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FJ-9
has right become wrong? And wrong become right? In George Orwell's classic 1984, newspeak becomes the means for making what is unacceptable, acceptable. "Orwell's Time Has Come" by Cal Thomas depicts how accurate Orwell was in his prediction.

By doing "that which is right in their own eyes," millions of Americans continue to be involved in abortions as over 1.5 million unborn babies are killed each year. Growing numbers of physicians, nurses, family planners, and friends recommend abortion for the woman with an unwanted pregnancy. Inaction by a majority of Fundamentalists and Evangelicals has allowed the killing to increase without restraint. Simply stirring genuine concern about abortion among Bible believers has been difficult, but challenging the brethren to participate in ways to institute change has been almost impossible. In this issue we take a look at how abortion has affected lives on a personal basis and at actions taken by some to offer alternatives to the atrocity. Articles included are "Abortion and the Conscience of the Nation" by President Ronald Reagan, "Child Sacrifice to the Modern Molech" by Michael Bray, and "Choose Thou Life" by Judy Hammersmark.

In a recent Fundamentalism Today column, Ed Hindson and Ed Dobson presented "The Parable of Pastor Average," the Fundamentalist pastor who was confronted with the issue of secondary separation. While extreme in its presentation, the article contained realistic situations constantly faced by Fundamentalists. With response to the article ranging from amusement to indignation, the editors decided not to let our Evangelical cousins escape equal treatment in "Evangelical Tolerance or All Things to All Men."

Recent events in Lebanon and Grenada, and the shooting down of Korean Flight 007, have reflected the importance of Russia in Bible prophecy. John Walvoord, president of Dallas Theological Seminary, updated the chapter from his book The Nations in Prophecy, which deals with the "King of the North." This two-part series offers an enlightening view of the current world situation.

Turning from the "in crowd" of the sixties, Tom Mahairas left the rock music and drug scene to dedicate his life to the inner-city mission field. In an interview Tom relates the troubles and needs of the urban dwellers neglected by suburban churches.

And the new "Ask the Prof" column answers whether or not you can lose your salvation.

The Fundamentalist Journal staff extends our best wishes for a blessed New Year. We dedicate our magazine as an instrument for spiritual growth in the months ahead and covet your prayers in this endeavor.

Fundamentalist Journal is published monthly, 11 issues per year, by Old-Time Gospel Hour. Postage is paid at Lynchburg, Virginia, and additional mailing offices. Address all correspondence to Fundamentalist Journal, Lynchburg, Virginia 24514.

Statement of Purpose

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

**Volume 3/Number 1**  
**January 1984**

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Christianity needs a vast network of churches, biblically grounded, practicing the fundamentals of the faith, and functioning as true "families" within the body of Christ. While many churches rightfully promote the merits and health of the Christian family, they too often overlook the nurturance and perpetuation of the most important family of all—the local church family of God.

For effective long-lasting growth to occur within Christianity, our pastors must accept their true New Testament calling. After his responsibility to his own family, the pastor's next priority is to minister to his staff and deacons. These people are to be the spiritual lifeline of the church, personally trained by the pastor to make disciples who in turn can raise up other disciples. When church leaders divert from such a personal equipping ministry (2 Tim. 22) and begin to focus excessively on the so-called "high visibility" ministries, they devitalize themselves as ultimate instruments for God's purposes on earth. Such churches may not fall from God's use but they certainly fall from His favor.

Shimei

As a pastor with a liberal arts background and social work experience, I have waited for years to hear spiritual leaders in our country address the widely unrecognized problem of "Morality and the Press." I pray Christians are now getting your message!

Kent L. Martin

Too little interest...

Thank you for the article by Lamar Mooneyham, "The Bloodletting Continues" (October 1983).

Very few Evangelicals and Fundamentalists attend pro-life meetings. My wife and I attended a meeting where the film by Francis Schaeffer and Dr. Koop, "Whatever Happened to the Human Race" was to be shown.

Two hundred invitations were sent to local religious leaders. Besides the pro-life leaders, three people showed up, the three included my wife and me.

We hear about the mainline denominations and abortion, but we hear little about the lack of interest on the part of Evangelicals.

Some so-called conservative colleges have pro-choice teachers. Parents cannot be too careful in checking out the colleges that their children wish to attend.

Jason Hollopeter
Selinsgrove, Pennsylvania

Pleasantly surprised...

When I subscribed to Fundamentalist Journal it was with mixed feelings. Was this going to be another one of those Fundamentalist sheets always pointing out the "sins" of other Christians? Always pointing the finger at the "apostate"?

I must admit I have been pleasantly surprised. The October issue is one I'd be glad to pass on to even a non-Christian. I think Jerry's comments are always timely and written in Christian love. Certainly "Guilt by Association" by the two Eds hit the spot. Mooneyham's "The Bloodletting Continues" was to the point and Frady's "The Strength of Unity" good. All express a loving concern for fellow Christians and lack the sinful in-fighting that is characteristic of much so-called Fundamentalist writing, most of which could never be used to win any to Jesus Christ.

George A. Isley, Jr.
Lawrence, Kansas
It was well worth printing...

Thank you Ed Dobson and Ed Hindson for a job well worth printing, "Guilty by Association" It was timely and very needed within Fundamentalist and Evangelical circles May one day you both hear the words by our Saviour "Well done good and faithful servant" Thank you for putting the issue as clear as day May our God see fit to let us stop watching each other as infants and get on with the work of the ministry.

Kim J Alexander, Pastor
Nemo Community Church
Nemo, South Dakota

I enjoy every issue...

As usual, I much enjoyed the latest issue of the Journal. Dr Price's article "The Rich Heritage of the English Bible" (November 1983), I found especially interesting. However, I should like to take exception to his statement that Luther's 1522 German translation of the Bible was 'the first ever in that language' (p17)

Actually, 1522 marked the printing of the New Testament only. The full Bible—both Testaments and the Apocrypha—was not printed until 1534. Nor was Luther's the first German Bible; there had been fourteen such translations into High German and four into Low German.

I enjoy every issue of the Fundamentalist Journal and appreciate every aspect of your ministry. May our Lord continue to bless your work, especially your determined and unyielding efforts to restore our beloved country to "one nation under God".

John T Waterman
Santa Barbara, California

You hit a nerve...

Thank you Angie Hunt (Alls Not Wrong with Women's Rights, November, 1983) That was one refreshing article, one I must admit I did not expect to see in the Journal. I am impressed with the openness in these initial issues, and this was perhaps the best example I have been given to see how we males consciously or unconsciously use twisted theology to legitimize our sexism. Agreed, the Women's Liberation Movement has deficient philosophical rootage, and often "real without biblical knowledge" but they have helped me to examine my own sinful tendencies in this regard.

Keep up the good work You've hit a sensitive nerve and it needs constant stimulation.

Norman Temple
Omaha, Nebraska

Training black leadership...

"Leadership in the Black Community" (October 1983) addresses a sore point among Fundamentalists For too long we have neglected the inner cities of America, sending missionaries to Africa instead There is a desperate need for training fundamental black Christian leaders to build a people strong in the Word of God.

God has recently raised up a predominately black Bible college in mid-America to help meet this long-time need Baptist Bible College of Indianapolis, now in its fourth year, has 75 students including 15 preachers BBC has a trained black president, Dr. James S. Wells, and a majority of blacks on both its faculty and board. This school is unashamedly Fundamentalist, independent, and local church oriented, it emphasizes expository preaching and church planting. Already several new churches have been started The 600-member Zion Hope Independent Baptist Church, where the school is based, provides an excellent evangelical model for students. Five other fundamental black congregations in Indianapolis are working together to sponsor BBC More supporters are urgently needed to assist these schools as they train black pastors and leaders.

Kenneth L Davis
Director of Public Relations
BBC of Indianapolis, Indiana

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.
Why Baptist Fundamentalism '84?

On April 11-13, 1984, the largest gathering of Independent Fundamentalist Baptist churches ever expected to convene will be held at the new Washington Convention Center in our nation's capital. Two years of planning have gone into preparing for this spectacular event featuring 18 of America's greatest Fundamentalist preachers, outstanding music from leading Fundamentalist schools, and (tentatively) a closing address by President Ronald Reagan.

The Fundamentalist Christian movement has become a dynamic spiritual force in America today. We are excited about Fundamentalism and its influence upon American society. Although no convention or gathering can speak for the overall Fundamentalist movement, it is our desire, through this convention, to encourage Christian leadership and statesmanship to stand for biblical Christianity in these critical days.

Baptist Fundamentalism '84 will examine the Baptist doctrines and distinctives, and reaffirm our history and heritage.

Goals of Baptist Fundamentalism '84

The leadership of Baptist Fundamentalism '84 has listed the following goals for this convention:

- To reaffirm the message and ministry of independent fundamental Baptists as previous, but non-related, such congresses have done.
- To provide an opportunity for fellowship and cooperation among fundamental Baptists and to encourage all of us to greater service for Christ.
- To promote the local church's role in world evangelization.
- To demonstrate to our nation and the world that Fundamentalism is a major force in our nation's religious life.
- To testify of the saving grace of our Redeemer, Jesus Christ.
- To correct and dispel myths about the character and nature of Fundamentalism.

The media has made Fundamentalists appear to be unaware of the world scene, its social and spiritual problems. The choice of Washington, D.C., America's—and even the world's—most influential city, for this convention was no accident. This location will give high visibility to the independent Baptist Fundamentalist movement. The nation's leaders and the media will see that Fundamentalism is not a cult or the small, insignificant group of radical extremists some have tried to portray.

Nature of Baptist Fundamentalism '84

The April convocation will be a historic event for all Fundamentalists. While those involved in this conference do not purport to speak for their entire constituencies, nevertheless BF '84 represents the first attempts in over 50 years to bring together several different Fundamentalist groups. It will be a time of reaffirmation of our Fundamentalist roots, heritage, and doctrine.

While President Reagan has been invited to address the Conference and many members of Congress are expected to attend, it is clearly defined that Baptist Fundamentalism '84 is theological and spiritual in nature and is not part of any political effort. The leadership of Baptist Fundamentalism '84 desires that the motivation for this convention be clearly understood.

- We will not attempt to represent or pretend to speak for all independent Baptists or any group in particular.
- We will not attempt to form any permanent organization, fellowship, super-movement, council, board, or otherwise.
- We will not speak unfavorably of any brethren who do not participate for any reason.
- We will not organize committees to endorse or oppose any candidates for political office.

This convention is especially designed for Fundamentalist pastors, church staff members, and laymen. It is open to all men and women who want to attend and learn more about advancing the cause of Christ on this earth through Fundamentalist churches.
Expectations of Baptist Fundamentalism '84

Anticipation is unusually high for these meetings. Most Fundamentalists realize the need to present a united front to our national leaders on the serious moral issues of today. We need to formulate a specific national policy to shape the future of America. We need to raise the banner of God's righteousness to a nation steeped in sin. More than anything else, we need to reaffirm the doctrinal absolutes that are the heart and core of the Fundamentalist movement.

Over 150 pastors are involved in organizing Baptist Fundamentalism '84, with five cochairmen: Raymond Barber, Dan Gelatt, John Rawlings, Tom Wallace, and myself. The fifteen-man Central Committee is composed of Verle Ackerman, Charles Billington, Greg Dixon, Truman Dollar, W.E. Dowell, Herb Fitzpatrick, Buddy Frankland, Billy Hamm, Raymond Hancock, A.V. Henderson, Harold Henniger, Cecil Hodges, David Jeremiah, Lee Roberson, and Wendell Zimmerman. These men are among the greatest servants of God in the world today. They are well known as great preachers and great church builders. They have been faithful to the cause of Fundamentalism as preachers of the gospel of Jesus Christ. More than anyone else in America the speakers and organizers of Baptist Fundamentalism '84 are qualified to state the beliefs and positions of fundamental Christianity.

We need to raise the banner of God's righteousness to a nation steeped in sin.

Need for Baptist Fundamentalism '84

Why is such a convocation of Fundamentalist Baptists necessary? More than ever before we need to demonstrate clearly to the media and the general public who we are and what we believe. We need to dispel inaccurate misrepresentations of our movement. A Fundamentalist is one who believes in the fundamental doctrines of the Christian faith and who opposes those who are in error on those doctrines. Fundamentalists are not wild-eyed snake handlers, as so often erroneously depicted. Fundamentalists are Christians who believe in the doctrinal absolutes of Scripture related to the inspiration of the Bible, the Deity of Christ, His substitutionary Atonement, His literal Resurrection and His literal Second Coming in the future. We believe in the fact of supernatural miracles in the life of Christ and the apostles. We believe in a literal heaven and a real hell. We take seriously the Great Commission of Christ to preach the gospel and make disciples throughout the entire world.

Because of the distinctive doctrinal beliefs of Fundamentalists we must address the crucial issues of our day. Christianity is the most revolutionary movement in world history. It changes everything it touches. It evangelizes, elevates, and equalizes every group in society as brothers and sisters in the family of God. The death of Christ for all men compels us to reach out to all with love and compassion and call them to faith and freedom in His name.

- **Recommitment to the truth.** We will be calling for a recommitment to the historic doctrines of the Christian faith which constitute the theological foundation of biblical Fundamentalism.

- **Revival of personal righteousness.** A Fundamentalist not only believes right, he lives right. Convinced that "righteousness exalteth a nation," we will hold high the standard of God's righteousness to a sinful society.

- **Reshape the image of Fundamentalism.** Fundamentalists have been castigated far too long as fanatics and bigots. We need to display the true heart and soul of fundamental Christian living. We are known more for what we are against than what we are for.

- **Reclaim the world for Christ.** We are convinced that the spiritual unity of conservative, Bible-believing Christians is necessary to promote the cause of effective world evangelism in our lifetime.

Baptist Fundamentalism '84 will be an epoch-making event in modern church history. Plan now to be a part of this great gathering of Fundamentalists. You will want to be there and witness firsthand the power of God in every session.

Can You Have Your Cake And Eat It Too?

No—but through planning now you can give your estate twice after your homegoing.

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JANUARY 1984
Evangelicals are known for their tolerance and love. However, they are often hesitant to draw clear lines of separation from unbelief and doctrinal error. Left-wing Evangelicalism is extremely relativistic in its approach to truth and as such is reluctant to take a stand dogmatically for fear of offending those who may disagree. The issues Evangelicals struggle with are quite different from those facing most Fundamentalists.

Ten Questions for Evangelicals

1. Should I prohibit the men in my church from attending the Full Gospel Businessmen’s Fellowship?
   - Yes — No

2. Should I withdraw my support of our Campus Crusade Missionaries because of their new position on Charismatics?
   - Yes — No

3. Should I vote to dismiss Robert Gundry from membership in the Evangelical Theological Society because of his view on redaction criticism?
   - Yes — No

4. Should I allow a Fuller Theological Seminary student from my church to speak on the inerrancy issue?
   - Yes — No

5. Should I encourage our church members to attend the local movie theater to see Billy Graham’s new film, The Prodigal?
   - Yes — No

6. Should I allow our youth pastor to conduct a nuclear freeze rally in our church auditorium?
   - Yes — No

7. Should I cooperate with a group that plans to march against the local hospital in protest of abortions performed there?
   - Yes — No

8. Should I ask the chairman of the deacon board to resign because he has been practicing Christian Science for nearly two years?
   - Yes — No

9. Should I allow our youth group to participate in an interfaith dialogue with a Catholic youth group?
   - Yes — No

10. Should I hire an assistant pastor who was recently divorced and remarried?
    - Yes — No

Fundamentalists rarely struggle with these questions. Their commitment to the absolute authority of Scripture compels them to take a strong stand on such issues. However, many of these areas are of great concern to Evangelicals who do not want to appear intolerant or closed-minded. Their overt concern to appear academic, credible, and sensible often compels them not to draw clear lines of separation. This has become clearly evidenced in the areas of personal and ecclesiastical separation. Attempting to avoid the pitfalls of legalistic Christianity, Evangelicals have often surrendered their positions altogether.

Character or Compromise?

One of the major criticisms that Evangelicals have leveled against Fundamentalists is that we give simplistic answers to the complicated questions of society. Just as obviously, most Evangelicals give overly complicated answers to the simple questions that people are really asking. The pseudointellectualism of ivory-towered Evangelicalism often leaves the public wondering what it is really saying. The common Evangelical approach to most issues is to so neutralize and qualify answers as to offend no one. Most Evangelicals give such equivocated answers that they are not answers at all! Ask an Evangelical whether or not he believes there are flames in hell, and after a 30-minute philosophical recitation on the theological implications of eternal retribution in light of the implicit goodness of God, you will still not know what he really believes. Ask a Fundamentalist whether he believes there are flames in hell and he will simply say, “Yes, and hot ones too!”

The Great Evangelical “But”

The typical Evangelical approach to controversial issues is to negate one’s statement with an appropriately placed “but.” For example:

“I believe in hell, but...”
“Sure I am concerned about abortion, but...”
“I am personally opposed to movies, but...”
“I believe in social-political involvement, but...”
“I think we need to take a stand on inerrancy, but...”
“I am all for soulwinning, but...”
“I like Schaeffer’s A Christian Manifesto, but...”
“I am concerned about the theological drift of some of our Evangelical schools, but...”
“I don’t agree with Robert Schuller’s theology, but...”
Fritz Perls, founder of Gestalt Therapy, has stated that the word but negates everything preceding it in a sentence and reduces it to meaningless verbiage! One of the techniques of Gestalt Therapy in counseling is to force the client to positively affirm or deny his statements without qualifying them with a great psychological "but." Perhaps the time has come to submit the entire Evangelical movement to religious Gestalt therapy in order to clarify the "game of dialogue" and "take responsibility" for what they really believe without the equivocation of the great Evangelical "but!"

Left-wing Evangelicalism is extremely relativistic and reluctant to take a stand dogmatically for fear of offending those who may disagree.

Parable of Pastor E. van Gelical

Consider the dilemma of Pastor E. van Gelical. Recently, a representative of the Billy Graham Evangelistic Association called him about attending a meeting of local pastors to discuss the premiere showing of World Wide Pictures' new film, The Prodigal. While attempting to make up his mind about supporting a Christian film to be shown in the local movie theater, he receives a call from Rev. Fun D. Mentalist, who likewise has been invited to the meeting and wants to know if he is going. After talking it over, they decide to attend the meeting together without making any decision about supporting the movie since neither is fully comfortable with the whole idea.

When Rev. F. arrives he shocks Rev. E. with his giant-print Bible, Christian lapel pins, and a bumper sticker reading: "Beware of this car in case of rapture!" Reluctantly Rev. E. gets in and they set off to St. Mark's Church for the meeting. When they arrive, they are told that the entire group will be bused to the local movie theater for a special ministers' preview of the film. What should Rev. E. van Gelical do?

1. Ride the bus and hope that no one sees him enter the theater.
2. Go along for fear of offending the other pastors.
3. Ask to drive and conveniently get lost!

He decides to go along on the bus to see the movie so that he can better decide the issue. When they arrive at the theater, Rev. Fun D. Mentalist further embarrasses him by passing a gospel tract to the theater attendant! As they are seated he finds himself between Rev. F. on the right and an ordained Presbyterian woman pastor on the left. Before the movie starts, she jokingly asks him if he heard the recent issue of the Wittenburg Door slamming Fundamentalists and further asks him what he thinks of these fanatic Fundamentalists. Feeling the presence of Rev. F. beside him, what should he do?

1. Ask, "What is your definition of a Fundamentalist?"
2. Defend Fundamentalists.

3. Whisper his response in her ear so as not to offend Rev. F.
4. Claim that he never saw that issue of the Door!

After viewing the entire movie, the woman pastor is deeply moved. She turns to Rev. E. and says: "I have not been so deeply touched by a movie since I saw On Golden Pond." She then asks him how On Golden Pond affected him. What should he do?

1. Tell her that he has never attended a movie theater.
2. Change the subject.
3. Act as though he agrees with her so as not to offend her.
4. Tell her he enjoyed the book more!

From the theater, the entire group is bused to a local restaurant for a complimentary meal. At the restaurant Rev. E. and Rev. F. are seated at separate tables. While Pastor E. van Gelical is looking at the menu, a Lutheran pastor orders a bottle of vintage wine for the entire table. The waiter opens the bottle and begins to fill the wine glasses. What should he do?

1. Tell them that he is allergic to wine!
2. Politely refuse the wine on the basis of his convictions.
3. Take just a few sips so as not to offend anyone.
4. Be all things to all men!

As the salad arrives, Rev. E. can hear Rev. F. praying out loud several tables away! The food is clearly set before them and everyone hesitates. What should he do?

1. Pray silently and begin eating.
2. Offer to ask the blessing for the entire group.
3. Start poking around in his salad, cautiously.
4. Excuse himself to go to the men's room and pray there in order not to offend anyone!

During the meal they discuss evangelism and he mentions to the group that he used to be a Youth for Christ staff evangelist. The Methodist pastor next to him excitedly tells him that they need a speaker to close their upcoming interdenominational Youth Celebration that will include a Christian rock concert, a modern dance dramatization, and a guest appearance by Joe Namath. What should he do?

1. Refuse the invitation.
2. Accept the invitation so as not to offend anyone.
3. Tell him that he will have to check his schedule.
4. Wish he had never gone to the Billy Graham film in the first place!

Compromise Begets Compromise

While the preceding parable is certainly hypothetical in nature, it nevertheless demonstrates that one compromise inevitably leads to another until it becomes impossible to avoid yet further compromise. The courage of one's convictions is essential if he is to stand up for what he believes without fear of offending those who may disagree with him. The ultimate reality of Christianity is the offense of the Cross! The message of the gospel automatically divides all men into two categories: saved or lost. We dare not neutralize the truth of God's Word in order to make it more palatable to a generation that has sold its soul to relativism, Humanism, and naturalism. The time has come for Evangelicalism to take its stand! If Evangelicals don't stand for something, they will eventually fall for everything and finally represent nothing!
Orwell's Time Has Come

by Cal Thomas

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! (Isa. 5:20).

I was a high school student in the late 1950s when my English teacher assigned us to read 1984, a novel by George Orwell. Like other science fiction and fantasy books that occasionally occupied my time, 1984 seemed as remote as Buck Rogers or Never Never Land.

We were, of course, aware of the Soviet Union, but these were the carefree, "Happy Days" of the fifties, when our biggest concern was who would win the football game on Saturday and whether we would get the date we wanted (and the car to go with the date) that night.

But 1984 began to creep ever closer, not only on the calendar but as a process, a state of mind. Technology that allowed "Big Brother" to monitor all that we do seemed the stuff of science fiction in the fifties, but now it is here for those who would gain power and use it.

The "Thought Police" of Orwell's fictional Oceania are incarnated today as the textbook censors who eliminate traditional values and substitute their jaundiced view of the world under the guise of "academic freedom" and "pluralism."

Nowhere is Orwell's 1984 better duplicated in America this year than in the use of language.

But nowhere is Orwell's 1984 better duplicated in America this year than in the use of language. "Newspeak" was the official language of Oceania, a mythical country with not a few similarities to today's Soviet Union. Newspeak was both subtle and profound. It was subtle because it redefined basic words that had always been understood to have universal meaning. It was profound because it caused people to think and to act in ways contrary to the common understanding. In America, the textbook censors are doing the same thing, substituting their preferred view of the world, cloaked in the guise of "academic freedom" and "pluralism."

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to logic. Additionally, the transformation of the "old" language to Newspeak, so that the ends of the ruling elite might be served, would be accomplished through repetition coupled with the exclusion of the traditional definitions. Orwell summarized the ideal thought process this new use of language would create: "War is peace. Freedom is slavery. Ignorance is strength."

"War is peace. Freedom is slavery. Ignorance is strength."

Though there are variations, the political Liberals of America in this, the real 1984, are using Newspeak as effectively as Orwell imagined. Freedom of religion means freedom from religion. The murder of unborn and even newborn babies is now a matter of "choice." Perversion has become an "alternative lifestyle." Teenagers who might once have been called fornicators or guilty of immoral behavior are now "sexually active." Censorship is a protest against what feminists and other Liberal utopians have put in textbooks. The word shame, like our smallest toes, is nearly extinct due to lack of use. The word abortion never appears on the signs of buildings where the procedure is performed. Instead we read "Feminist Women's Health Clinic." (Even Hitler avoided the word genocide, choosing instead "final solution." His trucks that carried Jews to the gas chamber were labeled "Transportation Company for the Sick").

