christ; what want I more?"

By a lonely dying woman
Lying on a garret floor,
Having not one earthly comfort—
"I have Christ: what want I more?"

He who heard them ran to fetch her
Something from the world's great store;
It was needless; died she, saying,
"I have Christ; what want I more?"

Ironside's ever-increasing popularity brought invitations from a multitude of organizations. At one time or another he was affiliated with 15, from Africa Inland
Mission to Winona Lake Bible Conference. He was said to have "access to more pulpits than any other man in the country," with his name "a byword in Evangelical circles everywhere." Indeed, to many he was distinctly the "archbishop of Fundamentalism." He averaged 40 weeks a year away from Chicago, always returning on Saturday for his Sunday services. The arrangement under which he accepted a settled post provided freedom for his itinerant ministry.

But surely it is through his writings that Ironside made his greatest and most lasting contributions to the cause of Christ. Because of his zeal to get out the printed page for the salvation of the lost and edification of Christians, he founded the Western Book & Tract Company in Oakland, California. He authored more than 100 books, booklets, and tracts. Many of these were edited transcripts of messages given at Moody Church or elsewhere. Loizeaux's current catalog lists 38 volumes, including commentaries on the entire New Testament and Old Testament prophetic books, and says that his works "live on with perhaps even greater impact than while he was alive."

For years he wrote the lesson commentary for the Sunday School Times, and many other articles likewise flowed from his gifted pen.

Through his writings he made his greatest and most lasting contributions to the cause of Christ.

In 1948 he left Moody Church to devote all his time to the traveling ministry he so loved. Cataract operations in September 1950 restored his failing sight. The following January he visited in September in 1951.

Two incidents, perhaps not widely known today, reveal the humanness and humility of this great spiritual giant:

Once, returning home after a very full Lord's Day, he answered Mrs. Ironside a bit sharply in response to a question. Feeling immediately remorseful, he said, "Forgive me, my dear, but you know I have preached five times today."

"Well, remember I have listened to you five times," was the quiet rejoinder.

J. Vernon McGee, of "Through the Bible Radio," Pasadena, California relates this incident:

Ironside was holding a series of meetings at the Mel Trotter Mission in Grand Rapids, Michigan. He had been put up in a fine new hotel suite, but was appalled to discover its daily rate. He called Trotter and protested: "I don't want anything this fancy! Why, all I need is a bed to sleep on, a desk to study at, and a basin to wash my face."

Trotter replied: "Now Harry, look here. The manager of that hotel was saved here at the mission some years ago, after having been an alcoholic. He says he has never been able to repay us. So he has reserved that suite for any speaker coming to our mission—on a complimentary basis. It's not costing us anything, Harry. Just relax, and learn to abound for the next week!"

Harry Ironside used to say that he did not want an elaborate marker just a plain simple one reading:

HARRY A. IRONSIDE
Sinner saved by grace
Moved out until renovated
and repaired

I first heard Dr. Ironside at Keswick Grove, New Jersey, in 1942. I was a very young Christian and that was my first Bible conference experience. He gave a series on Habakkuk, which I still recall with great appreciation.

In the dining room where the meals were served family style, a rotating seating arrangement placed every person at a table with each speaker at least once. When seated at Dr. Ironside's table, I discovered that he was down-to-earth and approachable. He enthusiastically shared in lively, wide-ranging table conversation. In fact, his offhand remark that a man in Europe had been knighted for discovering how valuable green peppers are to the body sparked my special fondness for that vegetable!

I was privileged to sit under his ministry during most of my student days at Moody Bible Institute. The last time I ever heard him was at a small church in Washington, D.C., in 1949. Failing eyesight plagued his last years. How vividly I recall the impatience with which he jerked off his glasses and put them aside holding the Bible up very close to his face in order to read a Scripture passage. His contributions to my Christian experience were, to say the least, enormous—and inestimable.

—BRD
If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

—(Philem. 17-19)

Someone has said that this Epistle to Philemon is the finest specimen of early private Christian correspondence extant. We should expect this, since it was given by divine inspiration. And yet it all has to do with a thieving runaway slave named Onesimus, who was about to return to his former master.

The history behind the letter, which is deduced from a careful study of the epistle itself, seems to be this: In the city of Colosse dwelt a wealthy Christian man by the name of Philemon, possibly the head of a large household, and like many in that day, he had a number of slaves or bondsmen. Christianity did not immediately overturn the evil custom of slavery although eventually it was the means of driving it out of the civilized world. It began by regulating the relation of master and slave, thus bringing untold blessing to those in bondage.

This man Philemon evidently was converted through the ministry of the apostle Paul. Some years had gone by, and his slave Onesimus had run away. Evidently before going, he had robbed his master. With his ill-gotten gains he had fled to Rome. How he reached there we do not know, but I have no doubt that upon his arrival he had his fling, and enjoyed to the full that which had belonged to his master.

God was watching over Onesimus and in due time brought him face-to-face with Paul. Through that same precious gospel that had been blessed to the salvation of Philemon, Onesimus, the thieving runaway slave, was also saved.

Imagine Onesimus coming to Paul and saying, "Now, Paul, I want your advice. There is a matter which is troubling me. You know my master, Philemon. I must confess that I robbed him and ran away. I feel now that I must go back, and try to make things right."

One evidence that people are really born of God is their effort to make restitution for wrong done in the past. They want a good conscience before both God and man.

"Paul, ought I to go back in accordance with the Roman law? I have nothing to pay, and I don't know just what to do. I do not belong to myself, and it is quite impossible to ever earn anything to make up for the loss. Will you advise me what to do?"

Paul might have said, "I know Philemon well. He has a tender, kind, loving heart and a forgiving spirit. I will write him a note and ask him to forgive you, and that will make everything all right."

But he did not do that. Why? I think that he wanted to give us a wonderful picture of the great gospel of vicarious substitution. One of the primary aspects of the work of the Cross is substitution. The Lord Jesus Christ Himself paid the debt that we owe to the infinite God, in order that when forgiveness came to us it would be on a perfectly righteous basis.
Which in time past was to thee unprofitable:
"I should say he was."
But now profitable to thee and to me.
"I am not so sure of that."
Whom I have sent again.

"Well, well, that rascally, thieving liar!
Maybe Paul believes that he is saved, but
I will never believe it unless I find out that
he owned up to the wrong he did me."

What is this? If he hath wronged thee, or
oueth thee aught, put that on mine account;
I Paul have written it with mine own hand,
I will repay it: albeit I do not say to thee how
thou owest unto me even thine own self besides.

In a moment, Philemon was conquered.

"He has confessed his sin. He has acknowl-
just think, Paul, that dear servant of God,
I will never believe it unless I find out that
Muvb Paul believes that he is saved, but
surety." It was just as though Paul wrote:
prcsence of God, and says, "My Father, he
bears the tree for sins not His own.

