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The Conservative Surge

Drifting Evangelicalism

Television Teaches Values

Interview with Bailey Smith
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EDITORS' NOTE

We would be remiss if, in a journal with our stated purposes, we failed to deal fairly and objectively with issues of vital concern to the body of Christ. We have sought to look at the Southern Baptist Convention in a responsible fashion—taking the necessary time to make sure that the great weaknesses we allowed to be revealed were well-documented by several sources. While dealing with weaknesses, we did not fail to point out strengths. Though Liberalism brews within the Southern Baptist Convention (primarily in its once-great seminaries), millions of godly men and women who are the backbone of the SBC stand firmly on the position that the Bible is the authoritative, authentic, inerrant, and infallible Word of God. This conservative element is making great inroads toward purifying their movement. In our Q & A section, Rev. Bailey Smith, past president of the Southern Baptist Convention, points out his feelings about Liberalism in his denomination.

In these initial weeks of a new year let us consciously seek to enrich our spiritual lives through a renewed commitment to the study of God's Word and to a consistent life of prayer. This will require discipline in the areas of time and priorities. Al Henson points out in his article that when we approach God honestly, with a servant's heart devoted to obedience, our prayers will be actively effective.

Certainly our daily habits will determine the depth of our walk with Christ. Such things as our television viewing habits reveal much about our spiritual depths. In “Television Teaches Values” Dennis Lowry reveals that all programs are educational television. What is too often thought of as harmless entertainment is actually a battlefield of competing value systems—the values of the world versus those of the Bible. We as Christians are continually making choices that drastically affect every area of our lives and those of our family members. The Fundamentalist Journal is dedicated to helping you make wise and godly choices.
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"Ask for the old paths..."

After reading the November issue of your magazine, I am convinced that the Fundamentalist Journal will prove to be one of the most controversial religious periodicals of our day. In light of the increasing apostasy that is so rapidly infecting Fundamentalism, it is reassuring to read a magazine which speaks out on the issues which so vitally affect Christians of our era. Such a periodical is long overdue.

The Fundamentalist Journal will have good success so long as its editors heed the scriptural admonition to "ask for the OLD PATHS...and walk therein" (Jeremiah 6:16). It is my conviction that one of the greatest problems we Fundamentalists have is a failure to value our roots and heritage. It is no secret to any of you that Fundamentalism has a great past, but it is the job of our generation to preserve it. In our efforts to battle the apostasy of today, it is my prayer that we will not forget the blessings, the wisdom, the battles, and the men of God of yesterday (Jeremiah 5:10).

I especially enjoyed the sermon and biography of Dr. Bob Jones, and I certainly hope that you will continue to print articles out of the past I personally would like to see some of Dr. Noel Smith's work printed.

Paul D. Edwards
Taylor, Michigan

Bob Jones

I want to commend you for the excellent article you wrote dealing with "Bob Jones, Sr.—Defender of the Faith," as printed in the Fundamentalist Journal for November, 1982. The article was an excellent one and I enjoyed immensely reading what you considered to be applicable in such an article dealing with such a great man of the faith.

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

Offended...

I would be offended if I were a black, reading the article from Preacher Brown and then reading your Soap Box. But because I am a white and Christian, I am offended.

I will not in this letter argue the rights or wrongs of tax dollars and tax exemption requirements. But the issue here as in all issues relative to the relationship/s of the members of the Body of Christ and the world about us is whether we have a biblical basis for which we stand or putting it another way, is our position conforming to the Bible? There is another question here as well, that since the Bible does not support the B.J.U. position (what color was Adam anyhow, no doubt Aryan according to many "scholars") that question being the co-mingling of the Children of God, vessels of honor all, for the glory of God. Pray tell, from whence cometh the interpretation, "that Scripture, from Genesis forward, teaches that God intended the races to not inter-marry"?

There was a question raised in the article as to the "freedom of religion." The issue is not freedom of religion but rather, "Is Bob Jones University at variance with the Word of God?" No matter its historical position. "Is it presently biblical?" seems to me to be the real issue. If it is not presently biblical, then that historical framework needs to be discarded. The error is not to be institutionalized, but the institution should police its policies and rid itself of its unscriptural position/s. As you might see, I feel there is real reason to reject the University's position, that B.J.U. is out of bounds biblically.

I mentioned the one setting above, that of creation. It is a fact that most whites of Christian persuasion feel Adam and Eve were white-skinned, blue-eyed, and had blond hair. Ham, Shem and Japheth obviously believed in inter-racial marriages. The whites, orientals and blacks came from these couples. Noah, obviously was genetically endowed with all the races. As a matter of fact, it could be logically argued that there was no such thing as races until after the flood when men were allowed to continue headlong by their sinful drives with no regard to God or their fellow man. I'm sure you know the arguments, too.

It seems unfortunate, also, that institutions from which B.J.U. has separated itself are brought into the picture for support of the University's position. I know you are trying to be logical, but why not be logical in all respects?

Your true colors (no pun intended) are showing. They are so revolting as to make any committed evangelical revolt at the very name of B.J.U. To say that "The belligerent intolerance of the modern integrationist-liberals is, in many ways, more revolting than the segregationist mind-set..." is to wish back the age of slavery and racial segregation. Your arguments are geared to gain your financial support but not the blessing of God.

As I read it, if it were up to B.J.U., it would not be 1984, but 1784.

The world is trying to show compassion and even-handedness, why not take it from the Lord as a rebuke and return to that position of love supported by the Apostles and demonstrated in the life and works of our Lord and Savior, Jesus Christ?

Robert J. Bush, Pastor
Valley Baptist Church
North Las Vegas, Nevada

John R. Rice

I just received my December issue of Fundamentalist Journal. I don't know when I've enjoyed a periodical this much. I can't thank you enough for your article on John R. Rice, the interview with his wife, and his sermon excerpt "No Room for Jesus." These are so classic and sweetly done, that I was swept emotionally from laughter to tears seemingly all at once!

I intend to save all issues of your magazine for my children to benefit from as they grow up.

Your quote from Bob Jones, Sr. about John Rice was so touching.
I am becoming increasingly disturbed by the current trend to limit God to speaking to us through a select few "scholars." I wonder how many of the "experts" bombarding us with their insights would have been chosen by God to write His Word? I find that too much of the time these prolific writers take more pleasure in rhetoric than in content. As an example I feel Mr. Jeremiah's article "Is War Ever the Will of God?" to be extremely presumptuous as well as totally void of any meaningful insight. I am surprised that Mr. Jeremiah can argue so clearly for those who stand against war and still reach the conclusions stated in his article. He compares the Old Testament and New Testament view of war by pointing out that one is national, one is spiritual, one is collective and the other individual. Of course it is, since we see pictured different economies of God's working. I also find a dangerous mix of national patriotism and spirituality. In his final paragraph on page 22 Mr. Jeremiah states that "...our real defense as a nation rests in the spiritual conviction, character, and commitment of our citizenry..." I am so thankful that, as a believer in Jesus Christ, my citizenship is in heaven—from whence cometh my help.

In conclusion I believe your magazine is a good embryonic publication. If it is to be relevant to the masses—as Mr. Farstad refers to in his article on the KJV—then it will need to address issues from the viewpoint of lesser known people through whom the Holy Spirit is still able and willing to work. I trust your vision as a forum for those of us standing for the fundamental truths of God's Word will continue to be narrow to the world but wide open to the working of God.

Charles T. Steiner
Morgantown, Pennsylvania

Editor's Note: The Fundamentalist Journal welcomes manuscripts from its readers. Manuscripts unaccompanied by return postage will not be returned to the sender.

Please to pay...

Very few things in this life can we sincerely say we enjoy paying; however, it is with great pleasure I pay this invoice. Your magazine is without doubt, one of the finest, most uplifting, professional, and educational—besides honoring the Lord Jesus Christ. Please continue this fine work and never let my subscription run out.

Anthony Gabello
Scranton, Pennsylvania

Into the trash...

I threw the first two free copies of Fundamentalist Journal you mailed to me into the trash without investigating the contents within, thinking the articles would be above my grade-school mentality.

But I began reading the material within the third free issue! What a dynamic magazine the Fundamentalist Journal is! I like it better than some of the other Christian magazines I receive. I was so impressed after reading a couple of articles, I immediately felt led to order a subscription for my wonderful pastor, who is like a brother to me!

Thank you for not cutting me off with the first issue. I am indebted to you.

Paul Spitzer
Colonial Heights, Virginia

Starry-eyed and blind...

I am finding the vast majority of Fundamentalists just do not wish to be confused by the facts. They have become starry-eyed over scholarship and blindly follow the scholars' findings, ecstatic over every new perversion that comes from the publisher, not realizing that publishers and scholars are hawking and huckstering, and merchandising the Holy Word of a Holy God for millions of dollars God will not let that go by default you may be sure.

I am for scholarship having studied under some of the greatest scholars in this country or the world, at Princeton Seminary B.F. (before the flood of apostasy swept thru those sacred halls). But I am convinced there are just as many counterfeiters and shams and frauds in the field of scholarship as there are in medicine or the clergy. The phony theories of Westcott & Hort and their Greek text are the basis for all modern versions such as "transcriptional probability—intrinsinc probability—Syrian recension—neutral text." Not one of these has one solid fact to back them up.

God bless you. Keep looking up!

It's much much later than we think! And that is the understatement of all understatements for the year.

Please find enclosed a check of $14.95 for my subscription.

David Otis Fuller, Sr.
Grand Rapids, Michigan

No "brag sheet" please...

I am writing to thank you for the valuable information which is contained in your magazine. I appreciate especially the unbiased journalism which is given to each reader to think through for himself.

One section of the magazine you could easily do without is "Church Update." I minister in a large Baptist church and can appreciate the desire to share with others what is happening in our church. However, this section can become a "brag sheet" of what people are doing instead of what God is doing through them.

I do not believe that it should be to anyone's glory that a church have 67,000 members and running only one fourth of that on Sunday. Financial success is not an accurate barometer of spiritual success. If so, we would need to rethink our purpose.

Perhaps we need a section in our own lives called "To God Be the Glory."

Rev. Phil McKeown
Associate Pastor
Lima Baptist Temple
Lima, Ohio

Tried them all...

After sampling every Christian magazine available to me, I have at last read one that editorialized on controversial issues that few dare touch lest they offend, presented biographical material which is next to impossible to obtain in public libraries, offered news not found in daily papers, and contained a Bible study. After reading cover to cover, I found the Fundamentalist Journal informative, thought provoking and food for spiritual growth.

I view your publication as excellent reference material, and a yearly index made available to subscribers would be most beneficial. Will you please take this matter under consideration?

Rose E. Keller
Portland, Oregon

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.
As a minister of the gospel, I am convinced that our greatest national issues are spiritual in nature. A national poll revealed that 84 percent of all Americans claim they believe the Bible, but only 11 percent read it regularly. We are a people of promises, intentions, and beliefs, but all too often we are not practical producers of righteousness. We have run into our church-fortresses to sing the praises of God, only to return to society as “secret agents” for Christ. It is time for Christians to come out of their ecclesiastical closets. It is time for us to stand up and be counted. We can have a better America, and we can have it now!

National Revival

We need a genuine revival to revitalize our churches. We need a revival of national repentance because of our self-indulgent sins. We need a revival of old-fashioned prayer. We need to get down on our faces before the God who holds this nation in the balance of His judgment. We need to act like the Christians we claim to be!

We cannot expect America to change until we have changed. We must reject pride in ourselves and our positions. Evangelical Christians have a tendency to pride themselves on their intelligent comprehension and defense of the faith. Fundamentalists tend to pride themselves on their strong, uncompromising stand for the faith. We must have both! We must stop polarizing each other by constant and unnecessary attacks on “straw men.”

America needs the impact of a genuine spiritual revival led by Bible-believing pastors. Our people are more cooperative than we pastors are. Our extensive travels have convinced me that the members of conservative churches are not as narrow as their pastors, and the members of more liberal churches are much more conservative than their leaders. In reality, the Bible-believing church members of America are very close to one another theologically. They stand on the fundamentals of the faith. They believe the Bible is the Word of God; they believe in heaven, in hell, and in life after death. They believe that Jesus died for our sins, rose from the dead, and is coming again. They are the “bread and butter” Middle Americans who are holding this country together.

As pastors, we have an obligation to God and to His people to lead them according to the truths of Scripture. America is ripe for revival for the first time in this century. We cannot dissipate our efforts by chasing down “rabbit trails.” As Fundamentalists, we must stand strong on biblical truth. But we must also stand together. The Apostle Paul urges us in Ephesians 4:3 that we should endeavor “to keep the unity of the Spirit in the bond of peace.” We must do all we can to maintain a united testimony to the unsaved world without compromising on biblical principles.

All too often we conservatives make doctrines out of our traditions much as the Pharisees did in Jesus’ day. We take our preferences and preach them as if they were the gospel itself. In fact, sometimes we preach them to the neglect of preaching the gospel. Let us be known for what we are for, not just for what we are against. You can be against everything and still accomplish nothing for God.

Church Planting

We not only need a sin-cleansing and a life-changing revival in our churches, but we need to establish ten thousand to twenty thousand new churches in North America by the end of this century. Our school alone has set a goal of training five thousand new pastors to plant five thousand new churches in the next twenty years.

Many existing churches are cold and dead. There is no real spiritual life in them. Many have turned a deaf ear to the gospel in favor of social renewal without Christ. Their leadership is bound to an ecclesiastical structure that is as spiritually vibrant as an icicle. Many church members are deeply disturbed about the direction their churches are taking. Some denominations have gone so far as to legitimize and officiate homosexual marriages and to ordain homosexual clergy.

Unfortunately, many of our conservative churches represent little more than dead orthodoxy. They believe the things but their practical evangelism is nil. Some churches are spending as much as $100,000 per convert! They have programs, budgets, and conferences, but they have very limited vision. They have sacrificed the breadth of their ministry for depth, and in reality have neither. When a church is not aggressively winning people to Christ, it will become introspective and introverted until it is isolated from any real influence in the community. In time it will virtually die. I believe we can and must have solid Bible teaching and preaching churches coupled with positive and aggressive evangelism.

Church planting must be a major priority on our agenda for the eighties. We must establish thousands of new Bible-believing churches committed to practical evangelism and political activism. Our goal at Liberty Baptist College is to train pastors who can effectively explain the Scriptures, preach the Word with power and conviction, and lead their congregations as sincere men of God. We must turn America around at the grass-roots, local-church level. Spiritual living must be channeled into positive church growth in the decade ahead.
We are making great gains today for the cause of Christ in this nation, but we cannot be content with the progress already made. There is so much more to do for our Lord. In Ecclesiastes 9:14, the Bible says: "There was a little city, and a few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Now, we pastors are like that poor wise man trying to deliver our cities from the onslaughts of Satan.

In Matthew 23, our Lord Jesus went to the top of the hill and wept over Jerusalem: "O Jerusalem, Jerusalem." His heart was broken over the very city that was about to reject Him. He loved that city and would not give up on it. I want to say that the time has come for us to cry over our cities as well: O Cincinnati...O Chicago...O Indianapolis...O Washington! That is why I am so committed to "Baptist Fundamentalism '84." We need to converge on our nation's capital in April 1984 and cry: "O Washington!" and claim this nation for God.

We need to raise the standard of God who gave us liberty in the first place.

John Rawlings is pastor of Landmark Baptist Temple, Cincinnati, Ohio.
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The modern Evangelical Movement began in the early 1940s. It began as a movement strongly committed to the fundamentals and the inspiration of Scripture. Evangelicalism was a reaction to the attitude of Fundamentalism, not to its doctrine. Edward John Carnell, one of the leaders of the Evangelical Movement, identified the Fundamentalist attitude as “the quest for negative status, the elevation of minor issues to a place of major importance, the use of social mores as a norm of virtue, the toleration of one’s own prejudices but not the prejudices of others, the confusion of the church with a denomination, and the avoidance of prophetic scrutiny by using the Word of God as an instrument of self-scrutiny but not self-criticism.”

The early forties brand of Evangelicalism was in reality Fundamentalism with a new name. There were no real doctrinal distinctions between the two. By 1947, however, the two movements were clearly separate entities. This was the year that Harold J. Ockenga coined the term “the new evangelicalism.” As this movement flourished in the fifties and sixties, its characteristics began to emerge. It clearly moved from its roots within Fundamentalism. Richard Quebedeaux (The Young Evangelicals, p. 41) identifies these characteristics:

First, there is emerging a fresh understanding of the reliability and authority of scripture.... The old concepts of infallibility and inerrancy are being reinterpreted to the point that a number of Evangelical scholars are saying that the teaching of scripture (i.e., matters of faith and practice) rather than the text itself is without error....Second, the New Evangelicals are again emphasizing the necessity of meaningful sanctification following regeneration (or the new birth).... Third, there is in the New Evangelicalism a marked aversion to Dispensationalism and its inherent apocalyptic speculations.... Fourth, the New Evangelicals are, in fact, displaying a fresh interest in the social dimension of the Gospel....Fifth, the New Evangelicalism has reopened dialogue with mainstream Ecumenical Liberalism and has begun to converse with representatives of other religious traditions and even Marxists.

The most prominent characteristic is that of tolerance. The Evangelicals' acceptance of doctrinal and individual differences became the catalyst that started their drift to the left.

The New Evangelicals had reacted against “Establishment Evangelicalism.” However, the atmosphere of tolerance was breeding another reactionary movement: a reaction, not against Fundamentalism or Evangelicalism, but against New Evangelicalism. Quebedeaux calls this new segment of Evangelicalism the “Young Evangelicals.” Carl F.H. Henry gives the best description of the Young Evangelicals:

1. An interest in human beings not simply as souls to be saved, but as whole persons.
2. More active involvement by evangelical Christians in sociopolitical affairs.
3. An honest look at many churches' idolatry of nationalism.
4. Adoption of new forms of worship.
5. An end to judging spiritual commitment by such externals as dress, hair style, and other participation in cultural trends, including rock music.
6. A new spirit with regard to ecumenical or nonecumenical attitudes.
7. Bold and, if need be, costly involvement in the revolutionary struggles of our day, and finally
8. A reappraisal of life's values.

The mainstream of Evangelicalism still remains true to its basic doctrinal foundation.

Quebedeaux implies that this new movement is a synthesis of New Evangelical thought with the social-political concerns of the sixties. It attempts to relate its theology to the problems of society. This movement represents a drastic shift to the left. One must remember, however, that the Young Evangelicals do not represent the entire Evangelical Movement. The mainstream of Evangelicalism still remains true to its basic doctrinal foundation.

The latest step in the Evangelical drift to the left can be observed in Quebedeaux's book The Worldly Evangelicals. He identifies two major groups of contemporary Evangelicals: the Evangelical right and center and the Young-Evangelical left.
The Evangelical right and center are those who have maintained their doctrinal commitment to the inerrancy of Scripture. The Evangelical left, although still a minority, represents a radical alternate to the traditional Evangelical Movement. Quebedeaux describes them (p. 84):

Evangelicals of the left range from moderate Republicans to democratic socialists, if not Marxists. Most affirm the nuclear family but are at the same time open to alternative domestic lifestyles, from extended families to communes. Just about all of the left evangelicals are feminists and support the ordination of women, egalitarian marriage, and the use of inclusive language. The old evangelical taboos against alcohol, tobacco, social dancing, and the like are almost universally condemned (as binding, at least). Biblical criticism, used constructively and devoutly, is employed by a great many evangelical students and scholars of the left. They recognize the marks of cultural conditioning on Scripture, and their study of the Bible is informed by their knowledge of the natural, social, and behavioral sciences.

The Evangelical left is an extreme reaction to Fundamentalist separatism. Tolerance is practiced to the maximum. Its members accept new concepts in the sexual realm; masturbation is acceptable, pornography "does not warrant undue concern," and some Evangelicals "now regard oral sex as mere petting, not intercourse." They go beyond dialogue and cooperation with Liberal clergy. They accept those clergy on an equal basis as brothers and sisters in Christ. Quebedeaux concludes: "Obviously, Protestant liberals and evangelicals are moving closer together, aided as we have noted previously, by the increasing popularity among both groupings of relational theology and the charismatic renewal movement."

In May of 1977, 45 Evangelicals met in Chicago and issued the "Chicago Call." This document represents the doctrinal position and the attitude of the left. Robert Webber, an organizer of the meeting, states its purpose. "In the same way that our current evangelical fathers, Billy Graham, Harold Ockenga, Harold Lindsell, C.F.H. Henry and others, grew beyond the borders of fundamentalism, so we, following their example, have continued to look beyond present limitations toward a more inclusive and ultimately more historic Christianity."

One of the participants who did not sign the call objected on the following criteria: "He saw the call as leaning toward Roman theology in certain of its statements.... He also felt that certain aspects of the Call, in particular the section on a 'Call to Sacramental Integrity,' leaned toward Eastern church orthodoxy.... He felt that the Call tended to be soft on Scripture."

Although Webber indicates that participants in the Call are the historic descendants of Fundamentalism and Evangelicalism, he is far from the truth. The Evangelical left is so removed from orthodox roots that it is naive even to retain the term "evangelical." These young and worldly Evangelicals may in reality be young and worldly Liberals. Robert S. Ellwood, Jr., from the University of Southern California, asks a valid question in evaluating the new drift. Is it "really something new within evangelicalism, or is it the shaky, searching first steps of a reborn liberalism?" Ernest D. Pickering, a reputable Fundamentalist, gives his evaluation: "Early new evangelicals began to compromise on vital issues. The fruit of their compromise is now seen in the more blatant deviations of the young evangelicals. Believers are being misled. Local churches are being disrupted. Formerly strong schools are being weakened. The path to a complete apostasy is being prepared."

The current slide toward Liberalism is openly admitted by the Evangelical left. Quebedeaux indicates, "Now, however, the evangelical left provides a better option for evangelicals who may still believe like evangelicals, but wish to behave like liberals. Furthermore, among this group there may be an increasingly large number of people who really have moved beyond evangelical belief toward liberalism. In other words, they have rejected the evangelical position intellectually (though they may not admit or even recognize it), but they still have an emotional attachment to the movement in which they were converted and nurtured." Traditional Evangelicals must resist the worldly Evangelicals and thus prevent the Evangelical Movement from further progression to the left. Evangelicals should not surrender their direction and future to an extreme tangential element that does not represent the true heart and spirit of the movement.
Southern Baptists: From Where, To Where?

by Carl Diemer
The Southern Baptist Convention (SBC) is the largest Protestant denomination in the world. They became so by being attractive to large segments of the American population. Over 13 million strong, they represent one Baptist out of every three in the world. No longer limited to the southern section of the United States, they are found organized in all 50 states and in Canada. Their Southwestern Baptist Theological Seminary, with over 4,000 students, is the largest in the world, and they support more home missionaries and more foreign missionaries than any other Protestant denomination. Whence such a large movement? It did not happen overnight.