The purpose of words is to communicate, but the receiver must understand what the sender means by the words he uses or there is no communication.

Assemble 20 cult members in a room and mention the name of Jesus Christ. All 20 will nod their heads in understanding. But ask each cult member what Jesus Christ means to him or who Jesus Christ is, and you will get 20 different answers. That is why it is crucial that words and terms be defined before they can be used.

What bothers me more than anything else about the Liberals is not their discredited policies. It is their dishonesty. Instead of admitting failure they try to prop up their outmoded and failed agenda by changing words. Greasy spoon restaurants try the same approach. Spoiled or dry roast beef is referred to as "succulent" or "savory." The same bad meat is made to sound more tasty. Unfortunately, our taste buds are not in our ears but in our mouths.

Do not be deceived while listening to Liberal politicians or Liberals in the media and academic community. Just as you will get 20 different answers from cultists on who Jesus Christ is, so will you get different interpretations of words such as freedom and the First Amendment and tolerance. Make sure you know what the senders mean by those words.

My favorite story involving word manipulation is from an item carried several years ago in the now defunct Washington Star. A woman reporter had interviewed a prominent woman who had been married many times and had engaged in sexual relations with a number of other men. The woman was trying to promote this lifestyle in a book she had written, using all sorts of euphemisms to hide her sin.

Then the woman reporter cut right through the etymological camouflage and asked her, "What is the difference between what you are and what my mother used to call a 'tramp'?" The woman was unable to provide an adequate answer because her charade had been exposed.

That is the kind of discernment we ought to have, not only in spiritual matters when a cult member approaches us and tries to use "religious language" to draw us away from the Lord but also in politics and every other field of life when we confront those who would use a modern form of Newspeak to mask their true intentions.

The deceit of Newspeak in Orwell's 1984 is definitely upon us. Being aware of it, conscious of it, and ready to combat it, will give us a stronger ability to survive in the absurd reality of Oceania.
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If history repeats itself, Christians today have reason to fear. While God the Father is a God of Love, He is a God of holiness as well. Just as Jesus Christ testifies to the love of God manifested in grace, so holy Scripture testifies to the holiness of God manifested in judgment. The nation of Israel knew the wrath of God when He punished them for engaging in the sacrifice of children, and modern America is in many ways similar to ancient Israel.

The Babylonian captivity was the result of Israel's rebellion against God. An apostate nation had turned to worship other gods. When God announced the destruction of Jerusalem before the captivity, He said it was bad enough that they were unfaithful, but worse that they went as far as to offer their children as sacrifices to idols (Ezek. 16:20). God had long ago warned, "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 18:21).

Molech was the national god of the Ammonites (1 Kings 11:5-7) whose will was sought through the divining practice of child sacrifice (cf. Deut. 18:10-13). When the people of God took Molech as their king, they also took on the rituals this king demanded. In their idolatry they sacrificed their firstborn to purchase divine favor (cf. Mic. 6:7). This sacrifice of children was thus a direct result of apostasy and idolatry.

Israel's lapse into paganism, including the sacrifice of children, must not be attributed to outright conscious apostasy. Even the practice of child slaughter was not, in the minds of the people, an offense to God. On the contrary it was believed that Yahweh desired such sacrifices. In the same way that the law demanded the dedication of the firstborn sons of men, twisted minds of a people alienated from God took this to mean that God desired child sacrifice. This confusion was bolstered by the similarity between the name of the god Molech and Yahweh the King (Melek) of Israel. In Hebrew, the words "King" and "Molech" would have been spelled the same—"MLK." It is, therefore, not difficult to picture the popular mind confusing Yahweh with Molech. Child sacrifice was one of the results of a great deception. King Molech was substituted for King Yahweh.

Even in the midst of their reprobate condition, the people clung to the official national theology which held that Yahweh was unconditionally committed to the nation, His chosen people (cf. Ps. 89:14, 19-37; 2 Sam. 7:4-16). One senses that, even as the Babylonians advanced, the people remained confident that the temple, the city, and the nation were eternally secure in Yahweh's covenant with David, for so prophet and priest assured them (Jer. 5:12; 14:13).

America today is sacrificing her children in a manner similar to ancient Israel.

America today is sacrificing her children in a manner similar to ancient Israel. The tolerance of abortion does not spring from a conscious rebellion against God nor has it prompted a fear of punishment by God. Indulgence in abortion arises—just as did Israel's participation in child sacrifice—from a corrupted view of God. Ancient Israel worshiped Molech and America worships freedom, convenience, and individual rights in the mistaken belief that they are the blessings God would shower us with. Israel believed that God was unconditionally committed to them and America believes that a loving God will not allow any misfortune to befall us. The ignorance of Israel did not shield them from God's wrath and ignorance of the holiness of God will not excuse people today.

Child Sacrifice to the Modern Molech

by Michael D. Bray
America idolizes individual rights, freedom, and convenience.

Membership includes 26 organizations. Denominations or societies thereof holding membership in the RCAR include the American Baptist Church USA, Christian Church (Disciples of Christ), Presbyterian Church in the U.S., and the United Methodist Church. Reading through a brochure entitled “We Affirm...Excerpts from Statements about Abortion Rights as Expressed by National Religious Organizations,” I observed what were essentially proabortion statements by the Church of the Brethren, the Episcopal Church, the Religious Society of Friends (Quakers), the Reformed Church in America, and the Lutheran Church in America.

These denominations only nominally represent all major denominations. Obviously, for example, the United Presbyterians do not represent all of Presbyterianism; and the Lutheran Church in America does not represent all of Lutheranism. Nevertheless, our recognition of the exaggeration on the part of RCAR should not dispel our alarm. While many Liberal denominations endorse and support abortion outright, a number of denominations take a moderate or, shall we say, lukewarm position.

Comparisons between the sins of Judah and present-day American churches easily reveal the parallel between idolatry and child slaughter. While neither idolatry nor child slaughter are as readily observable as in the seventh- and eighth-century Judah, both prevail. We can more easily perceive idolatry in its many forms when we view it through the eyes of Paul. In his letter to the Colossians, Paul defines idolatry as greed (3:5). As such, an idol is simply an object of avarice. There are more than a few of these idols in modern Christendom.

America as a whole can be said to idolize individual rights, freedom, and convenience.

Rights are expressed in the ideology of Betty Friedan, founder of the National Organization for Women, in “Our Revolution is Unique” (Voices of the New Feminism, 1970). Her goal is “the inalienable right of every woman to control her own reproductive process.” Notice from her own words the price she was willing to pay in 1970 for this “right.” To establish that right would require that the laws penalizing abortion be repealed, removed from the penal code. In 1973 the U.S. Supreme Court declared that the right to privacy was paramount. Since then more than 13 million unborn babies have been sacrificed to the idol of personal rights.

The idol of freedom beckons for allegiance, as people are manipulated by the cries of “overpopulation.” Freedom to go, do, see, and have are all threatened by an allegedly overcrowded planet. Through abortion we sacrifice our children to our god of freedom.

Perhaps the most widely worshiped idol is convenience. A child arriving when family finances are below the preferred level, or a child born without physical or mental wholeness, would simply not be convenient. Bernard Nathanson, co-founder of the National Association for the Repeal of Abortion Laws, records a typical conversation with girls desiring abortions in his Aborting America (1979).

“Doctor, are you sure I’m pregnant?”

“No question about it.”

“I simply can’t have this baby. I (A) am not married, (B) don’t have the money, (C)

Michael D. Bray, Co-founder of Bowie Crisis Pregnancy Center, is on staff at Grace Lutheran Church, Bowie, Maryland.

...can’t disgrace my parents, (D) can’t have my husband find out, (E) am not ready to be a mother.” Clearly, it would be inconvenient to have a baby when you are not married, or when you are poor, or when it would upset your parents or your husband or boyfriend. It is inconvenient so the child is sacrificed.

As idolatry was the cause of Canaanite child sacrifice, so it is the cause of the current sacrifice of the unborn. Not surprising is the similarity of circumstances surrounding both ancient and modern techniques of child slaughter. In both, no anesthesia is administered to the victim. In the case of abortion, many seem to ignore the fact that the fetus feels pain.

Also of striking commonality are the tombs of the victims of both ancient and modern sacrifices. Excavations at the Canaanite sites of Gezer, Taanach, Megiddo, and Lachish reveal victims of child sacrifice being buried in great barrel-shaped jars. Echoing the fate of their predecessors, aborted fetuses end up in jars. In the dilation and curettage or combination D&C and suction abortion technique, the baby’s body is cut to pieces with surgical instruments or torn apart by a powerful suction tube. The remains are vacuumed into a jar.

The final point of comparison between Canaanite child sacrifice and modern abortion is that of burning. God’s people of Judah were guilty of sacrificing their children in the fire (Ezk. 20:31; cf. Deut. 12:3; 18:10; Mic. 6:6,7). Similarly, babies over 16 weeks old in the womb are being destroyed by a burning saline abortion technique. U.S. Surgeon General C. Everett Koop describes the technique this way in “A Physician Looks at Abortion” (Thou Shalt Not Kill, 1978):

When enough fluid has accumulated in the sac around the baby, a rather long needle is inserted through the mother’s abdomen directly into the sac surrounding the baby and a solution of concentrated salt is injected into it. The baby breathes in and swallows the salt. It poisons him. The outer layer of the baby’s skin is burned off by the high concentration of salt. The osmotic pressure changes; brain hemorrhages are frequent. It takes about an hour to slowly kill the baby by this method. The mother usually goes into labor a day later and delivers a dead shriveled baby.
The method sounds brutal enough but more so when one realizes that Canaanites and apostate Israelites slew the children with a knife before burning their bodies. How much more savage is the slow, cruel torture of the child by a burning salt solution.

It is perhaps difficult to imagine God permitting His people’s idolatry to be pursued to the point of child sacrifice. Yet Ezekiel informed Judah of the reason for God’s tolerance, “That I might make them desolate, to the end that they might know that I am the Lord” (Ezek. 20:26).

Should not the statistics of abortion cause us to reflect upon our own hearts? We might say that Judah deserved their punishment for sinning far worse than we do. However, the babies in the past were never killed as indiscriminately as they are today.

Like Judah, are we also overcome with selfishness? Have we waxed fearless of judgment due to a false sense of security? Like Judah, are we unable to discern the true God? The God of the Scriptures is not

But the call-answer motif also has a negative side. In some cases it is said that the calling believer received no answer from God (cf. Hab. 1:2). The unanswered call becomes a sign of broken fellowship (cf. Song of Sol. 5:6). Where there is sin in the life, God will not answer prayer (Ps. 66:18). The believer must honor God with his life (Ps. 4:1-3) and call upon Him in truth (Ps. 145:17-20). Where there is godless living (Isa. 56:11-12), lack of concern for others in their need (Isa. 58:6-9), and carelessness with regard to the clear instructions of the Word of God (Jer. 35:17), God cannot honor the one who prays. Rather, such a one stands in danger of divine judgment (Zech. 7:8-14).

Often (e.g. Isa. 66:4) God is represented as calling out to men who only wickedly turn away from Him and live for self. Eleven times in the Book of Jeremiah alone it is said that God “rose early” in earnest longing, seeking for fellowship with His disobedient people, but they would not keep their appointed times of communion with Him. How grieved His heart must have been.

May it not be so with us! Oh, may we truly so long for God and as a protector in the face of the enemy who would ill-treat him (Ps. 17:6-12). God longs both to relieve the burden of the saint and rescue him in time of trouble (Ps. 81:6-7). Accordingly, the troubled believer may with confidence (Ps. 138:8) call out to God in his distress (Ps. 102:1-7) and expect deliverance (Ps. 20:6-9).

God’s availability to the believer is not just for seasons of difficulty. The great Creator and Controller of this world invites you and me to receive instruction and guidance from Him for our daily lives. “Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not” (Jer. 33:2-3). And not only for this life, but the call-answer motif assures God’s servant that at death his communion with God will go right on in all fullness of fellowship (Job. 14:14-15; cf. Ps. 73:23-26).

The theme of call-answer also takes on an eschatological significance. The prophet Zechariah looks forward to that time when after the Shepherd (Messiah) has been smitten and the sheep (Israel) scattered and brought through the purifying tests of tribulation, a repentant and believing Israel will again enter into a restored and fresh relationship with God (Zech. 13:7-9). Isaiah reports that so intimate will be their communion that “it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear” (Isa. 65:24).

Complete bibliography available upon request.

Calling on God

In the Old Testament the verb gara is frequently used in a somewhat colorless fashion. It is usually translated "call," "call out/cry out," or "read aloud." However, it has some very interesting usages, one of which is in association with the verb anah, "answer." Taken together, “calling” "answering" become a standard formula, the call-answer motif being employed to express close fellowship and intimate communion.

Thus, the believer may call upon God for refuge and as a protector in the face of the enemy who would ill-treat him (Ps. 17:6-12). God longs both to relieve the burden of the saint and rescue him in time of trouble (Ps. 81:6-7). Accordingly, the troubled believer may with confidence (Ps. 138:8) call out to God in his distress (Ps. 102:1-7) and expect deliverance (Ps. 20:6-9).

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But the call-answer motif also has a negative side. In some cases it is said that the calling believer received no answer from God (cf. Hab. 1:2). The unanswered call becomes a sign of broken fellowship (cf. Song of Sol. 5:6). Where there is sin in the life, God will not answer prayer (Ps. 66:18). The believer must honor God with his life (Ps. 4:1-3) and call upon Him in truth (Ps. 145:17-20). Where there is godless living (Isa. 56:11-12), lack of concern for others in their need (Isa. 58:6-9), and carelessness with regard to the clear instructions of the Word of God (Jer. 35:17), God cannot honor the one who prays. Rather, such a one stands in danger of divine judgment (Zech. 7:8-14).

Often (e.g. Isa. 66:4) God is represented as calling out to men who only wickedly turn away from Him and live for self. Eleven times in the Book of Jeremiah alone it is said that God “rose early” in earnest longing, seeking for fellowship with His disobedient people, but they would not keep their appointed times of communion with Him. How grieved His heart must have been.

May it not be so with us! Oh, may we truly so long for God (cf. Ps. 42), with a heart of perfect love and genuine godliness (cf. Ps. 99:6-7), that we may call on Him with confidence and experience the abiding satisfaction of His abundant salvation (Ps. 91:14-16).

My faith looks up to Thee, Thou Lamb of Calvary, Saviour divine!
Now hear me while I pray, Take all my guilt away, O let me from this day Be wholly thine.
May Thy rich grace impart Strength to my fainting heart, My zeal inspire;
As Thou hast died for me, O may my love to Thee, Pure, warm, and changeless be, A living fire.
—Ray Palmer
Several months ago, some Christians became unduly concerned with rumors regarding a major manufacturer of household products secretly supporting satanic causes. It was alleged that the company's logo is a demonic symbol with occult significance. Officials of the organization denied the accusations, but some well-meaning believers continued their efforts to boycott any product carrying the logo, from toothpaste to diapers. The gullibility of some Christians who believe that latest conspiratorial theory about the Devil's machinations has made the whole body of Christ look pretty ridiculous at times. When those in Berea first heard the preaching of Paul, they questioned whether what he said was true. To settle the matter, the Bereans "searched the scriptures daily" (Acts 17:11) to determine what they ought to believe. When you hear a tale purporting to reveal some devilish scheme or ulterior intentions, don't be so gullible. Check out the facts of the case, and weigh the evidence on the scale of God's Word.

Gambling used to be considered something decent folks just didn't do. Today, solid citizens not only charter jets to Las Vegas, but some can now roll the dice a lot closer to home. Certain parts of the United States have legalized so-called charitable gambling. Those who benefit applaud the increased revenue with apparently little concern for the manner of fund-raising. With causes such as autistic children and sufferers of cerebral palsy, few are inclined to criticize charitable gambling. But the lure of gambling is based on the gain one derives at the expense of another's loss—precisely the definition of stealing. And if stealing is a defensible activity to fill the coffers of charities, what's next? Licensing prostitutes to assist the disabled? Organizing extortion to benefit the sightless? If gambling is condoned in the name of need, who is to say what kind of reprehensible conduct may be exonerated on the principle of expediency?

In 1842, England's Lunacy Act defined a Lunatic as someone "afflicted with a period of fatuity ... after a full moon." Scientists aren't certain whether the cause of lunacy is gravitational or geomagnetic fluctuations. Statistics bear out the fact that around the time of a full moon, suicides, rapes, murders, robberies, arson, and admissions to mental hospitals all increase dramatically. How that heavenly orb influences man's metabolism is a mystery. But blaming one's conduct on the relationship of Earth to its satellite is stretching the matter too far. Those who lobby for leniency to criminals whose misdeeds coincided with a full moon are adding one more modern rationale to excuse moral accountability. The moon may somehow increase human anxiety and tension, but that is no cause for yielding to violent or immoral impulses. When we each stand before God, we will be judged on the basis of what we did, not when we did it.
Abortion and the Conscience of the Nation

by Ronald Reagan, 40th President of the United States

The 10th Anniversary of the Supreme Court decision in Roe v. Wade is a good time for us to pause and reflect. Our nationwide policy of abortion-on-demand through all nine months of pregnancy was neither voted for by our people nor enacted by our legislators—not a single state had such unrestricted abortion before the Supreme Court decreed it to be national policy in 1973. But the consequences of this judicial decision are now obvious: since 1973, more than 15 million unborn children have had their lives snuffed out by legalized abortions. That is over 10 times the number of Americans lost in all our nation's wars.

Make no mistake, abortion-on-demand is not a right granted by the Constitution. No serious scholar, including one disposed to agree with the Court's result, has argued that the framers of the Constitution intended to create such a right.

Shortly after the Roe v. Wade decision, Professor John Hart Ely, now dean of Stanford Law School, wrote that the opinion "is not constitutional law and gives almost no sense of an obligation to try to be." Nowhere do the plain words of the Constitution even hint at a "right" so sweeping as to permit abortion up to the time the child is ready to be born. Yet that is what the Court ruled.

As an act of "raw judicial power" (to use Justice White's biting phrase), the decision by the seven-man majority in Roe v. Wade has so far been made to stick. But the Court's decision has by no means settled the debate. Instead, Roe v. Wade has become a continuing prod to the conscience of the nation.

Abortion concerns not just the unborn child, it concerns every one of us. The English poet John Donne wrote: "Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

We cannot diminish the value of one category of human life—the unborn—without diminishing the value of all human life. We saw tragic proof of this...
triumph last year when the Indiana courts allowed the starvation death of "Baby Doe" in Bloomington because the child had Down's syndrome.

Many of our fellow citizens grieve over the loss of life that has followed Roe v. Wade. Margaret Heckler, soon after being nominated to head the largest department of our government, Health and Human Services, told an audience that she believed abortion to be the greatest moral crisis facing our country today. And the revered Mother Teresa, who works in the streets of Calcutta ministering to dying people in her world-famous mission of mercy, has said that "the greatest misery of our time is the generalized abortion of children."

Over the first two years of my Administration I have closely followed and assisted efforts in Congress to reverse the tide of abortion—efforts of Congressmen, Senators, and citizens responding to an urgent moral crisis. Regrettably, I have also seen the massive efforts of those who, under the banner of "freedom of choice," have so far blocked every effort to reverse nationwide abortion-on-demand.

Despite the formidable obstacles before us, we must not lose heart. This is not the first time our country has been divided by the Constitution. The Dred Scott decision of 1857 was not overturned in a day, or a year, or even a decade. At first, only a minority of Americans recognized and deplored the moral crisis brought about by denying the full humanity of our black brothers and sisters; but that minority persisted in their vision and finally prevailed. They did it by appealing to the hearts and minds of their countrymen, to the truth of human dignity under God. From their example, we know that respect for the sacred value of human life is too deeply engrained in the hearts of our people to remain forever suppressed. But the great majority of the American people have not yet made their voices heard, and we cannot expect them to—any more than the public voice arose against slavery—until the issue is clearly framed and presented.

What, then, is the real issue? I have often said that when we talk about abortion, we are talking about two lives—the life of the mother and the life of the unborn child. Why else do we call a pregnant woman a mother? I have also said that anyone who doesn't feel sure whether we are talking about a second human life should clearly give life the benefit of the doubt. If you don't know whether a body is alive or dead, you would never bury it.

A Difficult Decision, A Wonderful Choice

The "Precious Feet" pin you sent me has a very personal, special meaning in my life. I have three daughters, one of whom walks on "precious feet." I'm divorced and struggling; and when I found myself pregnant at 32 (with the older girls 8 and 10) it really interfered with my social life, my newly found union job, my high credit spending, and my relationship with a married man. I came dangerously close to murdering my little angel "Gennifer" as an attempt to cover up my shameful sins. What other alternative could there be? How could I face my worldly, sophisticated peers who never "got caught?" How could I tell my daughters what I did? I find that teaching them is not to do? My married unsaved companion thought an abortion would be the "best way out" for all concerned.

Thank God for my Christian home life! Thank God for my parents' faith! Because, even though I strayed the "worldly way" from age 15 to 32, He brought me back. He saved me! Now I understand what the Bible means by "Greater is he that is in you, than he that is in the world." Because I am now saved and serving Jesus, happier and more complete than I have ever been, I have finally found my place in His scheme of things.

I reflect back to the tense hours at the hospital abortion clinic. In the waiting room my blood sample was taken and I was the first one in line waiting . . . waiting to murder. I was so burdened. With all the convincing arguments I provided myself to support this "procedure" (as the nurses so coldly termed it), I still felt this nagging doubt—a sick feeling. An old supervisor I once had used to say, "When in doubt, do without." Others came and went, until the room emptied and I could postpone the execution no longer. Thank God He guided my heart at that moment! I left the hospital waiting room, still pregnant, and went home. It was a frightening decision, even though I'm no teenager. It would change a lot of things in my life. And how would I tell my girls?

Aside from the obvious financial setback I experienced, I felt a burden lifted from my shoulders. I talked to God privately about what to do. I knew He would bless me for being a good mother, if nothing else. I picked up my Bible again, visited church a little, but mostly prayed and worried—about my girls, about respect, love, marriage, all that I had taught them.

When the time was right, I told them I was pregnant, and God was right there telling me every word. How beautiful I made myself an example to them of human weakness, of God's forgiveness, of why premarital and extramarital sex was wrong, of society pressures to get an abortion, and finally how two wrongs never make a right! My biggest fear had turned into a first-class lesson. I hid nothing from them. I shared with them the fear and anxiety of my condition, the ridicule and embarrassment, the financial problems, how it would change all our lives, and how the only One who would help us out of this seemingly hopeless situation was God.

To make a long story short, Gennifer was delivered cesarean section at the last minute because she was lying sideways in my womb. When the doctor delivered my "precious girl," he removed a rather sizable tumor on the left ovary which, had it gone unnoticed, would have possibly burst or grown worse. Praise God! It was not malignant, but would have gone undetected, and I could have died had I not had this baby.

How beautiful and simple—I saved her life and she saved mine! What greater blessing can I thank my God for? A longer healthy life and another loving member in our family household!

Nancy Bussey
Landover, Maryland

I think this consideration itself should be enough for all of us to insist on protecting the unborn.

The case against abortion does not rest here, however, for medical practice confirms at every step the correctness of these moral sensibilities. Modern medicine treats the unborn child as a patient. Medical pioneers have made great breakthroughs in treating the unborn—for genetic problems, vitamin deficiencies, irregular heart rhythms, and other medical conditions. Who can forget George Will's moving account of the little boy who underwent brain surgery six times during the nine weeks before he was born? Who is the patient if not that tiny unborn human being who can feel pain when he or she is

**Make no mistake, abortion-on-demand is not a right granted by the Constitution.**
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The OMEGA Story
How One Pro-Life Group Was Formed

While participating in a 1982 March for Life, I was ashamed to see that the issue of life or death for the innocent unborn child provoked so little compassion in the Christian community... the community that I had always felt offered the only answer for the questions regarding the worth of human life.

