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The Discipline Decision
A native of Long Island, New York, Tina Hoddellmann is a communications major at Cedarville College.

'I left New York City for Cedarville College...

For one reason. Balance. A balance between the academic and spiritual aspects of college life. A balance which challenges me to grow both as a student and as a Christian.

Being from New York City, I had some of the best universities in the country at my fingertips. They offered academic challenge, but little opportunity for spiritual development. However, Cedarville was serious about both. That's what attracted me.

Everyone I talked to — friends, people at my high school, and others I respect — told me Cedarville was of the highest academic quality. Now that I am at the College, I've found that's so true! Classes are small. Faculty are within reach. And the Word influences the content of each class.

My professors care about me. To them, I'm not a number. I'm an individual. They don't just lecture, they interact — by word, by example — like friends. They challenge me to grow, to think. Sure, they're demanding when it comes to coursework. But they make certain my spiritual life is challenged as well.

The whole atmosphere at Cedarville says to me, 'Tina, along with a solid education you need a solid relationship with God.' I hear it not only in my classes, but also in chapel every day. I even hear it in my Christian service. It leads to serious talks with my friends where we wrestle with various topics and spiritual issues and sharpen one another. Like Proverbs says, 'Iron sharpeneth iron....'

Balance. That's what makes Cedarville so special. Sure, New York City has great opportunities. I love it. But Cedarville is giving me the greatest opportunity: to stretch my heart as well as my mind.'
FOR SERIOUS CHRISTIANS, THIS BOOK CRIED OUT TO BE WRITTEN

Dr. Morris has served for 28 years on the faculties of major universities - including 13 years as chairman of the Civil Engineering Department of Virginia Polytechnic Institute and State University. He is the president of the Institute for Creation Research.

So isn't this book heavy going for the nonscientist? Again, our editor:

"The book is a mass of scientific exposition and evidence, but so clearly written and well arranged visually that it held the attention of even a layman with minimal scientific background like myself."

As for the theological position of Dr. Morris, our editor writes:

"Basically evangelical Protestant, but I think there's very little that's not fully consonant with conservative Catholic teaching. As a matter of fact, I found much of his thinking and his style reminiscent of Chesterton's Orthodoxy. You could say Morris' overall argument almost parallels Chesterton's, win the addition of technical references!"

We quote from the editorial report that prompted us to select this book for the Conservative Book Club:

"Any honest believer will admit that he has often found himself facing uncomfortable difficulties and dilemmas when confronted by the pronouncements of scientists (genuine or pseudo) on matters that concern controversial Biblical passages involving scientific areas. We search for explanations, but too often come up with weak ones that don't even convince us.

This book should help straighten us out. Henry Morris brings together these key Biblical insights and instructions related to all the natural sciences. In his own words:

'Whenever a Biblical passage deals either with a broad scientific principle or with some particular items of scientific data, it will inevitably be found to be carefully stated and accurately described in its scientific insights. Often it will be found even to have anticipated scientific discoveries.'

A large order, but I think Morris fills it admirably in what can only be called a monumental volume. The main thrust of the book is to reassure theists of the validity of the Scriptures not only as a guide to living but as an explanation of the facts of the natural sciences, of mankind, and of the world around us. It may well be the means of liberating a reader from long-time doubts and give him ammunition for confrontations with the scoffers."

Answers questions no thinking believer can ignore

- Evolution, creation and the Bible: where the secular consensus goes wrong. Failures of evolutionists like Huxley and Teilhard de Chardin.
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- Great pioneers in science who had no doubt that the Bible is the inspired word of God.
- "Miracles and the Laws of God."
- Problems with the "big bang" theory. Other modern theories of creation and solar system that don't hold up - even on scientific grounds.
- "Fossils and the Flood": new findings that strengthen the old arguments for Genesis.

One publication that would be unsurprising if Dr. Morris failed to do justice to the case for inerrancy is The Biblical Evangelist. So its review carries great weight:

"Morris... is the man to whom Biblical Christianity probably owes more in answering the pseudo-science of evolution than to any other. . . . The average reader will be amazed that the Bible and science are so interrelated."

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Henry M. Morris, a scientist and Christian, knows the real facts of science have always supported the Genesis account of Creation. His "Science on Origins" settles the question, "From where did we come?"

In "A Child's View of God," Rebekah V. H. Land relates the different stages of a child's mental development with his ability to know God. What can parents do to provide the secure and loving foundation that children need for proper growth?
LESSON PLAN for April 13

1. In one of his books, C.S. Lewis observed that the "bigger" a person becomes, the more sensitive he is to his sins, and the "worse" he becomes, the less he is aware of his sins. Many believers, unfortunately, are sadly insensitive to their shortcomings.

This was not so in David's life. In Psalm 51 we clearly see David's awareness of his sins and the seriousness of their consequences. Perhaps this sensitivity to sin is what made David a man after God's own heart (cf. Acts 13:22).

Christians need to know that when we confess and forsake our sins, God not only forgives us (John 1:9), but restores us to fellowship and useful service.

2. FOCUS

Case Study: Call attention to "How Would You Treat Tom?" (LT, p. 40). If your students have not read it, give them a minute to do so or have someone read it aloud. Raise the question of what Tom's father should do, but don't attempt to answer it here—save that for the exercise part of the lesson.

3. DISCOVER

Review with your adults the events of 1 Samuel 11-12, studied in connection with Psalm 51, Lesson 4. Use visual aid 4 (from Lesson 4) to review the choices David made, but this time focus on the fact that when Nathan confronted David with his sin, David did confess (2 Sam. 12:13). Psalm 51 is David's "full confession." It divides into three sections (cf. fig. 7)—each step leads to the next, and more can be skipped. Sin confessed is Forgiven. A forgiven sinner is Restored to fellowship with God and becomes Useful, once again, in His service.

Direct Bible Study: Ask:

- In Psalm 51, what things did David ask God not to do? (He asked God not to cast him away, or remove His Holy Spirit from him, v. 11.)
- What did he ask Him to do? (To be gracious, blot out his transgressions, wash him from his iniquity, cleanse him from his sin, etc.)

4. RECOMMENDATION: Mention that Psalm 51 is a Scripture reading for the class. Sing a selection such as Jesus Paid It All or Greater Love.