Baptists Before 1845

Baptists were among the earliest settlers in the new English colonies, and the first Baptist church was founded at Providence, Rhode Island, in 1639 by Roger Williams. Their churches were largely confined to the northern and middle colonies during most of the colonial period. The first cooperation between Baptist churches occurred in Philadelphia in 1707 when five local churches in that area decided they could be more influential by forming an association. It was not until after the Revolution, and still in the North, that the first national organization was formed in Philadelphia in 1814: the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, commonly called the Triennial Convention because it met once every three years.

Baptists first appeared in the South when William Screven, an entrepreneur from Kittery, Maine, founded the First Baptist Church near present-day Charleston, South Carolina, in 1683. But little growth was experienced in the South until after the Great Awakening in New England. Baptists in the North did not at first respond favorably to the Great Awakening. Some of the denominations involved in that revival, especially the Congregationalists, had been their persecutors. When the revivalists (called the “New Lights”) and the anti-revivalists (called the “Old Lights”) differed over evangelism, many of the “New Lights” became Separate Baptists. George Whitefield noted this movement of his converts into the Baptist ranks when he returned to the colonies in 1744 and is reported to have commented, “My chickens have become ducks.”

Finding the atmosphere in the North to be less than congenial to their faith, these Separate Baptists began to move South. Especially prominent among their leaders were Daniel Marshall and Shubael Stearns, who moved from Connecticut to Virginia and then to North Carolina. They had their greatest success at Sandy Creek, North Carolina, in Randolph County. Between 1755 and 1800, Separate Baptists grew phenomenally in the South due to their aggressive evangelism. Details of this growth are in Baptist Foundations in the South, by William L. Lumpkin. Although Regular Baptists had been in the South before the Separates arrived, they were
more Calvinistic and therefore less evangelistic than the Separates. This fact kept the two groups from working together at first, but they did finally unite their efforts in Virginia in 1787 and in all southern states by the turn of the century. These United Baptists virtually won the South to their faith.

A Convention Is Born

Several factors contributed to the separation of Baptists in the South from those in the North in the mid-nineteenth century. Baptists in the South had a stronger evangelistic heritage than those in the North, due to the Separate Baptists. Baptists in the South also favored a more centrally organized system of doing their work. Baptists in the North were wary of centralized organization; their experience with persecution led them to favor a loose structure. Baptists from the South had often promoted a more rigid structure at the Triennial Convention but had not been able to persuade that assembly. Part of Northern Baptist concern was that the autonomy of the local church might be lost, or at least compromised if a strong central convention were created. Baptists in the South had not faced as much persecution as in the North. Their frontier setting caused them to see the necessity of a stronger organization. Slavery, the issue which was to divide North and South politically in the 1860s, was the catalyst which caused separation between Baptists as well. Although few Baptists in the South actually owned slaves, they supported this social system managed by the southern aristocracy.

Many Baptists in the South felt they were receiving unequal treatment in the selection of missionaries and the expenditure of funds by the Triennial Convention, because it was located in the North. Some Baptists in the North admitted that their brethren in the South were not being treated fairly and expressed the logic of separation. A test case was set up when James E. Reeves, a Georgia slaveholder, applied to the Triennial Convention and their Home Mission Society to be appointed as a missionary to the Cherokee Indians. Although the Convention had previously stated that slavery would not affect their decisions, Northern Baptists could not bring themselves to establish such a clear precedent. Reeves was rejected by a seven-to-five vote. Baptists in the South then met at Augusta, Georgia, and on May 8, 1845, they formed the Southern Baptist Convention.

Although slavery loomed large as a catalyst in the formation of the SBC, this issue soon waned into the background. If this issue had been the only, or even the major, one dividing Baptists North and South, they might have been expected to reunite as the nation did in 1865. But they drifted further apart during the next 50 years. Thus, the issues of evangelism and centralization should be seen as major distinctives between Baptists North and South.

The Southern Baptist Convention was the first truly centralized Convention in the history of Baptists in America. Baptists in the North did not form the Northern Baptist Convention until 1907. (The Northern Baptist Convention became the American Baptist Convention in 1950 and was renamed American Baptist Churches in the USA in 1972.) The name "Southern" was a natural choice and originally described adequately the sectional distinction. In the twentieth century, however, the name is less accurate since the SBC has expanded into all 50 states. Attempts to change the name have been unsuccessful for a variety of reasons. The broader names, such as "American" and "National," had already been selected by the northern and black Baptists respectively. Although the names "Evangelistic" and "Conservative" have been suggested, neither has been able to muster wide enough support for adoption.

Southern Baptist work operates on several levels. The local church is the basic unit. These local churches are completely autonomous and cannot be required to do anything they do not wish to do by another body. The district association is the first level of cooperation between the churches. These district associations, generally representing churches located within city or county boundaries, normally hire an associational "missionary" or executive secretary, who then gives leadership to planning local church cooperation in community work. The work of various local associations is widely diverse, usually depending on the size and strength of the association.

The second level of cooperation is the State Baptist Convention. Most states have their own convention, but in some areas—such as New England and the Northwest where Southern Baptist work is not strong—two or more states often cooperate through one convention. The state convention is autonomous and cannot be dictated to by any one local church, nor by the national Convention. Its work is conducted through an annual meeting of messengers from the cooperating churches and institutions, usually in the fall of the year. During the remainder of the year an executive committee, led by an elected state executive secretary and his staff, carries out the wishes of that convention. Normal endeavors of state conventions include a state Baptist paper, an assembly ground for retreats, a state college, a hospital, a home for the aged, a home for children (orphanage), and other similar ministries. Trustees are elected at the annual convention, who are then responsible for the running of these various institutions during the year. Reports from these institutions are required at the annual meeting. Resolutions are frequently passed by the messengers, which give voice to various theological and social concerns.
The third level of cooperation is the national body, called properly the Southern Baptist Convention. Like all preceding levels, it is also an autonomous body made up of messengers elected from the various cooperating churches and other institutions which comprise it. The Convention meets annually in the summer in a city with adequate facilities for its messengers. The meeting is moved from state to state to give opportunity for the work to be known throughout the nation.

The national Convention is responsible for the work of the various boards and commissions of the Convention, including the Foreign Mission Board (Richmond, Virginia); the Home Mission Board (Atlanta); the Sunday School Board (Nashville); the Annuity Board, providing retirement programs for employees of churches and institutions (Dallas); the Radio and Television Commission (Fort Worth); the Baptist Joint Committee on Public Affairs, which gives voice to Baptist concerns related to public issues (District of Columbia); and two assembly grounds, one at Glorieta, New Mexico, and one at Ridgecrest, North Carolina. An Executive Committee gives direction to the work of the Convention between the annual meetings. Therefore the average SBC member may express himself through four distinct organizations, each autonomous, yet functioning as part of the SBC.

Controversy

The nature of the Southern Baptist Convention today, whether observed on the local, state, or national level, has been shaped by controversy. Baptists have always been a people more afraid of compromise than controversy, and Southern Baptists are no exception. Two important nineteenth-century controversies in the SBC were the anti-missionary input of hyper-Calvinism and landmarkism's emphasis upon the local church as the only biblically legitimate means for doing Baptist work. Both of these positions were rejected when they attempted to change the nature of the SBC on the national level, although elements of them (especially the latter) are still evident in local churches today.

In the twentieth century, three controversial issues have confronted Southern Baptists. In the 1920s the issue of evolution disturbed the general public, especially during the widely-publicized Scopes trial in Dayton, Tennessee. Southern Baptists responded to this issue with their first confession of faith in 1925. Normally, Baptists do not adopt creeds as normative but depend upon the Word of God as their only statement of faith. However, in 1742 Baptists in Philadelphia did adopt the 1689 English Baptist Confession for their churches. Later in New Hampshire a moderately Calvinistic confession was adopted in 1833 to offset the Arminianism of the Free Will Baptists. This statement of faith was accepted by most Baptists in the South until the evolution controversy arose. The 1925 "Baptist Faith and Message" statement took a stand against evolution by stating that "man was created by a special act of God as recorded in Genesis."

In the 1960s a second issue arose over the freedom of professors in SBC institutions. The central figure was Ralph H. Elliott, professor of Old Testament at Midwestern Baptist Theological Seminary in Kansas City. His book, The Message of Genesis, exposed the Convention to what he, and probably many other professors, had been teaching in their Old Testament classes. It supported the JEDP theory of Julius Wellhausen as well as other conclusions of contemporary higher criticism. Incensed, the Convention rebuked this teaching, in spite of the outcry of some educators over strictures against "academic freedom." The ultimate result was a revision of the "Baptist Faith and Message" in 1963 which stated: "The Bible has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

The third issue concerns the inerrancy of the Scriptures. This issue has risen out of the 1963 confession and is currently troubling the SBC as heated discussions take place over interpretation of this confession.

Strengths and Weaknesses

Several strengths and weaknesses occur to observers of the SBC. A major strength is the evangelistic thrust of SBC people as a whole. Their growth to over 13 million strong is primarily due to a concentrated emphasis upon soulwinning evangelism. A second strength is their emphasis upon the local church, which remains more important to the average Southern Baptist than any phase of denominational work. A third area of strength is their theological position. Although not firmly in the Fundamentalist camp, and with many leaders of Convention institutions avidly opposed to that designation, still the average Southern Baptist generally holds to a conservative theological position which would include the fundamentals of the faith; i.e., they believe in the inspiration of the Scriptures and in the Virgin Birth, vicarious atonement, physical Resurrection, and Second Coming of Christ. This position is demonstrated in the statements of faith produced in 1925 and 1963. Although liberals are permitted within the membership of local churches and in positions of institutional leadership, the average members of SBC churches are not aware of the extent of this infiltration. Perhaps if they were, they would seek to do more to correct it.

Southern Baptists have given a strong witness against the dangers of the ecumenical movement. In 1940 they decisively closed the door of communication with ecumenists and they have refused to join either the National Council of Churches or the World Council of Churches. Thus, they and the Missouri Synod Lutherans are the only two large main line denominations to oppose ecumenism. A final strength is observed in the highly complex and efficient state and national conventions. This high degree of effi-
ciency has bred unity among 13 million members spread over 50 states. Consequently, there have been few serious divisions within the Convention. Although landmarks exited early in the twentieth century, and the followers of J. Frank Norris departed later, Southern Baptists have avoided the more serious divisions experienced by the Northern Baptist Convention when the General Association of Regular Baptists left that Convention in 1932 and when the Conservative Baptist Association left it in 1947.

Paradoxically, this latter strength has allowed a number of weaknesses. The strength of their centralized conventions has removed many denominational servants from direct influence by the members of local churches. This weakness has caused embarrassment to the Convention when a state school or national commission adopts a stand which is a contrast to the views of the average Baptist in the pew. Even when Southern Baptist people become incensed over issues and bring them before conventions, they are often able to do little to effect change, due to this organizational complexity. A second weakness is directly related to the aforementioned one. The quest for unity in order to obey the Great Commission is sometimes used as an argument against working toward purity of doctrine. Opposition to some encroachment of liberalism is then quenched by characterizing such opposition as distracting the people's attention away from the great task of evangelism.

Where, then, are Southern Baptists headed? It is easier to be a historian than a prophet. The question remains whether they will be able to exercise the moral courage to provide dynamic and creative leadership toward developing their strengths, and whether they will be able to rally their people in the pew to ferret out weaknesses in their midst.
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William A. Powell, Sr., is an active Southern Baptist. After graduating from the University of Alabama and the New Orleans Baptist Theological Seminary, he became pastor of the First Southern Baptist Church of Chicago and Moderator of the Chicago Southern Baptist Association. He has served as the Superintendent of the Chicago Southern Baptist Association and was on the national leadership staff of the SBC Home Mission Board for eleven years. He is presently editor of the Southern Baptist Journal.

Dr. W.A. Criswell preached a special sermon for Southern Baptists on his 38th anniversary as pastor of First Baptist Church, Dallas, Texas. He warned that the Liberals are taking control of the SBC seminaries, colleges, and universities—just as they have in other denominations. “All the great old universities of the world were established by the church for religious purposes—to train the ministry and godly laypeople,” Criswell said. “All of us know the great old schools are now completely secular. All are lost to the faith! They are infidel institutions. It is the same pattern I see no less in our great Baptist institutions.” The ISSUE in the current battle in the SBC is: Does the Bible contain error? The QUESTION is: How much longer will Southern Baptists support the Liberals who deny the Bible is the infallible Word of God? The issue is not the matter of interpretation. Neither is it simply a matter of politics or some Fundamentalist faction taking control of the SBC. The real issue is doctrinal. In a book published in 1970, Dr. Criswell gives a good example of Liberalism in SBC schools. The SBC Sunday School Board published Criswell’s book Look Up, Brother! In it Criswell used the example of a professor in an SBC school who told his class that they should not preach from some books of the Bible. After ridiculing the Song of Solomon as though it were an ancient immorality skit, the professor emphasized his point by saying, “If I were making up the Bible and had a choice of including in it Playboy magazine or the Song of Solomon, I would choose Playboy magazine! ” (p. 81). Trustees of the oldest SBC seminary (Southern Seminary in Louisville, Kentucky) have reported to me that President Duke McCall boasts about his bringing the seminary “into the liberal camp.” The facts substantiate their statements. For example, Dr. Robert Bratcher (author and translator of Good News for Modern Man) received two degrees from Southern Seminary and taught at Southern. Bratcher stated at a Christian Life Commission seminar: “Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible…. No truth-loving, God-fearing, Christ-honoring believer should be guilty of such heresy….To invest the Bible with the qualities of inerrancy and infallibility is to idolatrize it, to transform it into a false god.”

Concerns about Southern Seminary are further verified by a Master of Theology student’s 1976 thesis regarding “orthodoxy” in the student body. McCall told the Baptist Press
that the thesis was not approved by the Seminary. However, the official faculty committee (G. Willis Bennett, E. Glenn Hinson, and Henlee Barnette) signed that they had read and approved the thesis.

The thesis was prepared because a debate had begun as to whether or not all Southern Baptists generally believe the same things. Thus, the student phrased this study for his thesis "to decide the true nature of Southern Baptist 'Orthodoxy' and diversity." He also sought to determine if the amount of education the students obtained at Southern Seminary had any effect on their "Orthodoxy." His study revealed that the more seminary education the students received, the less orthodoxy they believed. The student reported: "All statistical results indicated that there were significant differences in 'Orthodoxy' as the variable of higher education changed and that the differences were such that as higher education increased, 'Orthodoxy' decreased. He reports: "Not only was this true across the four levels of higher education, but even within one of the levels. There was a definitely less 'Orthodoxy' report from final year M.Div. students than from first year M.Div. students" (p. 18).

President Duke McCall and faculty members became very concerned when the Southern Baptist Journal began distributing copies of the thesis. They did not want grassroots Baptists to know about the "Orthodoxy" thesis. McCall even stated to the press that the thesis had been stolen and that the seminar. In keeping with the "Baptist Watergate" procedures, the Baptist Press has failed to inform the constituency of the bad news contained in the thesis. The Southern Baptist Journal sent a copy of the "Orthodoxy" thesis to the official Baptist Press News Service and to all of the 34 editors of the state convention papers. Most of them ignored the thesis and refused to tell their readers of this tragic information.

Al Shackleford, editor of the Tennessee Baptist and Reflector, printed a major editorial informing his readers of some of the heresy revealed in the thesis. Shackleford stated, "I was disturbed by what I found in the thesis.....To me there are some basic biblical doctrines which are essential. I personally would not want a pastor who does not believe: that God exists, that Jesus is the divine Son of God, that the miracles of the Bible did occur supernaturally, that the devil exists, that there is life beyond death, that Jesus was born of a virgin, or that Jesus will return to the earth some day."

Shackleford concluded that: "The thesis must prompt a serious examination of the current state of Southern Baptist theological education. Hopefully, the trustees, the administrations, the faculties, and the denomination itself will carefully examine what is being taught and how it is being taught. I would be greatly disturbed to find out that the readers of the Baptist and Reflector have less belief in biblical doctrines after reading this publication over a period of years."

Southwestern Baptist Theological Seminary, in Fort Worth, Texas, is the largest seminary in the world. They had 4,605 students enrolled last year from 47 states and 31 foreign countries. Their current budget is slightly more than $14 million. Some SBC observers have considered Southwestern to be probably the most conservative of the six SBC seminaries. Current SBC President Jimmy Draper has emphasized he is not interested in firing professors but in making sure conservative views are allowed space in the classroom. However, many loyal Southern Baptists want to fire the professors who deny the Bible is the infallible Word of God and teach heresy in SBC schools.

William A. Powell, Sr. is editor of the Southern Baptist Journal, a position he has held since 1973.
There was a major change in administration of Southwestern Seminary in the late 1970s when Russell H. Dilday Jr., became the President. Dilday told the Denver Post, "Whether the Bible is inerrant is of little concern to the Southern Baptist in the pew....The Bible says the sun rises and sets. It doesn't really—so in some cases the Bible is not correct....The authority of the Bible does not depend on its inerrancy. The Bible never misleads us in its message but maybe in technicalities."

Dr. John Newport became Vice President for Academic Affairs and Provost at Southwestern in 1979. In February of the previous year, Newport delivered a series of "Lectures on Christian Theology" at Stetson University, an SBC school in DeLand, Florida. Newport states, "Despite some people's opinion, the Bible does not teach...natural immortality....According to the Bible, we do not have a mortal part, the body, and an immortal part, the soul, as separate entities. We are indivisible units—a body animated by a soul. According to the Bible, there is nothing in us that can withstand the ravages of death. When we die, we are really dead. We do not have a soul that is naturally immortal. Life actually comes to an end."

Dr. G. Temp Sparkman is professor of religious education and church administration at Midwestern Baptist Theological Seminary in Kansas City. The Sunday School Board published his book Being a Disciple in 1972. This book was written for youth. It was endorsed by Larry Yarborough, consultant for the Church Training Department of the Sunday School Board. Sparkman teaches situation ethics in this book. He advises youth to pretend they agree with the doctrinal statements even though they know they do not agree with the statements. Sparkman suggests they just hang in there and help to change the theology. His chapter titled "The Disciple Works in the World" outlines rather unusual goals for grass-roots Baptists who are so familiar with the Great Commission that Jesus gave His disciples. Sparkman tells his disciples, "If I had to state the major goals that a person might set for himself in being a disciple in our world, I would list these (p. 72):

1. To work for peace wherever there is war
2. To work at distributing the wealth of the world
3. To work at assuring civil liberties to all people
4. To work at a healthy balance in the use of the environment
5. To work toward a moral climate that matches the dignity of man.

Dr. Sparkman's book smacks of universalism in regard to the doctrine of salvation. His view is that it is not necessary to try to win people to Christ. Jesus has already saved everybody. The good news is that, "Sin obscures our true sonship with the Father,...Man was so sinful that he could not see that he was a son of God....The work of Jesus peels back the obscurity so that man can see that he is a son of God....While sitting on the park bench watching the people pass by," he says, "I could print a big sign, 'You are a son of God.'"

SBC President Bailey Smith commented in his 1982 presidential address about Baptists praying at a brewery. Some assumed that he referred to Dr. W. Randall Lolley. Lolley is president of the Southeastern Baptist Theological Seminary in North Carolina. His prayer at the dedication of the world's largest brewery has embarrassed many Southern Baptists. The Winston-Salem Journal stated that it was the largest plant under one roof in North Carolina. The following is Lolley's prayer at the brewery with one thousand guests:

Dear Lord, we thank thee today that Thou has made us so that we can enjoy new beginnings and that Thou has made us so we can participate in dedications and make commitments and enjoy new, fresh relationships. Our hearts tell us that industry is people, so we thank Thee, O Living God, for the persons who have been plunged into the life and fabric, the process of living and deciding and being in our community. We thank Thee for them and their families. We thank Thee, O God, for the influences that shall be engendered and the relationships that shall be enjoyed because of new friends from this plant and this industry moving into our community. Grant to them all the resources, wisdom and skill that shall be demanded of that industry and give them, O God, Thy Presence and Thy Peace and give us all the fruits, the joys of this day of dedication and the relationships and commitments that shall ensue to us all from it. In the strong Name of our Lord we pray. Amen.

Loyal Southern Baptists have always believed the Bible is without error.

The current SBC budget will give $20,520,600 to the six seminaries in 1983 from SBC churches through the Cooperative Program (the unified SBC budget). This is even more than the Home Mission Board receives and it is almost 50 percent of the amount the Foreign Mission Board receives. Many SBC members and churches have cut back or ceased giving through the Cooperative Program because of the
Liberals in the SBC schools and agencies. SBC records reveal that 4,235 SBC churches did not give any money through the Cooperative Program last year. More and more of the churches are stopping or reducing their giving to the Cooperative Program because they recognize they are helping to finance the destruction of the world’s largest evangelical denomination.

Dr. Charles F. Stanley has been pastor of the First Baptist Church of Atlanta, Georgia, since 1971. The following is reprinted from his weekly church mailout.

When fine young men and women who know Christ in the fullness of the Spirit go away to college and have to sit and listen to unbelieving professors, some whose salaries are paid by their home church, criticize and hammer away at their faith in the Bible as the Word of God, is it any wonder they begin to drift in their faith? This should never be allowed, but it goes on and on. I’m almost convinced that a Christian student is better off on a secular, heathen campus where he doesn’t expect any sympathy, than on a so-called church related campus where cunningly by degrees his faith is shattered by a “Baptist professor.”

It seems the only language that attracts the attention of our colleges and universities is “dollar.” I have a strong conviction that if the supply diminished to a certain critical low, they would begin to give serious consideration to our questions of why they allow their professors to destroy the faith of our children under the cloak of academic freedom. Academic freedom is one thing but doctrinal freedom is something else. Doctrinal freedom within a denomination will destroy its very foundation. The problem with many of these men is that they have a warped idea of the real meaning of freedom. Freedom is not the right to do as you please, but the power to do what is right. Is it ever right to destroy someone else’s faith in the Bible?

We must pray and work for God to remove those who use their positions either in ignorance or deliberately to confuse, shatter, and destroy the faith of their students rather than to build them up in the knowledge of Christ and in their commitment to Him.