Of the over 300 pastors who had been invited with their churches to take part in this public demonstration of their observable Christianity, only one participated. The press had a field day in branding the pro-life movement in South Florida impotent—proof that abortion-on-demand had become an acceptable norm.

Like millions of other Christians, I was always taught that Secular Humanism was to blame for the cataclysm of over a million and a half babies being executed annually. However, after that sobering experience I now believe the passivity of an indifferent church is far more dangerous. From experience I learned that there is only one thing worse than the barbarous acts of the abortionist, and that is people who claim a belief in God but continue to allow a breeding ground for cruel injustices.

So appalled was I by the apathy of my own Christian community with regard to the Life issue that I began to probe the root causes in an effort to understand. Few could claim unfamiliarity with the Schaeffer works in 1982. Christian publishing houses produced an avalanche of materials and hours of tapes and sermons heard on the subject. Yet what was the Christian response to this seeming deluge of quality information? The reality of dismembered babies sucked into vacuum machines and the salted-out victims of the cruel practice of “abortion-on-demand” may have repulsed and saddened Christians but they remained spectators in a theater of horrors.

Out of this grim scenario OMEGA (Organizational Model for the Elimination of Genocide in America) was born. Through the providence of God, I found myself in the company of a handful of Christians who were as ashamed, perplexed, and rightfully angered as myself. We began to earnestly seek the One whose little ones were being murdered in our community at a rate of 14,000 per year. We asked Him to use us in His way to turn back the terrible tide that 10 years of a philosophy of “dehumanization” had produced.

Within six weeks OMEGA had successfully organized a political, pro-life March/Rally with over 450 participants. At this event Debate magazine polled the participants and was astonished at the fact that over 95 percent had never participated in any pro-life event and were not actively involved in any pro-life work within the community even though they had been very interested in becoming involved. From this core of motivated individuals OMEGA continues to mount an aggressive campaign to stop abortion. It joins a growing list of committed pro-life organizations.

OMEGA is in the process of setting an agenda that will be applicable throughout the United States. The OMEGA agenda will be rooted in truth and then directed to proper social action. Our agenda must be one of involvement not simply to accommodate our own ends but His ends. A book outlining an effective methodology that produces results through proper social action by Christians, published by Servant Books, Ann Arbor, Michigan, will be available in Spring '84, entitled Agenda.

We at OMEGA believe that we are called to love one another, to pray, to show mercy, forgiveness, compassion, and love to our enemies. We are to love the unborn and help them live lives of dignity and hope through our resurrected Lord. This ultimately means being one step ahead of our enemies. It means asking God’s forgiveness for our passivity and our narcissistic mentality.

Jean Emond, Founder of OMEGA
Fort Lauderdale, Florida

whether that tiny human life has a God-given right to be protected by the law—the same right we have.

What more dramatic confirmation could we have of the real issue than the Baby Doe case in Bloomington, Indiana? The death of that tiny infant tore at the hearts of all Americans because the child was undeniably a live human being—one lying helpless before the eyes of the doctors and eyes of the nation. The real issue for the courts was not whether Baby Doe was a human being. The real issue was whether to protect the life of a human being who had Down’s syndrome, who would probably be mentally handicapped, but who needed a routine surgical procedure to unblock his esophagus and allow him to eat. A doctor testified to the presiding judge that, even with his physical problem corrected, Baby Doe would have a “nonexistent” possibility for “a minimally adequate quality of life”—in other words, that retardation was the equivalent of a crime deserving the death penalty. The judge let Baby Doe starve and die, and the Indiana Supreme Court sanctioned his decision.

Federal law does not allow federally assisted hospitals to decide that Down’s syndrome infants are not worth treating, much less to decide to starve them to death. Accordingly, I have directed the Departments of Justice and HHS to apply civil rights regulations to protect handicapped newborns. All hospitals receiving federal funds must post notices which will clearly state that failure to feed handicapped babies is prohibited by federal law. The basic issue is whether to value and protect the lives of the handicapped, whether to recognize the sanctity of human life. This is the same basic issue that underlies the question of abortion.

The 1981 Senate hearings on the beginning of human life brought out the basic issues more clearly than ever before. The many medical and scientific witnesses who testified disagreed on many things, but not on the scientific evidence that the unborn child is alive, is a distinct individual, or is a member of the human species. They did disagree over the value question, whether to give value to a human life at its early and most vulnerable stages of existence.

Regrettably, we live at a time when some persons do not value all human life. They want to pick and choose which individuals have value. Some have said that only those individuals with “consciousness of self” are human beings. One such writer approached by doctors who come to kill rather than to cure?
has followed this deadly logic and concluded that “shocking as it may seem, a newly born infant is not a human being.”

A Nobel Prize winning scientist has suggested that if a handicapped child “were not declared fully human until three days after birth, then all parents could be allowed the choice.” In other words, “quality control” to see if newly born human beings are up to snuff.

Obviously, some influential people want to deny that every human life has intrinsic, sacred worth. They insist that a member of the human race must have certain qualities before they accord him or her status as a “human being.”

Events have borne out the editorial in a California medical journal which explained three years before Roe v. Wade that the social acceptance of abortion is a “defiance of the long-held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition, or status.”

Every legislator, every doctor, and every citizen needs to recognize that the real issue is whether to affirm and protect the sanctity of all human life, or to embrace a social ethic where some human lives are valued and others are not. As a nation, we must choose between the sanctity of life ethic and the “quality of life” ethic.

I have no trouble identifying the answer our nation has always given to this basic question, and the answer that I hope and pray it will give in the future. America was founded by men and women who shared a vision of the value of each and every individual. They stated this vision clearly from the very start in the Declaration of Independence, using words that every schoolboy and schoolgirl can recite: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.”

We fought a terrible war to guarantee that one category of mankind—black people in America—could not be denied the unalienable rights with which their Creator endowed them. The great champion of the sanctity of all human life in that day, Abraham Lincoln, gave us his assessment of the Declaration’s purpose. Speaking of the framers of that noble document, he said:

This was their majestic interpretation of the economy of the Universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to His creatures. Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the divine image and likeness was sent into the world to be trodden on... They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children and their children’s children, and the countless myriads who should inhabit the earth in other ages.

He warned also of the danger we would face if we closed our eyes to the value of life in any category of human beings:

I should like to know if taking this old Declaration of Independence, which declares that all men are equal upon principle and making exceptions to it where will it stop. If one man says it does not mean a Negro, why not another say it does not mean some other man?

When Congressman John A. Bingham of Ohio drafted the Fourteenth Amendment to guarantee the rights of life, liberty, and property to all human beings, he explained that all are “entitled to the pro-
tection of American law, because its divine spirit of equality declares that all men are created equal.” He said the rights guaranteed by the amendment would therefore apply to “any human being.” Justice William Brennan, writing in another case decided only the year before Roe v. Wade, referred to our society as one that “strongly affirms the sanctity of life.”

Another William Brennan—not the Justice—has reminded us of the terrible consequences that can follow when a na-

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s a nation, we must choose between the sanctity of life ethic and the “quality of life” ethic.

tion rejects the sanctity of life ethic: “The cultural environment for a human holocaust is present whenever any society can be misled into defining individuals as less than human and therefore devoid of value and respect.”

As a nation today, we have not rejected the sanctity of human life. The American people have not had an opportunity to express their view on the sanctity of human life in the unborn. I am convinced that Americans do not want to play God with the value of human life. It is not for us to decide who is worthy to live and who is not. Even the Supreme Court’s opinion in Roe v. Wade did not explicitly reject the traditional American idea of intrinsic worth and value in all human life; it simply dodged this issue.

The Congress has before it several measures that would enable our people to reaffirm the sanctity of human life, even the smallest and the youngest and the most defenseless. The Human Life Bill expressly recognizes the unborn as human beings and accordingly protects them as persons under our Constitution. This bill, first introduced by Senator Jesse Helms, provided the vehicle for the Senate hearings in 1981 which contributed so much to our understanding of the real issue of abortion.

The Respect Human Life Act, just introduced in the 98th Congress, states in its first section that the policy of the United States is “to protect innocent life, both before and after birth.” This bill, sponsored by Congressman Henry Hyde and Senator Roger Jepsen, prohibits the federal government from performing abortions or assisting those who do so, except to save the life of the mother. It also addresses the pressing issue of infanticide which, as we have seen, flows inevitably from permissive abortion as another step in the denial of the inviolability of innocent human life.

I have endorsed each of these measures, as well as the more difficult route of constitutional amendment, and I will give these initiatives my full support. Each of them, in different ways, attempts to reverse the tragic policy of abortion-on-demand imposed by the Supreme Court 10 years ago. Each of them is a decisive way to affirm the sanctity of human life.

We must all educate ourselves to the reality of the horrors taking place. Doctors today know that unborn children can feel a touch within the womb and that they respond to pain. But how many Americans are aware that abortion techniques are allowed today, in all 50 states, that burn the skin of a baby with a salt solution, in an agonizing death that can last for hours?

Another example: Two years ago, the Philadelphia Inquirer ran a Sunday special supplement on “The Dreaded Complication.” The “dreaded complication” referred to in the article—the complication feared by doctors who perform abortions—is the survival of the child despite all the painful attacks during the abortion procedure. Some unborn children do survive the late-term abortions the Supreme Court has made legal. Is there any question that these victims of abortion deserve our attention and protection? Is there any question that those who don’t survive were living human beings before they were killed?

Late-term abortions, especially when the baby survives, but is then killed by starvation, neglect, or suffocation, show once again the link between abortion and infanticide. The time to stop both is now. As my Administration acts to stop infanticide, we will be fully aware of the real issue that underlies the death of babies before and soon after birth.

Our society has, fortunately, become sensitive to the rights and special needs of the handicapped, but I am shocked that physical or mental handicaps of newborns are still used to justify their extinction. This Administration has a Surgeon General, Dr. C. Everett Koop, who has done perhaps more than any other American for handicapped children, by pioneering surgical techniques to help them, by speaking out on the value of their lives, and by working with them in the context of loving families. You will not find his former patients advocating the so-called “quality-of-life” ethic.

I know that when the issue of infanticide is placed before the American people, with all the facts openly aired, we will have no trouble deciding that a mentally or physically handicapped baby has the same intrinsic worth and right to life as the rest of us. As the New Jersey Supreme Court said two decades ago, in a decision upholding the sanctity of human life, “a child need not be perfect to have a worthwhile life.”

Whether we are talking about pain suffered by unborn children, or about late-term abortions, or about infanticide, we inevitably focus on the humanity of the unborn child. Each of these issues is a potential rallying point for the sanctity of life ethic. Once we as a nation rally around any one of these issues to affirm the sanctity of life, we will see the importance of affirming this principle across the board.

Malcolm Muggeridge, the English writer, goes right to the heart of the matter: “Either life is always and in all circumstances sacred, or intrinsically of no account; it is inconceivable that it should be in some cases the one, and in some the other.” The sanctity of innocent human life is a principle that Congress should proclaim at every opportunity.

It is possible that the Supreme Court itself may overturn its abortion rulings. We need only recall that in Brown v. Board of Education the court reversed its own earlier “separate-but-equal” decision. I believe if
ABORTION: How Can It Be an Informed Choice?

The woman with child was young, nervous, and barely coherent. I watched as she stumbled through the process that would eventually lead to “righting the mistake” she had made. When Jane initially suspected pregnancy, she went to a reproductive center (“abortion clinic”), expecting to converse with compassionate, neutral professionals, who would offer various options relating to her predicament. Instead, she was refused counseling and scheduled for an abortion the next day. Having no one else to turn to, Jane assumed the doctor knew what was best. She filled out various forms, one of which stated that the doctor would not be held responsible for physical damages; another acknowledged that Jane had been informed about the procedure and its possible consequences. She reluctantly signed, although no information whatsoever was presented to her. Distracted and unaware of possible options, the decision had already been made. Jane would have an abortion.

A nameless doctor entered and performed the abortion procedure. Jane attempted to brave the pain, but when it became too severe she screamed and lost consciousness. The tube inserted earlier soon became alive with a blur of reddish fluid and mutilated human flesh. I too tried to be brave, but was unsuccessful. With an overwhelming sensation of horror, I cast my eyes to the floor. Flick, flick, flick... after what seemed like an eternity, the film ended. I was paralyzed, deep in thought. After such a vivid depiction of the realities of abortion, I cannot remain silent. I am a college student, a young woman, and a potential mother, living in an era where the Supreme Court, beginning in 1973 and continuing to the present, is subtly whittling away, not only the rights of the unborn child, but my rights as a woman as well. Their actions should outrage women, whether feminist or traditionalist, throughout this country.

In its most recent decision, the Supreme Court of the United States struck down an Akron, Ohio, ordinance that required “informed consent” prior to the performance of an abortion. The ordinance stated that the woman must be “orally informed by her attending physician” of the development of her unborn child, the physical and emotional complications that may result from an abortion, and the alternatives (adoption, maternity homes).

Consider a tonsillectomy, or triple-bypass surgery. Is not the preoperative patient informed of the details of the procedure and its possible ramifications? Why should preoperative requirements be different for abortion? It could not be because abortions are risk-free—incidents of postabortion complications are all too common. And yet the Court has essentially declared that physicians may withhold some or all of the facts regarding the procedure, as it suits them. When it comes to abortion, informed consent (the basic right of medical patients to an unadulterated explanation of their prospective treatment) has gone the route of the Hippocratic oath, in which physicians once promised sincerely to “do no harm.”

As a result of the Akron decision, women in America seeking abortions are at the mercy of a doctor who stands to gain financially with every abortion performed. Under these circumstances, will he be objective? Will he tell a woman information that might dissuade her from abortion? It is not likely. His economic interests and the woman’s best interests are in critical conflict. Instead of allowing the woman to fully contemplate all of her options, the doctor decides for her.

Even if abortion were a benevolent procedure, the Supreme Court’s latest decisions are anything but consistent with the so-called pro-choice position it has held since 1973. The Court’s pro-choice policy was supposedly neutral; it meant that abortion would be an available option. It also meant that a woman could as easily choose to end her pregnancy as choose to continue it. I grimaced at this imposition upon the rights of the unborn. Nonetheless, a woman’s right to make this devastating choice still remained. Some women I know would reconsider their course when they truly understood the facts involved. Now, however, my worst fears have been confirmed. The Court has gone beyond being pro-choice. By striking laws that provide for full information on the abortion procedure and its alternatives, the Court has become proabortion. Abortion is no longer a tragic alternative that should simply be available to those unfortunate women—the Court seems to be saying that abortion is a positive virtue.

Justice Powell’s opinion in Akron confirms this speculation, for he wrote, “It is far to say that much of the information [required by the Akron Ordinance] is designed not to inform the woman’s consent but rather to persuade her to withhold it altogether,” and that the detailed description of the physical characteristics of the unborn child is “at best speculation by the physician.” I do not consider detailed, sequential pictures of fetal development throughout all three trimesters of pregnancy to be “mere speculation.” Accounts of the development of the unborn child are medically documented and visibly accurate. What is the matter with presentation of the actualities that may ultimately cause a woman to choose another option? To me, the Court is saying that aborting a child is every bit as good as carrying it, or better!

I no longer speak as an ignorant college student, female, potential mother. Fortunately, I have become enlightened about the horror and actuality of what is involved in the abortion procedure: the development of the unborn child, the possible physical complications to the mother, and the subsequent psychological scars. But I belong to a small minority. Most women seem to have no understanding that abortion means serious risks to their future fertility, their lives; or that abortion means psychological trauma for untold thousands who suddenly realize that the procedure only compounds problems—it does not cure them. Most women do not even realize that abortion means the destruction of an individual and living member of the human species. Thanks to the Supreme Court, many of them will learn of these atrocities too late.

Jan E. Barrick
Wheaton, Illinois
Prayer and action are needed to uphold the sanctity of human life.

They have seen, as a fact of life, that the girls are not better off having abortions than saving their babies. I am also reminded of the remarkable Rosow family of Ellington, Connecticut, who have opened their hearts and their home to nine handicapped adopted and foster children.

The Adolescent Family Life Program, adopted by Congress at the request of Senator Jeremiah Denton, has opened new opportunities for unwed mothers to give their children life. We should not rest until our entire society echoes the tone of John Powell in the dedication of his book, Abortion: The Silent Holocaust, a dedication to every woman carrying an unwanted child: "Please believe that you are not alone. There are many of us that truly love you, who want to stand at your side, and help in any way we can." And we can echo the always-practical woman of faith, Mother Teresa, when she says, "If you don't want the little child, that unborn child, give him to me." We have so many families in America seeking to adopt children that the slogan "every child a wanted child" is now the emptiest of all reasons to tolerate abortion.

I have often said we need to join in prayer to bring protection to the unborn. Prayer and action are needed to uphold the sanctity of human life. I believe it will not be possible to accomplish our work, the work of saving lives, "without being a soul of prayer." The famous British Member of Parliament William Wilberforce prayed with his small group of influential friends, the "Clapham Sect," for decades to see an end to slavery in the British empire. Wilberforce led that struggle in Parliament, unflaggingly, because he believed in the sanctity of human life. He saw the fulfillment of his impossible dream when Parliament outlawed slavery just before his death.

Let his faith and perseverance be our guide. We will never recognize the true value of our own lives until we affirm the value in the life of others, a value of which Malcolm Muggeridge says: "However low it flickers or fiercely burns, it is still a Divine flame which no man dare presume to put out, be his motives ever so humane and enlightened."

Abraham Lincoln recognized that we could not survive as a free land when some men could decide that others were not fit to be free and should therefore be slaves. Likewise, we cannot survive as a free nation when some men decide that others are not fit to live and should be abandoned to abortion or infanticide. My Administration is dedicated to the preservation of America as a free land, and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning.

I want to tell you something Jerry Falwell is doing through his local church. I hope it will encourage you to “go thou and do likewise.”

During several church services in recent weeks, we have been hearing reports on the church’s “Save-A-Baby” ministry. In April 1982 Dr. Falwell’s Thomas Road Baptist Church acquired the Florence Crittendon Home, which had for years helped women with problem pregnancies. The home had originally served unmarried women or teenagers who became pregnant out of wedlock and needed a place to stay until the baby was delivered.

The home went out of business, most likely because of the high number of abortions...30 percent of the pregnancies in America now end in abortion. The Thomas Road Baptist Church bought the home and converted it into a Save-A-Baby ministry, complete with telephone hotline, free counseling and medical care, and an adoption service for women who do not wish to keep the child after it is born.

Nearly every week we hear stories of women who have delivered babies through Save-A-Baby, who might otherwise have visited an abortion mill. New human beings have a chance at life, a chance of making something of themselves, a chance to live for and to know the God who created them in His image.

Not long ago a New York abortion clinic surveyed some of its clients. It found that nearly 40 percent of those seeking an abortion did so for economic reasons. If Save-A-Baby ministries start popping up around the country we would save the lives of nearly half of those now being killed, without passing a single law or requiring court action. That is not to say that we don’t need to restore the laws against the murder of the unborn. We do. But while we are working on that, we could be doing something to help stop some of the killing now.

After all, while Hitler was killing Jews, other brave Germans and Dutch and Poles were protecting Jews from the clutches of the Nazis. While working and praying for Hitler’s downfall, decent people were doing all they could—often at great personal risk—to protect some lives that otherwise might have been snuffed out.

The groundwork has already been done for a Save-A-Baby kind of ministry in your area, through your church. The biggest obstacle is not money or a building—it is your reluctance to get involved. As these births are announced by Dr. Falwell from the pulpit of his church, each of us feels almost like a new parent. All of us who contribute our tithes and offerings are contributing to the saving of lives. Isn’t that a primary work of the church, to save lives as well as souls? If you would like more information on how you can start a Save-A-Baby program in your area, please write to Jim Savley, Executive Director, Save-A-Baby, Box 27000, Lynchburg, Virginia 24506.

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FUNDAMENTALIST JOURNAL 26
WHAT is it?
Baptist Fundamentalism '84 will be the largest convention ever planned by Baptist Fundamentalists. The three-day spectacular is filled with motivational preaching and inspirational music especially designed for pastors, church staff members, and laymen. Anyone who wants to see what Fundamentalism is all about is welcome to attend.

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

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

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

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Choose Thou Life
by Judy Hammersmark

"Choose life, that both thou and thy seed may live" (Deut. 30:19).

The abortion debate addresses the sanctity of human life granted by the Creator and upheld by the United States Constitution until January 1973. Those who advocate abortion-on-demand cite arguments about personal freedom, rights of privacy and the quality of life. Still, no matter how convincing their arguments, there is no way to get around the fact that abortion is killing. That the act of abortion renders live babies into dead ones. That abortion is against the will of God.

The argument about abortion is complicated by issues such as what if the life of the mother is at stake? Or what if the pregnancy is a result of rape or incest? Is compassion served by forcing innocent victims to bring to term a shameful reminder of criminal acts? Or what of the deformed infant? Is God served by bringing a child into the world who is less than perfect?

In 1962, before abortion became the legal right of every American woman, one mother faced a dilemma that touched the very soul of America. After ingesting the drug thalidomide and being told by doctors that her unborn child had a chance of being born deformed—she sought an abortion. When local hospitals refused to do the surgery, the desperate couple sought an abortion in Sweden.

After regaining consciousness she was told, "The baby was deformed. It was not a baby. Think of it as an abnormal growth within you."

The world was shaken by the parents' plight, and many were sympathetic. The one great hope of all parents, after all, is to bear a child who is whole, both physically and mentally. But the dilemma also raised the question, "Is the quality of life more important than life itself? What becomes of the value of the sanctity of life when a society opts to kill those who are less than perfect?"

A little more than a decade later that question was resolved for us all by the United States Supreme Court. In the landmark Roe v. Wade decision the highest court decided that an unborn child is not a person, but rather the property of the mother. This granted every woman the right to have her unborn child killed—even up to the time of birth, if she could find a doctor who agreed. The decision opened the door to abortion-on-demand.

But at the time the decision was made there was more than adequate proof that the unborn child was a human being. The humanity of the fetus was not a matter of speculation. Studies in the fields of genetics, embryology, and fetal development all attested to the humanity of the unborn. The humanness of the unborn became more than a legal principle and a philosophical belief; it is now an established biological fact.

Perhaps the most authoritative conclusion on when human life begins was established in October 1967 at the First International Conference on Abortion in Washington, DC. That group of geneticists, biochemists, physicians, professors, and research scientists concluded that the unborn child is a human being. They found that at no time between union of sperm and egg and the time of birth could the infant be called less than human. They testified that changes which occur between implantation, the six-week embryo, the sixth month fetus, the one-week child, or the mature adult are stages of maturation.

At conception, they found, there is a genetically complete and unique human being. By the end of the first month of pregnancy, both the brain and heart function. At the end of the third month the unborn kicks the legs, curls and fans the toes, makes a fist, moves the thumb, bends the wrist, turns the head, squints, opens and closes the mouth. Even before mid-pregnancy the unborn has already developed many of the traits that will mark the adult.

Those who advocate abortion-on-demand think solely of the mother's rights. The question becomes a mere medical concern—something to be solved privately between the woman and her doctor. A physician is needed only to preserve the physical well-being of the mother, not to moralize on the procedure. Lawmakers are asked to keep out. Counseling is required only to inform a woman of her...
rights and options, and to be supportive, regardless of the decision.

But as Christians our judgment on the matter must be decided by the Bible, not the prevailing philosophy. And we find Old and New Testament writers alike deal with the unborn child as a personality, not a lump of jelly. God, we find, is interested and involved in the welfare of those who are yet unborn. A Jewish belief held that a baby was conceived with the work of the Spirit of God. Three partners were involved in the creation of life: God first, then the mother and father.

Many times the Old Testament gives clues to the status of the unborn in the eyes of God. In Job 10:8-12 the Bible brings out the intrauterine development of Job, the fetus. “Thine hands have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favor, and thy visitation hath preserved my spirit.”