WORSHIP SUGGESTIONS

Use verses 10-13 of Psalm 51 as a Scripture reading for the class. Sing a selection such as Jesus Paid It All or Greater Love.

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Shimei’s Dust

Some preachers just don’t know when to quit. Pastorates are like marriages. Pastor and people, like bride and groom, enter the relationship with “forever” in their hearts and begin the union with a flurry of optimism and promise. Regrettably, marriages and pastorates are not all made in heaven. Some eventually face the reality that the relationship cannot go on forever, as they dreamed. Like divorce, the termination of a pastorate can often be messy.

Generally, the pastor stays just long enough to see that his effectiveness is over. This usually means the church is dead or beyond recovery. He then moves on to greener pastures and the survivors remain to bury the fatalities.

I suppose many churches that have this experience deserve it. They hire a “professional” preacher to put them on the map. He completes the assignment all right—by marking the spot with a headstone.

We need to devise a better system for discerning when it is time for a change. Let me make a suggestion. Most churches nowadays have a computer to keep track of everyone’s tithe and so forth. It is OK to check up on the members, why not use this dandy little device to track the pastor’s effectiveness?

If he fails to measure up to a prescribed minimum standard, over a reasonable period of time, the church could just give him his notice. Rather than waiting for him to “feel led,” the church could just lead him to the door. Who knows, maybe by getting rid of the...
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Shimei

Separation?...

In the January 1987 issue of Fundamentalist Journal, Peter Jenkins stated, “My trip has made me believe more than ever in the importance of separation of church and state.”

The Liberals, Humanists, and Satan worshipers use the phrase “separation of church and state” to justify the exclusion of Christianity from our government and our society. The Constitution states that the federal government will not establish a state religion. How does this get turned into the government’s attempts to destroy Christianity? God and Creator are mentioned several places in the Constitution and in all the documents establishing this nation. The Founding Fathers never believed that we should exclude our Father in heaven from our government. They merely did not want to have the federal government to select one particular denomination as the state religion; they did not want another Church of England. They did however wish to honor God and acknowledge Him as the ultimate source of justice.

How can our Lord bless us when we turn our backs on Him? The most important freedom we as Americans have is the freedom to worship our Creator and to serve Him with diligence and honor. When any servant denies the power and authority of His master, then that servant is no longer true or faithful.

Please devote your articles to men and women who believe we should not have freedom from religion but rather freedom of religion.

William Trotter, Jr.
Sharpsburg, Maryland

Editor’s Note: Mr. Trotter has made a valid point, that Christians should be careful of using the term, “separation of church and state.” Please be assured that Fundamentalist Journal and Peter Jenkins both believe in freedom of religion as intended by our Founding Fathers.

Presented his case well...

I really enjoyed the editorial by Edward Dobson in January’s edition. He presented his case well and I think accurately described Fundamentalism today. I also enjoyed the article on teenage parenting. Keep up the good work!

Raymond J. Catogg
Vice President of Student Affairs
Tennessee Temple University
Chattanooga, Tennessee

Deeply touched...

I was deeply touched by Dr. Falwell’s article, “Facing the Dread of Your Life,” in your January issue.

I agree with what the Lord gave Dr. Falwell to share with others, because we have been there twice. I am a missionary pastor in the mountains of eastern Kentucky and in 1981 and 1983, my wife and I lost our two youngest sons in auto accidents. As a result we grew closer to our Lord and learned many things. God’s grace truly is sufficient (every day).

Bob Howard, Pastor
Mayking Baptist Church
Mayking, Kentucky
National Prayer Breakfast. The 35th Annual National Prayer Breakfast was recently held in Washington, D.C., attended by President and Mrs. Reagan, Vice President and Mrs. Bush, members of Congress and government, and numerous national and world leaders. Approximately 2,000 people attend each year.

I was thrilled to hear Secretary of Transportation Elizabeth Dole present the message of the gospel clearly and powerfully to this unique audience.

During the President's brief remarks, he indicated how aware he is of people praying for him, and he urged us to continue upholding him and his office in prayer.

This is still 'one nation under God,' and we can be proud of national leaders who are not ashamed of the gospel of Christ nor of relying on God for strength and help.

NRB Convention. Last month I was privileged to participate in the 44th Annual Convention of National Religious Broadcasters. Over 4,000 people were present. The potential of the broadcast media in spreading the gospel is staggering, and I sensed in that gathering a renewed commitment to meet the challenge of reaching the world for Christ through television and radio.

How Did We Get Here? I never cease to be amazed by the so-called intellectuals who struggle with the question of origins. Unable to accept the simple truth of the biblical account of Creation, they convince themselves that the theory of evolution more satisfactorily explains the nature of their beginnings. But, as my dear friend and mentor, Dr. B. R. Lakin, who is now in heaven, said, "God is the beginning of beginnings." It is as simple as that.

In this issue Richard Mayhue and Henry Morris clearly present how Scripture and Science are in perfect harmony regarding Creation and origins. Marvin Olasky gives the real story of the Scopes trial and how the media influenced the outcome. Ironically the ACLU originally supported the position that both Creation and evolution should be presented in the classroom. Now it adamantly speaks out for only one. Funny how times have changed.
As a young schoolboy in public school chapels (in pre-Warren court days), I learned the hymn "This Is My Father's World." As Christians, we believe this is our heavenly Father's world. He made it and He owns it, and He reveals Himself to us thoughtfully.

I am not a Pantheist, and I do not endorse Pantheism, but I believe we can look at the universe and see God. I do not understand Atheism at all. In Romans 1 we are told that the unbelieving world, even in pagan territories where there has never been a gospel message preached, are "without excuse" (v. 20), because the firmament declares the glory of God. You cannot, with an open, honest mind, look at the universe, nature, and life, without knowing there is a divine Architect and Creator behind it all. Acts 17:24-25 tells us, "God that made the world and all things therein, seeing that he is Lord of heaven and earth... giveth to all life, and breath, and all things." You cannot walk across a meadow or through a forest or by a riverside or drive along an interstate highway, and look at the greenery, the trees, the vegetation, the flowers, or the stars in heaven, without seeing the strength and beauty of God revealed.