Robert S. Alley has been teaching at the University of Richmond since 1963. This is one of the oldest and largest SBC schools. It is supported by the Virginia Baptist Convention. Alley was the chairman of the department of religion for many years. He delivered a two and a half hour lecture to an organized group of atheists in Richmond’s First Unitarian Church. The Richmond News Leader reported that Alley said, “I see Jesus as really a Jew. I don’t imagine for a minute that he would have had the audacity to claim the deity for himself.” Jesus “never claimed to be God or to be related to Him.” He added that later human being. Then later this legend was used to claim His deity (p. 148).

Alley identifies himself as a humanist in his five-page article in the summer 1982 issue of Free Inquiry. His blasphemous article was titled “The Word of God, a Phrase Whose Time Has Passed.” Alley’s article is a very strong condemnation of those who believe that the Bible is the Word of God. Alley says “The phrase ‘Word of God’ is a hindrance, constraining an understanding of the majesty and freedom attributed to the God of the Judeo-Christian Scripture. It fails to take seriously the humanity and personality of the biblical writers. The phrase needs to be retired. Humanists know the smokescreen of biblical inerrancy and authority only poorly disguises an effort to enforce ‘right’ thinking, that is, some self-proclaimed authority’s thought” (p. 7).

The Southern Baptist Convention was organized with 4,126 churches in 1845. They more than tripled the number of churches and baptisms in their first 35 years. Growth continued until some seminary teachers began to doubt portions of the Bible. It became popular in the 1920s in some classrooms to deny the Bible is the infallible Word of God. By 1925, there were 27,517 SBC churches. Churches and members began to pull out of the SBC because of what was being taught in SBC classrooms; 3,176 churches were marked off the SBC rolls in 1925, and it took 25 years to regain the number of churches that withdrew.

Loyal Southern Baptists have always believed the Bible is without error. When SBC seminary and college teachers teach that Jesus was not born of a virgin and that the Bible contains serious errors—they begin to withdraw their financial support and/or withdraw from the SBC. Grass-roots Southern Baptists do not want to support the liberals who teach heresy in the SBC schools and the Sunday school literature. This is a major reason why so many members and churches bypass the Cooperative Program and designate their money for those who believe the Bible is without error and do not teach heresy.

History reveals that weak doctrinal beliefs often create weak moral...
Why should there be a "conservative" movement within a historically conservative denomination like the Southern Baptist Convention (SBC)? This question is often asked by Southern Baptists as well as non-Southern Baptists. The answers to the question are varied. Some within the denomination would insist that all Southern Baptists are "conservative." Other Southern Baptists (almost wholly those who believe in biblical inerrancy) respond that what may qualify one as a Conservative within the spectrum of American Protestantism (namely, taking scriptural revelation "seriously," although not as an inerrant, propositional revelation from God) does not qualify one as a Conservative within the much narrower spectrum of Southern Baptist life.

These Southern Baptists are often referred to in the denomination's press as "ultra-conservatives," a term most of them consider as misleading and inaccurate as if they referred to their non-inerrantist opponents as "biblical conservatives." One of their leading spokesmen recently put it, "They say we're ultra-conservatives because we're not middle-of-the-road. The problem is that they moved the road." The feelings revealed by such statements have become increasingly prevalent among Southern Baptists. As doctrinal diversity has increased within the Convention, many Southern Baptists have indeed felt that the historic Southern Baptist position (that the Bible is "truth, without mixture of error") has been compromised to varying degrees within the denomination's institutions and agencies.

While there has seldom, if ever, been complete uniformity of belief among Southern Baptists there has been historically a remarkable degree of unanimity among them concerning what the Bible is, even when they have disagreed as to what it says. "Baptists and the Bible," by L. Russ Bush and Tom J. Nettles, provides a thorough survey of historic Baptist leaders and their views of the Scripture. An evidence of the degree to which most Southern Baptists agreed with the basic tenents of Fundamentalism in the first part of this century is that, while the Fundamentalist-Modernist controversy in the 1920s racked several main line denominations, it only generated enough tension within the Convention to induce Southern Baptists to adopt the Baptist Faith and Message confession in 1925 as a guide to the prevailing religious convictions within the denomination. In fact, three prominent Southern Baptists—E.Y. Mullins (president of Southern Baptist Seminary, Louisville, Kentucky), J.J. Reeve and Charles B. Williams (of Southwestern Baptist Theological Seminary in Fort Worth, Texas)—contributed articles to The Fundamentals, the enormously influential series of twelve paperback volumes published between 1910 and 1912, that gave the Fundamentalist movement much of its impetus as well as its name.

While it is undeniable that there has always been much doctrinal agreement within Southern Baptist ranks, it is just as undeniable that since World War II there has been ever-increasing diversity of belief and practice within the Convention, particularly within seminaries and publication agencies. The first widely publicized reaction to this increasing diversity was the "Elliott controversy" of the early 1960s. Ralph H. Elliott, then professor of Old Testament at Midwestern Baptist Theological Seminary in Kansas City, Missouri, wrote The Message of Genesis, published in 1961 by Broadman Press, the Sunday School Board's book-publishing arm. Elliott's book, which treated Genesis 1 to 11 as symbolic rather than historical, created a firestorm of controversy within the Convention. While the trustees of both the seminary and the Sunday School Board initially supported Elliott, the widespread protest among the Convention's rank-and-file membership continued unabated until the Convention met in San Francisco in 1962. There, Convention messengers appointed a committee to formulate and present to their Convention in Kansas City the next year a confessional statement (which became The Baptist Faith and Message of 1963). The San Francisco Convention also passed related motions presented by K. Owen White, pastor of First Baptist...
months of 1969 when Broadman Press issued the first volume of its new twelve-volume commentary on the entire Bible. G. Henton Davies's commentary on Genesis in *The Broadman Bible Commentary's* first volume, in which he questioned that God had ever instructed Abraham to sacrifice Isaac, led directly to a stormy Convention in 1970 in Denver. There the SBC passed a motion requesting the Sunday School Board to remove the volume from distribution and asked that it be rewritten "with due consideration of the conservative viewpoint" (Southern Baptist Convention Annual, 1970, p. 63).

Subsequently, the Sunday School Board asked authors to rewrite these sections in light of the Denver Convention's action. Many Southern Baptists were not satisfied, however. They wanted Volume One rewritten by another author. By a narrow margin the 1971 Convention instructed the Sunday School Board to obtain another writer. This was done and a revised volume was published.

**It is difficult for people not connected with Southern Baptist life or steeped in its folk-ways, to understand the deep loyalty the Convention engenders in its people.**

As the 1970s progressed, an increasing number of Conservatives felt that the trustees and administrators of the denomination's various boards, institutions, and agencies at both state and national level were dominated increasingly by men not sympathetic to the errantist position. The Conservatives grew increasingly frustrated with what they perceived as a lack of responsiveness on the part of the Convention's boards and agencies to the clear intent of the Convention's actions concerning the Elliott and Broadman Commentary controversies. The Conservatives perceived a growing and dangerous disparity between the doctrinal beliefs and concerns of the agencies and institutions, as compared with those of the great majority of the churches and their pastors. Consequently, many Conservatives within Southern Baptist ranks felt that their efforts to anchor the Convention's agencies and institutions to the denomination's heritage of accepting the Bible as "truth, without mixture of error" were being stymied by a phalanx of administrators and trustees who either opposed any statement which might cause controversy or arouse criticism of the Convention (however true it might be) or who simply held more liberal views.

During this period, two institutions designed primarily for training Southern Baptist ministerial students, arose outside traditional Southern Baptist education, which is almost always under supervision of state conventions (for colleges) and the national Convention (for seminaries). Criswell Institute of Biblical Studies was founded in 1970 under the auspices of First Baptist Church of Dallas. Mid-America Baptist Theological Seminary was chartered in Louisiana in 1971, moved to Little Rock in 1972, and relocated in Memphis in 1975. The two schools are currently training approximately 750 Southern Baptist ministerial students in B.A. and M.A. programs (at Criswell) and in M. Div. and Th.D. programs at Mid-America.

By the late seventies, some Conservatives even felt compelled to start their own alternative to the influential Southern Baptist state newspapers. The first alternative paper (*The Southern Baptist Journal*) has since been joined by a second Convention-wide-circulation paper, *The Southern Baptist Advocate*.

In 1978, Southern Baptist Conservatives were becoming increasingly convinced that they had to mobilize their forces to elect Convention presidents who would use the appointive process of the Convention to ensure a much more adequate representation for truly conservative men and women on the boards of the institutions and agencies. Consequently, they began to speak out concerning problems they perceived within these in-

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Television Teaches Values

by Dennis T. Lowry

Here is a test of your television awareness. Please place a check mark in front of each program in the list below that you consider to be an example of educational television:

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- "Archie Bunker's Place"
- "Fantasy Island"
- "Sesame Street"
- "Dallas"
- "General Hospital"
- "Taxi"

If you did not check all the programs in the above list, then give yourself a failing grade. As former Federal Communications Commission member Nicholas Johnson has stated, "All television is educational television." Every time you turn your TV set on—to the news, a comedy show, a movie, or a detective show—you are watching educational television.

What kind of education is this? It is certainly not educational in the narrow sense of a teacher standing in front of the camera and giving a classroom lecture. However, it is educational in that values are always being taught. Sometimes these values are taught quite explicitly.

Item: A beautiful, pregnant medical doctor, who didn't know whether the baby she was carrying was fathered by her husband or by one of the other doctors, twice said, "I'm not ashamed," referring to her adulterous affair. The message is that one can commit adultery and not need to be ashamed, and having an adulterous relationship can be a beautiful experience if you really "care" for that person.

At other times the values are being taught much more implicitly—but taught they are.

Item: There is almost total absence of a meaningful, positive portrayal of Christianity in prime time network programs, even though some 40 to 50 million Americans claim to have been born again. The implicit message is that Christianity is irrelevant in personal lives and in society.

The vast majority of people, including Christians, are not sufficiently aware that all television is educational television. They think of it simply as harmless entertainment, when they should think of it as a battle of competing value systems—the values of the world versus those of the Bible.

Some who sit in the pews of Fundamentalist churches on Sunday are sitting in their living rooms watching soap operas on Monday through Friday. Some parents who make sure their children are in Sunday school and Christian day school allow their children to watch "The Dukes of Hazzard" on Friday evening. For those not familiar with this program, it emphasizes moonshine, reckless driving, women in seductive clothes, and making a fool of law enforcement officials. All done in the name of fun, so it's all right. Right?

At the other extreme is a small percentage of Christians very much aware that all television is educational television, and they refuse to have a TV set in their homes. By going to this extreme they deprive themselves of some excellent Christian programs, as well as news, sports, documentaries, current affairs, and other programs.

The Mirror vs. Model Controversy

The television industry for the most part hides behind the excuse that it is simply functioning as a gigantic mirror of society; it simply reflects society for what it is. A CBS official testified to this effect before a U.S. Senate committee: "Television reflects the standards and mores of society."
Likewise, an NBC official wrote to the same committee: "Insofar as drinking is a legal, normal, and accepted part of contemporary social behavior, our entertainment programs must to some degree reflect that fact."

Notice the logic that the networks are using: "Since we simply function as a mirror of society, we reflect what is going on in society." Using this logic, the networks could in the future justify showing absolutely any kind of immoral behavior on TV simply because there is immoral behavior in society.

An increasing number of communications researchers and I contend that television is not simply functioning as a mirror of society. Instead, television functions as a role model for people's attitudes, values, and behavior. It is enlightening to note the hypocrisy of the TV industry on this point. Network representatives go before congressional committees and say that television does not change behavior, it simply reflects behavior. At the same time, network sales representatives go before prospective advertisers to say what a powerful medium television is—that consumer behavior will be changed and sales will go up if the advertiser spends his money on TV.

To be sure, television to some extent does serve as a mirror of society. The remainder of this article, however, will demonstrate a few of the many ways in which television's mirror is broken and distorted, more like the twisted mirrors in an amusement park than reality. Television in countless ways functions as a role model for all viewers, but especially for children and teens.

Alcohol Consumption Patterns on TV

Without question, alcohol abuse is America's number one drug problem. The National Institute of Alcohol Abuse and Alcoholism estimates 9.3 to 10 million adult problem drinkers in the United States, as well as an estimated 3.3 million problem drinkers in the 14 to 17 age range.

Since alcohol abuse is America's number one drug problem, it becomes important to study how television portrays this national tragedy. In the spring of 1979 I conducted a scientific analysis of the extent and nature of drinking on prime time network TV programs. Were the networks, as they claim, simply mirroring this national tragedy in their programs? Or were they providing pro-drinking role models?

I found there were almost four drinking incidents per hour. This does not seem much until we multiply this by three networks and three hours per evening and 365 days per year. Annually the networks were showing almost thirteen thousand drinking incidents. And of course most of this drinking was done by beautiful, rich, successful people—positive role models.

In the world of prime time TV it is rare for a person to refuse a drink when offered. There were about 16 drinking incidents for every drink refusal. Thus, the almost 51 million adults who choose not to drink, and the 13 million who should not drink because they are problem drinkers, are being taught that it is not the typical or normal social thing to reject a drink. Instead, television teaches that the normal social thing to do is say yes.

Drunkenness, automobile accidents, and other negative short-term consequences of drinking common in the real world are rare on television. There were 25 drinking incidents for every portrayal of a negative short-term consequence. Furthermore, when intoxication was shown it was more often portrayed as a laughing matter than as a serious personal or social problem. God's Word teaches that drunkenness is a sin; the networks teach that it is often a laughing matter.

Sex on the Soap Operas

Remember the 1940s and the 1950s, when soap operas on radio used to be more or less harmless forms of entertainment to help pass the dull afternoon hours? Today, TV soap operas have become sex-saturated afternoon escapades. In addition, soap operas now constitute "in viewing" for millions of college and high school students.

If you visit the TV room in the student union of practically every secular college and university in the country between noon and 4:00 p.m., you are almost guaranteed to find students watching soap operas. Some college students arrange class schedules so as not to miss their favorite soaps; some high school students hurry home from school to watch late afternoon soaps.

In the fall of 1979, two graduate students and I conducted a scientific study of the extent and nature of sexual behaviors shown on network soap operas. We analyzed such things as erotic touching, implied sexual intercourse, verbal references to intercourse and to prostitution, rape, and other types of sexual behavior. We also kept a record of whether these various sexual behaviors occurred between married or unmarried partners.

We found that one of the above types of sexual behaviors occurred every nine minutes, with the single largest category being erotic touching between unmarried partners. Perhaps the most striking discovery of the entire study was that the programs contained more than three instances of sexual behavior between unmarried partners for every one instance between married partners. Thus, the big message in these programs is that sex is more for unmarried partners than for married partners. There was absolutely no reference to God's standards of morality pertaining to sex.

Perhaps most of us personally know professing Christians who spend their time watching such programs—using the excuse that it is only "harmless entertainment."

The Mounting Evidence Against TV

In the past two to five years, there has been a gradual shift in the views of many communications scholars around the country. In the 1960s and the 1970s the consensus of TV researchers was that the negative effects of TV were rare—afflicting primarily those who had psychological or social problems to begin with.

Now, the consensus is shifting, and the learned scholars are acknowledging what discerning Christians have believed all along: Television does shape at-

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Prayer is a great privilege. It is the means that God has given us as Christians to communicate with our Lord and Savior. How sad and tragic that many Christians pray little, or at least kneel powerless before God and are defenseless before Satan because of inept prayer. We would do well to study the reasons why our prayers often miss the dynamic of what God purposes to accomplish. We might find that we do not pray in a way that exalts Christ and achieves spiritual success. We pray for material things and then misuse them. We pray for one another, yet become embroiled in personality conflicts. Surely God intends for our lives and interpersonal relationships to be changed by meeting with Him. In the Scriptures, it is striking how simple Christ's teachings on prayer are, compared with treatises of today. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). This one verse captures the simplicity of prayer, but there are numerous volumes upon the hows, whos, and what's of prayer.

We believe the answer to ineffective prayer lies not in more mechanics. To have an effective prayer life, we must find out what God wishes to hear from us and then build prayer lives upon His precepts. The most important part of prayer, as viewed by God, lies in the condition of the heart when we pray. God looks at the hearts of men. God's precept is this: If a Christian approaches Him with the correct heart condition, then prayers will be led by the Holy Spirit and therefore be answerable. There are four areas in one's spiritual life that must be correct before God will hear any prayer other than one of repentance: 1) A proper spirit, 2) A proper motive, 3) Proper desires, and 4) A proper attitude.

God Looks for a Certain Spirit within Us

Many men pray prayers that sound correct, but are prayed with the wrong spirit. An individual who prays with a carnal spirit will receive no answers. Often we misinterpret no answer as an answer which means no. If we live in a spiritually carnal state, prayers will not reflect the spiritual desires of God, but our carnality. The man who serves a fleshly spirit serves that spirit in prayer. The Pharisees followed Jesus constantly, even calling Him "Lord." Throughout the Gospels, Christ used these carnal men to show the difference between those who served God in the flesh and individuals who served God in the Spirit. Christ's teachings contrasting the fleshly spirit and one yielded to God, stand as a major thrust of the New Testament. He told of the Pharisee who prayed and declared himself righteous before God. The Pharisees were considered the most spiritual men in all of Judaism. They did pray long,
give much, fast regularly, study Scripture, and even memorize the Old Testament. Christ, however, condemned them for doing all of these things to glorify themselves. In Matthew 23:14, He exposed their sin of praying long prayers as a pretense of spirituality. In Matthew 15:9, Christ summarizes the spiritual efforts of the Pharisees: “But in vain they do worship me, teaching for doctrines the commandments of men.” No single group in ancient Israel was more active in religion; but, likewise, no group had less spiritual relationship with the God they talked of constantly.

Truly effective prayer would change the world for Christ. God would move on behalf of His people in a way not experienced since Pentecost.

Today, many pray with the same kind of heart as the Pharisees: They make demands of God and point out to Him the things done for Him. Some make it sound as though God owes answers to their questions. They do not consider that servants have no rights, not even for blessings from the table they serve. Therefore, today men go to God with a boldness which is demanding and rebellious. This rebellious spirit demonstrates why God does not answer those prayers.

God looks for Christians to come before Him with a humble spirit and contrite heart. David wrote in Psalm 51:17: “The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.”

The Lord rejoices when we approach Him with a broken spirit. The meaning of the word “broken” signifies that the spirit is crushed. The picture of an old Israelite gristmill where the grain is ground under a hewn stone, provides a vivid picture of a broken spirit. The grain is not profitable for use until it is crushed and can be made useful. The Word of God is like the hewn stone. As we allow it to continually crush the hard areas of our lives, the more refined and useful we become.

Truly effective prayer would change the world for Christ. God would move on behalf of His people in a way not experienced since Pentecost. God has provided a way to constantly maintain a broken spirit through continual and immediate repentance. Just as we had to completely turn from sin to be saved, we must turn from sin to possess a broken spirit. Repentance is the key. When one repeatedly turns to God because of the Word and genuine conviction, his spirit does not exalt itself against the Master.

A broken spirit results in a readiness to obey God. The servant listens for the command of the master but the haughty spirit rebels against authority. Obedience originates in a servant-oriented heart. When the Master commands, the servant immediately obeys, joyful that he can serve and never doubting the command.

God wants us to pray. He looks at our spirit as we approach Him. He desires to respond when He observes a servant’s heart which remains in constant readiness to obey.

God Examines Our Motives

God made us in such a way that we do nothing without purpose. Our every action depends on a purpose for it. Each word we speak corresponds to a motive. Our every thought has a reason for its existence. Christ often questioned men’s motives, as in Luke 6:46: “And why call ye me Lord, Lord, and do not the things which I say?”

Christ thereby questioned His disciples’ motives when they acknowledged His lordship, but did not obey. The problem emerged when they were in the position of servants, but did not serve the Master. Our problem emerges when we ask God what to do and then go our own way.

We pray with pure motives when we acknowledge God’s perfect plan and reject our own desires. God’s way has two basic precepts: It is of eternal value, and it exalts Christ. God does everything with Eternity in view. He created man, knowing that sin would be conquered by the crucifixion of Christ, resulting in a redeemed people who would dwell with Him forever.

As God convicts man of sin, He has eternal deliverance in view. If prayer does not have eternal perspective, we know it stands upon the wrong motive and is therefore not answerable.

God always acts to glorify Christ. Christ will be exalted as King of the entire earth. God calls Him “King of kings and Lord of lords.” If our prayer does not exalt the name of Christ, it is based on an improper motive.

Prayers based on the wrong motive generally deal with material things such as money and power. It is proper to pray for necessities, but many times we pray for worthless things. When we finish paying for one car, we begin to pray for another. Selfish prayers have no everlasting view. They are for things and positions which exalt self. God wants His people to pray for valuable things such as wisdom, the fruits of the Spirit and the souls of men. Prayer inspired by godly motivation seeks not its own will, but that which is the Lord’s.

God Weighs Our Desire

The truly spiritual person possesses but one desire and that is to seek God. Matthew 6:33 says: “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” God’s entire package of blessings, spiritual or material, are contingent upon the heart’s desire. God will bless those who truly seek Him for who He is: i.e., the rightful Lord of our lives. He wrote, “Have no other gods before me.” Anything we desire more than a relationship with Him is a god that exalts itself in opposition to the one true God. Jeremiah 9:23 classifies the unholy gods we create in our lives under three divisions: earthly wisdom, power, and riches.

The desire to possess earthly wisdom permeates society. Nearly one of every four college freshmen tentatively majors in psychology, a scholarly discipline that expresses man’s desire to know himself. No man can be true to himself until he openly

Al Henson is pastor of Lighthouse Baptist Church, Nashville, Tennessee.

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Rev. Bailey Smith is pastor of the 17,000 member First Southern Baptist Church, Del City, Oklahoma, where he has served for ten years. He was president of the Southern Baptist Convention (SBC), having been elected in 1980 for his first term and reelected in 1981 for a second term. Fundamentalist Journal talked with Rev. Smith about his background, his experiences as president of the SBC and concerns of the Southern Baptist Convention.

Q: Please tell me about your family, growing up, and your salvation experience.

A: I grew up in Dallas, Texas, and my mother and dad were very active in the Lord’s work. They were both children of preachers, and my dad was a pastor. He was called to preach when he was young, but he did not accept the call until his middle 30s. My life as a youngster was spent building churches and seeing people saved. Our home was always a place where people rejoiced in the Lord, and the Bible was greatly revered and respected. When I went off to college, I left a home that was very conservative and very committed to the Word of God. In fact, my mother even had some charts of Revelation on my bedroom walls. It was a great heritage.

Q: Now, about your salvation experience.

A: When I was five years of age, I went forward in a service where my grandfather, A.F. Lucky, was preaching in Dallas. When I was ten, my father had a revival meeting in East Dallas at Elam Baptist Church. A man named Brother Kemp was preaching, and at that time I gave my life to Christ and knew I was genuinely saved.