Many think that unless human beings are perfect in both mind and body, they are not worth the bother.

In a similar vein Isaiah spoke of his prenatal existence. In chapter 49:1,5, Isaiah reveals how the Lord called him from the womb to be a prophet to the nations. Echoing the same conviction Jeremiah 1:5 says, “Before I formed thee in the belly, I knew thee; And before thou earnest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Writing in Psalm 139:13-16, David, too, confirms life in the womb. In poetic language he told how God had formed him, “For thou hast possessed my reins: thou hast covered me in my mother’s womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.”

Likewise New Testament writers confirm undeniably the humanity of the unborn. Luke 1:35 speaks of the fetus Jesus as “That holy thing which shall be born of thee” (Mary). Matthew 1:18 talks of the divinity of Jesus at the time of conception, with no reference made to a subhuman being who at birth took on a divine nature.

Further insight into the unborn’s status is to be gained by reading about the meeting between Mary and Elisabeth when both were mothers-to-be. Luke 1:41,44 says, “And it came to pass that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost... for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”

The spirit of the Old and New Testaments is one that negates the possibility of abortion. In the Sermon on the Mount, Christ spoke a way of life that does not seek what is expedient, but rather searches for the solution that is compassionate for all. In Matthew 5:22, Jesus denounced the kind of thinking that made killing a matter of definition only. He pointed out that any attack upon a fellow human being, or any attempt to diminish another, or to question the worth of another, was equal to murder in God’s eyes.

What of the physically deformed child? Is it fair or even Christian to ask parents to bring into the world a less than perfect child, one doomed to exist in the twilight zone of physical or mental deformity?

The father of a mentally retarded child answered that question in a recent debate. He said, “Do you believe in love? I don’t mean simple lip service to love. I am talking of life service. Do you really believe that we are here to love one another? If you do, then don’t say, ‘I will love you because you have your mental faculties and because you are healthy, but not love you because you have only one arm.’

“If we really believe in love we would say, ‘Baby we are going to love you. We will be your arms. We will take care of you. You can be sure of that. You are one of us, a member of our human family and we will always love you.’

Our abortion rate is fast approaching 1973. News headlines report the routine-ness of many hospitals in allowing babies to die without care if they are handicapped. Many think that unless human beings are perfect in both mind and body, they are not worth the bother.

Many others feel that nothing can be done. What the Supreme Court says goes. But isn’t there another precedent of similar nature that was struck down by the concerned will of the people?

The 1857 Dred Scott case in which the Supreme Court ruled that a slave is the property of his owner is similar to the 1973 abortion decision classifying the unborn as property of the mother. The 1857 decision denied manhood to the Negro, just as the 1973 decision denied the manhood of the unborn. Ultimately an amendment to the Constitution struck down the Dred Scott decision. Another amendment is needed to negate this court action as well.

Why must Christians oppose abortion? “Of all people, Christians should not be the friends of the status quo,” writes Franky Schaeffer in A Time for Anger, “for the status quo, the reign of the Devil, is what Christ came to redeem. To speak of a gospel that does not have political implications or a Bible whose law does not apply to the modern world subverts the entire thrust of Christianity.”

If you are not affiliated with a pro-life group join one, or start one in your community. Subscribe to their newsletters in order to learn all you can about what is going on—in your area. Write letters and speak out against abortion at every opportunity. Let your representatives in Congress and the Senate know how you feel about the issue. Learn their voting record on abortion funding. Work for the election of those who are pro-life and against those who condone legalized killing.

Speak out wherever and whenever you can for pro-life legislation, including a Human Life Amendment to the Constitution. Through prayer and fellowship ask God to aid the cause of the unborn in our land. Ask for God’s forgiveness and mercy and divine intervention. Promote alternatives to abortion, including adoption and care for those who are pregnant out of wedlock.

Remember time is of the essence. How much longer will a just God withhold judgment on the nation that condones the routine killing of its most innocent and defenseless citizens?
God-Man
The Two Natures of Christ

by Alvin L. Baker

That beloved Princeton champion for the faith, Benjamin B. Warfield, considered the Incarnation or the doctrine of the two natures of Jesus Christ “the hinge on which the Christian system turns.” He wrote “no Two Natures, no Incarnation; no Incarnation, no Christianity in any distinctive sense” (The Person and Work of Christ, p.211).

Earlier, Martin Luther, no theological parrot, saw, as did Warfield, the absolute necessity for the two natures of Christ. With a great deal of perception Luther wrote:

We Christians must know that if God is not in the scale to give it weight, our side of the scale sinks to the ground. That is to say, if it cannot be said that God, not a mere man, died for us, we are lost. But if God’s death and a dying God are in the balance, His side goes down and ours comes up, as though it were light and empty... He could not be in the scale, however, unless He had become a man like us, so that we could speak of God dying, God’s suffering, God’s blood, God’s death. For in His own nature, God cannot die; but when God and man are united in one person, then, if man dies, with whom God is one thing or one Person, then it can be truly called God’s death (Works of Martin Luther, The Philadelphia ed., v.23).

In church history there is a remarkable and persistent near unanimity among orthodox Bible teachers that the doctrine of Scripture in passages like “the Word was made flesh” (John 1:14) is that Christ forever remains one Person with two natures.

The most important Church Council to formulate the doctrine of Christ’s two natures was the Council at Chalcedon in A.D. 451. Of course this council was not inspired or infallible, but it produced a confession that does remarkable justice to all the elements of Scripture. There Bible scholars and church representatives “following the holy fathers” affirmed that Jesus Christ is truly God and truly man, one essence with the Father and consubstantial with us according to His manhood. Christ is one Person in two natures and those natures are without confusion, conversion, division, or separation.

Warfield felt that Chalcedon’s formula represented the balance of the scriptural teaching about Christ. Warfield wrote that “the Chalcedonian Christology, indeed, in its complete development is only a very perfect synthesis of the biblical data” (The Person and Work of Christ, p.215). Still, Warfield probably would not disagree too much with Jaroslav Pelikan, the contem-
The Son of God entered into a new experience when for sinners He became a citizen of a fallen world of darkness, pain, and insult.

How much more satisfactory to follow the traditional understanding that Christ was, because of the Incarnation, the unique theanthropic person. In Leigh's attempt to deal with the logical problems of the hypostatic union, he wrongly conceived of the Incarnation as producing a theanthropic nature. The result is a mixture of the natures in opposition to the orthodox doctrine.

The Biblical Basis of the Incarnation

Scripture writers, without sensing any contradiction, affirm that the Second Person of the Trinity actually became a man (1 Tim. 2:5; 1 Cor. 15:21; John 3:16; Rom. 5:15). This Man had a supernatural conception in the virgin. (Dale Moody has a point when he says that Protestants should speak of virgin conception instead of birth; The Word of Truth, p.417.) However, Fundamentalists do not agree that Mary miraculously bore Christ without any opening of the womb as taught by some early church fathers (they taught Mary's virginity in partu, that is, in the act of giving birth). Christ experienced in His human nature human development (Luke 2:40,46,52; Heb. 2:10,18; Heb. 5:8), and clearly went through the common human experiences, sin excepted.

In 1 John 4:2 we read that "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." The words "is come" are in the Greek a perfect participle that emphasizes the continual results of Christ's coming in the flesh. Christ is the God-man eternally: Hebrews 6:20 is a parallel passage with similar import. The verse says of Christ, "made an high priest forever." Thus, the Incarnation is not a temporary stage God the Son went through. He adopted our nature forever. One of us reigns and will reign throughout the ages.

Description of the Two Natures

Because of the Incarnation the Eternal Son of God entered a new experience and took to Himself another nature—a human nature. As John Murray wrote, "The Incarnation means that he who never began to be in his specific identity as Son of God, began to be what he eternally was not" (Collected Writings of John Murray, II, 132).

The Son of God entered into a new experience when for sinners He became...
a citizen of a fallen world of darkness, pain, and insult. He was "made of a woman" (Gal. 4:4), "made in the likeness of men" (Phil. 2:7), and "manifest in flesh" (1 Tim. 3:16).

However, He did not stop being God! According to Malachi 3:6, God cannot change in His divine nature. True, the Second Person who is God, changed in His Person. He added a new nature but He remained the Eternal Word of God. The Bible never says "the Word was made flesh" and stopped being the Word! There is no divestiture of deity in the Incarnation.

It is true, Christ "made himself of no reputation, [emptied Himself]" (Phil. 2:7). However, the emptying is explained by the three following phrases in Philippians 2:7,8. The Son emptied Himself, "took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man." In other words, the Incarnation means that Christ added something—a new nature. He did not give up anything essential to His divine nature. John Calvin, the great Reformer, once was answering radical views of the sixteenth century that suggested Jesus Christ was imprisoned in a human body without such attributes as omniscience and omnipresence. Calvin with the whole church rose up and replied:

This is mere impudence! For even if the Word in His immeasurable essence united with the nature of man into one person, we do not imagine that he was confined therein. Here is something marvelous: the Son of God descended from heaven in such a way that, without leaving heaven, he willed to be born in the virgin's womb, to go about the earth, and to hang upon the cross; yet He continually filled the world even as He had done from the beginning. (Institutes of the Christian Religion, I, viii, 4).

Think about it! This makes biblical sense. Do we imagine that the Eternal Second Person of the Godhead who holds all things together (Col. 1:17), upon the moment of His Incarnation took a time card and punched out, leaving the job of holding the universe together to the other Persons of the Godhead? Hardly. While Christ did in His humanity experience the loss of glory (Phil. 2:6; John 17:5; 2 Cor. 8:9), He never ceased being the God who saves.

One is forced by such considerations and by the large data of Scripture about Christ to confess with Chalcedon that Christ has two natures. That is, after the Incarnation Christ evermore has two sets of essential characteristics or properties. These natures are not totally separate but are possessed by the one Person of Jesus Christ. Thus, theologically we speak of the "hypostatic [personal] union" of Christ.

The doctrine of the two natures is well stated in the Westminster Confession: "Two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion" (VIII,ii).

We must not deduce from this doctrine that Christ became some sort of a mutant who no longer was truly God or truly man. While we cannot fully comprehend all that was involved and cannot say, "I once knew someone like this," we must confess that Christ's two natures kept their integrity. There could be no mixture of the characteristics of the two natures. If one could magically combine two different human persons, and mix their two different sets of characteristics together to make a new person, the integrity of the two persons would be completely lost. That did not happen in the Incarnation. Christ remained serenely conscious of His deity. He did not say "part of my characteristics eternally existed before Abraham." He said "before Abraham was, I AM!" Christ's divine nature remained intact.

Thus, while there was a union through the one person of our Saviour, there was no mixing together of the characteristics of His two natures. There was no composition or confusion of the properties of the two natures.

This helps to explain how in the New Testament Christ can speak as one who possesses a divine nature that is intact (John 8:58), and how He can also speak

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**Jesus Christ could direct the traffic of meteors in the Milky Way and die as a weakened man on the cross.**

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as one who is conscious of finite human limitations (Mark 13:32). Whenever He spoke indicating ignorance or weakness, He was expressing a consciousness of human nature, He was not speaking from His divine nature.

Yet, Christ always remained conscious of a oneness of Person. He never gave any indication of a dual personality. There is no hint of a distinction between "I" and "thou." He never used the plural for Himself as the whole Godhead does (Gen. 1:26). Christ always used the singular (e.g., John 17:1,4).

We should not be surprised that Christ had two centers of consciousness and one self-consciousness (John Murray, Collected Writings, II, 138). After all, Christ was and remains the only, the unique God-man. Envision, if you can, a person wearing a set of earphones. One side is connected to an "inexpensive" home computer. The other side is hooked up with a computer larger than the Milky Way! From the small computer the man can gather only limited information. From the mammoth computer the man can access almost infinite facts and evaluations. That would be something like Christ's consciousness coming from His divine nature.

Probably WGT. Shedd's illustration of the duality of the consciousness in Christ remains the best. He told us to imagine a man praying in a cold room. The man,
at the same time, would feel cold with his body, while he is conscious of praying to God with his mind, and yet remains conscious of himself. Shedd wrote:

Shedd wrote: "Jesus Christ as a theanthropic person was constituted of a divine nature and a human nature. The divine nature had its own form of experience, like the mind in an ordinary human person; and the human nature had its own form of experience, like the body in a common man. The experiences of the divine nature were as diverse from those of the human nature, as those of the human mind are from those of the human body. Yet there was but one person who was the subject-ego of these experiences (William G.T. Shedd, Dogmatic Theology, II, 307, 308).

In whatever Christ did, the Person was the agent and not one of the natures. If a man uses his imagination, maybe only the mind and not the body is active. Nevertheless, the man, the person and not the mental part of his nature, is the sole agent of the thinking! In the same way, there was and remains a theanthropic efficiency (so-called communicatio operationis or communion of actions) to all the acts of Christ. If He was thirsty, the God-man was thirsty. A human nature does not do anything. If He forgave sins, the God-man did the forgiving. The divine nature by itself is not the subject of any acts. Perhaps, as we have explored just the surface of the biblical doctrine of the two natures we can understand the wonder of Paul expressed, "And without controversy is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

In confessing the two natures that were preserved intact after the Incarnation, we are not blindly following the Greek philosophical thoughts of Chalcedon. We agree with Chalcedon because we are forced to confess this by the content of Holy Writ. We are compelled to believe that the Second Person of the perfect unchanging divine nature added to His Person a finite but sinless human nature.

Thus Jesus Christ could, at the same time, direct the traffic of meteors in the Milky Way and die as a weakened man on the cross. This may not agree with modern Hegelian thought forms, but it agrees with Scripture. A.N.S. Lane is wrong when he says, "It does not make sense to speak of the same one person being simultaneously ignorant and omniscient" ("Christology Beyond Chalcedon," Christ the Lord, p.272). It may not make sense for ordinary men who have only one nature, but it makes good sense if the Word really became also a man.

Such a Saviour is not our celestial buddy. He is Lord! Here is a Saviour worth living for and dying for. John Hick, in The Myth of God Incarnate, wrote that Christ "was the most wonderful man who ever lived" (p.132). That is only half the truth! He was not only the most wonderful man, He is the wonderful God. What a wonderful Saviour. Amen.
In this first of a two-part article, John F. Walvoord reveals biblical prophecy to be as current as today's newspaper. He guides us through the labyrinth of biblical prophecy to a clearer understanding of its present-day application. Part two will appear next month.
In the warfare that characterizes the end of the age, the Scriptures predict a great world conflict which eventually involves all the nations of the earth. In the Scriptures that portray these stirring events, three major crises may be observed. First, a crisis in the Mediterranean area leads to the formation of the revived Roman Empire composed of a 10-nation confedency. This is occasioned by the rise of the Roman “prince that shall come” (Dan. 9:26) who subdues three of the kings and secures the submission of the seven remaining rulers. His successful conquest of these 10 kingdoms, outlined in Daniel 7:23-26, makes the Roman ruler supreme in his control of his revived form of the ancient Roman Empire.

The second phase of the struggle is recorded in Ezekiel 38 and 39. The great battle there described may be the forerunner of the expansion of the Roman Empire from domination of the Mediterranean area to the role of a world empire embracing all nations of the earth (cp. Dan. 7:23; Rev. 13:7-8). The third phase of the world struggle is at the end of the great tribulation period just before the Second Coming of Christ, when major sections of the world rebel against the Roman ruler as their leader. A gigantic world war ensues with the Holy Land as its focal point (Dan. 11:40-45; Rev. 16:12-16).

Expositors are by no means agreed as to the precise details of these events or their place in the sequence. It is possible, however, to be sure about such facts as the geographic origination of military forces which converge upon the Holy Land, described as coming from the north, the east, and the south. All of these forces seem to be in opposition to the Roman ruler who...
may be called the king of the west, although the Scriptures never assign him this title.

The prophet Daniel in his summary of the world struggle which ends the age declares: "And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsesmen, and with many ships; and he shall enter into the countries, and shall overflow and pass over" (Dan. 11:40). The reference to the king of the north in this passage raises the question concerning Russia and other countries to the north of the Holy Land which figure in this final world struggle. A major contribution to this subject is found in the prophecies of Ezekiel concerning a great invasion of the Holy Land from the north in the end time.

The Rise of Russia in the Twentieth Century

One of the significant aspects of modern life which all have observed in the last quarter of a century is the remarkable rise of Russia to a place of world prominence. At the close of World War II, Russia as a nation was crushed, its manpower destroyed, its cities in ruin. It was a nation that would have been utterly defeated if it had not been for American help. Since World War II, Russia has recovered and has become a prominent nation with worldwide influence which few nations have ever achieved. Today, Russia is one of the principal competitors of the United States of America for world fame and world leadership. Through the instrument of Communism and nations which share Russia's convictions on Communism, almost half of the world's population is in some sense or other in the Russian orbit. Such a phenomenal rise of a nation so godless and blasphemous must have some prophetic significance.

Does the Bible Contain Prophecy about Russia?

In the study of prophecy, care must be taken not to create doctrine without proper scriptural support. Many aspects of prophecy in the Bible may be understood only partially. There are great themes of prophecy, however, which do not rest on isolated texts, but upon extended portions of the Word of God. As these Scriptures are studied, some settled conclusions can be reached regarding the main movements of God in the prophetic future.

"At the time of the end...the king of the north shall come..."

The word Russia is not found in the English Bible, and at first glance it would seem that there is nothing in the Bible that would give any information about Russia. A more careful investigation, however, reveals that there are two long chapters in the Bible which seem to concern themselves with the nation Russia, with certain other portions of Scripture which cast added light upon the subject. Not only has the Bible something to say about Russia, but what it reveals is of tremendous significance in God's prophetic program.

In Ezekiel 38 and 39 a description is given of a war between Israel and a nation that many have identified as Russia. The two chapters mentioned describe the invasion of the land of Israel by the armies of Russia and the nations that are associated with her. The Scriptures are plain that this is a military invasion and reveal many details about the situation existing at the time of that invasion. The dramatic outcome of the battle is the utter destruction of the army that invades the land of Israel. Written by the prophet Ezekiel, who himself was in exile from the land of Israel, this prophecy was inspired by the Spirit of God. A natural question can be raised, however, inasmuch as this was written some 2,500 years ago, whether this passage has already been fulfilled.

The land of Israel has been the scene of many wars, and invasions have come from various parts of the world, north, east, and south. Many times the march of soldier's feet has been heard crossing the little nation of Israel. The Bible records some of these wars and some of them have occurred since the canon of Scripture was closed. It would be difficult to examine the details of all these wars; however, if one did, he would find that none of them correspond to this prophecy. There never has been a war with Israel which fulfills the prophecies of Ezekiel 38 and 39. If one believes that the Bible is the Word of God and that it is infallible and must be fulfilled, the only logical conclusion is that this portion of Scripture, like many others, is still due a future fulfillment.

The Identification of Russia

In beginning the study of this chapter, it is necessary to establish beyond any question that this passage deals with the nation Russia, inasmuch as the term itself does not occur. There are a number of important factors which lead to the conclusion that the only nation which could possibly fulfill the specifications of these two chapters is the nation Russia.

First of all, it is important to note the geographic description which is given. The terms "king of the north" and "king of the south" were used in Daniel 11:35 to describe the rulers to the north and south of Palestine who engaged in constant warfare in the second and third centuries BC. This is now fulfilled prophecy. The king of the north and king of the south of Daniel 11:35-45, however, are future rulers involved in warfare in the end time. This is still unfulfilled prophecy. Ezekiel 38 and 39 fit into this future picture.

According to Ezekiel, the invading armies come to the land of Israel from "the uttermost part of the north" or as we would put it, from the far north. In the Authorized Version the expression is translated merely "from the north," but in the more literal translation of the Hebrew it is rendered, "the uttermost parts of the north," that is, the extreme north. The important point is that it designates not merely the direction from which the army attacks Israel, but specifies the geographic origin of the army from a territory located in the far north. The house of Togarmah, one of the nations that is associated with Russia in this invasion, also comes from "the north quarters" (Ezk. 38:6).

A similar statement concerning the invader is made in verse 15, "Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army." Again in
Ezekiel 39:2, God says to them, “I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.” Three times in these chapters this army is stated to come from the extreme north.

If one takes any map of the world and draws a line north of the land of Israel he will inevitably come to the nation Russia. As soon as the line is drawn to the far north beyond Asia Minor and the Black Sea it is in Russia and continues to be in Russia for many hundreds of miles all the way to the Arctic Circle. Russia today spreads east and west some 6,000 miles, and one cannot escape Russia if he goes north of the Holy Land. On the basis of geography alone, it seems quite clear that the only nation which could possibly be referred to as coming from the far north would be the nation Russia. The suggestion that the nation is ancient Assyria revived is rendered improbable by the geographic description.

As the Scriptures are further examined, not only geographic data but also some confirming linguistic evidence is discovered. In the opening portion of Ezekiel 38, in verses 2 through 6, some names are mentioned which identify the invaders. This portion indicates that the Word of the Lord came to Ezekiel saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya [also translated Cush and Put] with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

Most of the terms in this portion of Scripture are quite strange to us and do not immediately connote anything relating to Russia. Certain facts are discovered as the passage is examined more particularly. This portion of Scripture is a message from God delivered by the prophet Ezekiel, directed to a person whose name is Gog, who is described as of the land of Magog and apparently the ruler of this land. The term “Magog” is mentioned in Genesis 10:6. There we learn that Magog was the second son of Japheth, the son of Noah.

Magog is best identified with the Scythians, a people descended from Magog. The ancient historian Josephus makes that identification and we have no reason to question it. The Scythians apparently lived immediately to the north of what was later to be the land of Israel; then some of them emigrated north, going all the way to the Arctic Circle. In other words, their posterity was scattered precisely over the geographical area that today is called Russia.

In Ezekiel 38 Gog is described as the “chief prince.” The translation, “the prince of Rosh,” is a more literal rendering of the Hebrew. “Rosh” may be the root of the modern term, Russia. In the study of how ancient words come into modern language, it is quite common for the consonants to remain the same and the vowels to be changed. In the word “Rosh,” if the vowel “o” is changed to “u” it becomes the root of the modern word, Russia, with the suffix added. In other words, the word itself seems to be an early form of the word from which the modern word, Russia, comes. Genesius, the famous lexicographer, gives the assurance that this is a proper identification, that is, that Rosh is an early form of the word from which we get Russia. Some modern scholars dispute this conclusion and find “Rosh” a reference to people who were not in Russia at the time Ezekiel wrote. However, Ezekiel is speaking prophetically about the situation which is future and the geographic location of countries which Ezekiel mentions as it was in Ezekiel’s time do not automatically rule against application to Russia in the future.

The two terms, Meshech and Tubal, also correspond to some prominent words in Russia. The term Meshech is similar to the modern name Moscow, and Tubal, obviously, is similar to the name of one of the prominent Asiatic provinces of Russia, the province of Tobolsk. When this evidence is put together, it points to the conclusion that these terms are early references to portions of Russia, and therefore, the geographic argument is reinforced by the linguistic argument and supports the idea that this invading force comes from Russia. As in the term Rosh, so the identification of Meshech as Moscow and Tubal as Tobolsk is questioned by contemporary scholars. A proper conclusion is subject to question. The overriding fact that the armies came from the far north is clear and a deciding factor. Even if identification of Rosh, Meshech, and Tubal is challenged, the geographic considerations are conclusive that a Russian army is intended.

As the prophecy is examined further it becomes obvious that the invaders utterly disregard God, because any nation that attacks the nation of Israel is disregarding the Word of God. The godlessness of the invading army attacking Israel also points the finger to the nation Russia. On the basis of these three arguments, the geographic argument, the linguistic argument, and what might be called the theological argument, it may be concluded that the reference is to the nation Russia. In fact, there is no other reasonable alternative. Russia is today the only nation which seems to fit the picture.