"But the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary."

God the Father tends and cares for vegetation. In Psalm 104:14 and 36, David said that God the Father "causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. . . . The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted."

We are mistaken if we assume that our great God and Father is oblivious concerning the things of nature and this material cosmos around us. We learn from Genesis 2:15 that from the very beginning, God had an interest in this creation. "And the Lord God took the man [Adam], and put him into the garden of Eden to dress it and to keep it." God tends and cares for vegetation, and we should be careful about this wonderful creation. Grass, trees, and flowers ought to be important to us. God has given us all things, richly, to enjoy.

God the Father tends and cares for brute nature. Did you know that God cares for animals and birds and fish? Look at Psalm 104. God the Father planted the cedars of Lebanon "where the birds make their nests. As for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies" (vv. 15-18). God made all this. "These wait all upon thee; that thou mayest give them their meat in due season" (v. 27). God cares about the animals.

To demonstrate His interest in creation, God brought all the newly created animals to Adam, "to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof" (Gen. 2:19). Even though sin has tragically marred God's original plan of harmony between man and animals, God is going to put it all back together in the Millennium. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6-8). Imagine looking out in the front yard, and your little 4-year-old is walking through the lawn leading a lion by one hand and a leopard by the other. That will happen during the millennial reign of Christ.

God the Father tends and cares for the weather. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapors to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the winds out of his treasuries" (Ps. 135:6-7). "Fire [lightning], and hail; snow, and vapours; stormy wind fulfilling his word" (Ps. 148:8). God controls the weather.

God the Father tends and cares for the seasons. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). Everybody has a different choice. I like springtime the best. Things start popping out and getting green, showing new life. Some like fall better. The colors are beautiful. The beach people love the summer. Some like winter and snow. But whatever, the seasons are under His control.

What is the message about our heavenly Father's care for nature and life? To the believer, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). In other words, if God cares for the vegetation and animals, and controls the weather and the seasons, how much more does He care for us! We are the epitome of His creation, the ultimate of that which He made.

To the unbeliever, God's creation is a testimony to Himself that leaves you "without excuse" (Rom. 1:20). The products of divine creation who refuse divine salvation will suffer future divine damnation. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Christ died for you. He rose from the dead for you. He was sent here by the heavenly Father to give you salvation, forgiveness of sins, and a home in heaven. If you neglect that until you breathe your last breath, you will be damned forever. Thank God, salvation is for today, for you, right now.
Is Seminary Education Obsolete?

by Edward Dobson

I shall never forget my feeling of inadequacy as I met with 33 adults in Buena Vista, Virginia, on a cold Sunday in February 1973. We were forming a new church which I was to pastor. I had received a quality education under highly educated professors. My curriculum was similar to that of any student at most Evangelical or Fundamentalist seminaries. I understood Hebrew and Greek. I had studied theology. I was aware of the latest trends in Old and New Testament scholarship. But I was not prepared to pastor.

I knew little about the organization and structure of the local church. I knew little about counseling. I had never visited a hospital. I was consumed with the fear of failure. In light of this experience, and based on conversations with many young pastors, I am convinced there are major problems with seminary education as it now exists.

What about Languages? All quality seminary programs offer a heavy emphasis on Hebrew and Greek. An understanding of these languages is vital. Pastors are called to preach the Word, and they ought to be able to study the Word in its original languages. But how much language study is enough and how much is too much? I am committed to the study of God’s Word, and I am thankful for my 27 hours of Greek, but I save a lot of time by going to the many study helps available. Pastoral students need a working knowledge of the languages, but not the equivalent of a major. They are preparing to pastor, not to teach Greek exegesis. However, I do not think that you could convince seminary professors to reduce the number of language courses. They want their students to endure the same kind of education that they endured.

Too Much Bible? Raising the issue of too much Bible is almost sacrilegious. But think of this. Many pastors go through a Bible college, or major in Bible at a Christian college, then continue their biblical studies in seminary. This world of pastoral training is isolated from the real world where the students will one day minister. For example, they never or rarely ever compete with women in the classroom. They interact with fellow male students and are taught by male professors. In the real world women are taking leadership roles in every segment of society. The male-dominated world of the seminary is out of touch with the needs and direction of the women in our culture.

This segmented world of theological education is also isolated from the real world of higher education. Seminaries still offer 90-hour master’s degrees while the rest of higher education offers master’s degrees with 33 hours. Yet, most secular people rate a master of arts as more academic than a master of divinity. Students may be better trained in a course that offers a greater emphasis on the arts, humanities, and business. The Bible is the foundation, but it must be related in a significant way to the intellectual environment of the larger culture.

Pastoral Theology. Pastoral theology is usually taught in one course and is not regarded as very scholarly. Christian education courses are dismissed as beneath the level of any thinking theology. Yet these courses are critical for any pastor. Perhaps there should be fewer Greek courses and more practical theology courses. For example, the early apostles chose deacons. Why? So the apostles could give themselves to “prayer, and to the ministry of the word” (Acts 6:4). Prayer is a major responsibility of the pastor. When was the last time you noticed seminary courses on prayer?

What about finances? Most seminary students could not read a financial statement if their life depended on it. Counseling is considered a vital part of the ministry, but there are few required courses to help the student develop the skills necessary to perform this function. What about small group dynamics? The pastor will work with deacon/elder boards. He will conduct discipleship groups. He will moderate many small discussion groups. He must be trained to do these things effectively. Practical theology courses are not inferior to theology or the languages, and they must be elevated to their proper status in the seminary.

Professors Versus Pastors. Seminaries are controlled, administered, and taught by professors—not pastors. These professors are training men to perform functions that for the most part they are not doing themselves. Granted, some are pastoring churches, and others have pastored in the past. But when one lives in the ivory towers of theological education there is a definite tendency to become isolated from the real world of the church and its problems. At the same time, pastors are often unaware of the latest problems in the world of theology. Too often the professors lock down their academic noses at pastors, and pastors develop a mistrust of professors. A good seminary must maintain balance. Professors and pastors must contribute to the training of young men for the ministry. Often the brightest minds are counseled to pursue further degrees, so they can return to the teaching ranks.