Q: When did you feel the call to the ministry?

A: When I was 18, my father was pastor of the Alexander Road Baptist Church in the eastern part of Dallas. I felt the call to preach there and preached my first sermon at that church.

Q: Do you remember that sermon?

A: I preached a message entitled “Tangent Christians.” The idea was that a tangent is one line that touches a circle in one point and continues on into infinity. I remembered that from the study of geometry, so I just said a lot of Christians have touched the circle of Christianity in one place—that’s salvation—but they have never gone through the heart of Christianity. I began to name the various things a Christian
ought to be involved in. I preached 40 minutes. Usually you don't have enough to fill the time, but I just continued to go on and on.

Q: Is that the year you went off to college?
A: Yes. When I was 19, I enrolled at Ouachita Baptist University, a Southern Baptist college in Arkadelphia, Arkansas. I was there four years; after that I graduated from Southwestern Seminary in Fort Worth.

Q: Then you went into a pastorate?
A: I have been a pastor since I was 19 years old, and I'm 43 now, so I've been a pastor for 24 years. I pastored a small church in my freshman year in college. I had college pastorates, then seminary pastorates. I was at First Baptist Church, Crowley, Texas, and before that I was at Memorial Baptist church in Waldo, Arkansas. In fact, during my first two years of seminary, I drove the 600-mile round trip to Waldo every weekend. But after a couple of years in seminary I was called to First Baptist Church in Crowley, a suburb of Fort Worth, and we moved to the parsonage in Crowley.

Q: When did you come to Del City, Oklahoma?

Q: What advice would you have for young ministers going into the pastorate?
A: Well, it is amazing. I keep hearing young men say they are going to major in business administration, so they will be good administrators, but I tell young preachers three things: "Love the lost, love God's people, and preach the Word. If you'll do those three things, God will honor your ministry and honor your life."

Q: Tell us about your experiences as president of the Southern Baptist Convention.
A: I'll have to admit that, in a lot of ways, it was the greatest experience of my life. I was the youngest president in its history—I was 41 years old. I was elected to the office on the first ballot, which is very unusual, so I did feel it was God's will, and I certainly had the support of Southern Baptists. I was thrilled that I was elected with such a good vote and had the opportunity, at an early age, of trying to lead the Convention to be all God wanted it to be. I do believe the greatest thing that can be said about the president of the Convention is not that he would be a public relations director regarding ecclesiastical world views, but that he'd be a man of God. I really feel the greatest compliment that can be paid to a president of the world's largest Protestant denomination is that he believes the Bible and loves souls and is bold in the proclamation of the gospel.

Q: For those readers who are not familiar with the Southern Baptist Convention, would you give us a few statistics?
A: We had over 35,000 churches represented at the Southern Baptist Convention, and we have approximately 13 million members. The denomination has excelled in Sunday school growth and is very impressive. It has always had a great mission program and has missionaries in 90 foreign countries. It has six seminaries and is one of the few major denominations that showed substantial growth in every area last year. I believe the denomination is becoming more conservative day by day, with a lot of good things on the horizon. I believe there has been revival in the basics. I'm excited about that.

Q: People often suggest that to really be true to the Word, it is necessary to pull out of the Convention. How do you answer a criticism like that?
A: Well, of course it is just not so, as you know. Every Southern Baptist church is autonomous, and we believe that every church has freedom to believe as it likes and preach the way it likes. Our largest churches are pastored by men who believe the Bible is the infallible, inerrant Word of God. W.A. Criswell believes that at First Baptist, Dallas; Adrian Rogers believes that at First Baptist, Jacksonville; Jim Henry believes that at First Baptist, Orlando. You know, we are the second largest church in the Southern Baptist Convention, and I believe that. Our leading churches are pastored by men who believe that. Jimmy Draper, now president of the Southern Baptist Convention, is one of my dearest friends; he believes in the infallibility and inerrancy of the Word of God. So you can be a strong conservative and believe in the fundamentals of the faith and be a great, loyal Southern Baptist. In fact, that's what most Southern Baptists do believe.

Q: What is your attendance now?
A: We are averaging about 3,400 in Sunday school, and two Sundays ago we had over 5,000 in attendance.

Q: And you average about how many baptisms a year?
A: We have baptized over 1,000 more than any church in our denomination's history. In the nine years I've been here we have averaged about 1,200 a year. Last year we baptized over 2,000—a first for the Southern Baptist Convention. It's never been done before.

Q: How do you feel about supporting schools where some professors do not subscribe to the inerrancy of Scripture?
A: I have said a lot of times that I wish everybody in our denomination believed in inerrancy. I believe it because it's the truth. The Bible is inerrant, and we ought to believe what is true. I am very disturbed at the points of liberalism in our denomination. Those points are not in the majority, but they do exist, and it is very sad that we have not seen what has happened to other denominations that have gone liberal. You go liberal and you go
down. I wish that everyone who cannot support the "Baptist Faith and Message," which is our statement of faith, would have the integrity to teach elsewhere.

Q: You feel, then, a real resurgence of conservative Christianity in the Convention?

A: Yes sir, I really do. It's just a fact. For instance, the new Executive Secretary of Arkansas, Don Moore, is a strong believer in the infallibility and inerrancy of the Word of God, and he is the top denominational man for one of our strongest states. He just got that job recently and is a dear friend of mine. I have preached in his church, and he had me for revival when he was at Fort Smith. Tal Bonham, Executive Director of Ohio, is the same kind of man, a dear personal friend. So many points along the way really indicate there is a revivals of basic Bible beliefs amongst our people.

Q: At the last Convention, the secular press was quite surprised at some of the issues voted on. How do you feel about that—specifically, the school prayer issue and abortion?

A: I think the majority of Southern Baptists have always believed there should not be any forced prayer, but certainly the privilege to pray. Really, secular humanism has become a religion of its own, and we certainly find its philosophies in our schools. I believe that Southern Baptists (and when I say Southern Baptists you know I can't speak for all of them) believe in the right to pray in school. We believe abortion is evil, and we spoke to that in St. Louis. We reconfirmed it in Los Angeles and in New Orleans.

The core of Southern Baptists have always been conservative regarding the Bible. It is true their beliefs were not always represented, because they did not get involved in the Conventions. But that has changed, and now they are getting involved and letting their views be known.

Q: What individuals have really influenced your thinking toward the ministry, pastoring, and preaching?

A: Well, I'd say my dad—he went by Ezell—B.E. Smith, Dallas, and Billy Graham. When I was just a young boy, I listened to Billy Graham's "The Hour of Decision" all the time, and he's been a big influence in my preaching.

Q: What books have influenced your life?

A: James Stewart's book, Heralds of God, always inspired me to want to be a better preacher. I thought it was a great book. But I would say the greatest influences in my life were revivals where God-called evangelists preached. J. Harold Smith has been a big influence on my life. I love him and think he is a man of God. If one group has influenced me a lot, it has been evangelists that God has really called into the ministry and given a burden for souls. I love to find a person who has a singlemindedness to see people born again.
Conservative Surge continued from page 25

stitution and agencies, and encouraged people to attend the Houston Convention in June 1979 as messengers from their churches. Two men instrumental in this movement were Paul Pressler (mentioned earlier) and Paige Patterson, president of Criswell Institute of Biblical Studies. While both these men exhibited courage and dedication to principle in speaking out and in withstanding a withering barrage of criticism from the denominational press, they were by no means the two kingmaker "políticos" that the state papers envisioned them to be. The loose coalition of concerned, conservative Southern Baptists, with which Patterson and Pressler were associated, backed Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, in his successful candidacy in Houston.

When Rogers declined to run for the customary second term in St. Louis in 1980, the conservative forces supported Bailey Smith, pastor of First Southern Baptist Church of Del City, Oklahoma. Smith was elected and was reelected at the 1981 Convention in Los Angeles, although he had significant opposition to both his reelection and his appointments to various board and trustee positions. Prior to the Los Angeles Convention, more liberal Southern Baptists (calling themselves "the friends of missions") organized their own effort to bring supporters as messengers to the convention. Their effort was led by Ken Chafin, pastor of South Main Baptist Church, Houston, and Cecil Sherman, pastor of First Baptist Church, Asheville, North Carolina.

Perhaps the most significant test yet of the comparative strength of the two opposing groups within the Convention was the presidential election in New Orleans in 1982. The more liberal group vocally supported Duke McCall, just-retired president of Southern Baptist Theological Seminary (where he had served since 1951) and presently president of the Baptist World Alliance. The Conservatives supported James Draper, pastor of First Baptist Church, Euless, Texas. Draper was elected in a run-off with McCall, after two other candidates were eliminated in an earlier ballot. Once again several Conservative board appointments were challenged successfully, while on the other hand the Conservatives passed the strongest statement on abortion yet passed by a Southern Baptist Convention.

The Conservative Southern Baptists are encouraged. They have won victories the last four years at the presidential level that support their hope that the doctrinal integrity of the Convention's historically prevalent stance on the Bible can be maintained. The overwhelming majority of them are deeply committed to the Convention and the things for which they believe it stands.

It is difficult for people not connected with Southern Baptist life or steeped in its folk-ways, to understand the deep loyalty the Convention engenders in its people. Many Conservatives point to this loyalty as an additional motive for staying within the Convention and contending for the faith. They believe that multitudes of Southern Baptists will stay in the Convention, whatever prominent Conservative pastors do, and that it would be a sin to abandon them to the pastoral charge of men (or even women, if the more liberal elements have their way) who have inadequate views of God's Word.

Liberalism Breeds continued from page 23

attitudes as well. Dr. Joseph F. Green served as an editor of religious books for the Broadman Press of the Sunday School Board for 25 years until he left the Sunday School Board. He also authored a number of books, published by Broadman Press, including his The Bible's Secret of Happiness. One of his chapters is titled "Sex—Sin or Sacred?" He states "In this chapter, we'll look at what the Bible really teaches about sex." One section of this chapter is "Sex Before Marriage." Green says, "Sex is a powerful drive, and some kind of sexual expression before marriage seems almost inevitable. Psychologists have long agreed that self-stimulation is almost universal among boys and frequent among girls....Students of the Bible, also, agree that the Bible does not condemn the practice" (p. 98).

Green also states that it is immoral for any woman to have more than two babies. He advocates abortion! "It seems to me that the growing acceptance of abortion is consistent with Christian faith and moral values. I find myself in agreement with the 1970 action of the Methodist Church that favors the availability of abortion" (pp. 100-101).

The Southern Baptist Convention is the largest and most influential evangelical denomination in the world. The 36,079 churches in all 50 states report they own property valued at more than $12 billion and the 13,789,580 members will contribute almost $3 billion to the churches in 1983. The 34 state convention offices are valued at more than $46 million. The value of the fixed assets of the state conventions is almost $2 billion. The annual budget for the 72 seminaries, universities, colleges, and other schools with 186,934 students last year exceeded $520 million. There were 23,015 students being taught by SBC seminaries. The total value of the SBC agencies and churches will approximate $20 billion. The attempt by Liberals to "steal" the Convention would be the greatest "theft" in history!

Most Bible-loyal Baptists believe there is a solution to the problems the Liberals are causing in the SBC schools and agencies, with a seven-point procedure: 1. Recognize there is a "cancer" in the SBC that must be removed. 2. Recognize the Bible commands Baptists to earnestly contend for the faith. 3. Get the facts and identify the enemy. 4. Help inform other Baptists of the problems. 5. Support the loyalists who are leading in the turn-around efforts. 6. Help elect conservative presidents such as Adrian Rogers, Bailey Smith, and Jimmy Draper. 7. Conservative churches should provide adequate funds in their budgets so they can send a full quota of messengers to the annual Southern Baptist Conventions and state conventions. We must send enough messengers to the next Convention in Pittsburgh (June 14-16) to reelect Jimmy Draper for the customary second term.
THOMAS ROAD BAPTIST CHURCH

Thomas Road Baptist Church began in June of 1956 with 35 adult charter members. At present time the membership roll approaches 20,000. Throughout the years the church has gained universal recognition because of its four dimensions.

1. The first dimension is that of saturation evangelism. Each year thousands come to Christ through its ministry.

2. The second dimension involves a world-wide television and radio gospel outreach.

3. The third dimension is academic excellence. Over 5,000 students are enrolled in our Christian academy and fully accredited liberal arts college. To this number should be added nearly 15,000 correspondence school students.

4. The fourth dimension is church planting. Through its graduates the church has already planted 500 new works. The goal is to establish 5,000 new local churches by the end of this century.

5. The fifth and newest dimension began in May of 1982. In effect it proposes a 12-phased plan to help Christians world-wide in their understanding of and appreciation for the Bible! The name of this universal scriptural training program is the INTERNATIONAL BIBLE CENTER.

The Content Curriculum
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INTERNATIONAL BIBLE CENTER

A. An 800-page analytical summary outline of the entire Bible.
B. 96 — 28 minute audio and color video lectures.
NOTE: Both video and audio tape lectures will summarize the entire Bible in a 3-fold way.
1. 32 lectures on the Old Testament.
2. 32 lectures on the New Testament.
3. 32 lectures on theology.
The Twelve-Phased Program
of the
INTERNATIONAL BIBLE CENTER

Creating a Video Bible Teaching Summary Series.
This will consist of 96, 28-minute full color video cassette lectures. 32 lectures will summarize the Old Testament, 32 the New Testament, and 32 the main areas of theology.

Day and Week Long Seminars for Pastors.
The purpose here is to make available a preaching, teaching plan for Old and New Testament books, and doctrinal studies, each study accompanied by charts, outlines, suggested introductions and conclusions, all geared to assist the pastor in presenting the Word of God to his people.

Making Bible Curriculum Material Available to Military and Prison Chaplains.

A School to Train Directors for Local Church Bible Institutes.
This specialized two-semester instructional program serves to train those interested individuals who possess both the spiritual gift of teaching and a basic academic background (B.A. or B.S. a minimum) on how to organize, direct, and teach in a local church based institute. Upon successful completion of the program, these students will be put in contact with those pastors who have previously expressed their desire to employ a full-time institute director.

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This features a Monday-through-Friday (3 hours nightly) overview of those major areas of Bible study, such as Old Testament summary, New Testament summary, doctrinal summaries, life of Christ, etc. Each study will be conducted and completed during a given week.

Upgrading Bible Curriculum for Christian Academies.
The International Bible Center will make available its materials for supplemental usage to all Christian academies whatever their program, be it traditional or accelerated.

Working with National and International Christian Youth Organizations.
This includes both high school and college level groups. As in phase 6, the IBC will place its curriculum at the disposal of these organizations.

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Our Bible correspondence course now has nearly 15,000 students enrolled. Plans are to revise, expand, and improve the existing program.

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There is a grand total of some 5,000 key events (Creation, Flood, etc.), theological truths (justification, sanctification, etc.), individuals (Abraham, David, Peter, etc.), places (Jerusalem, Babylon, etc.), and topics (miracles, sermons, etc.) in the Bible. Under the proposed program each of these 5,000 items will be number coded and programmed into a data base resource library. Both churches and private homes will at a later date be able to utilize this vast reservoir of scriptural information for their own spiritual growth.

Offering a Portable Bible Institute for both Missionaries and National Workers on Foreign Fields.
In essence this program consists of taped lectures (in the various languages) along with hundreds of four-color charts and maps, all geared to summarize the basic truths in God's Word.

Helping Local Churches Organize their own Bible Institutes.
The suggested duration of these schools is three years, one night a week. All the teaching curriculum, promotional materials, and essential information needed to successfully carry out this exciting program can be obtained through the International Bible Center.

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Resolved, That Evolution Is a False Science and Should No Longer Be Tolerated in Tax-Supported Schools." The topic for the debate had been announced in advance and the participants carefully chosen. Charles C. Smith, president of the American Association for the Advancement of Atheism, would speak for evolution. And debating him would be William Bell Riley, pastor of the First Baptist Church of Minneapolis.

Dr. Riley strode onto the platform in a dark suit—a tall, strikingly handsome man with a leonine mane of white hair, a resonant voice, and a commanding figure. Smith appeared—accompanied by a fully-dressed gorilla, with patent leather shoes and a bottle of liquor. Dr. Riley, looking the two over, remarked, "I came down here to meet Charles Smith, president of the American Association for the Advancement of Atheism. Since my arrival I find I have met the 'Smith Brothers.'" Riley won the debate unanimously, as he did every debate he engaged in during his lifetime!

William Bell Riley was born into a nation flooded with oratory. The years following his birth on March 22, 1861, saw not only the destructive conflict of the Civil War, but also the debate which raged on through the years of reconstruction, threatening in its own way to destroy the Union. His
boyhood days were spent in the Kentucky of John Breckenridge and Henry Clay. Since he was not converted until age 17, his early plans were for a legal career. He often went to the county seat to hear legal battles in the courtroom. On his return to the farm he would find a willing audience, usually the placid rows of corn, and deliver a court address for or against an imaginary plaintiff.

After high school, W.B. Riley attended Hanover College in Indiana where, in his second year, he surrendered to preach the gospel. He went on to Southern Baptist Theological Seminary after his graduation in 1885. In Riley's second year of seminary, Dwight L. Moody held a campaign at Louisville, right on campus. The students at the school were encouraged to become personal workers. Later Riley was instrumental in bringing Moody to Lafayette, Indiana, and he also cooperated in the great Chicago meetings during the World's Fair.

Riley's initial pastorates were of short duration. But when he moved to First Baptist Church of Minneapolis in 1897 he began a pastorate that would span half a century and lay the foundation for Fundamentalist work in the northern states.

One reason W.B. Riley was able to remain in one pulpit successfully for 50 years was found in his preaching ministry. His success was not embodied in a fiery delivery, but in the logical exposition of the Scripture. His favorite method of preaching was to bring a series of messages through a book. The longest such series carried him through the entire Bible on Sunday mornings from 1923 to 1933. First Baptist Church grew under this type of preaching which spanned four decades. At the time of his retirement, one-tenth of all the Baptists in the state of Minnesota belonged to his church.

Riley made an impressive appearance in the pulpit. One newspaper reporter who observed him in 1913 compared him to a "bank director about to address a meeting of the board." The reporter went on to write, "He doesn't rant and he doesn't rave. He doesn't wail and he doesn't weep. He has never wilted a collar in all his years of preaching. He has never torn an ounce of hair from his iron-gray pompadour."

W.B. Riley's success as a pastor was not the only area of his ministry, however. Since he always wrote out his sermons in full before preaching them, it was comparatively easy for him to publish over eight books, most of them compilations of his messages. In that way he increased his audience tremendously.

By 1947, no less than 70 percent of the 125 Baptist churches in Minnesota were served by pastors trained in his schools.

Riley organized and gave birth to the Bible and Missionary Training School in 1902 when seven members of his church expressed a desire for formal training. Later known as Northwestern, the school grew steadily, adding an Evangelical Theological Seminary in 1935 and a liberal arts college in 1944. By the year of Riley's death, nearly two thousand alumni of the three institutions were in the field. No less than 70 percent of the 125 Baptist churches in Minnesota were served by pastors trained in his schools.

As important as his church, his writing, and his schools were, it was not these which thrust Riley into the national spotlight. Instead it was his anti-evolutionist activity and his leadership in the Fundamentalist controversy with the Northern Baptist Convention.

In the early 1920s Riley became aware that a Professor Sigerfoos was teaching evolution in the classroom at the University of Minnesota. After preaching a series of messages on the subject, Riley rented the Minneapolis armory and spoke to over 5,500 who came to hear him, 2,500 of them University students. From this meeting Dr. Riley went on to debate evolutionists from across the country. He became president of the World Fundamentals Christian Association (WFC A), the organization which appointed William Jennings Bryan as its attorney during the famed Scopes trial in Dayton, Tennessee in 1925.

The original purpose of the World Fundamentals Christian Association was to bring Fundamentalism before the world. Liberalism had captured such schools as the University of Chicago, and very quickly the Northern Baptist Convention was influenced by its affects. When the WFC A was first organized, Riley led a group of 14 speakers and singers on a 7,000-mile cross-country tour of three-to six-day conferences in all the major cities of America and Canada. His purpose was to arouse people to the dangers of German rationalism, particularly as it was influencing the Northern Baptist Convention.

In 1923, W.B. Riley, along with such men as T.T. Shields and J. Frank Norris, established the Baptist Bible Union. Riley wrote its confession of faith and served as its president. This group was later succeeded by the General Association of Regular Baptists. In 1946 he led the Minnesota Baptist Convention in its fight against control by the Northern Baptist Convention. Two years later they passed a resolution severing all relationship with the national body.

All of this activity would have taken its toll on most men. But by Dr. Riley's own testimony his years from age 60 to 80 were the best. "In those years I saw bigger audiences, more conversions, more enterprises successfully pushed, and more money raised, than in any other two decades of a long life."

When Dr. Riley died in 1947 there were thousands who echoed the words spoken at his memorial service, "A prince and mighty man has fallen... countless lives he touched are enduring testimonies to his faithfulness to God and His Word."

Robert Allen is pastor of Bible Baptist Church, Missoula, Montana.
television influences behavior.

Based upon a review of more than 2,500 individual TV research studies published between 1972 and 1982, the U.S. Department of Health and Human Services recently concluded:

1. The amount of violence on TV has not decreased in the last ten years. The consensus among most of the research community is that violence on television does lead to aggressive behavior by children and teenagers who watch the programs.

2. Television molds children’s attitudes which later may be translated into behavior. Children who watch a lot of violence on television may come to accept violence as normal behavior.

3. A causal link between televised violence and aggressive behavior now seems obvious.

4. Most young children do not know the difference between reality and fantasy on television.

5. Lately there has been more sexual reference, more innuendo, and more seductive actions and dress. Both parents and behavioral scientists consider television an important sex educator, not only in depictions specifically related to sex, but in the relationships between men and women throughout all

6. Television influences how people think about the world around them or what is sometimes called their concept of social reality. For example, heavy viewers of television are more apt to think the world is violent than are light viewers. They also trust other people less and believe that the world is a “mean and scary” place.

7. In recent years on entertainment television there have been more divorces, more single-parent families, and more unmarried couples living together.

What, Then, Shall We Do?

The answer is not to get rid of our TV sets. The answer is, first and foremost, to realize that all television is educational television. There is no such thing as a value-free or value-neutral TV program. Sometimes the values are explicitly taught and sometimes they are implicitly taught. What kind of values education have you been receiving from your TV set lately? What kind have your children been receiving?

Every TV set comes equipped with an “Off” button.

Christian parents must not only set an example for their children in terms of not watching trash, but must also actively control the TV viewing of their children.