SEPTEMBER 1984

A surety is one who stands good for
another. Many a man will do this for a
friend, long known and trusted, but no wise
man will do act for a stranger, unless he is
prepared to lose. When we were strangers
and foreigners and enemies and alienated
in our minds by wicked works, Jesus in grace
became our Surety. "Christ also hath once
suffered for sins, the just for the unjust, that
he might bring us to God" (1 Peter 3:18).

All we owed was exacted from Him
when He suffered upon the tree for sins not
His own. He could then say, "I restored that
which I took away" (Is. 69:4). Bishop Lowth's beautiful rendering of Isaiah 53:7
reads: "It was exacted and He became a
suffering in prison for Christ's sake says: Pur
Christ before God-yea, made the right-
ful of shame and sorrow on Calvary's cross.

Once a poor, thieving, runaway slave,
Onesimus now becomes
a recognized servant of Christ, made welcome
for Paul's sake.

when He took our blame upon Himself and
suffered in our stead?

But now observe it is not only that Paul
offered to become Onesimus's surety, it was
not merely that he offered to settle every-
thing for Onesimus in regard to the past,
but he provided for his future too. He says
to Philemon: "If thou count me therefore
a partner, receive him as myself."

Is not that another aspect of our salva-
tion? We are "accepted in the beloved." The
blessed Saviour brings the redeemed one in-
to the presence of the Father, and says, "My
Father, if thou countest Me the partner of
Thy throne, receive him as myself." Paul said,
"Not now as a servant, but above a servant,
a brother beloved, specially to me, but how
much more unto thee, both in the flesh,
and in the Lord!" He is to take the place,
not of a bondsman, but of an honored
member of the family and a brother in

Christ. Think of it—once a poor, thieving,
runtaway slave, and now a recognized ser-
vant of Christ, made welcome for Paul's sake.

And now every redeemed one is "in
Christ before God—yea, made the right-
teousness of God in him." Oh, wondrous
love! Justice is satisfied. What a picture we
have here of substitution and acceptance.
The apostle Paul epitomized it all for us
"Who was delivered for our offences, and
was raised again for our justification" (Rom.
4:25).

We are accepted in the Beloved. The
Lord Jesus became our Surety, settled for all
our past, and has provided for all our future.
In the Book of Proverbs (11:5) there is a very
striking statement, "He that is surety for a
stranger shall smart for it: and he that hateth
suretyship is sure." These words were writ-
ten centuries before the Cross, to warn men
of what is still a very common ground for
failure and ruin in business life. To go
surety for a stranger is a very dangerous
thing, as thousands have learned to their
sorrow. Taking such a risk is poor policy
unless you are prepared to lose.

But there was One who knew to the full
what all the consequences of His act would
be, and yet, in grace, deigned to become
"surety for a stranger." Meditate upon these
wonderful words: "For ye know the grace
of our Lord Jesus Christ, that, though he
was rich, yet for your sakes he became poor,
that ye through his poverty might be rich"
(2 Cor. 8:9). He was the stranger's Surety.

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Living with Your Passions, 151pp., $4.95
Managing Your Emotions, 152pp., $5.95
by Erwin W. Lutzer, Victor Books, 1983
Reviewed by David R. Miller, Associate Professor of Psychology, Liberty Baptist College, Lynchburg, Virginia.

Erwin Lutzer, pastor of Moody Church, has done a masterful job in dealing with two of the most common yet troublesome problems Christians face. Living with Your Passions presents a biblical attack on the concept of recreational sex, the "if-it-feels-good-do-it" emphasis in today's society. Lutzer writes as a pastor trying to help his congregation deal with the problems of sexual temptations and misbehavior of all sorts. He is courageous in looking at a variety of sexual sins usually not discussed, and he does so by drawing comparisons between modern-day situations and similar experiences of people in Bible times. Living with Your Passions would be excellent as assigned reading for counselees experiencing some form of sexual difficulty.

Managing Your Emotions is similar only on the surface. It is a more comfortable book, not as controversial as the other, though at the same time perhaps not quite as useful. In writing this book on emotions, Lutzer examines the problems of love relationships, anger, grief, rejection, and loneliness.

The strong advantage of Lutzer's style is his practicality, his wide use of biblical references, and his resisting the temptation to insert a "new" theory into the discussion. Lutzer's application of the story of David's sin with Bathsheba, his murder of her husband Uriah, and the resulting impact on his sons is most powerful. His discussion of homosexuality is the most moderate, kind, and biblical this reviewer has seen in some time.

Both books are written for instruction and contain questions for discussion at the end of each chapter. Readable, brief, doctrinally sound, and extremely practical, both are recommended for personal reading and for use in counseling.

The Book of Job, God's Answer to the Problem of Undeserved Suffering by Gleason L. Archer, Jr., Baker Book House, 1982, 125pp., $5.95
Reviewed by Stephen R. Schrader, Associate Professor of Religion, Liberty Baptist College, Lynchburg, Virginia.

This work, actually a study manual, allows the text of Job, "inspired of God as it truly is, to instruct us, to rebuke and correct us, and to equip us to grapple with the hardships of life and the experiences of bereavement and loss and resultant grief, at a level that a merely critical analysis could never hope to achieve" (p.11). Thus Archer's work has meager documentation, by design, as it relates to varying interpretation by Old Testament scholars who occupy a different set of presuppositions from the author.

Archer believes either Job or Elihu may have composed the text in Job's hometown of Uz, most likely located in northern Arabia near the borders of Edom. He believes the most remarkable feature in the entire Book of Job is the complete absence of any reference to Moses or the 12 tribes or the Pentateuchal legislation. His conclusion is that Job must have been composed outside of Israelite circles altogether, sometime before the Exodus while Israel was in Egypt (1876-1445 B.C.).

Most helpful is the presentation of the purpose of the book ("unmerited suffering") and God's threefold answer to the problem of undeserved pain: 1) God is worthy of our total love, adoration, and praise, even apart from all of His benefits to us (p.19); 2) God permits suffering in the lives of believers to strengthen our faith and purify our souls (p.20); and 3) we are to realize His ways are often quite beyond our understanding, precisely because we view the issues of life from a limited, earthbound perspective (p.21).

In a final brief section of the book (p.116ff), Archer stresses how, and how not, to counsel, based on the mistakes of Job's three "friends" (cf. 16:2, "miserable comforters").

Wholeness and Holiness
Edited by H. Newton Maloney
Baker Book House
1983, 204pp., $12.95

In this interesting volume the editor brings together the seminal thoughts of such divergents as Paul Tillich and...
Jay Adams. This is an excellent resource volume for teachers and practitioners, revealing both the richness and the poverty of contemporary thought in counseling. —R.H.