The time has come to critically evaluate our system of pastoral training. We are in danger of becoming obsolete. In fact, we may already be obsolete! As we approach the twenty-first century we must think, evaluate, and plan—or we may perpetuate anachronistic institutions that are monuments to the past and not lights to guide us into the future.

Next month I will offer some radical proposals for change.
"To me, Dr. Ryrie's chief gift is the ability to take the fruit of Biblical scholarship and put it into simple terms that everyone can understand. "It adds so much to my Bible study. Using Dr. Ryrie's clear, concise notes, I can tackle difficult words and phrases without leaving the passage I'm reading. "As I teach, I'm able to get to the meaning of verses that might otherwise be puzzling, and share insights into ancient customs and languages. The helps in the back are very practical too, especially the overview of major Bible doctrines. "I prefer the King James Version, but the Ryrie Study Bible also comes in the New American Standard, New King James Version and New International Version (my wife's favorite). "That's the Ryrie Study Bible, and that's why I love it!"
Scripture on Origins

by Richard L. Mayhue

"Where did the earth come from?" Researchers compiled their data, fed it into a sophisticated computer, and with avid anticipation they pushed the answer button. Lights flashed! Bells rang! Buzzers sounded! The great moment brought forth this printed message: "See Genesis 1:1."

Creationism has unquestionably emerged as one of the most significant biblical issues for the eighties. Secular and Christian communities have engaged in hot debate over the matter of origins. National attention focused on landmark cases in Arkansas and Louisiana as federal courts ruled that creation-science could no longer be taught alongside evolution-science in those states.

The biblical record has been seriously questioned or relegated to second place and overriding preference given to scientific conclusions. Today only a minority of American theologians still hold to "sudden creationism," that is, viewing the entire creative process as spanning six, consecutive full rotations of the earth (in 24-hour periods) as opposed to long periods of time that demand millions, even billions of years.

These developments demand that God's written revelation be given primary consultation. Natural revelation rightly serves to affirm what has first been determined from a careful, exegetical investigation of the entire Scripture.

Unified Testimony. Even without the Genesis testimony, the "origins question" would not go unanswered. Specific statements about creation weave their way throughout the fiber of Scripture.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. 1:10).

"Thus saith the Lord, thy redeemer, and he that formed thee from the womb,

and earth, and the sea, and all things that are therein" (Acts 14:15).

"Then, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

For a wider survey, see 1 Chronicles 16:25-26; Job 38:41; Psalms 33:6, 148:1-5; Proverbs 3:19; Amos 4:13; Jonah 1:9; Zechariah 12:1; Romans 9:20; and Revelation 10:6, 14:7.

The whole of Scripture points to a Person, not a process. The parts consistently declare that God created. The incontestable conclusion surfaces that the writers of Scripture believed God to be the first cause of all things.

However, for many sincere Christians the question is not "Who?" but "How?" The Scripture is not silent here either.

Direct Claims. In addition to strong affirmations that God created, the Bible also makes definitive assertions concerning the specific nature of the creation. Scripture addresses both the amount of time and the source of material used.

When God (through Moses) wanted to illustrate how the fourth commandment of Sabbath rest should be celebrated, he referred to Creation as the model. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy maidservant, nor thy manservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day: wherefore the Lord blessed the sabbath day and hallowed it" (Exod. 20:8-11).

God's logic flowed along the line that man is to labor for six days (v. 9) because He made the heaven and the earth and all that is in them in six days (v. 11). Since the days of work were measured in 24-hour segments, the time periods for Creation (which served as the prototype) must also be of equal length. The same logic also applied to the day of rest (vv. 10-11). Unless days of equal length were intended in both passages, the illustration would have been meaningless.

Secondly, the writer of Hebrews tackles the question of what materials God used in Creation. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

There existed no eternal matter. God did not plant a seed that eventually grew into something more complex than itself. If that is hard to believe, then obey the
Scriptures—take it by faith, for here is the premier declaration of creation ex nihilo (from nothing).

Unmistakably, Scripture asserts that the world we see today was not the result of process in which the world became what it is through lengthy stages of maturity. Rather, the visible came into being from the invisible. And if God is the first cause of special creation, we would suspect that the work bears His signature.

**God's Nature.** God's eternal perfection is assumed everywhere in Scripture. What is more, the awesome majesty of creation reflects His power and glory and dominion. ‘‘The heavens declare the glory of God; and the firmament sheweth His handwork’’ (Ps. 19:1).

No mechanistic process of evolution or maturity would, from the beginning, point to the infinitude and power of God. However, from the beginning, the creature has been without excuse for his ignorance of God, since He is clearly revealed in the nature of creation.

You can logically have evolutionary process without God. That is why most evolutionists are atheistic, and God becomes the fly in their ointment of thought. However, you can never have sudden creationism without God.

Thus, only in sudden creationism would God’s mark of power be unmistakable from the start. That is why Paul concluded, ‘‘For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse’’ (Rom. 1:20).

Assume for a moment that the world and its inhabitants came into being through process. The more complex would develop (evolve!) out of the simple. Furthermore, most evolutionists would agree that the human race stands as the epitome of the process. If all of that is true, then whatever is the basic nature of man, is also basic to the original organism from which man has developed.

This reasoning, however compelling, is rendered untrue by one basic biblical fact. Man was created in the image of God. Therefore, humans could not have evolved into the image of God, because there is no time gap between man’s creation and man being made in the likeness of God. Genesis 5:1 tells us, ‘‘This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.’’

Whatever you believe about origins, you must recognize that God, in a moment of time, created man in His image. Process will not account for our unique nature, nor for the fact that mankind has been infected by sin. That is why God sent His Son to redeem only mankind rather than the multitudes of other life forms.

**Christ's Earthly Ministry.** There is no more credible authority on this subject than the Creator Incarnate—Jesus Christ. If anyone can shed some convincing light on this inquiry, certainly the Saviour stands as the supreme witness. The Bible testifies about His involvement in the creation. Scripture strongly asserts that Christ not merely identified with creation, but actually initiated all of it. ‘‘All things were made by him; and without him was not any thing made that was made’’ (John 1:3).

‘‘For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him’’ (Col. 1:16). ‘‘God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds’’ (Heb. 1:1-2).