Pastors should take the lead in educating their church members about the values being taught on television. Many Christian parents who take pride that “We don’t attend Hollywood movies” allow Hollywood and the TV industry to bring the trash right into their living rooms.

Pastors and parents should recognize that the television industry is a needy mission field—and a strategic one. They should encourage some of their young people to prayerfully consider majoring in television in college. Young people need to be given a vision of becoming highly skilled TV professionals and having a ministry of light and salt in and through the TV industry.

Youth pastors should hand out slips of paper and pencils in youth groups and ask the young people to list their five favorite TV programs, but not to put their names on the papers. Many pastors will be shocked at the programs listed. This test could lead to a series of messages and discussions on the subject of television and values.

Philippians 4:8 provides an eight-point checklist which can be applied to TV viewing, paraphrased as follows: Finally, brethren, whatever programs are true, whatever programs are noble, whatever programs are just, whatever programs are pure, whatever programs are lovely, whatever programs are of good report, if there is any virtue and if there is anything praiseworthy on TV—watch these programs.

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The answer is not to get rid of our TV sets. The answer is, first and foremost, to realize that all television is educational television. There is no such thing as a value-free or value-neutral TV program. Sometimes the values are explicitly taught and sometimes they are implicitly taught. What kind of values education have you been receiving from your TV set lately? What kind have your children been receiving?

We must learn self-discipline in TV viewing. My personal view is that more than 90 percent of what is on TV is either not morally fit or not a good use of time, for me and my fami-
"Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet much land to be possessed" (Joshua 13:1).

Eighty-eight years ago, 1853, this very Lord's day morning, ten people met in the home of Asa Fletcher at Second Street and the Riverside to organize the First Baptist Church. Forty-four years ago, on the same Lord's day, 1897, at your call, I became the pastor of this church. My Pastorate measures just half the life of the church, 88 years for it, and 44 of me.

I am not in the least disposed to devote this day to extensive review. Suffice it to say to those who may be interested that the church parlor of Jackson Hall holds the pictures of the eight men who preceded me in this office, and concerning whose service it can truthfully be said "Other men have labored, and ye are entered into their labors." Whatever success has attended this latter half of First Baptist organized life has been largely attributable to the foundation laid by my predecessors and to the cooperation of my salaried associates, church officers and members.

I celebrate with you, therefore this unusual anniversary, humbled by the sense of favors beyond desert; and in many respects, I count the past year the best we have known together. The Northwestern Theological Seminary and Bible Training School has not only reached its highest enrollment this year, but manifestly its most efficient stage; and it is quite certain that the audiences that have gathered in this magnificent auditorium have never been equalled in any preceding season.

Both the personnel of the church and its prospects for the future, are at a peak not hitherto attained. And yet, since contentment is an enemy of progress, I bring to you as the subject of the morning consideration a text involving:

A Challenge to Carry On

You will pardon me for saying that I am not interpreting this text in the light of my own age. While my 80th anniversary is at hand, I am not for one moment admitting that I am "stricken in years," but I am enamored of the phrase, "There remaineth yet very much land to be possessed." However, when the two portions of this text are taken together, certain inevitable lessons follow.

Workers Cease; The Work Continues

The ordinary Scripture looms in the light of its context. This passage is no exception! In so interpreting it, we come upon the following suggestions:

First, Cowardice cuts the workers down!

When Moses was yet the captain of the hosts, they had come to the border of the promised land, and spies had been sent over to search out the land and report. On their return, ten of them rendered "an evil report." Being filled with fear themselves, they infected the whole crowd with a kindred timidity, and for forty years no part of the land was possessed and that whole generation perished.

To unify a large company of people is a difficult task; to divide them and thereby dissipate their strength is so easy that almost any coward can accomplish it. To inspire congregations, even of believers to undertake great things in the name of the Lord demands mastery in leadership. To infect them with fear and secure their failure is within the power of the poorest.

Opponents of God's program secrete an acid that corrodes human courage. To lead a charge requires a man who is at once the Captain of his own Soul and the commander of others. To start a retreat—that, is within the compass of even the smallest character.

John Foster tells us how in the wars between Austria and France, a small company of French soldiers were very near falling into the hands of a much larger company of the enemy, but the shrewdness of a bugler saved them, for, he,
creeping around to the rear of the Austrians, sounded, on his bugle, a recall. They immediately ceased the attack, and, turning from a near victory, fled in confusion.

It's a fine illustration of what often happens in the church of God. More than one worthy enterprise, standing at the very crest of accomplishment, has been turned to defeat by the bugle call of some weakling who, in name, belonged to the near-victors, but who, by conduct and influence, accomplishes their defeat.

Past accomplishments are only foundation laying! Victories won only voice waiting opportunities. The mission of the church is scarcely commenced.

But another look at the text brings a second suggestion: Age claims even the strength of the captains. Joshua had been a true leader in Israel, but has to confess that strength is no longer his portion. That is an experience not to be permanently escaped by any of us. With some, as with Caleb—Joshua's courageous companion—it is long delayed; with others it arrives early, but with all, sooner or later. We have among us no immortal men! The sun goes down on the day of Gladstone. A bullet cuts short the leadership of a Lincoln. The gout abbreviates the life of a Spurgeon. Even his 58th. No man experiences the privilege of putting down on the day of Gladstone. A bullet cuts short the leadership of a Spurgeon. Even his 58th. No man experiences the privilege of putting down on the day of Gladstone. A bullet cuts short the leadership of a Spurgeon. Even his 58th.

Ah, truly, "there remaineth yet, very much land to be possessed." But I bring this text into the light of other context to say, Conquest Is a Call to Conflict

Under Joshua, much has been done. King after king has fallen before his face; country after country has been captured; the Hittites, the Amorites, the Canaanites; the Perizites, the Hivites and the Jebusites; all the kings thirty and one. And yet, "there remaineth yet, very much land to be possessed."

Duty done makes new demands. Victory, like work, only calls for more.

Russell Conwell grew up in this First Baptist Church. He started the YMCA in this city, originated The North Star that later became the Tribune; went down to Philadelphia and became the pastor of a church that worshipped in an old rickety house, and a few days later, when he started tearing it down, the neighbors asked him, "What are you going to do?" "Build a beautiful one!" He next thought of a home for old people who needed a place of refuge and he created that; then of young people who needed an education and he originated a University. And when in his late 70's death claimed him, it caught him in the midst of plans for the future.

Mrs. Cowman in her beautiful little book, Streams in the Desert, reprints that suggestive slogan, "When faith goes to market, it always takes a basket." How true!

Past accomplishments are only foundation laying! That's what Carey was doing in the cobbler's shop at Hackleton; he was studying the world map, and his heart was yearning over India. That's what the three Christian young men, students in Williams College, were doing when in the shade of the haystack they were discussing a continent to be captured for Christ. They never dreamed then of the 1940 report on Foreign Mission fields, but they did dare to hope for some converts from heathenism. Only God knows what their dreams might have been, but the church knows, for history has recorded it, what their deeds were. They started streams in the desert, they lit candles in India; and the streams have swollen to rivers and the candles have given place to the hundred-watt bulbs that dissipate the darkness. And yet, the work is only begun. "There remaineth very much more land to be possessed."

Victories won only voice waiting opportunities.

In a recent number of the Reader's Digest, the early attempts of the Wright Brothers to create a machine, which, though heavier than air, would take its flight through the same, is recorded. Their early success became the astonishment of men to such an extent that even the newspapers at first refused to either believe in the invention or to give the epoch-making miracle a place in print. But, that initiatory victory was only a beginning. A few years and a young Minnesotan was flying across the seas, and today airplanes connect continents and the whole experience of travel has been snatched from the power of time. And yet, "there remaineth much more land to be possessed."

The invention is confessedly in its infancy, and while it has added to both the efficiency and horrors of war, it has also opened new and extensive fields of employment, and so changed the social and financial world that society finds it impossible to readjust itself. Hundreds of mechanical scientists are now engaged in the creation of new inventions in this connection and the meeting of the new possibilities opening before them. "There remaineth much land to be possessed."

Continents Are the Christian's Challenge

Missionary accomplishments are comparatively great.

It is a little less than 150 years since William Carey and twelve other "nobodies" met at Kettering in the English Midlands, and organized the first Baptist Missionary Society.
in the world. Sidney Smith, a witty writer, made sport of the enterprise, saying that these thirteen “nobodies” were going out to convert India with $60, led by an ignorant shoe cobbler. It was twenty years later when Judson and Rice started for Burma; and twenty-two years later before the first Baptist Foreign Mission Board in America was constituted. But a review of this period is an inspiration indeed.

Millions in these dark lands have been reached with the Gospel, and every continent on earth has made its contribution to the church of God, until today, the very phrase, “hermit nation,” is out of date. There is no land sealed. All doors swing upon their hinges and the nations of the earth have even welcomed missionaries of the Cross, and they have counted their converts, not by the thousands or tens of thousands, but by the hundreds of thousands and millions instead. And still it can be said, “there remaineth yet very much land to be possessed.”

The mission of the church is scarcely commenced.

A recent copy of a missionary magazine has this to say, “Forty-five percent of the Chinese Empire is unoccupied. In India there are many areas consisting of two to five million people with no missionary among them.”

At present, Russia, dominated by the Bolsheviks, protects the apostate by the threat of death to a known opponent, and puts in jeopardy the life of every professed Christian to be found in its one-seventh of the earth’s surface. The heart of Asia is utterly unevangelized, and the Netherlands East Indies hold thirty-six million people who cannot be reached by the present evangelization staff. Dr. Alexander McLeish says, “In fact, the unoccupied fields for evangelism are world-wide and call for unprecedented volunteers.” The world never had as many unsaved as now. Truly, “there remaineth yet much land to be possessed.”

Wesley L. Duewalt makes a poetic, but none the less justified, appeal to those of us who profess Christ, when he writes:

“He has called you to the harvest,
He has shown you ripened grain,
You have glimpsed the lost and dying
far and near;

But while hastening to the reaping,
While preparing souls to gain,
Keep the vision clear before you,
keep it clear.”

The Captain commands that we carry on!
It is ours to “lift up our eyes unto the
fields that are white already to the
harvest,” and carry on. Those fields are
at home and abroad. Every second
man you meet in Minneapolis is un-

 saved. Europe, with its smoke-covered
fields, is losing sight of the very Christ
whose sacrifice secured for them past
civilization.

Asia today is still shedding the
blood of innocents as blithely as Jews
and Romans ever spilled the blood of
the Son of God. Truly “the world lieth
in the wicked one.” Satan is its god. Sin
and sorrow are its daily experience, and
Christ alone is its hope. “Go ye
therefore and teach all nations, baptizing
them in the name of the Father and of the
Son and of the Holy Ghost, teaching them
to observe all things whatsoever I have
commanded” is still your marching order
and mine. And the promise still stands, “And lo, I am with you alway,
even unto the end of the world.”

This church in the eighty-eight
years of its existence has made for itself
an enviable reputation. And yet, if I
properly interpret opportunity, the
future holds for us, if faithful, far larger
things. “There remaineth much more
land to be possessed.”

Joaquin Miller, the Sierras’ poet,
thinking of the voyage of Columbus,
whose vision was not shared by the
sailors with whom his personal security
and even his possible discoveries,
rested, writes after this manner:

“Behind him lay the gray Azores,
Behind, the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.

The good mate said, ‘Now must we pray,
For lo! the very stars are gone;
Brave admiral, speak; what shall I say?’
‘Why, say, Sail on, sail on, sail on.’

They sailed and sailed as winds might blow,
Until at last the scared mate said,
‘Why, now not even God would know
If I and all my men fall dead;
These very winds forget their way,
For God from these dread seas is gone,
Now speak, brave admiral; speak, and
say—’
He said, ‘Sail on, sail on, and on.’

They sailed and sailed. Then spake the
mate:
This mad sea shows its teeth tonight,
He curls his lip, and lies in wait,
With lifted face, as if to bite;
Brave admiral, say but one good word.
What shall we do when hope is gone?
The words leaped as a leaping sword:
’Sail on, sail on, and on.’

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that
night
Of all dark nights! and then a speck—
A light, a light, a light, a light!
It grew! a starlit flag unfurled!
It grew to be Time’s burst of dawn.
He gained a world! He gave that world
its greatest watchword, ‘On, and on.’

My final word to you is “ON, and
on;” “There remaineth yet very much
land to be possessed.”

“ON!” until the last dollar of our
building indebtedness is paid; ON until
the last seat in this great auditorium is
regularly filled; ON until our Sunday
school attendance tests the capacity of
Jackson Hall and this auditorium com-
bined; ON until our young people’s
work knows no superior; ON until the
work of our Women’s Guild exceeds
even its present greatness; ON until
our missionaries bless America, and belt
the world; ON until our testimony to
the verities of God’s Word shames all
skepticism; yes, “ON and ON” until
the King comes to say “Well done!”

“There remaineth very much land to be
possessed!”

FEBRUARY 1935
The Time Bomb in Christian Culture: Mind Pollution

by Sketch Erickson

Over nineteen centuries had passed, and the evidence was still fresh—and horrifying. Chiseled out of the ash and lava of Mt. Vesuvius were the citizens of Pompeii, unsuspecting, caught midstride in their corrupt lives. Walking through those ruins 38 years ago I was struck by the ominous similarity between two great civilizations: ancient Rome and the United States. Ever since, my concern for our country's commitment to basic holy principles has been intensified.

As a great people, we have great potential—not just for good, but also for evil. With spiritual foundations rotting, lawbreakers going unpunished, and immorality flourishing undaunted, we have, perhaps, little time to turn things around. Scripture reminds us that God judges nations as well as individuals.

Do today's parents control the tone and spirit of the home environment? Apparently, less and less. Many have abdicated their authority “for the sake of peace and quiet.” And the most sophisticated and powerful media of any nation on earth are quick to fill this vacuum. TV, radio, stereo, and magazines produce an avalanche of increasingly spectacular, persuasive entertainment. But what is the nature of the spectacle, and of what are we being persuaded?

There's much more to television than meets the eye. Understanding TV's less explicit levels of communication can help us develop a discerning eye and to exercise control over this medium. From “Sesame Street” to the afternoon soaps, American television powerfully influences both young and old.

The cinema describes and also determines the state of our culture. Movies branded R for the movie theatre now play—grudgingly and cynically edited—on living room screens. TV dramas and situation comedies glorify perverted, antisocial behavior. Pornographic music has reached all-time lows—small children now, in ignorance, idolize satanic rock groups. Older children, idolize so-called “musicians” who publicly flaunt their decadent lifestyles. The most degrading smut published is available, along with milk and butter, at the local grocery store. The most frequent response from adults to these facts is, “I wasn't aware we had gone so far!” Fine. But today's parents must go beyond shock. They must mount a vigorous counterattack in the home and in the community. Americans increasingly depend on drugs. From valium, coffee, and cigarettes through marijuana, cocaine and heroin, drugs are used to pick up and drop down, heighten senses, and hide reality. More high-schoolers than ever are smoking pot. One survey reported that students consider marijuana less harmful than tobacco and about as harmful as drinking. Some rock musicians depend on drugs for inspiration and sustained intensity. Many medical experts and psychologists, however, say that drugs unleash the demons in us—personality change, crime—and can result in misery and death. Ignorance no longer protects from the drug scene. Drugs are everywhere. Both youth and adults must keep abreast of this crisis. And the Christian must believe that the power of God's love can transform and give hope to those whose lives have been shattered by the drug experience. "We don't listen to the words; we just dig the beat,” the young people cry, defending a favorite song spiced with

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A number of weddings are described in the Bible. The first wedding was performed by a very special guest minister. Whatever religious ceremony he may have chosen, it did not include those familiar words: “If any man can show just cause why these two should not be lawfully joined together, let him now speak, or else forever hold his peace.” This phrase was unnecessary, io. the minister was God himself, and the couple was Adam and Eve (Gen. 2:18-25).

Then there was a very unusual wedding in which the bridegroom found out the next morning, by light of day, that he had married the wrong girl.

One of the most beautiful wedding stories began in a barley field outside the little town of Bethlehem (Ruth 2). Perhaps the most tragic wedding was between Ahab, King of Israel, and Jezebel, a godless Baal worshipper. This marriage would result in much sorrow and suffering for God’s people (1 Kings 16:29-31).

Finally, the Savior of men chose a wedding in the city of Cana to perform His first miracle (John 2:1-11).

The New Testament very clearly presents the Father as the divine Host who gives this marriage. He is pictured as preparing it, then sending His servants out to invite the selected guests (Luke 14:16-23).

C. The Bridgroom of the marriage.
The Father’s beloved Son (Matt. 3:17; 17:5), the Lord Jesus Christ, is the Bridgroom.

1. As stated by John the Baptist.
John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridgroom: but the friend of the bridgroom, which standeth and heareth him, rejoiceth greatly because of the bridgroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease (John 3:27-30).

2. As stated by the Lord Jesus Christ.
I came not to call the righteous, but sinners to repentance. And they said unto him, Why do the disciples of John fast often, and make prayers, but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast while the bridgroom is with them? But the days will come when the bridgroom shall be taken away from them, and then shall they fast in those days (Luke 5:32-35).

D. The bride of the marriage.
In two key passages the Apostle Paul makes crystal clear the identity of the bride: For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (2 Cor. 11:2).

E. The guests of the marriage.
Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body (Eph. 5:22,23).

F. The service schedule of the marriage.
The marriage of Christ to the church will follow the Oriental pattern of marriage as described for us in the New Testament. It consisted of three separate stages:
1. The betrothal stage.

New Testament marriage contracts were often initiated when the couple was very young (sometimes even prior to birth) by the groom's father. He would sign a legal enactment before the proper judge, pledging his son to a chosen girl. The father would then offer the proper dowry payment. Thus, even though the bride had never seen the groom, she was nevertheless betrothed or espoused to him. A New Testament example of this first step is the marriage of Mary and Joseph.

Now the birth of Jesus Christ was on the wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost (Matt. 1:18).

Both Mary and Joseph had come from Bethlehem and had perhaps been betrothed, or promised to each other, since childhood. But now Mary was found to be with child before the marriage could be consummated, and of course Joseph could arrive at only one conclusion—she had been untrue to him! Then the angel of the Lord explained to Joseph the glories of the Virgin Birth.

Thus the betrothal stage consisted of two steps: The selection of the bride and the payment of the dowry.

With this in mind we can state that the marriage of the Lamb is still in its betrothal stage:

a. The bride has been selected.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1:3,4).

b. The dowry has been paid.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's (1 Cor. 6:19,20).

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ, as of a lamb without blemish and without spot (1 Peter 1:18,19).

2. The presentation stage.

At the proper time the father would send to the house of the bride servants carrying the proper legal contract. The bride would then be led to the home of the groom's father. When all was ready, the father of the bride would place her hand in the hand of the groom's father. He would then place her hand in that of his son. Applying this background to the marriage of the Lamb, the church still awaits this second phase, the presentation stage, which we know as the rapture.

The following verses speak of this presentation stage:...

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy... (Jude 24).

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19:7,8).

Then follow the events which comprise the second stage:

a. The Heavenly Father will send for the bride.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither... (Rev. 4:1).

b. The proper legal papers of marriage will be shown.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his... (2 Tim. 2:19).

c. The bride will be taken to the Father's home.

In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:2,3).

3. The celebration stage.

After the private marriage service was completed, the public marriage supper would begin. Many guests would be invited to this celebration. It was during such a supper that our Lord performed his first miracle, that of changing water into wine (see John 2:1-11). Jesus later made reference to this third step when he spoke the following words:

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding. ...Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them (Luke 12:35-37).

G. The time of the marriage.

When does the wedding transpire? In view of what has already been said, it would seem that the wedding service (the presentation stage) will be privately conducted in heaven, perhaps shortly after the bema judgment seat of Christ. The wedding supper (the celebration stage) will be publicly conducted on earth shortly after the Second Coming of Christ.

It is no accident that the Bible describes the Millennium as occurring right after the celebration supper has begun. (The supper is described in Rev. 19 while the Millennium is described in Rev. 20.) In New Testament times the length and cost of this supper was determined by the wealth of the father. Therefore, when his beloved Son is married, the Father of all grace (whose wealth is unlimited) will rise to the occasion by giving his Son and the bride a hallelujah celebration which will last for a thousand years!
Fundamentalism

by James Barr

Westminster Press, 1977, 379 pp., $9.50

Reviewed by James A. Borland, Professor of Bible and Theology at Liberty Baptist Seminary, Lynchburg, Virginia. He received his Th.D from Grace Theological Seminary.

Fundamentalism, by James Barr, is a 379-page negative expose of Fundamentalism, composed by a critical British scholar currently teaching at Oxford. Its purpose is to alert others to the theology and methodology of Fundamentalism so that it may be “understood,” and be either avoided or ignored. Although Barr often states the issues quite accurately, he regularly disparages Fundamentalist belief and practice. Logic and sarcasm are skillfully used in attempt to discredit Fundamentalism, but all too often he resorts to pejorative language. The book is wordy and repetitious to an extreme, but this at least causes the reader not to miss the points Barr seeks to make. Certainly not all of Barr’s criticisms are valid, but his volume clearly portrays how Fundamentalists are viewed by a representative Liberal critic.

Barr treats the background of Fundamentalism and reflects on its relation to the Bible, society, scholarship, theology, miracles, apologetics, and various other items of interest. The book contains Notes, several brief indices, and a limited Bibliography, consisting largely of “Evangelical” works and of critical treatments of Fundamentalism. His primary reference source has been The New Bible Commentary and its companion dictionary.

Barr considers Fundamentalism to be “a pathological condition of Christianity” (p. 5) and hints that, rightly understood, it suggests “narrowness, bigotry, obscurantism, and sectarianism” (p. 3). He is concerned with the Fundamentalist belief in the complete inerrancy and integrity of the Scriptures, which he considers a doctrine adhered to despite contrary evidence. The reader would recognize immediately the general breadth of Barr’s familiarity with British (and, to some extent, American) conservative Evangelical tradition. This awareness seems to have been gained by a firsthand experience to both church and student movements and the writings of Evangelicals (particularly Inter-Varsity Christian Fellowship and IVF publications). Many of his criticisms apply forcefully to those who see themselves as “Evangelicals,” rather than to those who still call themselves Fundamentalists and are considered as such by others.