**Christian Education: Its History and Philosophy**
by Kenneth O. Gangel and Warren S. Benson
Moody Press
1983, 394pp., $16.95

Fighting the prevalent image that history and philosophy are boring, irrelevant subjects, Kenneth Gangel and Warren Benson have done a commendable job in their recent publication. Instead of focusing on dates and issues, they approach their task by emphasizing people. Because individuals influence thought and make history, the authors highlight each chapter with those persons who have impacted education that is "Christian.

Gangel and Benson are committed to at least three major propositions in their book. They support a linear view of history, since they contend that this position represents the most positive correlation with such doctrines as creationism, the incarnation, and biblical eschatology.

Finally, Gangel and Benson take seriously the lessons of history by encouraging the believer to be committed to divine revelation, which provides both meaning to the past and guidance for the future. Of particular importance to pastors and Christian educators today is the authors' consistent support of education in the family. —R.T.H.

**My Friend Next Door**
by Leone Castell Anderson
Scripture Press
1983, 32pp., $4.95

Young readers will enjoy reading this book on their own. Colorfully illustrated, the story tells of little Emily who meets her new neighbor, Allegra, a homely child being raised by her grandmother. Emily discovers for herself what it means to "love thy neighbor as thyself." —J.B.

**Big Thoughts for Little People**
by Kenneth N. Taylor, Tyndale House
1983, 52pp., $5.95

What a fun book to share with your little ones! The creative and challenging words of Kenneth Taylor are combined with the truly captivating artwork of Kathryn Shoemaker to teach small children about Christian living. The author goes through the alphabet with his reader, and with each letter he teaches a simple lesson, suggests two or three discussion questions, and presents a Bible verse for the child to learn. This is a great book for devotions with young children. —J.B.

**Pray in This Way**
by Dorothy Fay Richards
The Dandelion House (dist. by Victor)
1983, 32pp., $4.95

This colorfully illustrated book on prayer is divided into five areas of teaching—how, when, what, where, and to whom to pray. The book gives many Bible verses that deal with prayer and retells Bible stories in which prayer played a powerful role in the life of a particular Bible character. Its lessons are clear and simple and will quickly capture the attention of the young child. —J.B.

**Funk's Bible Dictionary**
by Funk & Wagnalls
1983, 1344pp., $12.95

This is an up-to-date hardcover dictionary for the mature student, pastor, or layman. Emphasis is placed on the context of a passage, rather than a narrow definition of a word. —R.H.
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Mark Lowry

Don Norman

Robbie Hiner

Mack Evans
His fresh young face and Mississippi twang, evoking images of barefoot paperboys riding bicycles on hot summer afternoons, belies the fact that Clarence Robert Hiner, "Robbie," is 31, married, a father, and an established gospel singer. "The grandmas and grandpas love me; they hug my neck and start kissin' on me as soon as I walk in the door," laughs Robbie. "The best thing that ever happened to me was looking young and looking like everybody's grandson."

Once, however, Robbie did not consider his appearance to be an asset. Bitter because he was small and had a high voice, he was constantly into mischief and trouble. After graduating from high school at 16, he entered a college in Mississippi and quickly found himself in trouble there. That was when his father telephoned and said, "There's a new school in Virginia and you're going to look at that school." Robbie hung up on him. Undaunted, his father drove to Mississippi, picked up his son, whipped him, and drove him straight to Virginia and the new school, Lynchburg (now Liberty) Baptist College.

Jerry Falwell often speaks of the day Robbie pulled up to LBC in a long black hearse. Robbie was barefoot, wearing shorts and a tank top, and not at all eager to enter the small, new college. "I think the only reason I got in was that they were desperate for students," Robbie confesses.

At the new school Robbie heard Dr. Falwell preach a sermon. "It seemed like he was pointing it directly at me, saying that if you would give God what little bit you've got, He would use you. My dad was sitting next to me. He put his arm around me, told me he loved me, and said, 'If you give God the little bit you've got, He'll use you.' I got on my knees and asked God to let me sing. The next Saturday Jerry called and said that Doug Oldham was sick and if I'd get a haircut and put a suit on, he'd let me sing on television."

That was the beginning of the 11-year relationship of Robbie Hiner and Jerry Falwell. Robbie's musical ministry began slowly, with pastors calling the Old-Time Gospel Hour to request a visit from the young man who sang on the television program. Now his ministry has expanded so much that his office is presently booking 1985 and 1986 engagements.

"If you give God the little bit you've got, He'll use you."

Robbie's travel schedule is hectic these days. He travels five days a week and often takes his wife, Patti, and sons, Buck (2) and Bubba (6 months) with him. He spends 26 Sundays each year at Thomas Road Baptist Church. "Jerry Falwell has been such a valuable influence in my life, because he taught me how to love people. I'm not a tremendous singer, but I've learned that if you love people and sing songs that touch their hearts, and show a concern for their souls, folks will respond."

"I'm thankful for everything that Dr. Falwell has taught me. I love him. I don't worship him, but I really love my pastor. I'm going to stay put with him."

After graduating from Liberty in 1974 (with honors, no less!) Robbie married the girl he had to trick into going out with him. "She told me that she wouldn't go out with me because she didn't like smart-aleck singers," Robbie recalls. "I found out that she went skating every Friday night. I saw her mother in the parking lot and told her that Patti Sue wanted me to take her home, and when I found Patti Sue, I ushered her into the hearse and told her that her mother wanted me to take her home." His trick worked, and today Robbie and Patti Sue have been married for 10 years.

The most difficult point of Robbie's ministry was deciding whether to continue to give church concerts or to step into the more lucrative area of auditorium concerts. "Most of my friends who are in the gospel ministry do auditorium concerts, and I always felt sort of inferior doing churches. But Dr. Falwell kept telling me to stay with the church, that God would honor me further down the road. Stepping out into some things that have been offered to me would have meant forgetting the advice Dr. Falwell and Don Norman had given me over the years, and that would have been hard to do. God showed me that the local church ministry is where I should be.

"I think the biggest factor in my decision was going to concerts where someone I really respected didn't offer a chance for people to get saved. That took the ministry aspect out of it for me. I just decided that if you're gonna sing, you should sing to see lives changed. I think the reason we get so many invitations is not because..."
we're such good singers but because we're some of the few singers that show concern for people's souls. Some people may say that I'm afraid to step out of the local church, but I don't want to forget where I came from. Thomas Road Baptist Church and other church pastors across the country have fed my family and taken care of me. When I had problems, they were there. You won't find that in an auditorium. I believe that if we stay faithful to what we were taught as young men, God will bless us later in life.

"I got on my knees and asked God to let me sing."

Future plans for Robbie's ministry include concert series for churches that feature not only Robbie, but the Old-Time Gospel Hour trio and several other artists. The trio—Robbie, Don Norman, and Mack Evans—will be sponsoring a cruise to the Bahamas in April 1985. Robbie continues writing music and will release an album of his own songs later this year.