Most explanations of creation require a significant time interval between the creation of matter and the origin of man. But listen to Jesus’ own teaching. ‘‘But from the beginning of the creation God made them male and female’’ (Mark 10:8). Christ’s word choice here leaves the interpreter with no other alternative than to understand that man was a part of the creation at the outset, not some subsequent development. Only the model of sudden creationism takes this most determinative evidence into consideration.

Christ’s words are convincing, but the significance of His powerful works (the creative miracles) persuade us even more. On one occasion, He created wine out of water (John 2:1-11). Twice He created banquets to feed thousands out of meager handfuls of food (Matt. 14:13-21, 15:34-39). In each instance, the miracle occurred apart from a process and without the passing of large time periods.

God gave the disciples a glimpse of Christ’s Second Coming glory on the Mount of Transfiguration. He also gave us a look at Jesus’ creative power through His miracles. Carefully note that not only was God able to manifest creative power, but He also willed to do so.

**End-Time Events.** Of all the biblical evidences that point to sudden creationism, the following may be the most convincing. As we look at how God chose to conclude human history, we will catch a glimpse of how the world most likely began.

Christians believe that their bodies will be resurrected from the grave and
transformed to be glorified and incorruptible. According to the Scriptures, we have strong reason to expect that the Lord is able and willing to do this (Dan. 12:2; John 5:29; Rom. 8:23; 1 Cor. 15:51-52; 1 Thess. 4:16-17). Every Christian's body will be instantly recreated from the dust of the earth.

This is like the creation of Adam repeated. Only this time, not just one body is created, but millions who have trusted Christ as their Saviour. Since multitudes will be given recreated bodies in the resurrection, how easy for God to have created just Adam and Eve at the beginning. The greater creative miracle of resurrection parallels the lesser miracle of initial creation. Sudden creationism then stands not only possible but even most probable as a manifestation of God's consistency.

Just as the resurrection of man points to a sudden creation in the beginning, so does the ending of the world. In a rapid exertion of His divine power, God will cleanse and refurbish the cursed earth with fire so that it will become a new earth (2 Peter 3:10-13).

Eternity future will not evolve from the present world. In a rapid exertion of His divine power, God will quickly and powerfully bring an end to the present time and usher in the final age. Since God will suddenly reverse the present process, it is reasonable to believe that He initiated the world in the same manner—quickly, from nothing.

Now, having looked at the end, we finally turn back to the beginning. Does Genesis give us any supporting reasons to believe that the earth was personally created by God in a short period of time?

The Genesis Record. The grammar of Genesis provides some convincing evidences. They point to “day” in context as referring to either the period of light within a 24-hour cycle, or the entire period of both darkness and light (24 hours). The one exception is “day” in Genesis 2:4. Obviously, the context indicates that “day” there refers to the entire period of Creation.

The Hebrew word for “day,” when accompanied by a numerical adjective (e.g., fourth day), is never used figuratively. It is always understood normally.

The Hebrew plural for “day” is never used figuratively in the Old Testament (Exod. 20:9) outside of a creation context. We are therefore led to believe that it is used in the same way when referring to origins.

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The Bible teaches that the universe was created, organized, and completed by God during the literal Creation week outlined in Genesis 1. This should be sufficient to settle the question for all Christians who really believe that the Bible is the inerrant, authoritative Word of God.

Unfortunately, modern scientism has become so intimidating that many Christians would rather distort the Scriptures into a quasi-accommodation with the evolutionists’ geologic ages and even with the humanistic system of evolution itself, than to risk appearing “unscientific” in this intellectual age. As a result, most modern Evangelical colleges and periodicals, to avoid tension with the worldview of the scientific and educational establishments, have long since adjusted to one of the following compromises: theistic evolution and the allegorical interpretation of Genesis; progressive creation and the day/age interpretation of Genesis; or irrelevant creation and the gap interpretation of Genesis.

The real facts of science have supported the straightforward Genesis record of Creation and earth history. There is no undisputable scientific evidence for evolution and no real scientific evidence even for an old earth. Furthermore, thousands of fully qualified scientists today agree with these statements. Most of these, like myself, were evolutionists during their student days and then later, after seriously studying both the scientific data and the biblical record, became creationists.

Evangelical scientists and theologians who still straddle the fence on this vital issue are simply repeating the old nineteenth-century cliches that led so many once-sound Christian institutions into Liberalism two and three generations ago. The time has come to get back to the Bible and to true science on this foundational truth of real, special, recent creation.

The Nature of True Science. Science means “knowledge,” not speculative philosophy or naturalism. The essence of the scientific method is measurement, observation, repeatability. The great philosopher of science, Karl Popper, stresses that “falsifiability” is the necessary criterion of genuine science. That is, a hypothesis must—at least in principle—be testable and capable of being refuted, if it is truly scientific.

The real facts of science have always supported the straightforward Genesis record of Creation and earth history.

Clearly, neither model of origins—creation or evolution—is scientific in this sense. Neither one can be tested, for the simple reason that we cannot repeat history. The origin of the universe, the origin of life, the origin of man, and all such events took place in the past and cannot now be studied in the laboratory. They are entirely beyond the reach of the scientific method in the proper sense.

That does not mean, however, that their results cannot be observed and tested. That is, we can define two “models” of origins, and then make comparative predictions as to what our observations should find if evolution is true, and conversely, what we should find if Creation is true. The model that enables us to do the best job of predicting things which we then find to be true on observation is the model most likely to be true, even though we cannot prove it to be true by actual scientific repetition.

According to the evolution model, the origin and development of all things can be explained in terms of continuing natural laws and processes operating in a self-contained universe. The basis of the creation model is that at least some things must be attributed to completed supernatural processes in an open universe. These are really the only two possibilities.

In this form the creation model is quite independent of the biblical record, and can be evaluated solely in terms of the scientific data. This is the only form proposed for public school curricula. The Bible, of course, is more explicit, not only teaching special creation but also teaching recent creation in six days. Since the biblical model is always at least compatible with the general creation model, we shall first consider several predictions from the latter.