A number of nations are associated with Russia in the invasion, but not too much is known about them. Persia, of course, is in that general area. Cush is another name for Ethiopia, which poses a problem because today Ethiopia is to the south. The term Cush may have been applied to other geographic areas, including that to the north of the land of Israel. The term Put is a difficult expression about which little is known. In verse 6 the term Gomer is identified by most as referring to the ancient Cimmerians, a portion of whom lived in what today is called southern or western Germany. Togarmah is commonly recognized as referring to the Armenians, who at one time lived immediately north of the land of Israel, and they, too, to some extent emigrated to the north. The nations which accompany
Russia, for the most part, fit properly into the picture of assisting Russia in this invasion of the land of Israel. The geographic location of these nations does not present a problem of the army coming from the north as the invading army could include them regardless of their geographic origination.

The Predicted Invasion of Israel

The actual invasion is described in Ezekiel 38:8-12. Some of the distinctive facts mentioned about the particular situation which will exist when this war begins are of utmost significance in the light of the world situation today. In this passage the "thou" refers throughout to Russia or to Gog. The term "they" is used to refer to Israel. Beginning in verse 8 and continuing through verse 16, the passage reads as follows:

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many peoples, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. In the years since, their number has tripled, and today there are more than three million Israelis under their own flag, speaking the Hebrew language, and reviving and restoring their ancient land to a scene of fertility, wealth, and prosperity. These facts are tremendously significant, for the return of Israel has occurred in our generation.

Ezekiel's prophecy obviously could not have been fulfilled prior to 1945, for the nation Israel was not regathered to their ancient land. Until our generation, Israel's situation did not correspond to that which is described in Ezekiel's passage. Ezekiel's prophecy of 2,500 years ago seems to have anticipated the return of Israel to their ancient land as a prelude to the climax of this present age.

Invasion after Rebuilding of Cities

Another important aspect of the prophecy is found in verse 11 where it states that the people of Israel will be dwelling "safely, all of them dwelling without walls, and having neither bars nor gates." It was customary in ancient times, whenever a city prospered, to build a wall around it. One can go to ancient lands and see the ruins of walls around most important cities. They would, at least, have a fortress with a wall around it to which they could retire if the houses themselves were scattered and a wall about the houses was impracticable. In other words, it was customary to build walls about cities. In our modern day, this custom has been discontinued for the obvious reason that a wall is no protection against modern warfare.

If one goes to Israel today, though one can see many fabulous cities being built and marvelouos developments taking place, one will not find a single new city with a wall built around it. They are cities without walls. How did Ezekiel know that at a future time the war situation would be such that cities would be built without walls? Of course, the answer is a simple one. He was guided by the inspiration of God, and it was not a matter of his own wisdom. But in this scene he is describing a modern situation, something that could not and would not be true back in the days of old, before Christ. This detail is very important because unwalled villages point to Israel's situation today.

Part II will appear in February.
Pentecost has blessed us with yet three more books of lifetime insights. *Words and Works*, in connection with the companion volume, *Harmony of the Words and Works of Jesus Christ*, is a well-written study of the life of Christ from a thematic perspective. The clear explanations of many passages and incidents make Pentecost’s work on the kingship of Jesus of inestimable value to any pastor or layperson.

The volume is rich in offering background knowledge in the areas of geography, history, religion, and social customs, all of which the author relates faithfully to the interpretation of our Lord’s words and works (e.g., the relation of rabbis Hillel and Shammua’s view of divorce to the statements of Jesus on that same subject; pp.354-359). Any Bible student will also find the appendices on background matters helpful.

*Words and Works* is easily understandable in terminology. Pentecost has a keen ability to explain Greek words without once using Greek, to provide scholarly insights without using sophisticated verbiage, and to represent a first-century event without parting from a contemporary mood.

Furthermore, Pentecost presents optional views on controversial and complex passages. His discussion, for example, of Jesus’ declaration to Peter, “You are the rock,” is a neatly arranged chapter incorporating the various possible meanings.

Unfortunately, the writer reveals a narrowness of sources that may be detrimental to the book’s broad appeal and circulation. Of the 590 quotations, 290 are from A. Edersheim and J. Shepherd alone. Thirty-three of the 65 periodical articles are from Dallas Seminary’s *Bibliotheca Sacra*. All 16 “unpublished materials” are limited to that same school, while non-English commentaries are not included in the bibliographical list. Since the continental scholars have had much to say regarding “the life of Christ,” Pentecost should have expanded his use of sources.

The Parables of Jesus finds its value in several regards. First of all, Pentecost’s introduction is a necessary reminder of some fundamental, yet often ignored, ground rules for the interpretation of parables. Furthermore, the professor of Bible exposition integrates very useful historical/cultural notes into his clearly understandable analyses. Finally, the author brings some good insights and refreshing twists to several matters (e.g., pp.58-59, “Parable of the Yeast”).

However, this treatment of parables is marked by some disappointments. The statement that “many interpreters have erroneously applied the parables directly to the church” (p.19) will leave even many contemporary dispensationalists uneasy, not to mention the rest of the Fundamentalist community. Throughout the book the product of such a presupposition comes clearly to the fore in that the parables are never taken beyond the controversies between Jesus and the Pharisees, to meet the reader in his seat. To be sure, Pentecost states that he did not intend to include application. Yet exposition without application is like serving a meal without the silverware.

*Parables* would be a more helpful volume if the author had considered a broader perspective. Never once does he cite another’s insight, list another source, or commend further reading. Very often the writer makes interpretational remarks without setting forth any evidence, or states a conclusion without mentioning views other than his own. One would think that on a subject as widely discussed and debated as the parables, some evaluation or mention of alternate views is in order.

Consequently, the reader will find both strengths and weaknesses in Dwight Pentecost’s recent books. One will surely benefit by a careful scrutiny of these works, produced by a saint who has been a tremendous asset to the church of Christ for several decades.
The Abortion Holocaust
by William Brennan

Reviewed by Lora Albachten

The twentieth century has witnessed the most massive orgy of killing in history. The age of reason, great scientific advances, and utopian desire for peace has brought fear and barbarism that Genghis Khan and Attila the Hun could only have dreamed.

Why? Do those who permit or participate in the extermination of innocent human beings on an assembly-line basis have a fiendish hatred toward their victims? Or are there more subtle, even more terrifying motives behind the killing to justify it as a positive good for humanity?

Many of these questions are answered in The Abortion Holocaust, a thoroughly researched and deeply moving account of two periods of man's inhumanity to man. The author, William Brennan of the School of Social Science at St. Louis University, compares the Nazi holocaust, when millions of Jews and other Europeans were slaughtered, with the killing of millions of unborn babies in our nation today.

The values, ethics, euphemistic semantics, destructive technology, and collaboration of the respected medical and legal professions of Nazi Germany and our own abortion-oriented American society are painfully similar.

Clearly, Nazi Germany's policymakers and many of those in the contemporary United States share a materialistic, utilitarian view of human life. The Nazis were confirmed believers in the principles of evolution, especially natural selection. They assisted the process by ridding countries under their control of persons deemed weak, imperfect, inconvenient, or unwanted. These included unborn babies, the physically and mentally handicapped, the insane, Gypsies, Jews, and others judged unfit or inferior.

What must be remembered is that the Nazis actually believed that these death-dealing actions would protect and improve their country and, eventually, the world. They did not perceive their policies as evil.

Similarly, unborn babies (and, increasingly, handicapped newborns) are being killed because they don't meet someone else's criteria for meaningful life. They too are expendable because they are imperfect, inconvenient, or unwanted. And those who advocate their killing view it as a positive good not only for society but, incredibly, for the babies.

Brennan quotes a shockingly revealing document which attests to the deliberate attack on the God-given Judeo-Christian sanctity of life ethic and the effort to replace it with the man-centered, realistic "quality of life" ethic. He includes comments by Dr. Malcolm Watts, published in a September 1970 issue of California Medicine (official journal of the California Medical Association) in which Watts admits that abortion kills a human life but since the old sanctity of life ethic has not been fully displaced, abortion must be separated from the idea of killing that continues to be socially abhorrent.

This and other startling information are exposed by Brennan in his valiant attempt to awaken a morally confused and slumbering America. He causes readers to recall George Santayana's prophetic admonition, "Those who do not remember the past are condemned to relive it." And so we are.

Self-Esteem: The New Reformation
by Robert H. Schuller
Word Books, 1982, 177pp., $8.95

Reviewed by Robert Wiedeman
Grace Theological Seminary
Winona Lake, Indiana

Dr. Robert Schuller, pastor of the Crystal Cathedral, Garden Grove, California, wants to reform the church. He chooses the anthropocentric (man-centered) approach for this reformation. To him there is a difference between the "theocentric assertions as fact" and demonstrating genuine concern for someone's needs (p.12). He objects to the "thus saith the Lord" type of preaching advocated by the Scripture writers and Reformers (p.13). Instead, Dr. Schuller favors the "we are all God's people and He loves us, so let's all do good for everybody" approach.

It is true that merely preaching to someone who needs immediate help may not satisfy those needs, but the man who is sensitive to God is also tenderhearted toward those listening. The division that Schuller expounds between Scripture and practice does not necessarily exist.

The most important question Schuller asks the church to answer is "What are the deepest needs felt by human beings?" His answer is brief and to the point: "I am convinced that the deepest of all human needs is salvation from sin and hell." No true Christian would disagree with that statement, but Schuller redefines the terms sin and hell so that his solution loses its classical significance. Sin to him is "any human condition or act that robs God of glory by stripping one of His children of their right to divine dignity," "that deep lack of trust that separates me from God and leaves me with a sense of shame and unworthiness," or "any act or thought that robs myself or another human being of his or her self-esteem" (p.14). And hell is the "loss of pride that naturally follows separation from God."
(Matt. 5:30, 18:8,9; Mark 9:43-47); it was a place prepared by God for the Devil and his followers (Ps. 9:17; Matt. 13:38-43, 23:33, 25:41; 2 Peter 2:4). These words derive their significance from God and to give them a new meaning is to distort the truth.

Because Schuller does redefine sin and hell, his solution for man's deepest need is inadequate and unbiblical. Broken down to a language the average person can understand, sin, according to Schuller, is any act or thought that causes a person to think or feel badly about himself. This causes him to have a low self-esteem, and hell—again according to Schuller—is the position in which man finds himself when he has lost his self-esteem. Salvation from sin and hell would then be to help man regain his self-esteem, and think and feel good about himself: or, to put it another way, to have "pride in being a human being" (p.19). The church, then, ought to help people realize their dignity and then they will serve God.

Schuller contends that this can be accomplished because man is created in the image of God and is an heir of divine dignity. Indeed his definition of self-esteem is "the human hunger for the divine dignity that God intended to be our emotional birthright as children created in His image" (p.15). One problem that he fails to acknowledge is that because man has fallen into a sinful state, the image of God in man is marred and now his disposition is opposed to God. Not only are there none righteous (Rom. 3:10), but none seek after God (Rom. 3:11) and all have gone their own selfish ways (Rom. 3:12).

The basic thesis of Self-Esteem: The New Reformation is that man's self-esteem must be rebuilt so that he becomes a positive possibility thinker (pp. 82,85,95,99). He then can solve the world's problems. To rebuild this esteem, Schuller points to man's creation in God's image and asserts that if man knows that his heritage is royalty, his behavior will change and reflect that heritage (p.60). To provide the pattern for turning man back to his designed destiny is the prayer the Lord taught His disciples to pray.

Just enough "God talk" is included in the book to confuse the new convert. "Christ is Lord over the Scriptures" and "We are saved by the blood not by the Book" are examples of statements that sound correct when taken at face value, but when they are examined in light of their contexts, they distort the biblical teachings concerning Christ as Saviour and the Author of Scripture.

One reason I would not recommend Self-Esteem: The New Reformation is that several basic biblical principles have been overlooked and rejected:

- Man without Christ is controlled by a sinful nature (Rom. 5:12,14,18,19). Man is dead in trespasses and sins (Eph. 2:1-5). He is unable to give proper significance to God's written Revelation (1 Cor. 2:14). His greatest need is to be reconciled to God through Christ (Eph. 2:13; Col. 1:21; Heb. 2:17). Men, even though they are created in God's image, are not all God's children. Paul speaks of children of the flesh who are not all children of God (Rom. 9:8). He also describes the Ephesians' preconversion state as children of wrath and disobedience (Eph. 2:2, 2:3) and the wrath of God comes to the children of disobedience (Col. 3:6). The classical passage destroying the universal Fatherhood of God myth is John 8:41-44, where Jesus called the Pharisees children of the Devil because they did not have the capacity to receive the Word of God.

- Since unsaved man's father is the Devil, man ought to be evangelized and not fraternized (Matt. 28:19,20; Example of Peter in Acts 2:22ff., especially 37,38).

- Another reason that I would not recommend this book is that to accept Schuller's conclusions several biblical assumptions must be made:

- The dignity of man is his deepest need (p.34).
- Not all Scripture is inspired of God nor inerrant (p.39). Those expressing the "Spirit of Jesus" must be elevated above the "spirit of St. Paul" (p.39).
- The Christian church may not survive nor succeed without advocating the doctrine of self-esteem (pp.25,38).
- Salvation from sin and hell equals self-esteem (pp.14,15,47).
- God is everyone's Father (pp.52-69).
- Only those feeling good about themselves will accept the saving grace of God through Christ. Those feeling unworthy naturally reject it (pp.16,98).

The soundest statement found in this book is made to sound ridiculous "Salvation or the acceptance of God's forgiving grace will require a miraculous intervention of the Holy Spirit." This is surely the case but the statement is preceded by the suggestion that the unsaved person rejects salvation by grace because he perceives himself as unworthy. But having a positive self-esteem is irrelevant; the unsaved must be quickened, made alive, born again, drawn to Christ by God or he will not be saved. Then he can develop a healthy self-esteem.

Self-Esteem: The New Reformation is just a platform for Schuller to advocate his "think positive" lifestyle. Positive thinking is the foundation; self-esteem is its vehicle; possibility thinking is its outworking.

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Walking in Wisdom. A Woman's Workshop on Ecclesiastes by Barbara Bush Zondervan, 1982, 127pp., $2.95

Reviewed by Stephen R. Schrader Associate Professor of Religion Liberty Baptist Seminary Lynchburg, Virginia

This is a very interesting and helpful work designed to assist individuals and study groups discover how God can use the wisdom incorporated in Ecclesiastes to make us wise today. It is written with both the Christian and non-Christian in mind. Each chapter concludes with a series of thought-provoking questions enabling the reader to make pertinent application of the truths presented in the chapter and in the biblical text.

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reviews continued on page 56
An Interview with Tom Mahairas

Questions and Answers

In the sixties Tom Mahairas was part of the "in crowd" living for drugs and rock music. In the eighties he has dedicated his life to the inner-city mission field. After completing the Bible Institute at Bob Jones University, Tom returned to his native New York City to begin a new church in the center of the world's great melting pot. His Manhattan Bible Church with 650 members is experiencing steady and unique growth. There are 350 students in the Christian day school, a thriving preschool church program, and plans for a Bible institute. A church inside the church ministers specifically to the 150 Spanish members. Recently Tom helped plant another church in the Big Apple and he has a goal to repeat that action a thousand more times by the turn of the century.

Q: How have you used your background to help in your ministry?

A: Coming out from the drug culture and having lived in the city with its endless rows of apartments, tenement houses, buildings, and people everywhere, I know what problems the people face. The teenagers, the parents, and the ethnic groups have the same problems that my family had. I was able to relate the Word of God easily to their situation.

Q: How could a young man who wanted to start an inner-city ministry best prepare himself?

A: The best thing that I can say to a young person is first of all, know your Bible. It doesn't matter where you go to pastor a church, whether it's in the suburbs or in the city, you must know what the local church is all about.

I began teaching in Acts chapter 2 and developed a tract called "Eight Steps to Spiritual Maturity." Now it's not as simple as it sounds. Spiritual maturity isn't something that takes just eight steps, but I saw these eight things in Acts and began to disciple the people we led to Christ with them—repent and believe the gospel, baptism, Bible study, fellowship, breaking bread, prayer, giving, and soulwinning. Of course, as a result God will add to a church's number.

A pastor's personal life with the Lord must have priority. That's the most important thing. If I'm not in God's Word, if I'm not praying, if I'm not constantly sharing with others, how am I going to be able to be an example?

Secondly, my family life with my wife and my children must be right.

The third thing is the pastor's concept of the local church. I think he has to have a good understanding of what an elder, an overseer, and a pastor is. I believe these three titles refer to the same individual, as I see in Acts 20, 1 Peter 5, and other places. The elder refers to his position and the way the church ought to respond to him. The overseer refers to his responsibility. Then the third area is as the pastor, which I didn't understand at first,
but now I think I've focused in a little bit better. Zechariah 11 gives four areas of responsibility for the pastor: evangelism, discipleship, counseling, and encouragement. It is all in balance and in perspective there.

If a young person was coming into the city to start a church from scratch, I would give him those three areas of priority. First, your personal life; second, your family life; third, your ministry and having a good perspective on what that entails.

Q: What are some of the special problems that an inner-city pastor faces?

A: "There's no rule book that has been written, no manual that tells 'here's how you do it,' except the Bible (2 Tim. 3:16-17).

One of the greatest problems people face is in the area of marriage, divorce, and remarriage. There are some people who have wrecked their lives five, six, seven times. Other people don't know who their father or mother is. I've had to counsel some who were involved with homosexuals, transvestites, go-go girls, junkies, thieves, low-down criminals, and murderers. You know, you read about these things but in the ministry, in the inner city, you deal with them. In the inner city you have people problems to the nth degree.

In a suburban church a thousand you might see a few isolated cases of such problems. Why? Because you've got solid family life there. In the inner city 60 to 80 percent of the people don't have a family life. They don't have a normal husband-wife relationship.

In a small inner-city church of 30 to 50 people, a pastor will have a lot more difficult situations to deal with than in a suburban church of a thousand. He could be spending hours with the few people that he has instead of doing the other things that many pastors are able to do.

In the inner city a pastor must be able to give of himself to set the example. Suburban churches at least have the role models. There are just no role models in the city and that puts a great pressure on the pastor and his family. My wife receives Mother's Day cards from church members who don't relate to anybody else as their mother.

Then just living in a pressure-cooker environment where the people are constantly bombarded by the lust of the flesh, the lust of the eyes, the pride of life, not only internally, but especially externally—from all around them—is very demanding.

Q: How do you encourage people to stay in church?

A: "Everything is built on the authority of the Word of God. There's no way a personality can win them. There's no way a music program or a special activity can keep them. They've got more exciting things happening in New York City streets than any program I can devise. The only thing that we've got in our church that supersedes anything else that's happening all around is the teaching and the preaching of the Word of God. Providing solid food, a solid philosophy that works, a solid guideline that is never going to change, and something so stable that they feel like "hey, this is what I want to anchor myself to," is the only way to get those people to stick with it in the Christian life.

Although I didn't go to seminary and go through all that formal training, I've become involved in exegetical preaching and may stay in a book for a couple years. First I read the Greek and a few commentaries, see if I agree with them, and then figure out what to teach. To keep my church members motivated and going in the right direction I must look to the Word of God.

Q: The inner city seems unreachable. Is it?

A: "That is the furthest thing from the truth. Hungry people want to eat. If the business world can make it there, if everybody else is making it there, the gospel can make it there, too! Jesus in Matthew 9 went to the cities and then He went to the villages. He wasn't looking at a little town when He looked at the multitudes; He went to Jerusalem. Paul went to big cities like Corinth, and Thessalonica. If that's where the churches were planted originally, well why shouldn't they be planted there today?

I look at the city as the greatest place for evangelism. If we want to reach the world, we'll reach the cities. First of all, New York City is the melting pot of the world. I can evangelize people in New York City who are Chinese, Italian, Greek, and from all over the world. Since the philosophy of God is not there, the people are hungry for it.

I am so adamant against the attitude of pastors who have said, "Well, I'm glad that you're there and not me." Well, I have the attitude, "I'm glad you're not there either, because if you were there you probably wouldn't be doing the job right." If you want to catch fish, you go where the fish are. And the people in our cities are hungry because the gospel has not been given to them. I don't mean to minimize the necessity to go out and reach the villages.

I believe it's selfishness, fear, a lack of vision, and a host of other negative, un-Christian attitudes that cause people not to go into the inner cities. One of the biggest reasons is a disobedient attitude to the will of God. I mean, God has got to be calling people to go into the inner city. Jesus said, "Look at the fields!" God can't be leading 90 percent of the pastors to go to 10 percent of the people in the suburbs while 90 percent of the people in the cities have less than 10 percent of the pastors. If they get 10 percent, I'll be happy.

I think there is an unrealistic feeling of fear, but the safest place for a Christian is in the will of God. Some worry about where their children are going to go to school. Is the neighborhood safe to live in? Every one of those fears can become doorways of opportunities. For instance, we didn't want our kids in public school, and there was no Christian school—so we started one. This year we'll have close to 350 students in our Christian day school. The majority of these kids come from unsaved homes. That's a whole ministry to people I would never have ministered to had we not addressed the fear of sending our kids to public schools in the beginning. If God leads you to the inner city, He's going to take care of you.

Q: Some pastors have a problem with starting a day-care center. Why did you start one?

A: First it's not a day-care center—not at all. It's a church. My church goes from birth to death. And I call it "Four Cs"—Children's Christian Character Curriculum. It is a preschool program geared for three- and four-year-olds. My vision for
reaching the inner city revolves around this program.

The way to reach people—whether it’s in the inner city or any other place—is to see where the need is and meet the need. For instance, if you’re going to reach drug addicts, you’re going to have to give them a solution to kicking drugs and meeting their physical, mental, and spiritual needs.

You can’t start with the spiritual because they’re not even thinking on that wavelength. Let’s say you’ve got a guy who is lying in the street. He’s a bum. He needs to sober up. He needs to get clean. What you offer is a rescue mission. He needs a bowl of soup. You find out what a person needs and you meet that need.

In the city you’ve got a lot of single mothers with the problem of caring for their kids while they are at work. They’ve got financial problems. They don’t have role models for their children. They have trouble with guidelines and teaching their kids. We help meet their need.

When we start our inner-city branch churches, preschool programs like this one can be used to support the new ministry. The pastor and his wife will be able to care for 10 children at $40 to $45 a week and they won’t have to go on deputation because they’ll get $450 a week to meet their needs. They will have a congregation right there to teach—the little children. And if you’re faithful with little, God will give you more.

When parents come to pick up their children, the pastor and his wife start making relationships and minister to the adults as well. Then when the pastor goes on visitation he is not a weird missionary but he is Johnny’s teacher. The door easily opens and he begins to show them how to help Johnny grow and mature. He can give them an understanding of a biblical philosophy and lead them to Christ. Soon he will have a nucleus for a small Bible study. I’m convinced that this program of the preschool church is the seed for planting the thousand churches that I’m looking to plant by the year 2000 in New York.

Q: Since your current building is already overcrowded, what plans do you have to expand?

A: We’ve got a building right now that is loaded on Sunday morning. We have about 150 people in our Spanish church, about 200 kids upstairs, and 300 adults in my service. We’ve just gone into contract to buy a roller rink right across the street. It is a $2.5 million building. It will cost us $520,000 and seat 2,500 people right now, the way it is. It was a warehouse for cars. It had a floor that was uneven and dirty. There was no heating, no air conditioning, the roof was leaking and the streets were crooked outside. I began to pray “Lord, I know we’re going to expand and we’re going to need that big thing, but I don’t want it the way it is, Lord, bring some people in to fix that building and then make it so we can purchase it at a fraction of the cost.” When the people began to renovate it I said, “Hey, I prayed for you guys to come and fix this building and then to go bankrupt.” They thought it was a big joke.

As they worked I would say “You know, you guys ought to pour new concrete for these streets and just pour concrete on the whole thing inside and make it level. Then put a nice wood floor on top. If I were you, I’d put in a nice central air and sprinkler system. Don’t do anything shabby, because I intend to come in here one day. This is going to be our building.” And they’d laugh. But they did all those things and more.

The first few months their business was great. I became depressed and whenever I’m depressed I usually read all the Psalms or all the New Testament until God cheers me up. I’m an extremist, going from tremendous joy to tremendous depression. So I have to be extreme in the way I heal myself. As I began reading Matthew God gave me a verse, “In will build my church; and the gates of hell shall not prevail against it” (Matt. 16:18). I don’t know how Moses felt when the Lord opened up the Red Sea, but I must have felt as excited.