A case in point is Barr’s assertion that “the matter of evolution, which was a major centre of the earlier fundamentalist controversy, has receded from the scene [because] conservative evangelical opinion has surrendered on the point.... Today we hear practically nothing about it” (p. 92). Later he states, “We have already seen that fundamentalists after their stalwart resistance to evolution as a biological theory have surrendered on this front and accepted evolution, to all intents and purposes, as an account of the biological descent of man” (p. 147). Barr naively interprets the surrender of some “evangelicals” on that issue to settle the case. He seems oblivious of the fact that true Fundamentalism maintains more than ever before the literality of Adam and Eve and the entire creation account. One has only to consider the growing Creation vs. Evolution debate in the United States to realize this.

Although Barr tries to give the impression of a fair and unbiased consideration of Fundamentalism, in reality his volume seems to be more a polemic against conservative belief. Where, for example, is his proof for the bold assertion that “Most fundamentalist preaching merely reiterates the traditional evangelical point of view, quoting the accepted proof texts but not really asking openly after the meaning” (p. 38)?

Barr does not like it when conservative writers point out what they feel might be the presuppositions and prejudices of critical scholars (pp. 140-45). Biblical critics frequently deny biblical creationism, the historicity of Adam
and Eve, a universal Flood, the Mosaic authorship of the Pentateuch, a literal Jonah, and such supernatural events as the Virgin Birth and the literal physical Second Coming of Christ.

In turn, these critics often hold that the Pentateuch was written and pieced together hundreds of years after Moses' death, that Isaiah was a composite production of later individuals, and that the book bearing Daniel's name was a second-century B.C. invention. In the synoptic Gospels, Barr tells us, critics generally believe Mark came first and that Matthew and Luke compiled their material by copying from Mark and another source, now vanished, called Q. Yet, Barr accepts these scholars as "open-minded."

As Barr sees it, the critical scholars postulate and reconstruct documents "purely on the evidence of the final texts" (p. 143). This ignores their common treatment of much of Isaiah, Daniel, and the Olivet Discourse as post eventu prophecy, that is, prophecy written after the events had already transpired. See Feine, Behm, and Kirmmel, Introduction to the New Testament, 14th ed., p. 105 (on Luke) for a vivid example of critical presuppositional scholarship.

A great deal more could be said of Barr's attempts to discredit Fundamentalist belief, but space does not permit. The warning to be sounded to Fundamentalists as Barr demonstrates throughout his book, is that the ranks of Fundamentalists are being infiltrated by "Evangelicals" who have capitulated already to the allurement of critical scholarship. Many scholars in Fundamentalist institutions want to be "recognized."

Barr notes that "conservatives often ignore the literal sense of the Bible, often minimize miracles and the supernatural, often postulate substantial corruptions of the text, and so on" (p. 341). He predicts that liberal critical positions on dating, authorship, source criticism and the like will all "be absorbed within the Fundamentalist system in the next few decades" (p. 325).

That is occurring already in numerous "Evangelical" schools. To the extent it takes place in our Fundamentalist environs we simply will cease to deserve the name Fundamentalist.

I would recommend that Fundamentalist leaders, especially those in school situations, give this volume a careful reading. It could spare them some misery in the days ahead by alerting them to the trends taking place in their very midst. Barr may have benefited us in a way he little intended or expected.

Abortion and the Early Church
by Michael J. Gorman
$3.95.

Reviewed by Lee Hahnlen,
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There is a natural tendency for individuals and groups to see themselves as unique. "No one suffers as I suffer," or, "No society has faced the same challenges as ours" are remarks counselors and social observers often hear. This is often simply another way of admitting that, as individuals or as groups, we are not aware of our own history; we are unaware of the psychological, theological, philosophical, and other cultural factors that have brought us to the present.

The current abortion debate is a case in point. It is not unusual for Christians today to consider this contemporary debate as a recent problem, remembering a time 20 years ago when there was an apparent universal agreement that was generally pro-life. For the Christian and the average moral American, abortion was simply wrong. Much has happened, particularly since the Roe v. Wade Supreme Court decision in 1973. Apparent agreement has dissolved; Christian is pitted against "secularist" and, all too often, against other Christians.

In Abortion and the Early Church, Michael Gorman demonstrates that the problems of articulating Christian views of human life as related to abortion are not new. He shows that the early church, by far a minority in social and cultural context, struggled with the issue. In his compact yet comprehensive treatment, Gorman provides chronological order, beginning with the attitude toward abortion in the ancient pagan world.

He observes, "Abortion may not have been easy or safe for a woman in ancient times, but it was nevertheless widely practiced" (p. 19). In both pagan Greece and Rome, abortion was often mandated by state law for utilitarian reasons, to regulate population and preserve genetic integrity. Even dissenting voices were utilitarian—one should not try to conceal adultery, maintain feminine beauty, or deprive a man of a family by aborting children. Abortion was never seen as an evil because it attacked a human being. "That the fetus is not a person is fundamental to Roman law" (p. 32).

The situation differed considerably among the Jews, Gorman states. "It was a given of Jewish thought and life that abortion, like exposure, was unacceptable, and
this is well known in the ancient world’’ (p. 34). There were two major positions in Jewish culture which differed over the legal rather than the ethical implications of abortion, but both were formed by three assumptions basic to Jewish life: 1) ‘‘the duty and desire to populate the earth... (2) a deep sense of the sanctity of life as God’s creation and... (3) a profound horror of blood and bloodshed’’ (p. 34).

In turn, Christians built upon the Jewish foundation. Gorman notes that, while there is no specific reference to abortion in the New Testament, ‘‘the association of the use of drugs (pharmakeia) with abortion in pagan and later Christian writings suggests that there may be an implicit reference to abortion in such texts as Galatians 5:20, and Revelation 9:21; 18:23; 21:8 and 22:15, where words of the same group are used... In Sorano’s Gynecology pharmakeia itself, then, can mean the use of drugs, evil or magical drugs themselves, or a specific evil drug such as a poison or an abortifacient’’ (p. 48). Despite the lack of specific New Testament references, Gorman asserts there was almost universal agreement among Christian writers from the first through the fifth centuries. Citing Christian sources such as the Didache, Epistle of Barnabas, Apocalypse of Peter, and individuals including Clement of Alexandria, Athenagoras, Tertullian, Cyprian, Augustine, and Chrysostom, Gorman concludes, ‘‘Abortion is almost always mentioned along with some form of violence; in fact, it is considered a subdivision of the general categories of violence, murder and infanticide... Early Christian opposition, then, did not arise because abortion was seen as a means of interrupting the natural course of sexual relations but because it was viewed as murder’’ (p. 81). The issue of abortion is seen as a part of the overarching concern of the early church to articulate a pro-life ethic which ‘‘pleaded for the poor, the weak, women, children, and the unborn. This pro-life ethic discarded hate in favor of love, war in favor of peace, oppression in favor of justice, bloodshed in favor of life’’ (p. 90).

Gorman concludes his survey with a brief suggestive discussion of the revelance of the experience of the early church for the modern debate. His book is of value to students and pastors for its catalogue of citations from pagan, Jewish, and Christian sources, and will assist Christians who continue to struggle with the pro-life issues of contemporary American culture.

The Dark Side of the Millennium,
by Arthur H. Lewis

Reviewed by Jarl K. Waggoner, Director, Bible Institute Spencer Baptist Temple, Spencer, West Virginia.

This small volume by a professor at Bethel College (Minnesota) represents another recent attempt to reinterpret the millennial passage of Revelation 20. Subtitled ‘‘The Problem of Evil in Revelation 20:1-10,’’ it is the perceived enormity of this problem that leads the author away from any premillennial interpretation. He finds it impossible to harmonize the existence of evil with the reign of Christ and sets out to show that ‘‘evil is indeed an integral part of the thousand-year period described in Revelation 20.... This evil is sufficient reason to deny the identification of the Millennium with the glorious future kingdom of Christ’’ (p. 12). Lewis’s solution is to apply the Old Testament kingdom passages to the eternal state of Revelation 21 and 22, while placing the Millennium of Revelation 20 in the present age. He labels his view ‘‘historical millennialism’’ but one quickly recognizes this as his term for what is essentially amillennialism. To Lewis, this appears to be the perfect solution: ‘‘When the ‘thousand years’ is understood to be coterminous with this day and age, the pieces all fall into place’’ (p. 19).

While premillennialists will agree there is evil during the Millennium, they will disagree with Lewis’s characterization of the Millennium as violent and insecure (p. 33). He insists that the Old Testament picture of a reign of peace is contradicted by Revelation 20. Yet this is hardly the case. The Millennium is a period of complete peace and security, and it is so for the very reason that the King smashes every outward manifestation of evil.

Perhaps the most disappointing thing about Lewis’s book is his failure to examine the Old Testament kingdom passages in any detail. Reference is made to only a few selected Old Testament passages which contribute to the author’s polemic. The explanation of Isaiah 65:20 seems quite inadequate, with the writer ruling out any literal sense of the verse which would most naturally seem to include death and sin as part of the kingdom picture. Lewis’s methodology is dubious at other points as well. To prove his contention he is quick to assume that similarity of language figures or a direct quote of an Old Testament passage in the New Testament limits the meaning of the Old Testament passage (cf. continued on page 50
"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24
Early in the sixteenth century, a troubled monk, reading and believing Romans 1:17, "The just shall live by faith," became a great leader of the Reformation. Down through the centuries, a few men and women of faith have moved the world for God.

Four times we are told in Scripture that the just shall live by faith. And yet there are many Christians who are willing to give Christ their soul and by faith trust Him with their eternal destiny but who are not willing to trust Him with their lives, moment by moment and day by day.

Scripture declares, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). When a person exercises faith in the gospel, which is the death, burial, and resurrection of the Lord Jesus Christ, he is saved and the Holy Spirit indwells him. It is then crucial that he allow the Holy Spirit to control his life and that he live by faith continually.

A scriptural definition of faith is that it is the substance of things hoped for and the evidence of things not seen. Faith is making real what cannot be touched or felt; it is giving substance and form to what we cannot touch or sense with our human faculties; it is giving substance and form to what we cannot touch or define. Faith is believing what God says in spite of what the circumstances may dictate. It is simply taking God at His word.

We are told in First Timothy 6:6-11, "But godliness with contentment is great gain. For we brought nothing in to this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content...For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

True joy can never be experienced by those in the family of God until they learn what it means to really live by faith. Living by faith is learning to cast your lot with God, to trust Him implicitly and to believe in Him without reservation. Faith is not only imparted but it is learned through experience. It takes time to mature into spiritual adulthood. If you are a Christian you should be growing in the grace and knowledge of the Lord and becoming more like Jesus Christ each day.

Jesus Christ trusted His heavenly Father for the provision of all things. Jesus made it very clear that our heavenly Father knows the steps that we take. He is aware of all of our needs, and He has all the hairs of our head numbered. He put each lily of the field in its place. A sparrow never falls to the ground without His notice. How much more important are we to our heavenly Father than are the lilies and the birds.

George Muller was a great man of God who lived to be more than 90 years of age. In his day, he did not have telephone, radio, television, or automobiles, and yet through simple, child-like faith he prayed in millions of dollars to feed thousands of orphans. He knew what it meant to trust God. He was not limited by human, tangible things. He had learned that God could take care of him where He had put him, and that God would take care of the ministry He had entrusted to him.

If you would live the life of faith you must flee materialism, saturate your mind with the Word of God, and pray consistently.

The love of money is the root of all evil. Materialism is a tragic problem in our country. Luxuries are important to Americans. Too often men and women consume their time with thoughts of where they will spend their next vacation, what pleasure they will engage in next, and what trip they will take this weekend. A prevalent philosophy in America today is, "Get all you can, and all you get." It is no wonder that our nation is in serious trouble today.

Joy does not depend upon material things. Our relationship with Christ is that which brings joy, and the joy of the Lord is the Christian's strength. Joy depends upon a right relationship with the living Christ.

Romans 10:17 tells us, "So then faith cometh by hearing, and hearing by the word of God." Faith comes by hearing, but how much time does the average Christian spend reading and studying the Word of God? The Bible is full of promises for Christians, but Christians must know what those promises are. If you as a Christian are not a Bible student, if you are not reading Scripture daily and hiding the Word of God away in your heart, you cannot expect to learn how to live by faith.

It is the Word of God and the life of prayer merged together that help us to live in righteousness, to be God-like, and thereby learn how to live by faith. Jesus said in Mark 11:24, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This refers to prayer that is according to the Word of God, the will of God, and the Spirit of God.

God desires that you pray about every detail of your life. When you pray, believe that you have already received what you prayed for and even thank God for it. That is living by faith. Learn to trust God. Do not scheme or push and hurry God. He is never ahead of time; He is never late.

At times you will not know how to pray. Ask God for wisdom. In Romans 8:26, 27 the Apostle Paul tells us, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." At times the Spirit makes intercession for the saints according to the will of God.

God is looking for men and women of faith today, for "...without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Flee materialism, saturate your mind with God's Word, pray fervently, and know the joy God has for you when you live the life of faith.
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discussion of 2 Thess. 2:8, p. 33ff.). He seems to overlook the fact that the New Testament writers may be using Old Testament language to illustrate a point, without any intention of interpreting the Old Testament passage from which it comes.

Selectivity and inconsistency seem to characterize this work. The author cites Luke 20:34-36 as proof that those who attain to the kingdom will be like angels, not marrying or giving in marriage (i.e. glorified) and thus no sinful human beings are born in the kingdom (p. 42). Conveniendy, however, he passes over the qualifying phrase "and to the resurrection of the dead," which could limit the statement to raptured saints as opposed to non-glorified tribulation saints. Likewise, while he insists that premillennialists have no right to insert the Millennium between verses 23 and 24 of First Corinthians 15, he himself is forced to break the chronological narrative of Revelation 19 and 20 to insert the Millennium back into the present age (p. 49).

A major problem with The Dark Side of the Millennium lies in its simplistic manner of solving the problem. Lewis concludes that the Old Testament kingdom is more easily identified with the eternal state, and the Millennium of Revelation 20 must be identified with the present age because of the existence of evil. He fails, however, to explore the implications of such identifications. The thousand-year period must be extended to an indefinite period of time, the binding of Satan must be explained, and the promises to Israel must be spiritualized. In short, he faces all the problems that traditional amillennialism does.

What Arthur Lewis has given us is a brief contemporary presentation of traditional amillennialism with all its inherent problems. The book has little to offer in the present discussion. Premillennialists would rather live with the "problem" of evil in Revelation 20, than to take on the hermeneutical problems of amillennialism.

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Think About It by Bob Larson

Adopted Dolls

For some, the idea of actually having a baby is too inconvenient. The expense, the dirty diapers, and the stress of child rearing is just not worth the effort. However, an enterprising designer named Xavier Roberts has opened an adoption agency to accommodate such childless couples. There's just one catch—his babies are polyester rag dolls. Adoption fees run from $125 to $1,000 and include a certificate of parenthood. With unloved and abused children roaming the streets and real live babies dying from malnutrition, Roberts's concept of adoptive dolls seems almost obscene. How ironic that it's easier for some to love an imitation of life rather than extend their affections to real human beings. Perhaps all of us at times love objects more than people. What do you love in your life—someone or something?

Rumors

It's interesting how rumors get started. Often an accurate historical search reveals that the incident never took place. For example, Nero did not fiddle while Rome burned. He was 30 miles away in his Antium villa at the time. There really was a Lady Godiva, but she never rode naked atop a white horse. It's easy to assume that a story is factual if enough people believe it. But rumors can be deadly if they contain lies that reflect on the lives of others. False stories about Nero and Lady Godiva can do little harm today. On the other hand, tales about living people can do great damage if there's no evidence to back up the report. The Bible forbids the "whispering" and "backbiting" of unsubstantiated rumors (2 Cor. 12:20). A good rule would be, "If you can't prove it, don't quote it." Truth exalts, but rumors destroy.

Crying

"Jesus wept." The shortest verse in all of Scripture is more profound than most people realize. A biochemist has discovered that tears are a means by which the body rids itself of toxic chemicals. In fact, irritant tears, those caused by a speck in the eye, are chemically different from tears induced by an emotional experience. The latter contain more concentrated protein and albumen, an indication that those who weep more readily under stress may be less inclined to develop peptic ulcers. People who block their emotions to prevent tears are also more likely to experience skin eruptions, respiratory diseases, hay fever, colitis, and cardiac problems. Jesus wept out of love and compassion, and He never had to consult a doctor for the relief of stress or tension. Have you had a good cry lately?
The conviction of two men on November 3, 1982, for passing out tracts and preaching in downtown Staunton, Virginia, has led to a protest rally and the formation of a new organization called Fundamentalists for Defense of Freedom (FDF), to support religious freedom.

John Evans was charged and found guilty of obstructing the path of a female while he was distributing tracts. Ronald Emerick was charged and found guilty of disorderly conduct for preaching on the sidewalk.

The two were incarcerated for three hours before Judge Thomas Wood released them; he is holding their sentence under advisement for 12 months. Wood also told the men in court, "You may not threaten anyone with going to hell."

Judge Wood's statement about hell concerned pastors and churches in the area as they believed it could violate their religious liberty to preach on the subject.

As a result, a peaceful protest was held on November 13 and FDF was launched on December 14. At the initial protest, 400 supporters marched through the downtown streets of Staunton to a "religious freedom rally." This November demonstration served to protest, New Organization

and organized to address the issues of today."

FDF will be working only in Virginia and plans to hold monthly meetings and to publish a monthly paper.

Other churches across the state are being invited to participate. FDF already has the support of the Virginia Assembly of Independent Baptist Churches and the Virginia Baptist Bible Fellowship.

President of the FDF is the Rev. Claude Williams, pastor of the Faith Baptist Church in Staunton.
Fundamentalist Council Denounces "Pseudo-Fundamentalist"

UNION GROVE, Wis. (RNS)—Jerry Falwell, the best-known Fundamentalist in America, has been denounced by the Fundamentalist American Council of Christian Churches.

In a resolution at its annual meeting here, the organization of 13 small denominations adopted a resolution entitled "The Pseudo-Fundamentalism of Jerry Falwell."

It quoted the Baptist preacher as having written in the September issue of his Fundamentalist Journal magazine that "we must stop being so negative and critical of everyone who is trying to reach people with the gospel," and said that he has accused "those militant Fundamentalists who do not agree with him as 'radical fringe.'"

The resolution said that "thus Dr. Falwell does not see the precepts of historical fundamentalism in the battle against apostasy for he does not reprove the unfruitful works of darkness but only wishes to separate from them."

The council declared that it "disavows any fellowship or support for Dr. Falwell and warns our constituency that his claims are hollow, his motives are suspect, and his philosophy is new-evangelical (the end justifies the means)."

For the second year in a row, the council went on record as criticizing the Reader's Digest Bible. A resolution adopted last year denounced the magazine for using the Revised Standard Version of the Bible as the basis of its condensation because, the Fundamentalist group said, it "this so-called Bible should have instead been entitled, 'Excerpts from the Holy Bible.'" It noted that 71 Psalms are omitted as well as "many words" spoken by Christ and several "important prophetic passages."

The resolution called upon Reader's Digest "to desist from its project or receive the anathema of God."

Other statements passed by the American Council of Christian Churches opposed tuition tax credits for parents of students attending private schools and criticized several government restrictions on religious freedom.

World Council of Churches' Next Assembly Will Expose Its Fragility, Says Spokesman

The World Council of Churches (WCC) assembly in Canada next summer will expose "how incredibly fragile the ecumenical movement is," says a spokesman for the agency that counts some 300 Protestant and Orthodox churches among its members.

It is expected that some of the "hottest debates" in Vancouver next July 24 to August 10 will be on ecclesiological issues, said the Rev. John Bluck, a New Zealand Anglican priest and the Geneva-based ecumenical agency's communications director.

He was in the United States and Canada recently to discuss plans for the council's sixth assembly since its founding in 1948. The assembly will draw some 900 delegates from member communions and thousands of observers.

Theme of the 1983 assembly is "Jesus Christ—the Life of the World."

The assembly won't have "an all-star cast," Mr. Bluck told a meeting here of religious communicators. "We don't know yet who the keynote speakers will be. The desire is not to have an all-star cast, but to take the theme seriously with an in-depth theological exploration of what the theme means, for better or for worse."

Mr. Bluck predicted that the Vancouver assembly may "expose how incredibly fragile the ecumenical movement is. All kinds of loyalties will be tested, new alliances will be formed. As WCC becomes more inclusive, it exposes its fragility."

He said the WCC is in "troubled waters" and there is "need to establish credentials anew"—a move which is underway but incomplete.

"The most important thing," he said, "is a search for a more appropriate ecumenical voice. I think we've learned to speak more carefully."

While the WCC has been portrayed by some as a left-leaning activist group, the label is outdated, or, at least, shows only part of the picture, Mr. Bluck said in an interview. He says many of the attacks against the WCC are aimed at the council's activism of the 1960s.

Meeting against a backdrop of the Vietnam War and student revolts, the WCC took a strong social activist position at its 1968 fourth assembly in Upsala, Sweden. But, urged by its more conservative members, the council had already moved at the 1975 fifth assembly in Nairobi to re-emphasize evangelism and Christian unity, he said. Some social activists complained the WCC was backing away from social action. To Conservatives the move wasn't enough.

Mr. Bluck said the Vancouver assembly will make further progress in balancing social action and evangelical-ecclesiological concerns.

However, the issue not only involves balancing social action and evangelism—but deciding what constitutes authentic Christian social action. Christians are deeply divided on what are the root causes and solutions.
to such world problems as poverty, the arms race, violence, and economic inequities.

Mr. Bluck said the WCC has always been considered too liberal by many and not progressive enough by others.

He said the Program to Combat Racism, started in 1970, has generated the most negative publicity because of its controversial grants to liberation groups in Africa. "What is a virtue to some is a vice to others," he said, noting that many have praised the program and churches continue to earmark funds for it.

Mr. Bluck said North Americans tend to be most critical about WCC's social activism. But other groups criticize the WCC for different reasons. For example, "Asians think the WCC is too Eurocentric, doesn't take the Asian language seriously. The Orthodox want more emphasis on biblical authority and ecclesiological seriousness...They criticize the WCC with the same kind of passion as people in this country who say we're too political, who criticize the Program to Combat Racism."

Mr. Bluck said Nairobi was in many ways a "watershed." The WCC then began moving from a group dominated by a "network" of ecumenical leaders to one in which the churches demanded more of a say. He pointed out that Dr. Phillip Potter, WCC general secretary, has observed that Nairobi marked the end of the "elite, old boys' club of the ecumenical movement and the coming in of the churches, as they are, expressing what they are and not pretending to be otherwise."

Especially in the last five years, Mr. Bluck said, the WCC "has become a much more diverse group, more representative, harder to generalize about."

The impact of the Orthodox churches will be very evident in Vancouver, Mr. Bluck said. The Orthodox, who comprise nearly half of the WCC membership want more say in WCC policies.