Complex Array of Living Systems. In the creation model we would expect to see a great array of complex functioning organisms, each with its own system of structures optimally designed to accomplish its purpose in creation. Different organisms would exhibit an array of similarities and differences—similar structures for similar function, different structures for different functions. This, of course, is exactly what we do see. Nothing in the world of living organisms does not correlate, naturally and easily, with a creation origin. Every creature is a marvel of creative design, and the endless variety and beauty of things, even at the submicroscopic level, is a continual testimony to the handiwork of their Creator.

The evolution model, on the other hand, could never “predict” even the simplest living thing, since there is no known natural process that can generate organized complexity. All real processes tend to go in the opposite direction, from organization to disorganization, from complexity to simplicity, from life to death. To believe that chance processes could somehow produce life from nonlife requires a high degree of credulity. Leading British scientist Sir Fred Hoyle said, “The notion that...
operating programme of a living cell could be arrived at by chance in a primordial organic soup here on the Earth is evidently nonsense of a high order" (New Scientist, November 19, 1981, p. 527).

**Stability of the Kinds.** An obvious implication of the creation model is that organisms will reproduce only after their own kinds. The creationist expects to see many "horizontal changes," at the same level of complexity, within the kinds, but no "vertical changes," from one kind to a higher kind. Evolution, of course, requires belief in the transmutation of kinds.

This prediction from the creation model is explicitly confirmed in nature. New varieties are easily developed. The peppered moth changes color, insect populations become resistant to DDT, and fruit flies experience many mutations. But the moth is still the same species of moth, and so are the fruit flies. No one has ever documented the development of a more complex species, let alone a new kind! Colin Patterson, leading evolutionist of the British Museum of Natural History, has acknowledged this: "No one has ever produced a species by mechanism of natural selection. No one has ever gotten near it" (Interview on British Broadcasting Corporation network, March 4, 1982). Harvard's top evolutionist, Stephen Jay Gould, has admitted: "Most species exhibit no directional change during their tenure on earth. They appear in the fossil record looking much the same as when they disappear; morphological change is usually limited and directionless" (Natural History, May 1977, p. 14).

Science involves observation—what we see and know. No one in all recorded history has ever seen an instance of real evolution, from one kind into a more complex kind. What we see is always horizontal change within the kinds and unbridged gaps between the kinds, exactly as predicted from the creation model.

**No Transitional Fossils.** Not only does the creation model "predict" clear-cut gaps between kinds in the living world; it also predicts the same in the fossil world. Evolutionists would expect to see transitional forms in the fossil record, which supposedly records the history of life during the geological ages of the past. In fact, if evolution really was taking place during all those ages, it would seem that all forms ought to be transitional forms.

The fact is, however, that the same kinds of gaps exist in the fossil record as in the living world. All of the great phyla (the basic structural plans) of the animal kingdom seem to have existed unchanged since the earliest of the supposed geological ages, including even the vertebrates. There are no true transitional forms (that is, in the sense of forms containing incipient, developing or transitional structures—such as half-scales/half-feathers, or half-legs/half-wings) anywhere among all the millions of known fossil forms. Listen to evolutionary paleontologist Steven Stanley: "Established species are evolving so slowly that major transitions between genera and higher taxa must be occurring within small rapidly evolving populations that leave no legible fossil record" (Evolution, Volume 36, No. 3, 1982, p. 460). David Kitts says: "Evolution requires intermediate forms between species and paleontology does not provide them" (Evolution, September 1974, p. 467).

Thus, within the fossil record there are no evolutionary transitional forms between species, and none between genera or higher categories, according to these top evolutionist authorities. This is another striking confirmation of an important prediction from the creation model.

However, evolutionists infer that the lack of transitional forms is because of "rapidly evolving populations that leave no legible fossil record." They are effectively saying that no one sees evolution take place today because evolution proceeds too slowly, and no one sees evolution in the record of the past because it went too fast. In reality, no one can really see any evidence of evolution anywhere! What we actually see is exactly what creationists predict from the creation model. Therefore, in terms of either past or present systems and processes, creation is more scientific than evolution.

**The Law of Decay.** Evolution and creation are the only two comprehensive worldviews, defining diametrically opposing concepts concerning the origin and development of all things. If evolution is true, there must be a universal principle operating in nature that brings organization to random systems and adds information to simple systems. Over the ages, if evolution is true, primeval particles have evolved into molecules and galaxies, inorganic chemicals have developed into living cells, and protozoans have evolved into human beings, so there must be some grand principle of increasing organization and complexity functioning in nature.

On the other hand, creationism implies two universal principles, one of conservation of quantity, the other one of decaying quality. That is,
changes (e.g., one form of energy into another, one state of matter into another, one variety of plant or animal into another) are predicted as a conservative device, enabling the total entity to be conserved even though environmental effects cause it to change in form. Vertical changes, however, are predicted to have a net downward impact (e.g., energy degraded into nonusable heat energy, materials wearing out, useful organs becoming atrophied, species becoming extinct). Any apparent vertically upward change requires an excessive input of ordering energy, matter, or information into the system, and can be maintained only temporarily, and at the cost of decay of the overall system outside.

Now these predictions from the creation model have been precisely and universally confirmed. The two most universal laws of science are the laws of conservation and decay, exactly as predicted. In the physical realm they are called the first and second laws of thermodynamics, but they have their analogues in every realm.

The evolution model not only cannot “predict” the decay law; it seems to exclude it. “One problem biologists have faced is the apparent contradiction by evolution of the second law of thermodynamics. Systems should decay through time, giving less, not more order” (Roger Lewin, Science, September 24, 1982, p. 1239). Now Lewin and others may talk vacuously about “open systems,” hoping somehow to enable the “universal laws” of evolution and decay to coexist thereby, but such arguments are purely metaphysical and are never seen working in real life (therefore, they are not real science). “But an answer can readily be given to the question ‘Has the second law of thermodynamics been circumvented?’ Not yet.” (Frank Greco, “On the Second Law of Thermodynamics,” American Laboratory, October 1982, p.88).

No one in all history has ever seen an instance of real evolution, from one kind into a more complex kind.

Apparent the reason present processes do not show evolution in action, and the reason the fossil record of the past processes shows no evidence of evolution in former times, is that the fundamental laws of science governing all possible processes effectively preclude it at all! Furthermore, all of this is specifically predicted from the creation model and is specifically “contra-predicted” by the evolution model. Why, therefore, should creation not be recognized as a much better scientific model than evolution?