Robbie feels that the most outstanding opportunity of his life occurred this year at Baptist Fundamentalism '84. There he sang "The Red, White, and Blue" for President Ronald Reagan. "If you had told me years ago that somebody from Mississippi, who was foul-mouthed and bitter because he was little and had a girl's voice, would have that opportunity, I'd have said you were crazy. I think it just goes to prove what God can do with someone's life. It was really a neat experience, but I was so scared. I didn't think about it all week, but when the President walked out onto the platform, I suddenly realized, 'Hey, this is the greatest man in the free world, and I get to sing for him.' I may never get an opportunity like that again in my life."

How would Robbie like to be remembered? "As someone who didn't have anything, someone God took and was awfully good to. I have problems like anyone else, but I can honestly say that I can smile through them, because I look back where I was, and there's just no comparison. I'm still thrilled to be that happy young man on television—being picked on by Jerry Falwell. I don't want people rememberin' me as a great singer, just as someone who God took and changed his life and gave him so much to live for. That's why I'm so happy. I have nothing to be sad about."

For more information on Robbie Hiner's ministry, call or write: Robbie Hiner, P.O. Box 681, Kernersville, NC 27284, (919) 785-1105.

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The Divine Purpose for the Writing of the Old Testament

Question: What was God's ultimate purpose in inspiring the writing of the Old Testament? In a nutshell, to accomplish a twofold purpose.

To prepare us for the Saviour. During the first Easter Sunday afternoon our risen Lord appeared to two disciples on route to Emmaus. They did not recognize Him at first, but Christ used this opportunity to summarize the Old Testament in their hearing: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

The second purpose was to prepare us for His service. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

Additionally, the Old Testament prepares us for the message of the New Testament. Of course, the great theme of the New Testament presents this wonderful plan of redemption.

Adam and Eve illustrated that salvation clothes us (Gen. 3:21; Zech. 3:1-5; Rev. 3:5,18; 19:7-8). The first terrible result of sin upon Adam and Eve was the realization of their shame and nakedness before God (Gen. 3:7). But the gracious Creator then forgave and clothed His two sinful citizens in Eden (3:21).

Cain and Abel illustrated that salvation guarantees us acceptance. Cain's example demonstrates the wrong way to be accepted (Gen. 4:4-5; Eph. 1:6). Abel made the first recorded "public profession of Christ" on earth when he offered the blood sacrifice while Cain became the first religious rebel by offering a bloodless sacrifice.

The Ark and the Passover illustrated that salvation protects us from God's wrath (Gen. 7:1; Exod. 12:23; see also Rom. 1:18; Col. 3:6; 1 Thess. 1:10; Rev. 6:17). The unprotected will be subjected to a future world judgment wrath (the message of the Ark) and to a personal Great White Throne judgment (the lesson from the Passover).

Abraham and Isaac illustrated that salvation provides for us an acceptable substitute (Gen. 22:12-14; see also Isa. 53:4-6; 1 Peter 3:18). Some 20 centuries after Abraham offered up Isaac, another Father lifted up His only Son on the same spot, but this time there was no last-minute reprieve.

The Manna and the smitten Rock illustrated that salvation cures us (Num. 21:9; John 3:14). In the New Testament Christ applied this Old Testament event to Himself and led Nicodemus to salvation.

Naaman illustrated that salvation cleanses us (2 Kings 5:1-14; Ps. 51:7). This Syrian pagan was the only man in the entire Old Testament to be cleansed from the dreadful scourge of leprosy.

The tabernacle illustrated that salvation restores lost fellowship (Exod. 25:22; Ps. 23:3). One of Israel's most tragic moments in the Old Testament was the worship of a devilish Egyptian golden calf god (Exod. 32). Both idolatry and immorality were involved in that sordid affair. But the newly constructed tabernacle was able to once again assure Israel's fellowship with God.

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Professions of faith in Christ sometimes come easily and words are often glib. For this reason the Spirit of God instructs us to examine ourselves to see if we are in the faith (2 Cor. 13:5). In other words, the burden of proof that we are living under the lordship of Christ rests upon us.

Salvation is ours because we have confessed with our mouths "the Lord Jesus" and believed in our hearts that God has raised Him from the dead (Rom. 10:9). But what are the proofs of His lordship in our lives?

The answer to that question does not necessarily relate to the size of the Bible classes we teach or to the positions we may hold as laymen in our churches. Nor is it fundamentally related to one's popularity as a radio or television preacher. Even if we could perform miracles and cast out demons, it would not ultimately prove we are experiencing the lordship of Christ in our lives.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" said Jesus, "but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

This clearly teaches that the two basic evidences of the lordship of Christ in us are obedience to the will of the Father and purity of life. And how could it be otherwise? In a servant's relationship to his master, obedience and integrity are primary elements. Or to use the language of the Epistles, we demonstrate the lordship of Christ by walking in the Spirit and by being full of the fruits of righteousness, which are by Christ Jesus. These evidences must be seen in all of us, whether or not we are involved in Christian ministries.

A second burden of proof that falls upon all believers is that as followers of the Lord we are to invest our lives in "secular" occupations. Is it really God's will that redeemed men and women spend their lives doing tasks that unbelievers can do? Yes, in many cases, but can we prove it?

The Scriptures make it plain that God is not concerned (in the ultimate sense of the word) about the number of cars or radios we manufacture. The quantity of houses we build, the number of operations we perform, the miles we drive our trucks, the sales we make in our stores, and so on, are all related to things temporal. And God is preeminently concerned about things eternal. How then are we to reconcile our involvement in "secular" occupations when unbelievers can fill those jobs and when the need for laborers in the harvest fields are so great?
Perhaps 2 Corinthians 5:15 will help us find the answer. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

This tells us that we who live (believers) should not live for ourselves (to gratify our personal ends) but for Him. If we are living for Him in our occupations, knowing assuredly that He has put us in them, we have nothing to fear. He, of course, would not lead us into law, politics, truck driving, or any other "secular" job unless He knew that was the avenue through which we could make our greatest contribution to the spiritual and eternal work He is doing in the world.

Someone has said, "If what we are doing is not counting for God, it is not counting." That concept should help us examine the motivation behind the investment of our lives.

And what of those persons whom God leads into career ministries for Him? The burden of proof that they are to minister in the most gospel-saturated nation on earth rests on them.

Jesus tells us that "the field is the world" and that the seed of the Good News is to be sown on the whole field. All men, from "Jerusalem" to the "uttermost parts," are to be given the opportunity to experience God's grace. "God so loved the world" implies equal opportunity. But that is not what we see in the outreach of the church today.

When America's 230 million people are exposed to more hours of gospel preaching and Bible teaching via radio and television than are provided for all the rest of the people in the world, there is something very unequal about it.