Finally their business went bad and they closed the building. I approached these guys about renting the building just on Sunday mornings for $500 a month. I couldn’t believe they agreed to do it. We bought 300 new chairs for our services there and filled them immediately. The operators of the skating rink went bankrupt and two weeks later the marshals came and locked the doors, and we couldn’t meet there anymore. God waited until we were able to use the building to verify Matthew 16:18. The gates of hell did not prevail.

This is the key to getting victory over sin, over the Devil, over the world, over the forces around us that are evil. It’s not going to happen when you’re sitting back praying for it and doing nothing about it. We need to pray like it all depends on God, but then we need to go out and work like it all depends on us. That building goes from one corner of the block to the other. There are 500 lockers, 2,000 skates, and a fully loaded kitchen that will seat 200 people. It’s perfect for our school situation. I’m just so thrilled now. We still have some difficulties and problems. We bought the building on November 22 with $125,000 down, and we received an assumable mortgage for $114,000. We had to raise $25,000 in December, and we need $50,000 in April of this year, $75,000 in April 1985, $100,000 in April 1986, and $32,000 in November 1986. This will be a great financial burden for the next few years, but we don’t have to pay interest on half a million dollars.

Along with that, someone has given us 300 acres of land with 12 buildings and that’s debt free. We have a Bible trade school there where we help a lot of guys who were messed up on drugs. Some of these kids have gone on to further their education. One is going to be on the track team at Liberty Baptist College.

We have an acre lot next to the skating rink that Con-Edison is leasing to us for a dollar a year. We are putting a park in there. We’ve already poured the concrete. We’re putting in basketball and paddleball. We’re putting in a soccer field, football field, and a kiddie area. And a Christian businessman from New Jersey is landscaping it for free.

We’ve also just rented the Wadsworth Avenue Baptist Church, a pretty big facility about 15 blocks from us and we’ve moved all our high school and junior high programs there.

Q: Do you have a special program to reach the various ethnic groups?

A: Yes. As a matter of fact, for our Spanish members we have a church inside our church. This roller rink will be a tremendous step, because as soon as we go in there our Spanish church will be able to double. We have started branch ministries and we just began a church in the
Bronx. One of our teachers was called to preach and came to me and asked “I want to start a church in the Bronx. What do you think?” I said, “Praise the Lord. We'll help you do it.” He's got about 25 people. He's meeting in the Bronx now, and this probably will be the last year that he’s working in our Christian day school ministry. He'll be full-time pastor there.

Q: You have people spending a great deal of time at your home for counseling and shepherding. How does this affect your family life?

A: God has given Vicky and me five beautiful children and they have been exposed to everything that I've been exposed to in the city. The people that come to our home for help are usually people who are saved and are having problems. My involvement in counseling has helped them to understand the problems people go through, and the fact that Jesus has the answers. I think it has made them more deep in the things of God.

Q: Who has been the most influential person in helping you build your ministry?

A: I really can't say there's been one individual. God has used many people. There are people that supported us in those early years. When I needed to incorporate, we needed seven people without a police record and we didn't have that. So we called Jack Wytten and asked him if he would be one, with some of the people in our church. He has been pretty instrumental, my role image, and about the godliest man I know. Jack has helped me have a vision and I've been challenged by his devotional life. He has called me faithfully every other week or so for the last 15 years to counsel and disciple me and just be my friend.

Then Jerry Falwell has been tremendously influential in the last five years. He has a church-planting vision and is supporting the inner-city ministry. Five years ago I shared with him my burden for sending students to the inner-city mission field. We started a program where the students could work out of our church. About 55 students came the first summer. The next year churches in four cities participated. Each year another city is added. I appreciate Jerry Falwell as a man who is not afraid to be punched by the world—even by his Christian friends—in doing what he believes God wants him to do.

From the standpoint of a practical individual, my wife has got to be the one person that has been the most influential in my life—being my wife, my buddy, my friend.

From a local level, my assistant pastors—Alex Embiridis and Michael Rodriguez, Spanish pastors; Willie Bobe, youth pastor; and Bruce Omar, children's pastor have been my closest friends and encouragements in the building of Manhattan Bible Church. Our church growth has been teamwork.

Q: How have you used your musical background in your ministry?

A: Before I was saved, I used to give rock concerts. I was a very proud, egotistical rock and roll musician. Music was my god, idol. That's been buried for 15 years. Since I've been saved my music has been a way of communicating my love to the Lord and a way of leading into my preaching.

Singing as a means for evangelism is a whole different ball game. When I'm in Greece or when I'm in the city streets, I use my music for evangelism. I know these people are lost and I'm communicating the gospel to them through my songs. Music has two goals—evangelism and worship.

Recently I had my first hour and a half concert. I was a little nervous but as we got into the program, I was enjoying worshiping the Lord and I began to have fun doing it. I was deeply moved when at the invitation half the people who came forward did so for salvation. Even though that music concert, people accepted Christ. That really was kind of a topping on the cake.

Q: With all that you do, why do you take time to write music?

A: It's my way of saying to God, "I love you." I enjoy playing my stuff; not that I think it's better than anybody else's, but simply because it comes from my heart. It's like preaching another guy's sermon. I can't do it with the same boldness I have when I've read the Bible and prepared the sermon myself.

Q: What is your wife's role in the church?

A: Her primary role is to be my wife and take care of our five children and to help make sure that they are going toward God. She counsels an awful lot of women with problems. She's just a super lady. She was a Christian education major at Bob Jones University. She has worked in our Christian day school and fills in wherever needed.

She's a real servant. God's given me a very special individual. I don't really think that I'd be where I am today—you hear this so much—but I know I would be wrecked spiritually, if it were not for her. There were times I've been really discouraged in the city and she reminded me that I belong to God. She reminded me that Jesus cares for me and that this work is God's work.

Q: If you were starting your inner-city ministry again, what would you do differently?

A: I wouldn't go too fast, too soon, with too little; I would be quicker about dealing with problems and slower in appointing novices into places of responsibility.

Q: What are the greatest needs of the inner-city mission field?

A: The greatest need is for more people who come to the city for the people rather than for the excitement of a ministry that's hard. The inner city needs more mature Christians who have a vision for what God wants to do with the multitudes.
Noel Smith: Editor and Statesman

by Billy V. Bartlett

Noel Smith (1900-1974) remains in many respects the mystery man among the mainline leaders of the Baptist Bible Fellowship. Even those closest to him confess to only a sketchy knowledge of his early years. This dearth of information can be traced in part to his penchant for privacy, coupled with nearly doctrinaire abhorrence of narcissism. He once angrily denounced his hero Douglas MacArthur’s autobiography as “obscene” in its self-glorification. Consequently, after Smith’s 23½ year editorship, the files of the Baptist Bible Tribune contain only an occasional reference by which an investigator can trace a path to the point of his involvement with J. Frank Norris; The Fundamentalist; and the Baptist Bible Fellowship’s parent organization, the World Fundamental Baptist Missionary Fellowship.

Although Smith’s involvement was not chronicled by admirers—as exists with Vick, Dowell, and Rawlings—enough documentation exists to allow those acquainted with him to understand his fierce independence, doctrinal inflexibility, and sometimes austere personality. We know, for instance, he was born August 7, 1900, in Murfreesboro, Tennessee, and ever afterward took immense pride in his status as a loyal Volunteer. He once wrote, “Let his [Norris’s] ‘investigators’ go the limit on me in Tennessee, whose child I am fortunate enough to be; whose romantic history, clear rushing rivers, mountains, valleys, dairy farms, cotton and...
In his Springfield years, Noel Smith also became a feared debater who carried the Fundamentalist banner into the hostile arenas of liberal colleges and alien church groups. His most famous confrontation was with comedian Dick Gregory on the civil rights issue. In his own element, Smith was an eloquent orator who often mesmerized small groups when invited to respond "off the cuff." At the conclusion of a Noel Smith address at the first Fundamental Baptist Congress of North America in Detroit, a white-haired man seated on the front row of Temple Baptist Church stood, turned, and announced in a loud voice to about 15 rows of listeners: "Noel Smith possesses the finest mind in the Fundamentalist movement." That white-haired gentleman, the possessor of no mean intellect himself, was Dr. R.T. Ketcham.

After an indeterminate period on his father's farm, the restless young Smith, amidst some bitterness, left home to seek his fortune. At this point the faint trail almost disappears in the forest of history. Smith worked for over a decade as a mail express agent on both the Nashville and St. Louis lines. We know that he was county correspondent for the Nashville Tennessean and Banner and later reported for the Clarksville Leaf-Chronicle. In the depths of the decade known to participants as "the split" or "fight," he challenged J. Frank Norris to ferret out his record at such varied residences as Bowling Green and Ashland, Kentucky; Chattanooga, Nashville, Memphis, St. Louis, Chicago, and San Antonio. He once remarked wistfully to G.B. Vick that by the time he was 50 he had lived a thousand years.

Although we know basically where Smith landed and how he earned a living, we know nothing of his companions, accomplishments, vocations, or educational advancement. The Baptist Bible College catalog once stated that he at some point and for some period "attended Southern Baptist Theological Seminary in Louisville, Kentucky." His spiritual development, however, is a little more fleshed out. According to the Baptist Bible Tribune his conversion was the result of a Billy Sunday meeting in Chattanooga in 1918. According to his second wife, Willadean, this "conversion" was actually a dedication or calling, as Smith had made a profession of faith as an 11- or 12-year-old boy in a Presbyterian church. At any rate, at the time of the Sunday revival, his life, by his own admission, "was a wreck." He apparently cleaned up the more tawdry aspects of it but did not feel compelled to enter the ministry for several more years. Around 1935 he accepted the pastorate of a small Southern Baptist church in Clarksville, Tennessee, and his ministry was formally launched. Shortly thereafter, he was employed in some capacity by the Tennessee Baptist Convention.

Unfortunately, just as Smith's spiritual life began to blossom, the nation's economic flower shriveled. By 1940 he was an itinerant evangelist trying desperately to survive the ravages of the Great Depression, which swept the weak among men and institutions into oblivion. Somehow the young evangelist and his new wife, the former Mattie Linda Stuart, weathered the storm, but not without scars. In his eulogy to Mattie Linda, he poignantly describes borrowing a car and scraping together two dollars in order to get married. He wrote, "I was holding meetings—at places where they could get nobody else. . . . I would go out and put up a tent myself, then go back to the room, change clothes, go back to the tent and preach—twice a day for four or five weeks. Whole communities were revolutionized in those days. But I was paid, mostly with congratulations. I would get enough money to get back home, pay the rent, and put in enough groceries to do her until I came back again. We sold everything we had. I sold my library, cashed in all my insurance. She cashed in her insurance. We sold her watch. I sold my gold belt buckle. The last thing we sold was her fountain pen. It brought $1.25 which with some chicken feed in my pocket was enough to buy a bus ticket to Waynesboro, Tennessee. I never missed a meeting. She never complained. This scenario with perhaps a little improve-
In intimate contact where imperfections of character are magnified, his friends found him flawless.

Sometime in 1947 Smith came in contact with the man who would give him entrance into a better life with more extensive influence. According to R.O. Woodworth, "Noel wrote Norris expressing agreement with an article exposing the Southern Baptist Convention, and that led to the eventual meeting and hiring." J. Frank Norris would eventually claim he "made" the man he caustically referred to as "know-all" Smith, but no man would ever be able to own Smith. Norris quickly installed his new employee as the editor of his controversial paper, The Fundamentalist, and for a while Smith was buoyed by his new station in life. Perceptive as he was, it did not take him long to realize the transitory nature of his involvement with Norris. Writing in 1953, he stated, "These last five years were our most productive. It was in these years that we went down to the sea in a ship and did business in great waters."

In May 1950 the waters deepened. A cleavage developed in the old fellowship. Norris was determined to exercise from his organization a contingent of men following the late G.B. Vick. At the outset of hostilities, Smith identified with neither camp, but eventually a rift developed between Smith and Norris that could not be repaired. He resigned his position with Norris to join the fledgling Baptist Bible Fellowship with its three-pronged outreach of mission, college, and paper. Noel Smith proved a tower of strength. His first task was to fend off attacks that threatened to smother the new fellowship in the cradle, but his role soon evolved into teaching and positionalizing the new movement in the areas of doctrine and ethics.

In this last phase of his life he married Willadean Bowerman of Nashville and labored amidst love, respect, and deserved approbations from students, pastors, and neighbors. He was a contented, fulfilled man. He became the most loved and respected professor in the school, the most feared antagonist of enemies, and a successful statesman who transcended the petty politics that inevitably plague an institution or movement. While Noel Smith accomplished a great deal, he is deemed great by those who knew him for what he was rather than what he did.

Shortly after Dr. Smith died, the author was asked to eulogize him in the college yearbook: "Few things in life are certain. Those who knew and followed Noel Smith, however, were certain he would never rust out. As with many of history's great men, his genius was restless and manifold.

"Most knew Dr. Smith through the pages of the paper to which he gave birth and then nurtured into America's finest religious periodical. According to Dr. Bob Jones, 'Noel Smith was the greatest religious editor in the country.' The Baptist Bible Tribune remains as a monument to his genius.

"Thousands of former Baptist Bible College students remember him fondly as the ideal professor—profound yet witty, scholarly yet humble, impatient with laziness yet compassionate, gruff yet tenderhearted. Many view the exposure to this modern prophet as their most valuable source of strength in the day-by-day tribulation of the Lord's work.

Perhaps historians will remember Noel Smith primarily as a contender. He was one of the first to see the baneful consequences of Grahamism, and it was his clarion call that insured a militant as well as evangelistic Baptist Bible Fellowship.

He despised a whiner or quitter and he held in contempt the lazy or petty.

"Finally, to those privileged to work and socialize with him, he was a consummate friend. Ever above pettiness, he enjoyed giving of himself and of his pocketbook to those in need. Yes, in intimate contact where imperfections of character are magnified, his friends found him flawless.

"On January 12, 1974, the erudite editor, the peerless professor, the dauntless defender, the faithful friend, passed on to his reward. We will miss all of him."

Ten years later, we still do.
The Christian and Citizenship

by Noel Smith

Delivered to the First Fundamentalist Congress of North America, held in Detroit, Michigan, August 4-7, 1971.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another, for he that loveth another hath fulfilled the law. —(Rom. 13:1-8)

The apostle Paul, who was a Roman citizen, is saying here that the institution of civil government was established by God, and that this institution is to be recognized and in every practical way respected, not only by Christians but by "every soul."

I believe the Greek authorities substantially agree on the interpretation of these passages. A.T. Robertson says: "Paul is not arguing for the divine right of kings or for any special form of government, but for government and order. Nor does he oppose here revolution for a change of government, but he does oppose all lawlessness and disorder."

Resisting the "power" of government means to take a "stand" against the institution of government. It means to "line up" against the institutions of government. It means to rebel against the institutions of government.

Of course there are bad governments. There are bad families. But this does not negate the divine origin of the institutions of the government and the family. Nor does it minimize the absolute necessity of these two basic institutions.

Paul is not saying that citizens, Christian or non-Christian, should submit to any degree of governmental tyranny. On the contrary, the New Testament clearly teaches that when Caesar demands disobedience to God, Caesar is to be resisted—even unto death. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

A multitude of Christians perished in that Graeco-Roman world because they would not obey the edicts of an anti-God government. When Caesar demands absolute obedience, even that of worship, Caesar is demanding that which belongs to God, and to God alone. God is not the author of that kind of government because God's left hand is not at war with His right hand.

But on the other hand, the idea of authority and supremacy is implied in the institution of government. Government supposes an authority higher than the governed. Law is superior to the subject of law (to put it as W.T. Shedd puts it). It is on this point that many of us, Christians as well as non-Christians, are pretty sensitive.

We are to recognize and to respect in every practical way that civil government is a divine institution—just as the family and the New Testament church are divine institutions. We are to oppose, in every lawful and practical way, the antithesis of civil government—nihilism and anarchy.

Lord Chief Justice Camden was right more than two hundred years ago when he said, "Tyranny, bad as it is, is better than anarchy; and the worst of governments is more tolerable than no government at all." As Macaulay said, "Government exists for the purpose of keeping the peace, for the purpose of compelling us to settle our disputes by arbitration instead of settling them by blows, for the purpose of compelling us to supply our wants by industry instead of supplying them by rapine." Martin Luther in his blunt way said substantially the same thing, "Government is a sign of the Divine grace, of the mercy of God, who has no
pleasure in murdering, killing, and strangling. If God left all things to go the way they would... without good government, we should quickly dispatch one another out of this world."

Without government there can be no law. Without law there can be no progress. The barbarians found this out. When they were content to remain huddled around their camp fires in the forests, their tribal customs and laws were adequate. But when they got a taste of civilization and progress and wanted to participate in commerce and trade, they had to adopt the legal concepts of Rome.

I now come to a practical consideration and application of the New Testament's teaching on Christian citizenship. I have no patience with mere abstractions and generalities. I am congenitally prejudiced against people who pick their teeth in public and substitute dialogue for proclamation. Ideas that are not translated into the concrete are worthless.

This is a North American Baptist Congress, not an American congress. But I believe I can be more direct and pointed and practical if I confine this discussion to Christian citizenship in my own country—the United States. What I say about Christian citizenship in my own country will be basically applicable to Christian citizenship in Canada.

To begin with, I want to make one or two things absolutely clear. Had I been a citizen of the Roman Empire, I would have done as the majority of the Christians did—made the best of it I could. My supreme objective would have been that of advancing the cause of Christ and making it as easy for my fellow Christians as I could.

And today, if I were a missionary in a foreign country I would consider myself a guest in that country. Even though the government were a Communist government, I would not criticize it and advocate a change. My primary purpose would be that of advancing the cause of Christ and making it as easy for my fellow Christians as I could.

But I am not living in the Roman Empire. I am not a foreigner in a foreign land. I am a born citizen of the United States. I live under a Constitution which says, in Article XIV, Section 1:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

As a citizen of the United States, the President does not have a single privilege that I do not have. The Chief Justice does not have a single privilege that I do not have. You have publicly beaten us and humiliated us and imprisoned us, and now you are going to publicly admit that you violated all our rights, and you are going to publicly apologize for doing it.

That is not the talk of a lot of the flabby, insipid, sentimental religion we have today. That's the talk of self-respecting manhood.

But all we talk about—if we talk about it at all—are the privileges of Christian citizenship. If you look up citizenship in the Christian reference works, in nine cases out of ten you will find the article

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**Christians should not take the position that we should have none but a Christian government. I would not want to live under a government by preachers. In the first place, half of them would hang the other half before sundown.**
and when He came. And if we should not be busy about our citizenship, upon which depends the very foundation of civilization and the future of our children and grandchildren, what should we be busy about?

Christian citizenship is involved in the basic national issue confronting us today. What is that issue? It is what Clinton Rossiter says is the message of "The Federalist," the greatest work in political science ever conceived and written by Americans. That issue is this: Can there be any happiness without liberty, any liberty without self-government, any self-government without constitutionalism, any constitutionalism without morality, and any of these without stability and order? The Romans were confronted with this basic issue more than 2,000 years ago. When confronted with it one of the greatest of them, Cato the Younger, committed suicide. Another one, Brutus, committed murder.

Suicide and murder are not much of a remedy for Caesarism. Neither are hysteria, fear, cowardice, and hate. This issue must be faced, debated, and resolved by men and women of good will, intelligence, reason, intellectual capacity and integrity, a genuine love for their country, and a deep concern for the kind of America their children and grandchildren are to grow up in.

And on this basic and decisive issue, if Christian citizens do not exercise in every practical way their privileges and obligations of citizenship, then they should be decent enough to keep their mouths shut about the religious, moral, and political depravity and degeneracy that surrounds them.

Christian citizens should be both thinkers and doers. This country was founded and constitutionally established by men who were both thinkers and doers. To think without doing is worthless, and to act without first thinking is to make the condition worse.

Christian citizens have a habit of going from one extreme to another in exercising their privileges and obligations of citizenship. Either they want the country reformed from top to bottom in a week, or they want to leave the whole mess for the Lord "to clean up when He comes." Civil government is not that simple. In the first place, half of them would hang the other half before sundown—for the glory of God. And I suspect I would be on the hanging end. The best Christian on earth may know nothing about the philosophy of civil government. In government Christians have failed about as often as non-Christians.

Benjamin Franklin was not a Christian. Thomas Jefferson was not a Christian. William Howard Taft was a Unitarian.

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**We have divorced love from truth, and we have divorced privilege from obligation.**

Mr. Taft was not one of our great Presidents. William Jennings Bryan said that he went into office by a majority and went out with a universal consent. But Mr. Taft was an able Secretary of War, a wise administrator, and he was one of the great Chief Justices.

William Howard Taft was an American. He believed in and loved his country. He was a man of principle. He believed that the alternative to constitutionalism was exactly what we have today—anarchy.

I will vote for such men of character and patriotism, whether they are Christians or not.

And why? Because many professing Christians are not good Americans. And a good American is not necessarily a Christian—as I wish he were. You can be a devout Christian and know nothing about law and medicine and government.

I am saying that under the governments of the United States and Canada, Christian citizens have the constitutional privilege to participate in civil government in every practical way. I am saying that they not only have the constitutional privilege, they have the constitutional and moral obligation to do so.

But I am saying, at the same time, that Christians have the obligation to be intelligent participants. They have the obligation to be versed in the philosophy of civil government. They have the obligation to understand and appreciate the distinction between civil government and Christianity.

But again, such knowledge and intelligence is completely worthless unless the Christian citizen gets into the mainstream of the life of his country and plays a practical part in government. This means, again, that the Christian citizen has got to get out in the mud and dirt, in an atmosphere of cursing and gambling and drunkenness, and do battle with the forces that are destroying the very foundations of the institution of civil government. I don't mind smelling like the Devil's crowd if I get the smell by fighting them. I had rather have that smell on me than the smell of a theological beauty shop.

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**To think without doing is worthless, and to act without first thinking is to make the condition worse.**

Adapted from The Biblical Faith of Baptists, Book Four © 1971.
Would We Do It Again?

by Joan Rohr

Twenty-two years ago today we approached the shores of Brazil for the first time. Married less than three years, with a little boy not yet two and a new baby girl, we had just completed 11 strenuous months of deputation. Healthy, young, naive, and impatient, we left with a bare minimum of support. If we had known then what we know now, would we have stepped off the boat that day? Or would we have bought return passage and gone back home?

Now my husband, Larry, and I are both 45. Our son is 23, a newlywed, and an assistant pastor doing his internship to return to Brazil as a missionary. Our baby girl is 22, with three years of Bible college and one of nurse's training behind her.

Often I wonder if we should tell our son, “No, don't come to the mission field—be a plumber, join the army, continue as a pastor, but don't be a missionary! The cost for you, your wife, and your family will be too great.” If Larry and I were facing the same decision, would we, ourselves, do it again?

As I contemplated the question, I remembered the experience I had yesterday with the language. Usually I am just as comfortable speaking Portuguese as speaking English. Perhaps I am proud, even a little smug about my second language because people say I speak it well and have very little accent. I do not have any problems with the language, or so I thought until I visited the eye doctor yesterday. Not being able to describe something, I was forced to use my hands to make gestures and signs to let him know what I meant. The right words just would not come and my tongue felt like a ball of lead in my mouth. My husband still cannot hear the difference between estrela (star) and estrela, which he mispronounces every year at Christmas. He can write the language, print it, translate it, spell it, punctuate it, but

Sometimes the blessings are so long in coming and the loneliness so unbearable.

Joan Rohr and her husband, Larry, are Bible Baptist Fellowship missionaries to Brazil.

There are words that he cannot say. There is no time to study it now, with five churches to care for and teaching in a Bible Institute, besides carrying the regular pastoral load and missionary duties of prayer letters, financial reports, exchanging money, and balancing an impossible budget. If we had known 22 years ago that, after years of studying, speaking, and translating, we would still have problems with the language, would we have stayed in Brazil or quickly returned home? Would we do it again?