The Orthodox have voiced fierce objections to efforts by feminists for more of a policy voice in the WCC, and have demanded that questions on women's roles be studied and decided not at the sociological level but rather the theological. The Orthodox have also long charged that the WCC relies too much on political, social, and economic restructuring to solve human problems.

Mr. Bluck suggested that the greatest strength of the WCC—one which shouldn't be underestimated—is that it provides a forum for diverse church bodies to come together and think imaginatively in ways they couldn't do alone. The presence of WCC delegations have also opened up space for dialogue which might not otherwise have occurred, he said.
New Editor for Baptist Bible Tribune

James O. Combs has succeeded Wendell Zimmerman as editor of the Baptist Bible Tribune, the official publication of the Baptist Bible Fellowship. Zimmerman resigned his position as editor after having served in that capacity for eight years. He is pastor of Bible Baptist Temple, Jacksonville, Florida, and will continue to contribute occasionally to the Tribune. Combs became editor of the 33-year-old Tribune in January 1983 when he moved to Springfield, Missouri, to facilitate production of the newspaper. He pastored for more than 20 years, having graduated from Baptist Bible College, Springfield, Missouri; The Bible Baptist Seminary of Fort Worth (Arlington), Texas; and Calvary Bible College, Kansas City, Missouri. Rev. Combs has been active in the Baptist Bible Fellowship, having served as a director, member of the missions committee, and public representative for the national Fellowship. For ten years he served as editor of the Pacific Baptist News. While in the West he was chairman of the Southern California Fellowship and president of the Western Baptist Bible Fellowship (1973-75). From 1971-74 he was on the faculty of Pacific Coast Baptist Bible College, San Dimas, California. A pioneer in church building, Combs founded or helped found 17 churches in the West.

Solzhenitzyn Addresses RCDA Celebrants

NEW YORK U.S.A. (EWN) — “Do not fear them that kill the body, but are not able to kill the soul; but rather fear God who is able to destroy both soul and body.” These were the words of Natalia Solzhenitzy, wife of famed Russian historian Alexander Solzhenitzy, as she addressed the 20th Anniversary Banquet of the well-known religious rights organization Religion in Communist Dominated Areas. Solzhenitzyn said RCDA directors Rev. and Mrs. Blahoslav Hruby can be ranked among the most concerned Christians in the West. She said they understand religious developments in the Soviet bloc nations and have the unique ability to properly describe to people in the West what transpires. The October 28 celebration was held at the Essex House here. More than two hundred dignitaries, human rights leaders and RCDA supporters attended.

Inerrantists Provoked Bishop Who Tried to Keep His Temper

DURHAM, N.C. (RNS)—Advocates of biblical inerrancy were sharply denounced here by the new bishop of the Lutheran Church in America’s (LCA) North Carolina Synod in his first address to his Eastern North Carolina District. Bishop Michael McDaniel said he had little patience with the doctrine of biblical inerrancy advocated by the Lutheran Church-Missouri Synod, but added, “Let’s pray that we keep our tempers, because I am very impatient with Fundamentalists.” The bishop then proceeded to lose his temper, denouncing inerrancy as a “hysterical point of view adopted by cowardly people who didn’t have the guts to lean on Jesus Christ.” The LCA official, formerly professor of religion and philosophy at Lenoir-Rhyne College, described himself as a “moderate liberal.”

Supreme Court Agrees to Rule in Nebraska Chaplain Dispute

WASHINGTON (RNS)—Responding to an appeal by the State of Nebraska, the U.S. Supreme Court has agreed to review lower-court decisions striking down the Nebraska legislature’s long-standing practice of hiring and paying a single individual as chaplain over an extended period of time. Neither party to the case wants the high court to strike down the policy of having a chaplain open each day’s legislative session with prayer. The issues are the Nebraska unicameral legislature’s long-time retention of Presbyterian chaplain Robert E. Palmer, who has served in that capacity since 1965; the state’s monthly payment to Mr. Palmer of $320; and the legislature’s decision in three instances to print Mr. Palmer’s prayers at public expense. After those practices were challenged in 1980 by State Sen. Ernest Chambers, a U.S. District Court ruled that the First Amendment was violated by paying the chaplain and by printing his prayers from public funds. On appeal, the Eighth U.S. Court of Appeals ruled last year that retention and compensation of a single chaplain for an extended tenure violated the establishment clause. But the same tribunal allowed the practice to continue pending final disposition of the case by the Supreme Court.

Views of Liberal Christians Are Chided by Jewish Leader

NEW YORK (RNS)—A rabbi told a United Methodist commission here that the inclination of liberal Christianity to be a voice for the voiceless has caused it to shift its support from...
Israel to the Palestinians. Rabbi Herman Blumberg, northeastern regional director of the American Jewish Committee, said that in the liberal Protestant perspective, "Jews are okay if they are victims. But if Israel takes its place among the nations, playing geopolitical hardball, then (liberal Christians say) we'll shift our weight to the underdog Palestinians." He told the annual meeting of the United Methodist general commission on Christian unity and inter-religious concerns that Israel is the fourth strongest military power in the world today because it has no choice. "Jews prefer that to being the underdog," Rabbi Blumberg said.

Southern Baptist Theologian Is Target of Arkansas-based Campaign To Fire Him

LOUISVILLE, Ky. (RNS) — An internationally known theologian at the Southern Baptist Theological Seminary has come under fire from Arkansas Baptists who are demanding that he be dismissed. At the center of the controversy is Dr. Dale Moody, who has irked some members of the 13.6 million-member Southern Baptist Convention with his views of apostasy. Dr. Moody, 67, teaches it is possible for Christians to "fall from grace" and lose their salvation. That position is at variance with the beliefs of many Southern Baptists who think that once one becomes a Christian it is impossible to fall away from the faith.

Southern Baptist Group Disbands, Leaving Field to Fundamentalists

HOUSTON (RNS) — An informal group of Southern Baptists who opposed the efforts of biblical inerrantists to control the denomination have disbanded, says one of its organizers. Dr. Kenneth Chafin, pastor of South Main Baptist Church of Houston, expressed bitterness both about the attitudes of Fundamentalists in the denomination and about what he felt was a lack of concern on the part of leaders of Southern Baptist agencies and institutions. He said that following a November 12 meeting of leaders of the factions in the denomination, "there is only one group left." In the fall of 1980, Dr. Chafin and 15 other pastors had met to plan strategy to lessen the influence of Fundamentalists in the Southern Baptist Convention.

Four Religious Leaders Placed In Top of "Most Admired" Poll

In the annual "Most Admired Man" poll conducted by Good Housekeeping, the magazine's readers selected Jerry Falwell, Billy Graham, and Pope John II as the most admired behind President Ronald Reagan. The Rev. Norman Vincent Peale captured eighth place with Oral Roberts in twenty-first.

Soviet Police Opt for Church Meetings Rather Than Crime

BRATISLAVA, Czechoslovakia (E WNS) — Christians here report that gypsies living in a small Soviet town near the Czechoslovak border were recently ordered to discontinue church meetings and urged to denounce their Christian faith. Leaders of the gypsy group offered to follow the police dictate. "You're right," the leaders said. "We should stop being Christians and return to our old ways. We will start stealing and killing again." Soviet police, which came to shut down the meeting house, decided it would be better for the gypsies to remain Christians and quickly agreed to let the church continue holding services. Revival has been reported among the gypsies. In some Soviet villages the entire population attends services.

Ecumenical Council Votes New Delay in Voting on Gay Church Member Bid

NEW YORK (RNS) — The National Council of Churches' governing board has again voted to delay action on the membership eligibility of the predominately homosexual Metropolitan Community Churches (MCC). The postponement means that the board will not take up the issue at its meeting next May in San Francisco, where a confrontation with the city's large gay community was feared. Although opposition to the MCC's membership has come only from the American Baptist Churches, many say privately the MCC would not win the eligibility vote. The vote on the church's application would not now come before November 1983. Should the church win in that vote, it would still need ratification by two-thirds of the National Council of Churches' member communions and voting delegates.

LBC Receives Biology Accreditation After Year-Long Debate

On December 10, the Virginia State Board of Education voted 7-2 in favor of approval for the biology education program of Liberty Baptist College. This decision superseded the recommendation of an advisory committee which had voted to send another team of "scientists" to examine the biology education program at the college and ends a 13-month debate with the state for accreditation.

The decision for provisional approval qualifies LBC biology education graduates for teacher's certification in Virginia, as well as in 35 other states with which the state has reciprocal agreements. It marks the eighth LBC program of approval for the biology education program at the college and ends a 13-month debate with the state for accreditation.

Dr. A. Pierre Guillermin, president of Liberty Baptist College and Schools, said, "This victory for academic freedom plots another significant step in Liberty's journey toward becoming a major Christian university."
O
n a warm Sunday afternoon in September of 1977 I found myself doing two things I had been advised against. First, I was riding a motorcycle. For as long as I could remember, my dad had expressed his disapproval of motorcycle riding, reminding me of friends now permanently disabled due to accidents. I quickly rationalized my disobedience by assuring myself that this was the only mode of transportation available to me.

Disregarding my second bit of advice, however, was a little more difficult to rationalize away. I was riding that motorcycle through the mountains above Port-au-Prince, Haiti, to visit Wallace Turnbull, missionary to the hills people around Fermathe since 1943.

I was in Haiti to survey the island, assess the greatest needs, and then locate a missionary or organization through which Dr. Jerry Falwell and the Old-Time Gospel Hour could become involved in helping to meet those needs. The gentleman leading me around the island advised me strongly that Turnbull was not the individual we were looking for. Yet, for whatever reason, I felt I had to visit this missionary before returning home.

Upon arriving at the Baptist Haiti Mission I was directed to Missionary Turnbull’s home. It in no way resembled the mountain resort house that I was told he lived in. As I sat down to talk with Wallace Turnbull, it seemed as if someone had finally turned on a light. As he shared with me what God had done on that mountain in the past 34 years, my heart began to beat as quickly as one of the local woods drums. After two hours of uninterrupted conversation, I knew this was the man that God would have us work with in helping this land, whose people (due to drought and crop failure) had been experiencing malnutrition and starvation over the last five years.

I had listened intently as he told about their work: the 120 churches, 130 church-connected Christian schools, a self-help project that helped provide a living to many who at one time had no hope, a 100-bed hospital and 60-bed tuberculosis sanitarium, a reforestation project aimed at reclaiming the natural resources that had been stripped from the land—the list went on.

As I was leaving, Missionary Turnbull—or “Pastor Wallace,” as he is better known in Haiti—invited me to feel welcome to visit again. As I got on my motorcycle to leave he gave me this bit of fatherly advice: “You really shouldn’t ride a motorcycle—they’re quite dangerous, you know.”

An unending relationship has grown from that two-hour conversation. I recently visited Haiti, after three and a half years’ absence, and was thrilled to learn of the new 160 churches with over 60,000 members, 180 schools where over 22,000 children are given fundamental Christian-oriented education, a self-help project and outlet store that provides income for over a thousand families otherwise unemployed, an outpatient clinic that serves an average of 100 patients a day, and so on.

It didn’t take me long to realize why Wallace and Eleanor Turnbull were recipients of much undue criticism. Being a part of a large, growing organization, I have realized that whenever God is using you to build a great wall of His kingdom, there will always be those Sanballats and Tobiahs to hurl their stones in your direction. Yet those who are willing to sacrifice and stay by the work will be rewarded greatly one day.

Sacrifice? Yes! The Turnbulls have experienced personal loss, as the names of Uncle John Turnbull, “Granny” Bertha Holdeman, and David Turnbull have all been added to the family tomb in Haiti. Yet those names engraved in stone will one day have their full significance when the names of thousands of Haitian Christians are read aloud from the Lambs Book of Life.
Dear Friends,

On Monday morning, November 1, 1982, at 4:00 a.m., our little “beloved gift of the Lord,” Jed Matthew, weighing 7 pounds, 6 ounces, and 19.6 inches long, joined the Hale family. His name’s meaning tells just how we feel about him, too.

Three little boys—what a handful! Without going into too much detail, we’ll just say that we are so thankful for your prayers for Ann and the baby. The baby came two weeks early, and I’ll never forget the words of the doctor as he came out of the surgery room, “You, Mr. Hale, are a very lucky man!” He proceeded to tell me that had we not been in the hospital when the placental rupture occurred, the baby would have been lost, but after emergency surgery, mother and baby were doing fine. We rejoice in God’s mercy and grace. Now mother and baby are home and doing fine.

November 14 marked the first anniversary of the first meeting of our new church, First Baptist Church of Eui Jong Bu. We rejoice in our record attendance of 123 on that day. Almost all of these folks have been saved and added to the church. What a blessing it is to see them grow in their faith.

Liberty House Christian Center is functioning full-swing now. The Center is open every day and evening, and we praise God for the constant flow of people coming to the Center for different reasons. The Center also houses our new Liberty Christian School—a mission school to educate missionaries’ children. It also serves as our Christian Servicemen’s Center, where American GIs who are stationed in Korea can come for relaxation, counseling, recreation, and Christian fellowship. God is greatly blessing the ministry of Liberty House Christian Center!

One of the most exciting things we want to share with you this month is the way God is answering our prayers concerning needed workers. November 15th our Korean staff was expanded by a young man named Mr. Gwon. Brother Gwon has been in the Korean Army for two and a half years.

Also, November 18th marked the day of the return to Korea of Rev. and Mrs. Dennis Lugar. (They were both working with us previously as “singles,” got engaged here, returned to the States to get married, and they are now returning to Korea as a family unit.) We rejoice with exceeding great joy at how God is blessing us with such high-quality staff and co-workers.

Susan Karrer has been with us almost two months now, and God is so richly blessing her ministry already. We have started classes for Liberty Christian School, which she is directing.

We desperately need facilities and land, and we request your prayers for that. We have found a piece of property with a large building on it that, if repaired, could accommodate up to 200 students. It would cost us approximately $80,000 to purchase and about $20,000 to repair. If this would be God’s will, we know He can supply the finances, so we ask you to simply pray with us. In the future we hope to offer boarding and dormitory facilities so missionaries from all over the country can send their children here to school. It breaks my heart to see missionaries leaving the country because of a lack of funds to educate their children. This is an urgent prayer request.

We are seeing God do an unusual work here, and we’re so glad that you are a vital part of it. There is so much to do it gets overwhelming at times, but we count it a great privilege to “help you carry out the Great Commission”

In His love and ours,

Joe, Ann, Ben, Dan, Jed

Dear Friends,

Coming back to Italy after eight weeks in the USA, I had many reflections on what I saw and a few things God pointed out to me along the way. One of the most obvious was the increasing number of believers who were once zealous for God and who have since become indifferent. The lesson is hard, but needed, for in my own ministry there are moments of discouragement and frustration, and I sense more than ever the requirement of making a daily examination of what, why, and how I am living. I am doing in line with the will of God. I am also challenged to encourage those who love and pray for us back home not to cease in their labor, more than ever it is vital to the work here in Italy.

After my arrival in Italy on July 13, I received a request from the Arco-Felice church to teach a week-long seminar at a camp near Naples. We hosted 8 families and other friends (50 people) and saw some real changes in lives as a result of the week. We also led a young lady, Angela—22 years old, to the Lord and she will be following the Lord in baptism shortly.

We have made contact with three families in our building, and interest is there, but so is suspicion. Here, especially here, people will test your reality before they will listen to your message. We thank God daily for the strength we feel from you who lift us up in prayer. It feels so refreshing and yet excited we are at the prospect of seeing souls won and a church established here at Rome. We are confident that He is able!

God grant each one of you the strength to stand in the day of battle, and the humility to realize where the strength comes from.

Only by His Spirit,
Leigh and Elsie
and honestly comes before God. God reveals man to himself. Jeremiah wrote that the heart is deceitful. God knows the heart and can show us what we are truly like. We must be honest before the Lord. Most of us resist God’s evaluation. When we examine ourselves, we exalt some aspects and dismiss others. God looks and shows us who and what we are, more than what we do.

As we seek wisdom today, God seems to be left out. “The fear of the Lord is the beginning of wisdom” (Prov. 9:10). We replace God’s wisdom with a lie that exalts man instead of God. Only when we worship God for who He is will we be able to know ourselves and have our true needs met in Christ. Prayer is the vehicle to make this possible.

Man also seeks power, rather than the kingdom of God. Power generates the ability to serve oneself by control of others. Many people follow the humanistic precept that “Might makes right.” God commands that power be used for the good of others. The king is to use his power to benefit his subjects. The businessman should use his authority to aid the flock in honoring God. In our society, many rulers use subjects to exalt themselves. The lust for and abuse of power are accepted sins in our society. But as Christians we must realize that the lust for power hinders our prayer life, for God wants no less than one’s desire totally concentrated upon Him.

Many times we pray for power. Why, then, do we not have it? Because we have the wrong motive. We seek power for our gain and to impress others. We want power because we are men pleasers. With today’s surge in teaching about the Spirit, we seek His power to let people know that we “have it.” Our basic desire should be that the power of the Spirit will deliver us from the reign of sin in our lives, so we might glorify God.

In Jeremiah 9:23 we confront the desire of riches. We may discount this desire, not having great riches and assuming only the wealthy have it. The individual who possesses no money may glory in riches, seeking after “filthy lucre” instead of seeking after God.

Perhaps no other sin is so glaring as unthankfulness.

The businessman who fails and then surrenders his business to the Lord should examine his motives. Is his goal to honor God in business, or to gain by such overt action? The pastor who seeks a larger church and an expanded ministry must search his heart to know what motivates him. Every action involves one of two motives; one is pure and honors God, while the other is sinful and gratifies the flesh. Pure and impure motives affect the pursuit of riches; men seek riches either to exalt themselves or to aid others.

Desires deceive, because they occur in the heart. “The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9). Only God knows the true desire. In prayer we must ask Him to search our hearts and help us to see our real desires. Only God can reveal them so that we may know how to deal with them.

God Searches Our Attitude

The Fourth area that God examines is our attitude. Our dominant attitude should be thankfulness. Paul warned Timothy (2 Tim. 3:2) that men would be so fleshly in the last generation that they would not be thankful. This attitude prevails in our world. As the lost are drawn away by their lusts, we as believers are also tempted. We must practice thanksgiving as a means of avoiding sin. We are not talking about politeness; rather, we speak of thanksgiving as being truly grateful for what God has done for us.

Perhaps no other sin is so glaring as unthankfulness. An unthankful attitude toward God results in criticism of others; unfortunately, this criticism often falls on our closest associates. Israel rebelled against Moses because their wilderness diet was boring. They never stopped to see what God was doing on their behalf. Their favorite pastime was murmuring and complaining. We cannot deride them while we complain because the church selects the wrong color curtains. We are commanded in First Thessalonians 5:18 to give thanks in all things.

It is imperative to maintain thankfulness. We should practice a threefold meditation that opens up opportunity for thanksgiving. First, think upon what we rightly deserve from God. Quickly the reality of our just deserts leads us to face our unthankfulness. We deserve nothing but separation from God, and confinement in the pit of hell. We have sinned against God’s will for our lives, trampled under foot His precious Son’s blood, and denied His authority as Creator. We have exalted self against God. Next we look at what we have been given. We are delivered from the power of sin, and we are now able to have fellowship with God. We are provided immediate access into His presence through prayer. He blesses us continually both spiritually and physically. God is also our source for every trial. Nothing comes except God wills it to be so. He has totally provided all that we need or desire. Why are we thankful? Because we rightly deserve nothing and God has chosen to provide all things essential to our spiritual, emotional, and physical being.

Conclusion

God’s precept of prayer is drastically different from the way we actually pray. Most of us would give credence to God’s designs for the inner man when we pray, but we do not strive to function according to them. God deals with us in the areas of spirit, motivation, attitude, and desire. We deal in how, what, who, and when. Prayer that actually works comes from hearts which function according to God’s precepts. We all readily acknowledge the need to pray more effectively, and effectiveness in prayer comes from the righteousness of the inner man and not from manuals or mechanics. When we approach God honestly and with the heart of a servant devoted to obedience, our prayers will be actively effective.
Baptist Fundamentalism '84 Update

April 11-13, 1984, are dates that are emerging as what will be a historic event—Baptist Fundamentalism '84. Although those dates are 14 months away, a great deal of organization and personnel are already in action. This "Event of the Century" requires a massive organizational structure, and reaching the goal of 26,000 delegates will require the commitment and active participation of hundreds of pastors and layworkers.

As stated in the brochure, the goals of Baptist Fundamentalism '84 are:

1. To reaffirm the message and ministry of independent fundamental Baptists, as previous such congresses have done.
2. To provide an opportunity of fellowship and cooperation to fundamental Baptists, and to inspire all who attend to greater service for Christ.
3. To promote the local church and its role in world evangelization.
4. To declare to the nation and the world that fundamental Baptists are alive and well, are growing, and are committed to world evangelization.
5. To give a witness to the nation and world of the message of redemption.
6. To destroy myths about Fundamentalism. The media have caused some to think Fundamentalists are unaware of the world scene and its social and spiritual problems, that they are heartless and uncaring, simplistic, racist, bellicose, anti-intellectual, religious nayatollahs, etc.

Although none of the independent Baptist organizations (BBF, WBF, Southwide, GARB, etc.) are officially involved, many of the leadership of each of the groups are actively involved in Baptist Fundamentalism '84.

On October 27-29, 1982, the co-chairmen, central committee, state chairmen, and many of the executive council (approximately 90 pastors) attended a very exciting organizational meeting in Freeport, Bahamas. Many hours were spent in meetings to plan the strategy and structure of this large event. A complete promotion and organizational plan was presented to each state with state chairmen committing to quotas for their states.

At an earlier meeting of the co-chairmen the following state chairmen were approved and 46 of these men were able to attend the Bahamas meeting:

David Boulter
Jerry Prevo
J. C. Joiner
Roy McLaughlin
Jerry Bunch
W. L. Smith
Floyd Paschall
Ron Hayden
Bob Gray
Marvin Frady
Don Stone
Richard Moore
George Zarris
Willie Weaver
James Pointer
Ray Melugin
Don Young
Richard White
Harry Boyle

Alabama
Alaska
Arizona
Arkansas
California
Colorado
Connecticut
Delaware
Florida
Georgia
Hawaii
Idaho
Illinois
Indiana
Iowa
Kansas
Kentucky
Louisiana
Maine

Tom Berry
Herb Keone
John White, Jr.
Richard Angwin
C. R. Williams
David Cavin
Ron Roach
Bill Jvivden
Larry Loser
Jack Hackworth
Don Balfour
Jerry Towles
Bob Adrian
Bobby Roberson
Richard Graves
Bruce Cummings
Clifford Clark
Ken McCormick
Jr.