When more Bibles, commentaries, Christian books, magazines, and tracts are made available to 230 million Americans than to the 2 billion people of Asia, something is wrong.

When America's 230 million people are served by more ordained pastors than minister to the billion-plus people in Europe and Africa combined, something is wrong.

When over 90 percent of all American Christians' religious dollars are expended on 5 percent of the world's population, something is wrong.

While there is a population 10 times the size of the United States that has yet to hear the gospel, can we defend our refusal to go? While it is possible for America's 230 million people to hear the Good News in many ways and hundreds of times during the course of the year, is it right for millions never to hear it?

And does this mean that all God's servants in this country should become foreign missionaries? Certainly not. There are thousands of American pastors and Christian workers who have considered the options and been open to overseas service if God so led. He did not. So today they pastor missionary-sending churches and teach in missionary-centered colleges. For this we are grateful. But somehow, a great percentage of potential workers for Christ in Christian colleges and seminaries are blind to the 95 percent of the field that is so sparsely sown.

Surely the proof that any American Christian young person is to invest his life in a section of the harvest fields so disproportionately well seeded as America rests on him. He probably would not have to defend his reasons for making every effort to go to a little-touched or untouched area of God's harvest field. On the other hand, any decision to minister in this gospel-saturated nation must surely be backed by a very strong defensible reason. Perhaps the only such reason is, "God called me to stay." Has He?
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LBC Enrollment Still Increasing

Students from all 50 states and 29 foreign countries continue to make Liberty Baptist College the fastest-growing college of its type in America. Enrollment at LBC has increased every year since the school opened in 1971 with 141 students, and all indications point to the 1984-85 academic year as being no exception.

According to Tom Diggs, Director of Academic Support Services, last year's enrollment of 4,300 will probably be exceeded, as at press time new applications received were up 7 percent and new student confirmations up 8 percent.

Training young champions for Christ, Liberty offers a diversified program with majors in 66 fields of study.

The Wonderful Weekend for Women—Don't You Deserve a Wonderful Weekend?

Ladies who have patiently attended Bible conferences run by men will enjoy the Wonderful Weekend for Women, to be held at Thomas Road Baptist Church, October 18-20, 1984.

Hosted by Celeste Wemp, the conference will feature Mrs. John R. Rice, Elizabeth Ton, Joy Martin, Edith Schaefter, Elizabeth Handford, and many other women who have been involved in ministry for years. Kendra Cook, soloist for the Old-Time Gospel Hour, will open the weekend with a concert at 6:30 p.m. on the 18th.

The theme of the weekend will be "It's a Wonderful Life," and the messages and workshops will emphasize the wonderful life that is available to Christian women through victory in Christ.


The conference will feature a concert, a symposium with many wives of Christian leaders (including Macel Falwell), and a Saturday night banquet.

The $40 registration fee includes two box lunches, the Saturday evening banquet with Dr. Falwell, and local transportation. To make reservations, send a check for $40 (made payable to Thomas Road Baptist Church) to: Wonderful Weekend for Women, Thomas Road Baptist Church, Lynchburg, Virginia 24514.

New Evangelistic Team Crisscrosses the Country

William R. Chapman, assistant director of LBC's Christian Service Office, and his associates Gerry White and Robert Kaufman comprise a new Evangelistic Team representing Liberty Baptist College throughout the United States.

With 60 percent of their summer tour completed, the team had traveled through 16 states, spoken to over 4,000 people in 50 meetings, and seen 239 decisions for Christ.


Calendar Update

August
27-28  New & Returning Students Arrive at LBC
September
8  First LBC Football Game, 7:30 p.m.
20  Dr. Falwell Speaks at Harvard Law School
24-27  National BBF Meeting held at LBC
28-29  Libertyfest
October
5-7  Senior Saints Weekend
18-20  Wonderful Weekend for Women
19  Miss Liberty Pageant
19-21  College for a Weekend Parents' Weekend
25-27  Homecoming
Scare More
November
1-3  Scare More
LBC Biology-Teacher Education Receives Approval from State

After a three-year battle with the Virginia State Board of Education, and the American Civil Liberties Union, Liberty Baptist College finally received the necessary certification to allow its biology-teacher education graduates to teach in public schools.

On July 20 the board voted 6-2 granting LBC's biology-teacher education program certification until 1986, at which time it will be reviewed again.

In the thirteen-year history of Liberty Baptist College, the school's leadership has grappled with many difficulties: obtaining a campus, financing a fledgling college, recruiting students, hiring an academically outstanding faculty, and molding its curriculum into one of the finest educational programs of any college in the United States. From 41 students and no permanent facilities in 1971, the college now expects to enroll between 4,500 and 5,000 students on the 4,000-acre campus called "Liberty Mountain" for the 1984-85 academic year.

The educational program has advanced to offer 66 majors in seven areas of undergraduate study and plans are under way to eventually offer graduate degrees in all of its programs. Liberty was accredited by the Southern Association of Colleges and Schools in 1980 and has been approved by the State Council of Higher Education. Since its inception the college has succeeded in maintaining any secular standards set for colleges, without theological compromise, while simultaneously supporting a strong Christ-centered philosophy.

After SACS accreditation, Liberty followed the usual procedure for colleges with programs in education—it petitioned the Virginia Board of Education for "program approval." This approval allows education graduates to become certified in Virginia and in 34 states with which Virginia has a reciprocal agreement. Liberty was visited and examined by an 11-member team from the Virginia Board of Education. The team reported all to be in good order and quite favorable, but one member of the visiting team had reservations about the biology program and the teaching of creationism. He believed that since Liberty Baptist College students were exposed to creationism, they were not being taught science, but simply being indoctrinated with religious theory. At that time all education programs except biology received the approval.

The American Civil Liberties Union joined the fight to prevent LBC from receiving necessary certification. The ACLU portrayed students as robots prepared to enter the public schools of America to indoctrinate pupils in the areas of religious theory and practice. The standard that Liberty Baptist would have to meet for certification became an issue.

An article in The Lynchburg News and Daily Advance published an editorial about the LBC hassle with the State Board of Education and the ACLU. The editor remarked, "It matters not that LBC may teach creationism, along with evolutionist theory. The main questions that should concern those responsible for accrediting teachers in the public schools of Virginia is what the LBC graduate teaches. . . . The State Board of Education cannot permit itself to become an instrument of the American Civil Liberties Union, or of individuals who profess to be so terrified of any aspect of religion cropping up in our public schools that they would bar LBC graduates from qualifying as teachers. How do they know what these students will teach? They don't. They take the position that students graduating from LBC can't think for themselves and do not have the integrity to teach evolution after agreeing to do so in order to get a teaching job. They are, therefore, being convicted beforehand."