Recently we buried a lovely 19-year-old mother who had given birth to an eight-pound baby boy two days before. There were no complications at birth but she died due to a blood clot. Brazilian law says that a body must be in the grave within 24 hours. The need to hurry always causes such an uneasy stress at this mournful time: letting friends and family know, when there are no phones! A death certificate must be signed, but there must also be a birth certificate. If none exists, we must help to get one, finding an official to sign. If there is no money to pay him, we pay! If there is no hearse, the family uses our car.

At the funeral a child asked me if I have ever had to dress a body. I told her that I had done so many times and that
it is never easy, but God gives me grace. In the small casket the young mother's chin is wrapped with a strip of gauze to keep her mouth closed, but it is not closed. Her teeth show and her lips are purple. There have been no skilled hands to embalm her body. There are no beautiful tapestries, soft lights, sweet smells, velvet, and music to hide the strain and pain of death on the mission field. Would we have come if we had known?

One night at prayer meeting, a lady told me she had thought about me that day. Her daughter was away from home and she missed her so much. She had thought how hard it must be for me to be away from my children in the States. Her daughter has only gone across town to stay with an aunt for a week and she missed her terribly. Then she changed the subject and said she must talk to the pastor. "I want to tell him that my husband and I are going to be baptized and today is my husband's 50th birthday." A great joy filled my heart to hear these words. Several months ago we led three of their teenagers to Christ.

Six weeks ago at a ladies' meeting I spoke with this mother about her soul. At that time she told me she could not express enough gratitude for what the church and Christ had done in their children's lives. Their home was almost ready to break up because of constant fights between the father and teenage son. Now it was a heaven on earth, and she said she was grateful for what Christ had done in her home, since her children had accepted Christ as Saviour. I asked her if she would accept Christ and she said she would think about it. The Holy Spirit's convicting power left its marks in her heart and she was saved later that week. One month later her husband made his public profession of faith in Christ.

Sometimes the blessings are so long in coming. The days are so long, the heat of the battle is so hot, and the loneliness so unbearable.

Just yesterday a letter came from our 18-year-old son attending college. He did not say so, but he is terribly homesick. I am his mother. I can tell. He was born here in Brazil. This year he made a difficult choice between this land, this home, the people he loves, and his right to be an American citizen. "The good ole USA," 5,000 miles away from Mom and Dad, the tropical sun, the ocean, fruit trees and birds, his own room, the Sunday school class he taught, and the youth group where he belonged. He dreads the cold and snow. He would love to be here instead of there, but he cannot. I miss him! We have no idea when we will see him again nor when he can come home. Would we deliberately have done this to a child? Would we have stayed on these foreign shores if we had known?

"Dear Lord, it has been 22 years since we landed on these shores. There have been good times and bad. I need strength for the future. We are only 45. If you delay Your coming and our physical health does not fail, we could go on at this for another 22 years! I'm not sure I can, or whether I even want to! I'm not sure I'd do it again if I had known then what I know now. I'm supposed to do it for You, Lord, because I love You. Oh, dear God, I am weak! Remind me that it is worth it all. Help me to remember just one soul that we have won would make the effort worth it all."

"Fernando! Fernando!" I am reminded.

Of course, Fernando... black, barefoot, runny-nosed kid from the slums. Fernando, who is now our song leader and substitute adult teacher, will soon become a deacon. He always says, "I'd be in hell the minute I die if Pastor and Mrs. Joan hadn't come." Fernando whose child is our first "adopted" Brazilian grandbaby.

"Thank you, Lord, for helping me to remember Fernando—and his mother and daddy, and his sister and her husband, and now all of their children."

Yes it has been a long, hard 22 years, but the Fernandos have been worth the price. Looking at him and his family, I know we would do it again.

"Dear Lord, please give us more Fernandos!"
A sixfold description in Hebrews 6:4-6 portrays apostates. These religious turncoats made a profession of faith in Christ, temporarily conformed to the gospel, but later they deliberately and permanently rejected the truth. Firstly, they have been "enlightened." The only other time this term occurs in Hebrews is 10:32 (illuminated), where the majority of commentators take it to be synonymous with the preceding "to receive the knowledge of the truth" (10:26). To have been "enlightened," then, means to have received a knowledge of the gospel.

Secondly, these apostates "have tasted of the heavenly gift." At this point Greek grammar indicates that this second description of apostates (plus the third, fourth, and fifth descriptions in 6:4-5) further explains what is meant by the foregoing "enlightenment." The text can therefore be translated, "They have been once enlightened, that is, they have tasted the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God." In other words, they came to know the truth by their own personal experience and examination of it.

Thirdly, they "were made partakers of the Holy Ghost." This does not mean that they were born of the Spirit, baptized with the Spirit, given the Spirit, sealed with the Spirit, indwelt by the Spirit, possess the Spirit, and so on. In Hebrews the Holy Spirit's sole ministry is that of revealing and confirming divine truth. A partaker of the Spirit, then, is a recipient of His ministry of disclosing and substantiating the gospel.

Fourthly, the lapsed "have tasted the good word of God." They recognized its goodness in that they knew it to be an encouraging, comforting message of hope and salvation that excited their minds when contemplated.

Fifthly, they also have tasted "the powers of the world to come." The word rendered "powers" occurs again in 2:4 as a reference to the various miracles and mighty works which God performed through the Holy Spirit in joint testimony with apostolic preaching. These miracles or "powers" formed a most conclusive demonstration and seal of the truth of the gospel. Thus, these apostates had the privilege of personally observing miracles wrought by God, and they recognized them to be convincing evidence verifying the divine origin and genuineness of the gospel. The religious defectors of 6:4-5 have therefore received enormous privileges of spiritual illumination—they thoroughly knew and clearly understood the gospel. How did they respond to this knowledge?

The final description says, "and yet they fell away," so 6:6 should be translated. This means they deliberately rejected the gospel they knew to be from God. In such a case the author says, "it is impossible . . . to renew them again unto repentance." Repentance is not equivalent to salvation. According to 6:1, both repentance and faith are necessary to be saved. These apostates had previously repented, but their change of heart was never accompanied by faith in Christ. Following temporary identification with the gospel, they later went back on their repentance. Now they cannot experience a second change of mind. The reason for this is "seeing [because] they crucify [Greek present tense] themselves the Son of God afresh, and put him to an open shame" [Greek present tense]. That is, they reject Christ. These present tense verbs signify apostasy to be a way of life—they deliberately and permanently reject Jesus.

Are the apostates of 6:4-6 Christians or former Christians? They are neither. They are those who received a clear knowledge of the gospel, temporarily embraced it, but ultimately they willfully and forever spurned it. Hebrews 3:6 and 14 seem to confirm that the lapsed persons of 6:4-6 were never saved. In 3:6 following the declaration that "Christ was faithful as a Son over His own house," the assurance "whose house are we [Greek present tense], if we hold fast [Greek, a reference to the future]" is the assertion "we will be" or "that we will continue to be" members of the divine family.
Imagine yourself among a group of Christians who have been given a biblical test with but three essay questions on it. Here are the questions.

1. Put down everything you know about the Person and work of Jesus Christ, the second Person in the Trinity. (Probably most of the group could fill several pages of material about the Saviour in a reasonable amount of time. So far, so good!)

2. Put down everything you know about the Person and work of the Holy Spirit, the third Person in the Trinity. (Now the pens do not move as rapidly or as confidently as before. There are long pauses between sentences. At the end of the given time period the average believer has probably written at least one-half page.)

3. Put down everything you know about the Person and work of God the Father, first Person in the Trinity. (Oh, how silent the room now becomes! Finally, one statement is written: “He is the Father of Jesus Christ.” But what can be added to this? It is my opinion that precious few in that group of Christians would be able to write even one-half dozen lines.)

This all but universal ignorance about the Father is inexcusable, for He is mentioned by the Saviour alone well over 200 times during His earthly ministry. Our Lord taught the following about Him:

**I.** He is the Father of all life. (Ps. 36:9; John 5:26; Acts 17:24-25). He tends and cares for:

- Vegetation (Ps. 104:14,16; Matt. 6:28-30).
- Brute nature (Ps. 104:14,16,18,20,21,27; Matt. 6:26; 10:29).
- The weather (Ps. 135:6-7).
- The seasons (Gen. 8:22; Acts 14:17).

**II.** He is the Father of Our Lord Jesus Christ. During His earthly ministry Jesus spoke more about the Father than any other subject.

- The Father sent His Son (John 6:57; 20:21).
- He commanded the angels to worship His Son (Luke 2:8-15).
- He sealed His Son (John 6:27).
- He honored (and honors) His Son (John 8:54).
- He bore witness to His Son (John 8:18).
- He loved (and loves) His Son (John 10:17).
- He glorified His Son (John 12:27-28).
- He taught His Son (John 8:28).
- He delighted in His Son (Matt. 3:17; 17:5).
- He offered His Son (Rom. 8:32; 1 John 4:9-10).
- He was totally satisfied by His Son (John 8:29).
- He raised His Son (Gal. 1:1; Eph. 1:20).
- He exalts His Son (Phil. 2:9-11).
- He makes His Son head of the church (Eph. 1:22).
- He commits judgment unto His Son (John 3:35; 5:22-27).

**III.** He is the Father of all believers. While God is the Creator of all men (Gen. 1:27; Col. 1:15; Acts 17:24-26), He is the Father only of believers (1 John 3:1).

- He foreknew the believer (Rom. 8:29; 1 Peter 1:2).
- He predestinated the believer (Rom. 8:29).
- He elected the believer (Eph. 1:4).
- He gave all the elected believers to Christ (John 6:37,44).
- He called the believer (Rom. 8:30).
- He conforms the believer to the image of Christ (Rom. 8:29).
- He redeemed the believer (Eph. 1:7).
- He justified the believer (Rom. 8:33).
- He indwells the believer (John 14:23).
- He sealed the believer with the Holy Spirit (Eph. 1:13; 4:30). It was, of course, the Father who sent the Holy Spirit at the request of Christ to the believer in the first place. See John 14:16,26; 15:26.
- He keeps the believer (John 17:11).
- He honors the believer (John 12:26).
- He blesses the believer (Eph. 1:3).
- He loves the believer (2 Thess. 2:16).
- He comforts the believer (2 Cor. 1:3; Rev. 21:4).
- He sanctifies the believer (Jude 1).
- He bestows peace upon the believer (Rom. 1:7; 1 Cor. 1:3; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess 1:1; 2 Thess. 1:2; Titus 1:4).
- He is glorified when the believer bears fruit (John 15:8).
- He reveals truth to the believer (Matt. 11:25).
- He supplies the needs of believers (Matt. 6:32-33; Eph. 6:19).
- He seeks the worship of believers (John 4:23).
- He chastens believers (Heb. 12:5-10).
- He restores the believer (Ps. 23:3; 51:12; Luke 15:21-24).
- He will someday gather all believers in Christ (Eph. 1:10).
- He will someday reward all believers (Matt. 6:1; 2 Tim. 4:8).
- He will someday glorify all believers (Rom. 8:30).

Adapted from Willmington’s Guide to the Bible © Tyndale’s House.
In Review
continued from page 41

The Lion and the White Witch

The Lion and the White Witch is a board game loosely based on the first book in C.S. Lewis's multivolume epic, The Chronicles of Narnia. The purpose of the game is to go from "Start" to the Cair Paravel Castle without falling into the clutches of the Satan-figure, the White Witch. Many perils and benefits exist along the way.

According to publicity for the game, it teaches players how to put the other person's interest before their own. After a player is captured by the White Witch, another player has the option of giving up an Aslan card (the Christ-figure) to free the player in the Witch's clutches. The only problem with the procedure is that the "free" player might choose not to exercise the preferred selfless spirit, because all play moves backward until the captured player rolls a certain number on the die or another player gives up an Aslan card.

In any case, it is a good family game and can serve to introduce children to the wonders of Narnia in book form. Of course, Lewis is good enough to stand on his own without the help of this game. But there is nothing wrong with it and it can encourage family togetherness in this television age.

—CT
Profile

Jeff Winstead – Harvest Baptist Church
Insight into Rapid Church Growth

by Elmer Towns

When Jeff Winstead graduated from Liberty Baptist Seminary in 1981, he had a vision of planting a large church in Hagerstown, Maryland. The following year Moody Monthly reported the Harvest Baptist Church had the fastest-growing Sunday school in the nation with an increase of 952 percent!

What caused the church's rapid expansion? Pastor Winstead gives two primary reasons for the uncommon growth. "First, we realize that we are coworkers in the ministry with the Holy Spirit of God. We know that it takes the Holy Spirit to win people to Christ. Our responsibility is to be filled with the Spirit, then rely on His work to raise up the church."

Secondly, the young pastor makes an effort to involve the men of the new church in soul-winning, often discipling them himself on a one-to-one basis. The effort pays high dividends, as these men are prepared for positions of leadership.

A lot of hard work was involved in putting Winstead's philosophy of church planting into action and in the meantime the church caught their minister's love for souls.

"We visited all day during our first four weeks in Hagerstown," Winstead remembers. Each Tuesday evening the church held "get-acquainted meetings," enjoyable gatherings in which Winstead explained his serious commitment to spreading the gospel and his vision of creating a new church in the Hagerstown area.

"I told the people that I would be personally responsible for winning one person to Christ and having him walk the aisle at the first service," Winstead said. "And I challenged them to make the same commitment to visitation and soul-winning."

On the morning of the first service, the new church had 100 people and an offering of $1,300. They met at the Trinity Center, voluntarily provided by Jimmy Resh, director of the Rescue Mission.

On September 5, 1981 Harvest Baptist Church held a chartering service. The original 100 members had multiplied to 265. An offering of $10,000 was collected for the building fund.

Another reason behind the success of the church began during Winstead's final year in seminary—long before the philosophy of his ministry was translated into reality, before his vision of establishing a soul-winning church ever inspired 265 people. Jeff and his wife, Audrey, had dedicated their entire lives to fasting and prayer.

"After school we went over to the Thomas Road Baptist Church prayer chapel and prayed for our new church. We asked God to prepare a people who were hungry for the preaching of His Word. We asked specifically for a building and the other materials essential to starting the church. At the chartering service the Winstead's realized how God had answered a whole year of prayer and fasting."

They had trusted God's faithfulness for the needs of the church, and He graciously provided their financial needs as well. When they arrived in Hagerstown, the couple had only $15. At the second "get-acquainted meeting" one of the men suggested an offering should be taken. They gave the Winsteads $700 that night, thus meeting the pastor's financial needs from the very beginning.

In February 1982, Evangelist Freddy Gage came to the church for a four-day crusade. Pastor Winstead encouraged his people to bring others to church, hoping to exceed their previous attendance high of 421. The first service of the crusade had 521 and the last service had over 1,500 people. During this time 230 people were saved. Average Sunday attendance increased by 100 after the evangelist's visit.

By fall of 1983 Harvest Baptist was averaging 430 each Sunday morning and collecting about $4,000 weekly. Their annual budget is now $216,000.

To begin the church's missions program, Pastor Winstead presented Missionary Russ Meritt to his congregation as a worthwhile candidate. Meritt is a missionary to Long Island, New York, and a friend who had been president of the student body at LBS while Winstead served as vice president. Harvest has been able to support Meritt in the amount of $400 a month almost since the church began.

As always when a new church meets with success, some will take the opportunity to criticize, saying members have been proselytized from other congregations. How does Winstead respond?

"We came into this town with one contact, Mr. Resh. We came to start a church not to reorganize one," said Winstead. The people have gathered because, he says, "it's God's work, God's ministry and He will have His way with it." Forty percent of the church's members are new converts and about 60 percent are transfer members.

The pastor attributes the strong women's fellowship at Harvest Baptist to his wife. "I believe she is the most godly lady on earth," he says, with no small amount of love and respect in his voice. Mrs. Winstead leads the women's soulwinning efforts by example, utilizing a method undoubtedly like her husband's. Together they have planted one of the fastest-growing churches in the nation, Harvest Baptist Church, in Hagerstown, Maryland.
Setting priorities and making resolutions are traditional activities pursued at the onset of a new year. As I think about mine I am reminded of a young woman’s recent tragedy and how God used it to teach me about order in my life.

On September 1, 1983, the news flash struck me like a bolt of lightning: “A Korean Air Line jetliner has been shot down by the Russians over the Sea of Japan... all 269 people on board are presumed dead... on that flight was Rebecca Scruton of Meriden.” The news was so shocking at first it seemed like a fantasy, but the rest of the telecast made it painfully real: the 747 was destroyed, Becky Scruton was dead, and her two young children are now orphans.

For Becky it was a tragic end to a tragic year. In the first half of the year she walked with her husband through his agonizing cancerous death; in her last six months she walked the lonely and painful path of bereavement. The question exploded inside me: Why? Why did the Russians do it? Why did Becky’s life end this way? Why do her children have to suffer the unthinkable?

Why? Why? This has been the anguishied cry of men and women throughout history. Can life—filled with so much senseless suffering—have any meaning? History is filled with many similar questions, and few answers. But from time to time someone comes onto the stage whose life is an eloquent explanation. Becky Scruton was one of those rare people.

Becky was a radiant Christian. She loved Jesus deeply. Everyone could see it in the way she suffered through her husband’s death. As she experienced bereavement’s emotions—sorrow, anger, loneliness, and fear—she related those emotions to the One she knew best. The result was the gradual passing of the dissonant chords of grief in favor of the chords of God’s peace and joy. As her healing progressed, Becky began to share the story of her suffering and God’s love with her friends, neighbors, and church family. But God had a greater audience...and an even greater story.

This summer Becky’s heart drew her to be with her parents in Korea where her father serves in the Air Force. Encouraged by her friends and family, she made a flight reservation for Saturday, August 27. But a passport complication forced her to change to the fateful flight. She informed her parents of the change and remarked, “I believe God wants me on this flight for a special purpose.” On the way to the airport she told the taxi driver that she didn’t have a passport in time for the original flight, but that Jesus was her ultimate passport—to heaven. When she picked up her ticket at the airport, she discovered that the airline had mistakenly given her a one-way ticket to Korea.

The most striking facet of this drama, however, came a few weeks before she died. Unaware of the bizarre events that were to take place, she related to a friend these verses that God had recently impressed her with:

Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou has heard my voice: hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleased the causes of my soul; thou hast redeemed my life (Lam. 3:52-58).

Soon after the crash, Becky’s story was broadcast by the news media throughout Connecticut. As the details of the drama came to light, it was apparent that it was not just Becky’s story—it was also God’s story. Becky’s unusual life and death was a precious stage on which God demonstrated that He can bring sense to this world of senselessness.

The psalmist wrote, “In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them” (Ps. 139:16). God forms, fashions, and frames our lives like a potter shaping a hunk of clay into a beautiful vase. The lives of God’s people are not meaningless hunks of time: they are God’s work of art, fully fashioned before we even came into being! Without infringing on man’s responsible choices and without tainting Himself with man’s evil actions, God sovereignly plans every day of our lives. Everything—both great and small—is ultimately from Him. In it all, God wants to be near to us, comforting, directing, correcting us.

Most people choose to live out their lives alone, without God. As a result the vase is shattered. A few like Becky live out their lives with God. And the vase is magnificent. Let us choose to be one of the few.

Tyler Flynn is Pastor of Kensington Baptist Church, Kensington, Connecticut.
Communication Institute
Encourages Christians to Apply Faith
by Russ Pulliam

Francis Schaeffer called for a young generation of radicals for Christ to head off the cultural and social decline of America in a recent seminar at Wheaton Bible Church in Wheaton, Illinois.

"If Christianity is true, it touches all of life and it is a radical message in the modern world," Schaeffer declared. "God has given an answer in the Bible. It stands in radical rebellion against the relativism and syncretism which is the hallmark of our day. What we need as we come to the 1980s is a young generation of radicals for truth and radicals for Christ.”

Dr. and Mrs. Schaeffer and Os Guinness provided lectures and discussion as a part of a series of eight nationwide seminars sponsored by the Communication Institute. Institute Director Greg Pritchard said, "The conference is hopefully a catalyst to encourage Christians to apply faith to all areas of life. The Communication Institute is a nonprofit organization that uses a variety of means to help people understand, live, and communicate God’s truth. Based in Champaign, Illinois, the institute provides a Christian life training center and a quarterly journal, in addition to annual lecture series. Schaeffer added in an interview that the seminars provide a forum for evangelism, with emphasis on the intellectual integrity of the gospel. "We’ve seen thousands saved when they’ve seen Christianity presented in a broader perspective than they’ve been used to hearing," he said. "We also want to show Christians what it means to have Christ as the Lord of all of their life.”

A third purpose of the discussions is to try to encourage Christians to stem the tide of cultural and social decline in America. "I think we’re much further down the road in this than most people think," said Schaeffer. And the fourth purpose of the seminars is to protest the Evangelical tendency to compromise or "accommodate" himself and his religion to the surrounding culture.

Some critics have suggested that Schaeffer does not address the race issue enough. In apparent response, he said a wrong view of race was a “grievous” weakness in the Christian consensus in America’s past. As a pastor in St. Louis in the 1940s, he threatened resignation if his elders decided to bar blacks from membership. "A number of blacks found L’Abri to be the first place where race was not a factor," he said, recalling one who told him, "This is the first place I was treated as a man.”

From a British perspective, Os Guinness described the “American hour” as “the special opportunity for Christians in America.” Guinness, author of the Dust of Death and a former associate of the Schaeffers at L’Abri in Switzerland, has also been a television correspondent on the 1980 presidential race for the British Broadcasting Corporation.

Europe has become a kind of secularized and pagan mission field, he explained, with Christians in the minority with little influence. America, in contrast, is still the leading country in the world, economically and otherwise, yet faces immense moral and social problems, similar to England in 1750. The Great Awakening, sparked by the preaching of John Wesley and George Whitefield, led to a strong Christian influence in British society. William Wilberforce became one of the leading members of Parliament, heading a successful crusade against slavery and other social problems. Guinness observed: "One hundred fifty years ago my own country was the number one country in the world. In 1830 Evangelicalism was the single most powerful influence in Victorian England. Yet 30 years later they lost the moment.”

In his current book, The Gravedigger File, Guinness contends that the problem for American Evangelicals and Fundamentalists is conformity to the surrounding culture. "The American church is more culturally captive than any other part of the Western church," he explained, "yet you’ve got all the strengths and numbers here.”

The influence of the Great Awakening in England diminished because of lack of theology for penetrating all areas of life. "One of the greatest weaknesses of Fundamentalism is that it has to rely on single-issue politics and moral indignation because it lacks a broader theological framework," he said in an interview. "Christians are better at fighting crises than exercising the lordship of Christ in the commonplace. Once the moral indignation runs out, it tends to run into the ground.”

"The test for American Christians is not whether they can win the abortion issue or prayer in schools. The test is whether they can exercise the lordship of Christ in the fields of law, medicine, media, and the others.

"We’re in the second industrial revolution, and America is the number one country in the world. We British really blew it,” he summed up. “By God’s grace, what will you do?”

Russ Pulliam is an editorial writer and columnist for the Indianapolis News, Indianapolis, Indiana.
WASHINGTON—Though Baby Doe, the infant boy born in Bloomington, Indiana, on April 9, 1982, lived only six days, he directed national attention to the medical, judicial, and ethical dilemma that continues to exist today in protecting the rights of severely handicapped infants. More recently, the case of Baby Jane Doe, a girl needing surgery to close an opening in the spinal cord, has made news headlines.

In the first case, Baby Doe's parents chose to deny an operation which would save the child's life because the infant was born with Down's syndrome. Courts twice upheld the parents' right to their decision, the child's esophagus was not repaired, and Baby Doe was allowed to slowly starve to death.

At President Reagan's request, the Department of Health and Human Services adopted a hotline reporting system to protect hospitalized handicapped infants, even if parents and doctors were willing to let them die.

The American Academy of Pediatrics, the American Hospital Association, and others were successful in opposing the HHS service in court. They proposed "bioethical review committees" that would be "consulted" before foregoing treatment, reported Time magazine, September 26, 1983. Opponents felt the committee would be under subjection to the physicians and have no real enforcement powers.