Ronnie Riggins
Archie Emmerson
Bill Monroe
Rick Henry
Terry Samples
Frank Johnson
Rudy Holland
Dennis Brown
Fred Brewer
Ed Fuller
Oran Adams

Maryland
Massachusetts
Michigan
Minnesota
Mississippi
Missouri
Montana
Nebraska
Nevada
New Hampshire
New Jersey
New Mexico
New York
North Carolina
North Dakota
Ohio
Oklahoma
Oregon
Pennsylvania
Rhode Island
South Carolina
South Dakota
Tennessee
Texas
Virginia
Washington
West Virginia
Wisconsin
Wyoming

One of the most difficult tasks of this project was the selection of speakers. With so many dynamic speakers available, this selection process involved a great deal of time, prayer, and consideration. The following list of topics and speakers was presented to the leadership for confirmation. The proposal was readily approved and the speakers were confirmed.
Wednesday, April 11
7:00 p.m. “The Inerrant, Infallible Word of the Living God”
Wendell Zimmerman
8:00 p.m. “Bible Teaching that Establishes Civil and Human Rights”
Truman Dollar

Thursday, April 12
9:00 a.m. “The Gospel of Jesus Christ”
Clyde Box
9:45 a.m. “The Power of Prayer”
Tom Wallace
10:30 a.m. “The Holy Spirit”
John White
11:15 a.m. “God of the Fundamentalists”
Bob Gray
2:00 p.m. “The Miracle of the Virgin Birth”
A.V. Henderson
2:45 p.m. “Our Baptist Heritage”
Bruce Cummins
3:30 p.m. “The Church that Jesus Built”
Frank Johnson
7:00 p.m. “The Walk of Faith”
Don Jennings
8:00 p.m. “The Walk of Faith and the Bliss of Heaven”
Joseph Brown

Friday, April 13
9:00 a.m. “The Lordship of Christ”
David Jeremiah
9:45 a.m. “The Necessity of Christian Schools”
Herman Frankland
10:30 a.m. “The Evils of Ecumenicism”
Dan Gelatt
11:15 a.m. “The Challenge of World Missions”
Wendell Kempton
2:00 p.m. “The Return of Christ”
Raymond Barber
2:45 p.m. “The Basis of a Christian Home”
Ed Hindson
3:30 p.m. “The New Birth”
Ray Hancock
7:00 p.m. “The Christian and His Responsibility to Government”
Jerry Falwell
8:00 p.m. An invitation has been extended President Reagan.

As evidenced by the speakers and topics, Baptist Fundamentalism ‘84 is spiritual and theological in nature. Although President Reagan has been invited to speak the closing night, it is clearly stated that the convention will not endorse or oppose any political candidate for office.

The flagship hotels for the convention will be the Washington Hilton (202) 483-3000 and the Sheraton Washington (202) 328-2000. Delegates to the convention should make their reservations by contacting the hotels directly.

Many families are planning on an early arrival in Washington to sightsee and vacation. Christian schools are being encouraged to include these dates on their calendars for a student trip to Washington to participate.

The convention is especially designed for Fundamentalist pastors, church staff members, and laymen. It is open to all who want to attend and learn about Fundamentalism.

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Los Angeles Court Halts Burial of Fetuses from Abortion Clinic

LOS ANGELES (RNS)—The Los Angeles Superior Court has barred the transfer of 16,390 aborted fetuses to a burial site because of controversy over an interfaith memorial service planned there by opponents of abortion. The Catholic League for Religious and Civil Rights is seeking to conduct a memorial religious service for the fetuses, which were found early this year in an abandoned storage container. The league is backed by other Christian and Jewish pro-life groups. The Women's Health Center, represented by the American Civil Liberties Union, has filed a suit to block the burial-site religious service.

Babies Who Survive Abortion Receive Congressional Protection


According to the paper, Rep. William Dannemeyer of California presented the funding restriction as an amendment to a bill “authorizing research on cancer and other diseases.” The amended bill (HR6457) has been sent to the Senate for approval.

The News wrote, “140 congressmen vote against ban” that, as the amendment stated, would prohibit the NIH from “research or experimentation, in the United States or abroad, on a living human fetus or infant, whether before or after induced abortion, unless such research or experimentation is done for the purpose of insuring the survival of that fetus or infant.”

Government Agency Presents Teen Case For Saying “No”

Under the Reagan administration the U.S. Department of Health and Human Services has produced and promoted a brochure called “Many Teens Are Saying ‘No.’” The piece informs teens of the physical risks involved in having sex at an early age and asks them to examine their reasons for becoming sexually active.

In encouraging teens to develop good relationships the brochure says, “Watch out for lines like, ‘If you care about me, you’ll have sex with me.’ You don’t have to have sex with someone to prove you like them. And most important, sex should never be used to pay someone back for something—an expensive date, a gift, or kind words. All you have to say is, ‘Thank you.’ Sharing feelings is what really makes a relationship strong.”

It concludes with a note to teens to find out about the risks before they engage in sex and encourages them to talk to their parents or other responsible adults about sex.

The brochure is not written from a religious perspective, but it does reflect moral disciplines, asking teens to consider their beliefs and values as well as the impact their actions will have on others.

Copies of “Many Teens Are Saying ‘No’” are available from the Department of Health and Human Services, Rockville, MD 20857.

Feinstein Vetoes Survivors’ Benefits for ‘Domestic Partners’

San Francisco’s Mayor Dianne Feinstein vetoed a benefits package for “domestic partners” that would have given homosexuals and other unmarried couples legal status.

The Los Angeles Times, November 24, says that the action sponsored by the San Francisco Board of Supervisors would have allowed city employees with such partners to have access to the same medical benefits and other services currently used by married couples. The paper said this would have made San Francisco “the first major employer to recognize unmarried lovers as dependents.” The paper notes that any two individuals, either homosexual or heterosexual, could establish a domestic partnership by claiming each other as dependents for at least six months.

The partners of city employees would have been entitled to all health insurance programs, benefit packages, and special privileges allotted to those previously designated for next of kin.

According to the Los Angeles Herald Examiner, December 10, the Mayor vetoed the measure on the grounds that while it provided benefits to some, it denied benefits to others because they were related. She cited an employee who was supporting an invalid brother would not be eligible for such benefits. In the paper, Feinstein pledged to work toward a more equitable arrangement for all dependents.

FUNDAMENTALIST JOURNAL

Don’t miss this opportunity to subscribe to the Fundamentalist Journal, a magazine of vital import to every Christian.
**The Influence of Positive Leadership**

_by Duane Ward_

When one considers the stability and outreach of First Baptist Church of Elkhart, Indiana, the life of its pastor must be examined. Determination, character, and an exuding love for his people describe his life and leadership.

At 5:30 a.m. daily, Dan Gelatt begins his pastoral responsibilities. At 7:25 many listeners in the Michiana area tune in to hear the live radio broadcast from his home. “Top of the morning to you,” and so the day begins. One need only talk with Pastor Gelatt to recognize he is a leader with a positive approach to life and the ministry; he will always share his verse-for-the-day with you before the conversation concludes.

First Baptist Church, a member church of the General Association of Regular Baptists (GARB), is not new—it was established in 1860. In 1967, the church averaged 400 in Sunday school. Soon after the arrival of Pastor Gelatt, the people unified in an effort to reach their area in a concerted manner. Over the years, the growth has been gradual, but extremely stable. The average Sunday finds 1,500 involved in a dynamic Sunday school program. On special days over 2,200 have attended.

The goal of the Sunday school is to reach families. Small, individual classes are provided for every age group. Activities are geared toward the family—Dads and Lads (teenagers) softball program, children’s leagues for every sport, couples’ retreats, ladies’ retreats, and on the list goes.

The Sunday programs of First Baptist Church are only the beginning. Monday morning at 8:00, Elkhart Christian School begins. “God’s Miracle Acres” is the only way to describe this multimillion-dollar complex that was paid in full upon its completion in 1975. This year’s enrollment in K-12 is 670. Pastor Gelatt has found much satisfaction in the alignment between church and school. Although physically separated, they both come under the authority and leadership of the church’s deacon board. The school principal is on the pastoral staff. Teamwork characterizes the relationship of church and school.

Elkhart is the recreational vehicle manufacturing capital of the nation. Needless to say, with the current economic status the demand for RV’s has plummeted. Henceforth, since 1978 Elkhart has been adversely affected. Nevertheless, Elkhart’s bleak economy has been belied by the giving of the folks at First Baptist Church. Offerings continue to increase by 120 percent. An additional $80,000 has been given for the church building debt retirement this year. The missions budget for the year is $300,000. Asked to explain these refreshing figures, Pastor Gelatt explained, “We are committed to the principles of God and to the lay people of the church. The principles of God work and our people have been blessed by their recognition of God in every area of their lives, including finances.”

Their missionary evangelism training program is a most unusual outreach for a local church. The plan is simple: A missionary headed for the field spends one month in the ministry of First Baptist Church, to learn the practical aspects of local church evangelism. He spends 30 hours in classroom training, and 100 hours in door-to-door visitation. The church accepts only one trainee at a time and spends many hours with that one to insure the finished outcome—a practical knowledge of evangelism. A recent trainee was actually a veteran missionary from South America, who in 20 years on the field, had not taught others the practical approach to evangelism. After his training and return to the field, he recently reported he now has over 200 involved in door-to-door visitation.

Other unique approaches of the church are:

School of Church Growth—a one-week training course in January for pastors and lay people to learn the approach to outreach practiced by the church.

Christmas Giving—Fatigued by the giving of small gifts among staff and members, Pastor Gelatt has for the past 15 years encouraged everyone to enjoy the true spirit of giving by bringing a special gift for missions. Last year over $30,000 was given, and over the years many buildings have been bought and built on the field.

 Asked who has made the greatest impact on his ministry, his answer is rapid and fourfold: John Duncan, Theology professor, who affirms, “Doctrine is living”; Paul Johnson, president of Baptist Bible College, Clark Summit, Pennsylvania, who says, “Balance is the theme of my ministry”; Jack Hyles, pastor, who has “the ability to love people”; and Jerry Falwell, pastor, who advises, “Attempt great things for God.”

The love that Pastor Gelatt has for his people is evidenced through his humble empathy and concern. A look at his daily schedule and priorities verifies that he leads his people by serving them. First Baptist Church has not seen a plateau for the past 15 years—and there is not one in sight. One is encouraged to view the blessings of God on a pastor who leads with great resolve and a people who have a mind to work.
degenerate lyrics. But even the music alone is not free from association with evil. What effect do decibels, distortion, and stopped anapestic rhythm have on the mind of a rock music fan?

Awareness of music's subtle power to transmit good or evil should make Christian young people more sensitive to the Holy Spirit's call for holiness.

Does the message of a song really matter? I think so, especially when that message is satanic. Strong satanic forces are at work in the lyrics of rock music. We need to take a hard look at such groups as KISS, the demonic babysitters of today's pre-high-schoolers. And how can Christians live the life of holiness and purity when the line of demarcation between the church and the world is almost invisible? How can this great nation get back to God? For starters, we need to be informed and on our guard, to know when and how to pray. Let us pray that the enemy will be turned back at the corner grocery store, at the drugstore, in the theaters, and on radio and television. Remember: our counter-strategy as interceding Christians begins with being informed.

I love America. I believe it is the greatest nation on earth. With all its shortcomings and sins, I believe it is worth living and dying for. I love it for its freedoms, its beauty, its great cities, its quiet countryside, its incredible conveniences, but I fear for my beloved nation as I would fear for a child riding a tricycle on a freeway. I cannot but tremble when I consider the direction in which we are headed.

May we Christians purpose in our hearts to show our patriotism to America in praying for our leaders. Patriotism is loving your country in the light of God's Word. Being faithful to God will automatically make us faithful to our country.

The challenge to the true believer should be a response to God's call for faithfulness until He returns. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly" (Rev. 22:11-12a).
CHURCH UPDATE

Compiled by Larry Cox, Mike Pfau, and Jeff Jack

The annual Missions Conference at Shenandoah Valley Baptist Church, Roanoke, Virginia was November 17-21. Pastor Bob Alderman set a faith promise missions offering goal of $163,000 and overall attendance was 700 nightly, including 70 missionaries. Missions to China, the Muslim world, and tribal missions were emphasized. Highlights of the week were daily "World Thrust" meetings designed to show pastors how to have a missions conference. The keynote speaker was Lyle Peterson of TEAM (The Evangelical Alliance Missions).

On December 5, 1982 Open Door Baptist Church, Dunmore, Pennsylvania, was chartered and the pastor, Tom Sica, was ordained. The church averages 25 in attendance and saw 16 people saved between July and October. Its ministries include door-to-door visitations and a nursing home ministry.

Dayton (Ohio) Baptist Temple (Gerald Fleming, pastor) had 1,535 in attendance on Round-up Sunday, November 14, 1982. Average attendance in October was 1,200. There were 372 people saved and 110 baptized through October 1982.

They are building a soccer field on new acreage in front of the church. Upcoming events include James Combs's slide presentation of the books of the Bible in March and their Faith Promise Missionary Conference later in the spring. They support 260 missionaries, 5 of whom are from their church.

E.V. Hill, pastor of Mt. Zion Missionary Baptist Church in Los Angeles, conducted a 90-day Hungry People Drive, which culminated on October 31. They raised $40,000, not from church offerings, but by gifts of individual members. They held dinners, block parties, car washes, and many other activities, the highlight being the Pastor's Auction. Each member donated an item of value to be auctioned off. The 1981 auction raised $17,000. For competition, the membership broke up into groups by states of their origin. As of October 700 people had been added to the church.

In September 1982 Manhattan Bible Church started a Bible Trade Institute for former drug addicts. The Institute is located in the Catskill Mountains on 25 acres of land with 12 buildings. Its purpose is to teach both the Bible and a trade to residents and give them the opportunity to earn high school diplomas.

Con-Edison has leased the church one acre a block from them to develop as a playground. The lease is only one dollar per year but Pastor Tom Mahairas says $12,000 is needed to develop the playground. It is planned to serve as an outlet to share the love of Christ with youth in Manhattan. The Youth Department recently had a film night with 400 in attendance and 38 young people were saved.

In January the church began having two services, in addition to the Spanish service, to accommodate the Sunday morning attendance of over 500.

First Baptist Church, New Castle, Delaware, averaged 2,065 in Sunday school for the five Sundays of October. Of 454 total decisions for the month, 326 were for salvation. The total offerings for October were $66,047.58.

The church has been awarded the 1982 Fastest Church Growth Award for Delaware by the International Christian Education Association. This is the fourth straight year the church has won this award. In its 106th year of ministry, First Baptist Church is having its best year.

Atlantic Shores Baptist Church, Virginia Beach, Virginia, had their first anniversary on October 10, 1982 with a high of 511 in attendance. Average attendance is approximately 300. Pastor George Sweet preaches on the radio three days a week. The church recently purchased another bus for the Children's Department, which averaged 300 in a four-week campaign. They had a Christmas banquet December 19th and a Stewardship banquet in January.

Almost two years ago, Dennis Henderson assumed the pastorate of the Marsh Lane Baptist Church, Dallas, Texas, then running approximately 180 in attendance. Today they average over 400.

The youth program at Marsh Lane is coordinated by Gordon Luff. God is opening many avenues for a multifaceted ministry there. They have begun weekly neighborhood groups which average 180 and involve nearly all adults in the church. In November, Norm Boshoff, pastor of Hoffman Town Baptist Church in Albuquerque, New Mexico, was a guest speaker. One of the several special speakers planned for the next few months is Jerry Thorpe, a former professional athlete, who is scheduled for a series of meetings in February.
Many churches face a space problem because the auditorium is filled for the weekly morning service. Their pastors quickly think the answer is a larger auditorium. But a new auditorium usually brings problems of higher payments, including higher interest rates, unavailable ground, additional parking—and a host of other problems. Perhaps a better solution to overcrowding is introducing multiple church services, or what has been called the "split-level service."

In the fall of 1981, David Rhodenhizer, pastor of Calvary Road Baptist Church, Alexandria, Virginia, realized he faced an attendance problem. The auditorium accommodated only 350, but attendance was approaching 500, including children in other services. Rhodenhizer planned an early 8:30 a.m. preaching service. To accomplish the change, he took two steps. First, Rhodenhizer organized the early service as another ministry outreach, not just a technique to save space. He planned the early service as if he were starting another service across town. He was not sure that people would transfer automatically to save space. Second, Rhodenhizer challenged Christians to view their seats as an evangelistic opportunity. "Give up your seats for an unsaved person, your space may allow someone to get saved."

He asked people to commit themselves to attend the early service. Immediately the early service was filled and attendance jumped to over 700.

Rhodenhizer realized how popular the early service was with people who had to work on Sundays or people who were leaving town. Then he began a third service during the traditional Sunday school hour. After the third service, attendance jumped to over 1,100 in the spring of 1982.

Scott Memorial Baptist Church, San Diego, California, has three services and three Sunday schools. Dr. David Jeremiah preaches at all three morning services. An assistant pastor, Tom Thornberg, recognized that the people view their church as more sensitive to their needs because of the varied scheduling. In considering their three services, Thornberg saw no disadvantages.

On Sunday morning, Scott Memorial Baptist Church uses time between the three services to promote fellowship. Several coffee stations are provided around the church walks and patios where members enjoy fellowship before or after a service. Pastors are assigned to the stations to meet and talk with members.

The auditorium seats approximately 900, but church attendance averages 2,600 on a typical Sunday.

Even a small church in a rural area is helped by having multiple services. Riverview Baptist Church, Ripplemead, Virginia, seated only 110 in their auditorium, with no choir. They began two services in the spring of 1982 to solve the problem. Pastor Shahn Wilburn, who attended Piedmont Bible College, reported a high day with 210 in the small auditorium. The second service helped them keep the crowd and grow in the spring of '82. This fall, the church has used multiple children's churches for extra space.

Disadvantages

Some have thought that a second service would divide the church into two congregations and the intimacy found in one small congregation would be lost. But, statistics have proven that the average church attender is on a first-name basis with only about 59 people, no matter how large the attendance. The additional conversions and baptisms resulting from a larger total attendance and greater evangelistic outreach are well worth any possible changes in the social aspects of church membership. When the second service provides a larger outreach, then the pastor must strive to encourage friendships among people so that all members can identify with friends within the larger church. Those who enjoy the intimacy of a small church should realize they will not lose fellowship with their friends.

Other problems include needing the choir, other special music, and ushers at both services. Some churches have solved the problem by having two or more different groups of ushers and musicians while in some churches the same people serve in both services.

Usually the first service is more subdued because people have not been stimulated by first attending Sunday school. Dr. Charles Stanley, pastor of First Baptist Church of Atlanta, Georgia, solved the problem by a different emphasis in each service. Even though he preaches the same message twice, in the first service he gives an expository approach to the Scriptures and in the second message he preaches with more exhortation and motivation.

Conclusion

The innovation of multiple services was first introduced by Roman Catholics as early Mass. Later, main line churches began using the multiple services, especially in metropolitan areas. Now, Fundamentalist churches all over America are using multiple services on Sunday morning to expand outreach, solve crowded conditions, meet scheduling problems, and reduce financial overhead.
Obedience or Convenience?

Is the Gate widening, or are we just not taking God's Word seriously anymore?

A man who is separated from his wife writes a book which presents a new view of divorce—a view that permits it today for the same reason God permitted it in the Old Testament: the hardness of his people's hearts. The man is respected; the book is accepted. In fact it is welcomed by one of our most conservative evangelical periodicals, which headlines the review "Remarriage as God's Gift." Calling the book "monumental," the reviewer summarizes the new doctrine as "God's gracious action in permitting us to sin, then forgiving us and giving us another chance to succeed." And how many chances? Two, three, five?

Another man writes a book on how Christians should have a caring attitude toward others. He's divorced. Others continue in positions of leadership, including youth work, after divorce and remarriage.

The reviewer of the book I alluded to earlier says that "evangelical thinking about divorce has been cast in concrete since the early 50's, with the works of John Murray, Guy Duty, and Charles Ryrie forming the basic framework for that thinking." I wonder why he only went back 30 years instead of to Jesus' teaching in the New Testament. Surely Christian thinking about divorce was cast in concrete with the works of St. Paul himself, who taught that "whosoever shall put away his wife and marries another commits adultery." St. Paul was "a child of his times"; cultural change necessitated drastic revision of his ideas.

I could not have been persuaded in 1942 that 40 years later a respected professor at an evangelical seminary would reject St. Paul's teaching about gender differences with almost the same words.

How far we've strayed from believing and obeying the Word of God.

The evangelical church is sick—so sick that people are crowdfunding to join us. We're a big flock, big enough to permit remarriage of divorced people (beyond the exception Jesus allowed), big enough to permit practicing homosexuals to pursue their lifestyle, big enough to tolerate almost anything pagans do. We're no longer narrow; it's the wide road of popular acceptance for us.

"When the Son of Man cometh, shall he find faith on the earth?"

That question asked by our Lord haunts me. To me its implications are far more serious than the timetable of his return, over which we spend so much time arguing.

What do I suggest?

First, that we begin to take the Bible seriously again, as God's Word—GOD's Word. It is not something to hold conferences about, to give lip service to; it is something to reckon with and to obey.

If we take the Bible seriously, we won't rationalize the parts that convict us of sin—whether the sin of divorce and remarriage, the sin of homosexual relations, the sin of scorning the poor, or the sin of genocide by nuclear weapons.

Somehow we must restore the sacredness of the marriage vows. Maybe there could be two different ceremonies: one for those who have forewarned divorce and remarriage; another for those who consider divorce and remarriage an option "if this doesn't work out." I'd like to see all latter such ceremonies relegated to the county clerk's office.

By revealing my thoughts, by writing these words and submitting them to the editor for publication, I have stepped away seemingly from the tolerant, caring, loving, "who am I to judge?" attitude of many evangelicals, including many of my friends. I'm considered judgmental; I ought to cast the beam out of my own eye; I've forgotten to show love; I'm getting old.

To those who consider the latter a valid objection, especially since I've been married to the same person for 39 years, I'd like to say that pressures on marriage are nothing new. Don't think my generation and previous generations were free from the relational, emotional, financial, health, and spiritual problems—including the temptation to commit adultery—that confront you today. We were confronted; some of us had good marriages, some poor ones.

But divorce wasn't an "out" for previous generations of Christians. Maybe that was the reason we honored our promise to stick to our mate for life, "until death us do part."

I like to think that a lot of us were persuaded that we made the best choice in the whole world and that nobody else could be better. And I like to think that we had a bit more concern for our children.
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