Dr. Guillermin, Dr. Falwell, and the entire LBC Board of Trustees closed ranks during the long struggle for academic and religious freedom. During one of his recent sermons, Dr. Falwell said, "A majority of the State Board of Education has clearly repudiated the efforts of the ACLU to deny LBC the right to believe in an inerrant Bible and to operate a fully accredited institute of higher learning."

FUNDAMENTALIST JOURNAL
Religious Freedom Not Welcomed in Public Places by Martin Mayer

When the U.S. Senate defeated the voluntary prayer amendment last March, it buffeted the hopes of parents, students, and teachers who favored a restoration of religious freedom in the public schools.

Opponents of the prayer amendment had argued: students can pray and read the Bible at home or in church; non-praying students would face coercive pressure to conform to the Christian faith; classrooms would become full of fights over which prayer to say; an overzealous teacher could impose his faith on students; a "namby-pamby" prayer would serve no secular or religious purpose; and parents wanting their children to pray can send them to private schools.

However persuasive these arguments may have been on the Senate, they ignored the critical issue at stake in the public schools: whether students may voluntarily practice their most basic religious rights.

In Catonsville, Maryland, a high school principal told three dozen students to discontinue their Bible study sessions during the noon lunch hour. Every day the students would bring their lunches, sit in a vacant classroom, pull out their Bibles, and read Scripture. Occasionally a student would lead the group in prayer. But Catonsville High School Principal Frank L. Mayer said the practice probably violated the law and he ordered the sessions stopped.

In Golden Valley, Minnesota, a high school principal suspended seniors Doug Pagia and Tanni Winter for distributing "Issues and Answers," a Christian newspaper published by Student Action for Christ, Inc.

At the North Carolina State University a student was forbidden to go into the dormitories to promote a series of Bible discussions that were being held on campus. The Fourth Circuit Court of Appeals upheld the university's decision.

At the North Carolina State University a student was forbidden to go into the dormitories to promote a series of Bible discussions that were being held on campus. The Fourth Circuit Court of Appeals upheld the university's decision.

At the California Superior Court for Alameda County finally agreed that the practice violates the Establishment Clause of the U.S. Constitution. The court ordered Granada High School students not to participate any religious invocation during their graduation.

Ever since the Supreme Court struck down state organized prayer and Bible readings in 1962 and 1963, students and teachers have been losing their religious liberties in the public schools.

For two decades opponents of religious exercises in public places have used the Supreme Court's 1962 and 1963 decisions to challenge any type of religious activity that carries the mere semblance of government accommodation or recognition of the Christian faith.

Court cases have opposed the posting of the Ten Commandments, county seals containing Christian symbols, the use of public buildings for prayer ceremonies, state maintenance of religious statues and crosses, President Reagan's proclamation of 1983 as "The Year of the Bible," voluntary singing of the National Anthem and recitation of the Pledge of Allegiance, paid religious holidays for government employees, nativity displays, and federal grants to religious groups that help teenage girls avoid unwanted pregnancies.

Many of these practices have been successfully challenged.

But though the courts frequently strike down public activity that accommodates Christianity, they generally uphold public activities that attack Christian beliefs.
beliefs—especially in the public schools. Most court cases involve parents who object to class work that assaults Christian morality or biblical truths—liberal sex education courses, values clarification classes, instruction in evolution-science, assignments that require offensive reading and writings.

Such lawsuits have been launched in Maryland, West Virginia, New York, California, Hawaii, Washington, Connecticut, New Jersey, and Tennessee. In every case, the court has upheld the class assignments.

A typical court decision is the case involving a set of West Virginia parents. These parents claimed their free exercise rights under the First Amendment were violated by the school's use of textbooks that discouraged belief in a Supreme Being, used vile and abusive language, and encouraged violation of the Ten Commandments.

But the federal court said the First Amendment "does not guarantee that nothing offensive to any religion will be taught in the schools."

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**Government has become increasingly hostile toward religious expression in public schools.**

The docket of cases the courts are now considering, or have recently resolved, involving religious activity in public schools is too lengthy to enumerate. But a quick review of some of the more important cases will demonstrate the enormous attack certain activists have launched against religious exercises (or supposed religious exercises) in public schools.

Though 22 states have passed silent prayer and meditation statutes, four federal courts have struck the laws down. Only one has upheld the practice.

A federal judge in Arkansas struck down a state law requiring schools to give creation-science and evolution-science equal treatment.

Gideons International has been banned from distributing Bibles in numerous school districts. Gideons have distributed Bibles for years.

Courts, or school officials, have struck down Bible classes in Michigan, Illinois, Tennessee, and Virginia. The classes were completely voluntary, required parental consent, and involved the learning of Bible characters and memorization of Scriptures.

The American Civil Liberties Union is challenging creation-science instruction, grant programs to sectarian colleges, and the practice of public schools that rent their facilities to religious groups, to name a few.

Some unsuccessful attempts to restrict religious liberty include legislatures that pay chaplains, city-sponsored Nativity scenes, and President Reagan's declaration of 1983 as "The Year of the Bible."

Yet the most critical area currently being fought in the public schools is whether student religious clubs can meet during non-school hours as other student clubs are permitted.

Both the Second and Fifth Circuit Court of Appeals, and several lower federal and state courts, have held that Bible meetings on public school campuses are unconstitutional.

Only a federal district court in Pennsylvania has upheld Bible meetings. The court said that government does not have the power to "restrict expression because of its message, its ideas, its subject matter, or its content." The court said the First Amendment gives religiously oriented students the same right to use school facilities as other student groups.

Supporters of Bible clubs had petitioned Congress to pass "equal access" legislation. Passage of the bill, supporters said, would send a "strong message" to public schools that religious speech has the same privileges as other free speech rights.

Testifying before a House subcommittee Samuel Ericsson, a legal representative with the Christian Legal Society, said, "The Supreme Court did not intend to prohibit truly voluntary, student-initiated, student-run religious activity on public school property."

Ericsson said school boards, unable to distinguish the difference between state-sponsored religious exercises and student-initiated Bible meetings, have begun "to adopt policies that closed the doors to all religious expression among students in all but the most perfunctory settings."

During recent months, Ericsson said, CLS has received 45 complaints from students where their equal access to public school facilities has been denied.

"In all but a few instances, school administrators would gladly allow meetings with religious content but fear litigation from groups who contend that religious expression has no place on public school campuses," Ericsson said.

Congress, however, defeated the equal access bill.

To supporters of religious liberty, government has become increasingly hostile toward religious expression in public schools.

Though the Constitution guarantees the free exercise of religion and forbids government from establishing a religion, for the past two decades government has become more interested in protecting people from religion and establishing that no religion will take place in public facilities.
SBC Continues Conservative Trend: Stanley Elected President

KANSAS CITY, Mo.—Messengers at the 127th annual Southern Baptist Convention learned that while overseas evangelism is up, personal evangelism at home is down—possibly because of denominational strife. "A lot of us today are no longer going forward and winning people to Christ. We're wasting all our energy on petty interests," chided Ron Dunn of Irving, Texas, at a meeting sponsored by Southern Baptist Evangelists.