No Evidence of Great Age. If the biblical record is correct there will be no real scientific proof, or any unequivocal evidence, that the earth is older than the record indicates. Significantly, all real history (in the form of written records, whether biblical or extrabiblical) goes back only a few thousand years, just as the Bible says. Archaeologist/anthropologist Colin Renfrew says: “The Egyptian king lists go back to the First Dynasty of Egypt, a little before 3000 B.C. Before that, there were no written records anywhere” (Before Civilization, Alfred Knopf, 1973, p. 25).

Prior to written history, of course, chronologists are forced to rely on various changing physical systems (e.g., decaying radioactive minerals, eroding continents, buildup of chemicals in oceans) for time estimates. Such calculations must always be based on the various assumptions of uniformitarianism (e.g., system isolated, rate of change constant, initial composition known), none of which assumptions are provable, testable, or even reasonable. The radiocarbon method, for example, is now known to be so unreliable that many archaeologists have abandoned it altogether. “The troubles of the radiocarbon dating method are undeniably deep and serious . . . . It should be no surprise, then, that fully half of the dates are rejected. The wonder is, surely, that the remaining half come to be accepted” (Robert E. Lee, Anthropological Journal of Canada, Volume 19, No.3, 1981, p.9).

The assumption of uniformitarianism not only explicitly contradicts the Bible (see 2 Peter 3:3-6), but is also truly unscientific. “The idea that the rates or intensities of geological processes have been constant is so obviously contrary to the evidence that one can only wonder at its persistence . . . Modern uniformitarianism . . . asserts nothing about the age of Earth or about anything else”
The Real Story
of the Trial That "Disgraced Fundamentalism"

by Marvin N. Olasky

In 1925 the nation's press had some fun at the expense of Tennessee Christians. The occasion was the Scopes "Monkey" Trial, an early battle of evolution versus creationism. Big city journalists came to Dayton, Tennessee, by the hundreds. They sent back stories making fun of "backward Fundamentalists" who were daring to pit the Bible against "science."

Recently, eastern Tennessee witnessed a trial that was labeled "Scopes II." This time the school district wanted to teach evolution, and Secular Humanism, and feminism, and much more. But some angry parents said "No," and even fought back in court. For their courage they received enormous press abuse around the country. A typical newspaper account ignored the serious issues of the case and proclaimed, "Dorothy and Toto and the Good Witch are on trial this week."

Biased press accounts have an impact. I have asked many Christian students what they know about the original Scopes trial. Many draw a blank, but those with some knowledge say, "Wasn't that the trial where the creationists were discredited? Where William Jennings Bryan made a fool of himself? Where Christians tried to burn books? Some then apply that misunderstanding to "Scopes II" and assume that current press accounts are correct.

Such lack of knowledge is dangerous. Some Christian observers are now working skillfully to set the record straight on "Scopes II." No one that I know of has set the record straight on Scopes I. But unless we do so, the misunderstanding will hang on and affect the way we look at Scopes II, and Scopes III, and all the other battles between evolution and creation that will keep coming during the next decade.

Let's look at the real story of the Scopes trial, and the way the press handled it.

The Controversy. In 1925 Tennessee legislators, trying to stop the usage of and teacher reliance on pre-evolution textbooks, made it a misdemeanor for public school teachers to teach as fact the belief "that man has descended from a lower order of animals." One young Dayton teacher, John T. Scopes, responded to an American Civil Liberties Union plea for someone to agree to be the defendant in a test case, with the ACLU paying all legal expenses. Atheist Clarence Darrow, probably the most famous lawyer of the era, was hired to head the defense. Fundamentalist William Jennings Bryan, three-defeated Democratic presidential candidate and former secretary of state, became point man for the prosecution.

The issue and the superstars brought out the journalists. Over 300 reporters were dispatched to the trial. They wired 165,000 words daily to their newspapers during the 12 days of extensive coverage in July 1925. Many intelligent creationists were ready to explain to reporters the theological debate that lay behind the evolution versus creation issue. But the reporters tended to follow the example of famous columnist H.L. Mencken, who attacked the Dayton creationists (before he had set foot in the town) as "local primitivists... yokels... morons... half-wits."

Mencken wrote that the trial "serves notice on the country that Neanderthal man is organizing in these forlorn backwaters of the land, led by a fanatic, rid of sense and devoid of conscience." He summarized his view of the debate's complexity by noting, "on the one side was bigotry, ignorance, hatred, superstition, every sort of blackness that the human mind is capable of. On the other side was sense."

Other journalists from major newspapers also saw the story as one of pro-evolution intelligence versus anti-evolution stupidity. Nunnally Johnson, who covered the trial and eventually became a noted Hollywood screenwriter, remembered years later, "For the newspapermen it was a lark on a monstrous scale... Being admirable cultivated fel lows, they were all of course evolutionists and looked down on the local Fundamentalists." The New York Times argued that the creationist position represented a "breakdown of the reasoning powers," and the Chicago Tribune sneered at Fundamentalists looking for "horns and forked tails and the cloven hoofs."

The Legal Issue. The key issue of the trial was not free speech, but parental control over school curricula. Even in Tennessee, Christian parents were already beginning to sense that their beliefs were being excluded from schools they were funding. William Jennings Bryan spoke for them when he said he "never advocated teaching the Bible in public schools," but believed "there is no reason why school children should not hear of Bible characters as well as other characters. In other words, there is no reason why the reading of the Bible should be excluded while the reading of books about other characters in history, like Confucius, should be permitted."

Tennessee legislators saw their antievolution bill as a way of stopping...
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A scene from the Scopes trial during the summer heat of 1925.

proselytization for what they saw as a
trendy but unproven evolutionary faith.
Tennessee Governor Peay, for instance,
opposed the uncritical acceptance of evo-
lutionary material "that no science has
established." One anti-evolutionary or-
ganization called itself the Defenders of
True Science versus Speculation, contend-
ing that evolution "is a theory not yet ap-
proved by science," particularly since
species-transitional fossils ("missing
links") had not been found. "Demon-
strated truth," Bryan insisted, "has no
terrors for Christianity."