Meanwhile Baby Doe's court-appointed guardian asked the Supreme Court to review the case, saying "the state courts had abdicated their responsibility in not protecting the infant's rights," reported the Daily Advance of Lynchburg, Virginia, November 7, 1983. The Supreme Court, without comment, refused to study the case.

In October 1983 another handicapped infant, Baby Jane Doe, was brought to the courts' attention in New York by a pro-life advocate, Lawrence Washburn. The baby girl was born with spina bifida, but her parents decided against an operation that would have closed the spinal cord opening and given her a normal life expectancy.

State Supreme Court Judge Tanenbaum originally ordered the operation saying, "the child is in imminent danger and... has the independent right to survive [which] must be protected by the state," according to Lynchburg's Daily Advance, October 22.

The New York State Court of Appeals in Albany and a lower appeals court decision denied corrective surgery for Baby Jane Doe according to her parents' request. Paul Gianelli, attorney for the parents, said during an interview that the higher courts interpreted the case not as a right to life or quality of life issue, but as a "parents' choice of alternate treatments" case.

Gianelli said the state's highest court judge felt the case was improperly before the courts because the stranger (not a parent, doctor, or state official) who had originally filed the suit had no right to bring the proceeding before the court; he should have followed state procedure for reporting suspected neglect and abuse.

Gianelli cited the primary importance of the case was in allowing parents to make choices regarding treatment decisions that the courts will presume to be in the child's best interests unless otherwise indicated.

According to Burke Balch of Americans United for Life, on November 3 William Bradford Reynolds, an assistant Attorney General for Civil Rights with the United States Justice Department requested that Stony Brook Hospital release the medical records of Baby Jane Doe to see if her civil rights as a handicapped person had been violated. Surgeon General C. Everett Koop stated that in 48 cases of infanticide investigation all hospitals had cooperated by allowing federal investigators to examine the necessary medical records. Stony Brook refused.

On November 17 U.S. District Judge Leonard Wexler denied the Justice Department's request to review the child's medical records in order to investigate whether she had been discriminated against because of her disability. Judge Wexler also ruled that the parents' decision to withhold surgery "was a reasonable one based on due consideration of the medical options available and on a genuine concern for the best interests of the child," reported the News and Daily Advance, November 20.

Because being denied access to hospital records would seriously impair this and other similar civil rights investigation, the Justice Department will appeal Wexler's decision to the U.S. Second Circuit Court of Appeals in Manhattan.

Yvonne Vest

PRAYER PARTNERS URGENTLY NEEDED!

Due to the large number of prayer requests currently being received, The Prayer Chain is now in desperate need of additional Prayer Partners.

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The Prayer Chain
Call toll-free 1-800-446-5000 ext. 320 or write: The Prayer Chain Lynchburg, VA 24514

The Prayer Chain is a national prayer ministry helping people like you.
Save-A-Baby Ministry Is Living Up to Its Name

After months of preparation, the Save-A-Baby ministry now offers another service to women with untimely pregnancies through its residential home. Last July the Save-A-Baby Home was licensed by the state of Virginia to provide residential support for pregnant women. Because their mothers received personalized care, as well as the message of Christ's unconditional love and mercy, through the Save-A-Baby program, 30 babies have been born who might otherwise have been aborted.

Jim Savley, director of the Save-A-Baby program, said, "The need for alternatives to abortion was so great. We, like other groups around the country, have been inundated at times by requests for help. We're so happy to be able to offer the services of our new home." Nearly 2,000 women have been counseled in person, by letter, or by phone since Save-A-Baby began in February 1982.

Over 150 volunteers from six different churches in Lynchburg have donated their time to driving the women to medical appointments, preparing educational material on abortion, teaching crafts and assorted life-skills, and counseling on the 24-hour crisis hotline. Still others invest their time in personal discipleship as Big Sisters.

The next thrust for the Save-A-Baby ministry is a series of seminars to assist and inspire others who want to begin similar ministries in their churches or communities. Fourteen seminars have been presented so far, and another 24 are scheduled in the near future.

An adoption agency under Richard Morrison is expected to be fully licensed and operational in January.

Those who wish further information may call Jim Savley on the toll-free number 1-800-368-3136. In Virginia call collect 804-841-6828.

Sounds of Liberty Minister through Music

The Sounds of Liberty are gifted young singers who bless the hearts of listeners regularly on the Old-Time Gospel Hour. The group was begun in 1974 under the name EnPsalms, says Director David Randlett, but the name was changed in 1979 because these full-time students are also Christian ambassadors of Liberty Baptist College.

In addition to the hours spent singing in Sunday services at Thomas Road Baptist Church, the Sounds frequently perform at high school assemblies, gospel concerts, patriotic celebrations, banquets, and shopping malls. Their Christ-honoring music ranges from the traditional sacred to the conservative contemporary, and their repertoire includes patriotic, cross-over, and sacred classic selections.

In 1983 the Sounds of Liberty cut two albums in conjunction with the Old-Time Gospel Hour Festival Choir; one is entitled "Tis So Sweet" and the other is special music created especially for Baptist Fundamentalism '84, the gathering of Fundamentalists in Washington, D.C., April 11-13, 1984. The Sounds of Liberty are planning a four-week evangelistic singing tour of England at the end of the school year.

Members of the Sounds of Liberty are awarded full scholarships and are chosen on an audition basis as openings become available.

This year's group includes: Marty Sweat, Tampa, Florida; Chuck Sullivan, Jacksonville, Florida; Tony Norman, Lynchburg, Virginia; Mark Arwood, Danville, Kentucky; Guy Penrod, Hobbs, New Mexico; Bob Burris, Vineland, New Jersey; Stephanie Cratch, Washington, D.C.; Lori Fultr, Hagerstown, Maryland; Sandy Park, North Canton, Ohio; Jill Emerson, Glassboro, New Jersey; Lois Starr, Jamestown, New York; Jill Lackey, San Diego, California; Lesley Painter, Miami, Florida; associate director and five-year veteran Gary Babcock from Denver, Colorado; sound man Phil Black, Dayton, Ohio; and pianist Lynn Derks, Denver, Colorado.
Brother Worley—A Constant Witness

Brother R.C. Worley was born May 14, 1905, and born again on the first Sunday in October in 1938. Since that time he has been an untiring worker for the Lord, getting up early and staying up late.

A charter member of the Thomas Road Baptist Church, Brother Worley leads hundreds of souls to the Lord. Pastor Charlie Harbin said recently, “Two things stand out about Brother Worley—he loves God and he loves people, and that’s a pretty hard combination to beat!” Both loves are obvious as he hurries down the hallway of Lynchburg Christian Academy, never too busy to stop and chat with the students, giving a pat on the head, a word of encouragement, and on occasion a piece of bubble gum.

As one of the visitation pastors, Brother Worley has a special ministry of comforting the sick and bereaved. He is also an essential part of the bus ministry.

Bus Ministry Used as an Evangelistic Tool

Thomas Road Baptist Church sends 33 buses out into Lynchburg neighborhoods each Sunday morning bringing over 800 people to church. Thirty-five percent of the riders are over age 12, and many families ride as well.

“Transportation is not our primary function, however,” says Jerry Cordle, director of the bus ministry. He feels the bus ministry should be an evangelistic arm of the church, a key program to the soulwinning outreach.

Every time the buses roll, the gospel is presented, Bible stories and character stories are taught through puppet shows, and an invitation for salvation is given. In addition, bus ministry volunteers are responsible for the physical, spiritual, and social needs of the people along their bus route, Cordle explained.

“Before Thomas Road Church opened the Family Center to help with food, shelter, and clothing for the needy, our workers would help families meet their winter heating bills out of their own pockets,” says Cordle.

Cordle, who has directed the bus ministry since he graduated from Liberty Baptist College in 1981, has done much to strengthen the service. He credits its growth and success to the 130 volunteers who give 3 to 18 hours of service each week. year round, to the bus ministry.

LCA Band Garners High Ratings

The Lynchburg Christian Academy Marching Bulldog Band placed third this fall at the Laurel Park Band Competition in Martinsville, Virginia. LCA was the only Christian school involved in the competition, said Director Steve Trost. Trost began LCA’s marching program six years ago. Drum majors Robyn DeVaul and Steve Maule rated first in their category.

The band also placed third during competition at Buena Vista Band Day, and fourth at a Tunnstall, Virginia, competition.

LCA Girls’ Volleyball National Champs

The Lynchburg Christian Academy girls’ volleyball team culminated a 26-2 winning season by earning first place at the national tournament for Christian schools, November 9-11. The tournament was sponsored by the National Association of Christian Athletes in Dayton, Tennessee, and included representatives from eight Christian schools. Ann Carwile was voted MVP. Norma Criss, Christie Belden, and Audra Carwile made all-tournament.

In addition to the national tournament, the team won the Blue Ridge Conference championship October 22, where senior Ann Carwile and junior Audra Carwile were chosen all-tournament first team. Norma Criss was chosen all-tournament second team and Mrs. Trena Stone was named Coach of the Year.

The team also won the Ninth Annual Christian Volleyball Tournament and the Pumpkin Volleyball Tournament.

Political Notables Add Expertise to Classrooms

Jerry H. Combee, chairman of the Department of History and Political Science at LBC, continues the program of inviting prominent men and women from the Washington political realm to be guest instructors for the introductory political science class.

Richard B. Dingman presently heads his own national political consulting firm and serves as legislative consultant to Moral Majority in Washington. Formerly, he was executive director of the U.S. House of Representatives’ Republican Study Committee and worked for 18 years as a civilian computer procurement and management specialist with the Department of Defense. He will speak January 31 and February 2.

Howard Phillips is national director of the Conservative Caucus, a non-partisan lobbying organization of 400,000 supporters that he founded in 1974. He is also president of the Conservative Caucus Research, Analysis, and Education Foundation, which identifies areas of federal spending that need to be reduced or eliminated. Phillips will speak February 7.

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The Old-Time Gospel Hour program ends with a picture of this white-haired prayer warrior, who represents the emphasis the ministry places on prayer.

Jerry Falwell summarized the love, respect, and honor that hundreds feel toward this meek soulwinner with these words: “Brother Worley, you are the godliest man I’ve ever known.”
Church to Celebrate Sanctity of Human Life

WASHINGTON—Christian Action Council, the nation’s largest Protestant pro-life organization, is mobilizing churches across the country to participate in Sanctity of Human Life Sunday on January 22.

Thousands of churches are expected to participate in this nationwide worship celebration dedicated to the sanctity and dignity of human life, on the 11th anniversary of legalized abortion in America.

The CAC has prepared many aids—planning helps, posters, bulletin inserts, media kits, and educational brochures—to encourage churches to combat the growing disregard for human life as displayed in abortion, infanticide, and fetal experimentation.

Since 1981 the CAC has opened Crisis Pregnancy Centers in 19 cities to help women handle their pregnancies and to share the gospel. CAC’s Norman Benderoth, organizer of the Sanctity of Human Life Sunday project, says, “The Christian solution to human problems has never been to eliminate persons but rather to reach out to them with acts of love and mercy.”

New Christian Accrediting Association Emerges

DALLAS—A new accrediting organization known as Transnational Association of Christian Schools is now available for Christian educational institutions throughout the world, announced Earl Mills, Executive Director of the organization.

The purpose of the new organization is to promote education which is truly Christian, biblical, and creationist in philosophy and methodology, as well as thorough and sound academically at all levels.

Based in Dallas, Texas, TRACS complements existing accrediting bodies by offering an international outreach, biblical as well as traditional evaluative standards, accommodating preparatory through graduate level schools, and providing four categories of recognition.

Board of Directors for the association include: chairman—Henry M. Morris, III, current president of the Institute for Creation Research; vice-chairman—L. Paige Patterson, current president of Criswell Center for Biblical Studies; secretary-treasurer—G. Edwin Miller, Jr., currently vice president of academic affairs at Christian Heritage College; attorney—Jack E. Brady; and chaplain—Gene Russell.

The president of LBC and chairman of the Division of Religion of Liberty Baptist College, Pierre Guillermin and Elmer Towns, respectively, are also members of the board.

More Christian Athletes in Football Locker Rooms

DOTHAN, Ala.—A recent survey conducted by Inside Football Report of 10 randomly selected NFL teams reveals an increase in religious convictions, reports the Eagle of Dothan, Alabama, September 16.

Each of the teams estimated from 6 to 24 of their players were “deeply involved” with religion. All 10 have chapel services on the road. All but one has prayer before or after a game. Many players of star quality—such as Steve Bartkowski—were listed among those committed to their religion.

According to the Eagle, John Scultheis, a recent seventh-round choice of the Philadelphia Eagles, decided against joining the NFL so he could refrain from playing ball on Sunday. He opted for joining the USFL and remaining true to his principle of keeping Sunday sacred.

“I think more kids are recognizing God. There are more Christians coming out of college, more... Bible study groups,” Dallas Cowboy’s Coach Tom Landry said in the paper.

New Lutheran Church Statement Avoids Term “Inerrant” to Describe the Bible

COLUMBUS, Ohio (RNS)—A statement which affirms that the Scriptures are “divinely inspired” but deliberately avoids the use of the terms inerrant or infallible to describe them was adopted here by the 70-member Commission for a New Lutheran Church, made up of representatives of three Lutheran bodies involved in merger plans.

While making these affirmations, the commission cautions that “the words inerrant and infallible can be understood in ways that lead to interpretations of Scriptures that are contrary to what the Scriptures are and what they teach.

“These terms can be used in a way that implies a precision alien to the minds of the authors of the Scriptures and their own use of Scriptures. These terms can be used to divert attention from the message of salvation... they may encourage artificial harmonizations rather than serious wrestling with the implications of scriptural statements that may seem to disagree. They may lead people to think that if there is one proven error in the Bible, however minor, its whole teaching is subject to doubt. Therefore we recommend that the words inerrant and infallible not be included.”
A Liberal View on Preventing Church Dropouts

RICHMOND, Va.—The Right Reverend John S. Spong, bishop of the Episcopal Diocese of Newark, New Jersey, spoke on the cause of church dropouts during a promotional tour for his newest book.

He suggested the “church alumni association” would have fewer members if the church did away with the theories of biblical absolutes, morality, and patriotism. In his opinion people are leaving the church because they will not tolerate the claim of infallibility.

“All human truth is relative,” Spong was quoted as saying in the Roanoke Times and World News, October 23. The Liberal theologian said the church should not expect chastity before marriage, but rather deal with the problem in a “loving, spiritual way.” To do otherwise increases guilt and contributes to the church’s own destruction, he said.

Finally, Spong called on churches to abandon their ties to the nation before Christians are turned into a “blood-thirsty army.” Spong is an outspoken clergyman noted for his radical, Liberal views of accommodating the church to modern life.

Nonsexist Bible Readings Stir Controversy

NEW YORK—The new “Inclusive Language Lectionary” created by the National Council of Churches last fall has inspired unprecedented protest and dissonance even within its own ranks. Eastern Orthodox denominations have dissociated themselves with it. The 6,134-member Lutheran Church in America has requested that its parishes not use this “inaccurate, troublesome, and problematic” version of nonsexist Bible readings, reported the Washington Post, October 28.

The Post reported that sterner critics call it “a work of Satan,” “blasphemy,” and “desexing the Bible.” Syndicated columnist James J. Kilpatrick denounced it as an “effort to castrate the Holy Bible,” in an October 22 article.

The original biblical text contained masculine pronouns for the Godhead which the NCC felt excluded women. The inclusive language lectionary developed nonsexist language which, for example, calls Jesus the “Child of God” and “Ruler of Jews” rather than “Son” and “King.”

U.S. Judge Strikes Down Law Allowing for “Moment of Silence”

NEWARK, N.J. (RNS)—A U.S. District Court judge has ruled unconstitutional a law that required students to observe a “moment of silence” in New Jersey’s public schools. Judge Dickinson Debevoise said that although the moment of silence law did not ask students to utter prayers, it in effect established a time and place for the religious practice. The judge said the law violated the First Amendment separation of church and state. The law, passed over a veto by New Jersey Gov. Thomas Kean, provided for a “moment of silence” in public school classrooms. Opponents of the law say the judge’s ruling leaves little room for an appeal. But supporters of the bill say they plan to appeal the decision.

Ask the Prof continued from page 54

household if we hold fast. Rather, it means that, should we remain faithful to Jesus until the end of life, it can be said of us that now we belong to God’s family.

Hebrews 3:14 goes a step further. “We are made (a reference to the past) partakers of Christ, if we hold (a reference to the future) the beginning of our confidence steadfast unto the end.” This makes the past contingent on the future. That is, one's conversion to Christ in days gone by is proven genuine by his future perseverance in the faith. To the epistle’s writer, continuance in the faith is the test of reality, proof of possession of saving faith. Those who are saved will remain faithful to Christ till the end.

What about the apostates of 6:4-6 who made a good start but “fell away” and did not remain “steadfast unto the end”? They never were saved. The writer fears lest this be true of some of his readers and cautions them in 12:8, “If ye be without chastisement, whereof all are partakers, then are ye bastards [illegitimate] and not sons.” Why mention this, unless the possibility exists that some in this Christian congregation have only outwardly accepted the gospel but have not really believed in Christ, and they are therefore “illegitimate” and not really “sons” of God? But, regarding the majority of his addressees, the author believes them to have been genuinely converted: “But, beloved, we are persuaded better things of you, and things that accompany salvation” (Heb. 6:9).

Does 6:4-6, then, teach that salvation can be lost? No. But it does maintain that those who persevere are the true saints of God.

FUNDAMENTALIST JOURNAL
ABC Presents Sensationalistic Nuclear Freeze Argument

LYNCHBURG, Va.—Combining a one-dimensional political promotion of the nuclear freeze argument with a sensationalistic ploy for high ratings, ABC depicted the fictional aftermath of a nuclear missile strike on Lawrence, Kansas, in "The Day After," aired on November 20. Coming at a time of serious international debate concerning the use of nuclear weapons for attack and defense, Conservatives feel that the film provided a political statement detrimental to President Ronald Reagan's stand and the deployment of the Pershing missiles in Europe.

Jerry Falwell, president of the Moral Majority, issued a recent statement that said, "We will be contacting ABC television stations throughout America under the Fairness Doctrine to request that an alternate view be aired." Falwell observed that the film offered the two choices of capitulation or annihilation but it neglected to refer to the President's plan for peace through strength and his commitment to a nonnuclear space defense system "which would move us from mutually assured destruction to mutually assured survival."

He further urged the President "to order the Joint Chiefs of Staff to implement a 'Manhattan Project' type of nonnuclear defense program that would render nuclear war obsolete."

March for Life
Scheduled for January 23

WASHINGTON—The 11th annual "March for Life" will be held Monday, January 23, in Washington, D.C., says MFL President Nellie Gray. Thousands of the nation's pro-lifers will draw attention to their position against legalized abortion by marching from the Ellipse near the Washington Monument down Constitution Avenue to the Supreme Court, then disbanding to personally lobby their congressmen. Last year the National Park Service estimated 26,000 participants in the March for Life.

The importance of this march is to reaffirm the pro-life belief in the sanctity of human life and to display a unity of purpose to end legalized abortion, Miss Gray explains.

"March for Life came about on the first anniversary of Roe v. Wade as people came together in an ad hoc way to tell the court they did not want that decision," says Gray. The group is now a registered lobbying organization and educational service. Gray speaks throughout the country on behalf of the pro-life effort.

On the morning of the march, live red roses will be sent to the President, the Vice President, and each member of the Supreme Court and Congress as part of the "Say It With Roses" campaign. The rose is used in the pro-life movement as a symbol for love, short life, and martyrdom says Gray. The name of the person who purchased the flower is also enclosed, thus providing another lobbying tool.

Men Share the Pain of Abortion

PHILADELPHIA—Arthur Shostak, a doctor of sociology at Philadelphia's Drexel University, revealed the results of a 10-year study of abortion's impact on men.

In the largest study of its kind, involving written interviews with 1,000 men as they waited in 30 abortion clinics in 18 states, the Drexel study concluded that abortion is a deep, previously unrecognized trauma for males that causes strong emotions of isolation, anger at themselves and the women, and fear for their partners' physical and mental health.

The research suggested 26 percent of the men felt that abortion is the killing of the child.

Fetal Bodies Incinerated with Animal Remains

WICHITA, Kan.—On August 1 Mayor MaGaee Wright of Wichita issued an order banning the use of a city-owned incinerator to burn the bodies of aborted or stillborn babies.

According to Dave Andrusko of National Right to Life News, fetal remains weighing as much as five to six pounds as well as other human material were being burned in the same furnace that the Humane Society used to dispose of dead cats and dogs.

Executive Vice President Bob O'Brien of Wesley Medical Center, a local facility where late-term abortions are done, told Andrusko that finding alternate methods of disposing of human tissue would "increase costs, in all probability." The mayor's statement was brought about by pictures taken of several identifiable partially burned or destroyed fetuses taken by LIFE, Inc., a pro-life organization.

N.C. Mother Has Memorial for Aborted Child

GREENSBORO, N.C.—In remembrance of the loss of her child by abortion, Christina Bricker arranged what may be the only memorial service for an aborted child conducted in North Carolina.

The service was held October 29 at Wesley Long Community Hospital with Pastor Mike Stenson officiating. Donna Turner, state director of Women Exploited by Abortion, offered the eulogy. Turner had also been devastated by the emotional trauma of abortion; but, after experiencing the healing peace of salvation, she has dedicated herself to helping other women through the WEBA support group.

After the service a procession led to a hospital incinerator where the Bricker baby and 800 other aborted babies each month are disposed of by burning. Flowers were placed in the incinerator.
Don't Always Trust the Experts

Every day millions of us place our lives in the hands of some expert. An expert, according to Webster's Dictionary, is one who has acquired skill or knowledge of a particular subject. In other words, we continually depend on "specialists" to make our decisions for us.

If we don't feel well, we go to the specialists, or expert, in medicine. If we feel that someone has wronged us we consult with an expert in law.

Scientists are now also divided into many fields, and even subfields, as our knowledge of nature multiplies rapidly. All this specialization in itself is not bad, but with almost everyone now being considered an expert in something, we are often taking advice that turns out badly. We are losing the ability to think for ourselves.

Being an expert in a particular field does not make one infallible. In fact, it is important to consider where one has received his training. Many educators accepted the theory that young students should have academic freedom of choice and relaxed discipline. They now realize that this theory has not been productive. Employers have found undisciplined graduates unsuitable for the work force. The educators should have heeded the instructions in Proverbs 22:6, "Train up a child in the way he should go and when he is old, he will not depart from it." This verse applies to education as well as to family life.

Paul gives good advice when he writes, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Being an expert in a particular field does not make one infallible.

Not to be excluded from the list of experts are theologians. There is no malpractice insurance against the teaching errors of some of these specialists in religion, yet some of their theories, if accepted, can cause eternal damage. It was to such religious teachers that Jesus said, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29).

The Bible, by its own definition, is the Word of God. Hundreds of times we find the words "Thus saith the Lord." The apostle Paul wrote, "All scripture is given by inspiration of God" (2 Tim. 3:16), and Peter insisted that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Historically, Christian churches have ordained men of God who proclaimed the inerrancy of Scripture and the holiness of God. But the time came when many eminent theologians began to waver in the faith in God's Word and accepted the claims of theoretical scientists that the world was not created, but has evolved. They concluded that miracles were not scientifically possible. The Ten Commandments became Ten Suggestions.

When these theologians wrote books and became teachers of others, a new brand of "Christianity" emerged. The seminaries that once proclaimed the deity of Christ and the inerrancy of the Bible, brought in a hodgepodge of man's philosophy, rationalization, and the exaltation of human reason.

When man's wisdom is exalted above the Word of God, it becomes idolatry, because God has been replaced by one's own understanding. Again the Book of Proverbs gives us warning. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3:5-6).

Don't always trust the experts to know what is best for you. The only "expert" completely trustworthy is the Word of God. As Isaiah 8:20 so clearly states, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."
Positive, practical help for meeting the challenges of wives in ministry

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