Former SBC president Jimmy Draper was equally forceful when he told the 16,800 messengers gathered at the Bartle Convention Center in Kansas City, getting "all Baptists to agree," but to pursue evangelism and missions.

Stanley, who was elected by the conservative faction of the convention delegates, pastors the 9,000-member First Baptist Church in Atlanta.

Convention delegates also heard testimony on a number of other emotionally charged issues ranging from "test-tube" babies to nuclear arms control.

Draper, pastor of First Baptist Church, Euless, Texas, told messengers that the denomination has lost much of its credibility because it has passed only "a few innocuous resolutions against abortion."

He drew strong applause when he asked, "Where is the outcry over the legalized killing of over 17 million innocent pre-born children in the last 11 years? Abortion has become a crime of enormous proportions in America."

At the SBC Pastors' Conference, 12,000 delegates heard strong speeches against abortion and pornography, and advice on becoming more loving parents, better money stewards, and dealing with stress.

At the same time, a decidedly more liberal conference was being held by the SBC Forum, which drew 2,000 messengers.

Forum speakers opposed certain limitations on women in the ministry and efforts to make SBC colleges and seminaries take a more conservative line.

Sara Ann Hobbs, director of missions for North Carolina Baptist Convention, told Forum delegates, "God is not listening to those who say He cannot call women to certain kinds of ministry, and is continuing to call out bright, committed young women."

Nevertheless the SBC encouraged women to participate in all aspects of church life other than "pastoral functions and leadership roles entailing ordination."

In other resolutions, the SBC opposed the appointment of a U.S. ambassador to the Holy See, and supported "equal access" legislation that would permit student-initiated religious organizations to meet on public school property.

In addition, churches were encouraged to provide abortion alternatives to unwed mothers, and Christians were asked to challenge the growth of Secular Humanists and their efforts to exclude God from the classroom.

The SBC Resolutions Committee failed to act, however, on resolutions dealing with genetic engineering, test-tube babies, human cloning, and Planned Parenthood.

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Missouri, in June, "While we debate and manipulate and play games, the world goes to hell. We owe the world the gospel."

While Southern Baptist foreign missions have worked to baptize a record 146,149 believers overseas during the past year, baptisms in the United States were 2,000 fewer in 1983 than in 1954.

William G. Tanner, president of Southern Baptist Home Mission Board, told messengers that perhaps the greatest weakness in Southern Baptist life is that "we're not involved in personal soulwinning, and we don't really care."

Charles Stanley, the newly elected president of the SBC, said the "thrust" of Southern Baptist life should not be
SWORD OF THE LORD
Board Members Resign

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, and A. V. Henderson, president of Baptist Bible College, Springfield, Missouri, recently resigned from the cooperating board of the Sword of the Lord.

The Sword, a biweekly religious newspaper founded 50 years ago by the late John R. Rice, is presently directed by its editor, Curtis Hutson.

The resignations allegedly came as a result of personal and policy differences with Hutson, who attacked several Fundamentalist leaders in recent issues of the Sword. There is a possibility that other board members may resign.

National Campaign
to Register Churchgoers

EL CAJON, Calif.—A national effort to register two million voters this summer and fall by the American Coalition for Traditional Values is finding thousands of churches opening their doors for voter registration.

ACTV (pronounced active) is a new coalition of conservative religious leaders formed “to work toward protecting and preserving our Judeo-Christian heritage.”

Chaired by Tim LaHaye, the coalition includes Charles Stanley, Bill Bright, Adrian Rogers, Jimmy Swaggart, James Kennedy, and more than two dozen other pastors.

9-Year-Old Found
Guilty of Murder

ST. PETERSBURG, Fla.—A 9-year-old boy was found guilty of first-degree murder in the torture death of eight-month-old Barbara Parks last fall here.

The baby, who was being cared for by the boy’s mother, was tormented to death after the boy, and his 7-year-old brother, abused the girl with a pencil and coat hanger.

The older boy also admitted to hitting the baby in the mouth, shaking her, and throwing her to make her quiet.

The cause of death, “blunt trauma” to the chest and abdomen, was consistent with the fact that one boy knelt on the infant. She was found unconscious on the boys’ bedroom floor.

The older boy was also found guilty of aggravated child abuse, and three counts of sexual battery.

The younger boy, who agreed to testify against his brother, was found guilty of only one count of aggravated child abuse.

Prosecuting attorney Mary McKeown described the boys as acting like “little animals.”

Tom McCoun, the lawyer for the 9-year-old boy, said the boy may have acted out what he saw in his mother’s pornography magazines.

The mother acknowledged keeping hard-core magazines in full view of the children.

Pinellas Circuit Court Judge Jack A. Page said he planned to send the boys to a residential treatment program.

Judge Strikes Down
Baby Doe Rule

WASHINGTON—A U.S. District Court has struck down the federal government’s Baby Doe regulations, designed to protect handicapped infants from medical neglect.

Federal Judge Charles L. Brieant, Jr., upheld a lawsuit brought by the American Medical Association, and five other groups, contending the Baby Doe regulations were outside congressional intent.

The Baby Doe regulations allowed the Department of Health and Human Services to investigate cases of alleged medical neglect by parents who, following the advice of a physician, wanted their handicapped infant to die.

Judge Brieant said, however, the regulations “are invalid, unlawful, and must be set aside...because they were promulgated without statutory authority.”

Gary Curran, legislative director for American Life Lobby, said Judge Brieant’s decision should be overturned by a higher court that recognizes the civil rights of infants.

Having swallowed this defeat, the pro-life lobby has high hopes for the Child Abuse Act now in Congress.

That Act would redefine child neglect and abuse to include the “withholding of medically indicated treatment from disabled infants with life-threatening conditions.”

States would lose federal money to help abused children if they refused to seek treatment for medically neglected infants.

Southern Baptists Are for Life

WASHINGTON—Pro-life laymen inside the Southern Baptist Convention have taken it upon themselves to form the Southern Baptists for Life.

SBL President Gary Crum said the organization was formed because the official SBC agency entrusted with “moral concerns” is headed by Foy Valentine, who, “unfortunately,” is pro-choice.

The purpose of SBL is to help Southern Baptists take a “firm, visible, and active stand against abortion, infanticide, and euthanasia.”

The SBL has adopted the pro-life resolution upholding the “sanctity and
worth of all human life, both born and pre-born, as being created in the image of God," which was passed at the 1982 Southern Baptist Convention.

That resolution adds that the social acceptance of abortion has begun to dull society's respect for human life and to lead to an acceptance of infanticide, child abuse, and active euthanasia.

SBL will begin publishing and distributing a newsletter, and other informational material, in its effort to educate Christians about their "God-given moral and civic responsibility" to end the "flow of innocent blood."

U.S. Restricts Overseas Aid for Abortions

GENEVA, Switzerland—In keeping with President Reagan's pro-life views, the United States will stop giving aid to the U.N. Fund for Population Activities, unless that agency guarantees that it will not subsidize programs advocating abortion.

Undersecretary of State Gregory J. Newell delivered the United States' new policy to the U.N. Fund for Population Activities in a speech last June in Geneva.

The United States contributes $38 million annually to the population fund, which gives money to countries that permit abortions, such as China, Cuba, Tunisia, Vietnam, and India.

But some countries, like China and India, have developed highly aggressive and controversial population policies, including forced sterilizations and forced abortions.

The White House, however, does not view abortion as a morally acceptable answer to population control and is expected to cut aid to other agencies that promote abortions, even if U.S. funds are not directly involved.

The White House action gives strength to an amendment that prohibits U.S. aid to fund China's population control programs, passed last June by the House of Representatives.

GARBC Holds 53rd Annual Conference

SEATTLE—The 53rd Annual Conference of the General Association of Regular Baptist Churches met at the Seattle Center Arena the week of June 25-29. Over 1,200 messengers representing the Fundamentalist church group registered.

Five resolutions were acted upon by the messengers, including one that expressed their view against the ordination of women to the Christian ministry. The resolution recognized "Christian women's spiritual equality with Christian men," and affirmed that a subordinate role, as set forth in the Scripture, is not to be equated with inferiority.

Regarding socialism and New Evangelicals the GARBC declared that "the Bible clearly teaches that man's perversity, not economic structures, is the cause of crime, abortion, Secular Humanism, etc." They reaffirmed "confidence in a competitive economic system...and that a socialistic program is not the answer to man's innate perversity and immoral behavior."

Another resolution urged the President to reconsider his appointment of an ambassador to the Vatican, on the basis that it violated the principle of the separation of church and state.

The GARBC passed a resolution stating that the Arabs living in Israel should be treated with equity and justice.

The last resolution opposed the Civil Rights Act of 1984, warning that this bill is not merely dealing with discrimination but is instead an attempt to make the freedom of religion "subject to the dictates of the federal bureaucracy and the federal courts."

Twenty-nine churches were received into the association, increasing the total number of General Association of Regular Baptist Churches to 1,603. Other reports given to the assembled messengers included missions agencies, colleges, and social agencies.

Company Allows Time for Work and Prayer

SAN DIEGO, Calif.—According to The San Diego Union, the Pacific Highway Solar Turbines Inc. plant in San Diego offers a unique opportunity to its employees—the chance to pray and attend a religious service during their lunch hour.

The All Faith Chapel, founded 30 years ago by then company president and general manager Edmund T. Price, was built by Solar employees on weekends and is run by a 12-member council of Solar employees. In a November 1952 speech, Price said, "I can conceive of a chapel that will be a refuge of quiet in our busy, noisy lives and that can help some or perhaps all of us in keeping alight the torch of faith and inspiration. With much diffidence and hesitation, I give you one of my cherished ideals to do with as you wish. If you want it, you will have to build it with your own hands and heart."

The chapel is open at all times. Formal services are held on Wednesdays at 11 a.m. for shop workers, and 12:30 p.m. for office workers. Worshipers wear their work clothes and often quietly munch on sandwiches and potato chips. In the article, Bob Fitzgerald, a Solar engineer who has been attending services for 20 years said, "Taking time from work to pray is spiritually rejuvenating."

TITUS: Education in the Video Age

CHATTANOOGA, Tenn.—TITUS is "The Integrated Tele-communications Utilization System." Founded by L.W. Nichols, academic vice president of Tennessee Temple University, TITUS seeks to support and educate missionaries, pastors, and Christian school students using modern video technology.

The six objectives of TITUS are to provide videotape lectures and study guides to Christian Education programs on mission fields and Christian schools, to start Bible colleges in foreign countries, to provide practical alternatives to Christians around the world who want Bible-centered instruction but have limited access to programs of study, to provide assistance to foreign Bible colleges by securing short-term professors to meet specific needs, to provide consultation services for curriculum development and evaluation in Christian schools worldwide, and to form a telecommunications satellite network to complement and expand all programs.

"TITUS does not propose to replace the missionary, the pastor, or the Christian educator," believes Nichols. "It does, however, propose to develop a master lecture curriculum on videotape through which the outstanding instructors of our day can be integrated into local classrooms anywhere in the world."
A free public school system is essential for the continuance of liberty in America.

in the public school; neither did they fear that teachers would attack their beliefs and traditions. Bible-believing parents did not expect the Bible to be taught, but neither did they expect that it would be attacked.

In this century public education chose up sides with the theories of Dewey, Skinner, and Spock and began the slide into mediocrity and away from excellence. The rise of Secular Humanism, militant teacher unionism, left-of-center political causes, and religious agnosticism, aided and abetted by the American Civil Liberties Union, contributed to an even greater decline.

The Christian exodus from public lower education is a direct reaction to the inclusion of an anti-Judeo-Christian humanistic philosophy in the curriculum and an active propagandizing of schoolchildren for political causes. Whatever ill has befallen public schools is the cause rather than the result of the growth of the Christian school movement in America.

How should those who profess Christ and hold dual citizenship in the United States and the kingdom of God interact with public education? When Christian parents enroll their children in Christian elementary and secondary schools, or send them away to Christian colleges and universities, do they by doing so relinquish responsibility for financial support of public education? Should there be any concern for the condition of public schools when their children attend Christian schools? The horns of this dilemma point toward the eventual evolution of a two-tiered educational system in this country, a system that will inevitably produce real problems for both sides.

A free public school system is essential for the continuance of liberty in America. All Americans have a stake in public education whether or not their own children are grown up, attend private schools, or attend public schools. All Americans owe a debt to public education, Christians no less than anyone else.

Though Christians owe a debt to public education, Christian children are not the currency to pay that debt. The first responsibility of Christian parents under God is to lead and protect their children. Christian children are not legal tender for the debt we all owe to public education in America.

However, Christian families should vote for millage and bond issues, when justified, even though their children attend a private Christian school. The support extends to involvement in school board elections, fund-raising campaigns, and taxes. But the support Christians extend public schools does not reach to their children. We render unto Caesar what is Caesar's, and put our children in Christian schools.

Adult Christians should pray for public education in this country, hope for a return to true neutrality with the right of children to pray if they wish, to testify if they wish, and to be released from the pressure to conform to a humanistic image of what is good.

David R. Miller is associate professor of psychology at Liberty Baptist College, Lynchburg, Virginia. He holds a Ph.D. from the University of South Carolina.
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