Few journalists even tried to explain
these issues. A typical New York Ameri-
can lead on early trial coverage was,
"Tennessee today maintained its quaran-
tine against learning." The battle was
"rock-ribbed Tennessee" versus "unfet-
tered investigation by the human mind
and the liberty of opinion of which the
Constitution makers preached." Report-
ers from the New York Times and the
Chicago Tribune regularly attacked
Christian faith and "this superheated
religious atmosphere, this pathetic
search for the 'eternal truth.'"

Popular newspaper columnists such as
Bugs Baer thought they had great mate-
rial to work with. He wrote of Scopes as
an imprisoned martyr, "the witch who

**Reporters**
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Christian faith
and "this
superheated religious
atmosphere,
this pathetic search
for the
'eternal truth.'"
The Beginning of Beginnings

by B. R. Lakin

I'm positive there is a God. First of all I know it from the argument of creation. Look at all you see now. From whence did it come? Life has never been generated from dead matter. From nothing, nothing cannot come. Suppose I take a bottle and pour out all the air and the water and the germs. I'd cork it up so nothing could get in it. From nothing, nothing could come. How would anything ever be in it? Since life has never been generated from dead matter, we must explain from whence it all came.

I believe in the beginning God created the heavens and the earth. The Bible says, "In the beginning God created." Why? Because God didn't have any beginning. He was the beginning of beginnings. There was a time when God was alone. There were no trees, no grass, no water, no foliage, no nothing, just God. Just God. I believe only He knows what went on back there. He was there and had it put down in His Book. Now a lot of these atheists and so forth who weren't there are like the little boy who caught a bumblebee on his way to school. He put it in a bottle and stuffed it in his hip pocket. When he got to school he was wriggling around in his seat and the cork came out of the bottle. Then he really began to squirm about in his seat, and his teacher said, "Johnny, what are you doing?" He said, "There's something going on back there that you don't know about!" What I'm saying is, something went on back there that only God knows and only God could tell us.

My niece came home from college one day and said to me, "My professor said that the first germ came on a meteor." I said, "Honey, don't you know a meteor is a blazing ball of fire? How would a germ live in that?" But she said, "The theory of evolution is the only sane explanation." That's the most insane thing I've ever heard! To be an evolutionist you'd have to switch your brain out of reason and throw it into neutral. Listen to what they say.

Way back yonder sometime, somewhere, somehow, nobody knows when, how, where, or why, nothing got in nothing and nothing formed anything. A germ got in the water somehow. Then the water developed it into a tadpole and one day the tadpole swam to another bank and got stuck in the mud and dried there. Wriggling around in the mud, he formed warts on his belly that later became legs. After he developed legs he was climbing through the trees one day when his foot slipped. As he fell he wrapped his tail around a limb. The jar of it broke off his tail. He hit the ground, stood up on his hind feet, walked across the street, bought him a suit of clothes, went to teaching in the university, and said, "Thank God, I'm a man at last!" They can cram that down the neck of some kids, but let them try the old man once!

Everything that is, had to have a beginning, except God. He is the beginning of beginnings.

Evangelist B.R. Lakin went to be with the Lord March 15, 1984. This is an excerpt from his famous sermon on God's Creation.
The trial’s major confrontation came on its last day, when Bryan and Darrow debated. The trial transcript shows both men enunciating their views with occasional wit and frequent bitterness. If the goal of the protagonists in the Tennessee July heat was to keep their cool, both slipped, but Darrow showed extreme intolerance, losing his temper to talk about “fool religion” and calling Christians “bigots and ignoramuses.” The New York Times, though, lauded Darrow and called Bryan’s testimony “an absurdly pathetic performance.”

Some predisposed reporters were so far off in their understanding of Christian beliefs that their stories became ludicrous. For instance, one journalist wrote that “the humiliation of being called ‘an ignoramus’ and a ‘fool, and a Fundamentalist’ cut Bryan to the quick.” Bryan, though, knew and quoted from Paul’s first letter to the Corinthians: “If any man among you seemeth to be wise in this world, let him become a fool, that he might be wise. For the wisdom of this world is foolishness with God” (1 Cor. 3:18-19). Bryan was also proud of being a “Fundamentalist,” one who went back to basics and viewed the Bible as inerrant. To call Bryan a fool and a Fundamentalist in one phrase was to offer him not a slap but a badge of honor.

Overall, most major newspaper reporters produced so much unobservant coverage that they often seemed to be closing their eyes and not even watching the trial. The ultimate in this came when one New York scribe, under a headline “Scopes Is Seen As New Galileo At Inquisition,” wrote that the “solitary courtroom in Dayton, during a pause in the argument, became hazy and there evolved from the mists of past ages a new scene. The Tennessee judge disappeared and I racked my brain to recognize the robed dignitary on the bench. Yes, it was the grand inquisitor, the head of the inquisition at Rome . . . . I saw the Tennessee Fundamentalist public become a medieval mob thirsty for heretical blood . . . . [It was] 1616. The great Galileo was on trial.”

Ironically, reporters who praised “open-mindedness” in their stories showed great closed-mindedness when confronted with a worldview opposed in many ways to their own—or similar to the one they had abandoned. The life and beliefs of one Scopes trial reporter, Raymond Clapper, shows the pattern. He appeared to be a fervent Christian in his early years, but fell away in college from 1912 to 1916 and began attacking the Bible. In 1925 Clapper told his editor that he just had to cover the Scopes trial, to show the world that “the whole case of Fundamentalism [was] ridiculous.” Not surprisingly, Clapper summarized the trial by writing, “Fundamentalist justice has plugged up the ears of this Tennessee mountain jury.”

The Clapper story could be repeated many times. Overall, Scopes trial coverage provides an example of the Bible’s teaching that all views are essentially religious, in that they are all based on certain convictions or presuppositions as to the nature of the universe. Readers of every news story are receiving not only information but are being taught, subtly or explicitly, a particular worldview, whether it is theistic, pantheistic, atheistic, or whatever. We must remember that when we read today’s newspapers.

Marvin N. Olasky teaches journalism history at the University of Texas at Austin. His articles have appeared in the Wall Street Journal, Journalism Quarterly, Journalism History, and many other publications.
Beloved Physician of Kansas City

by Bernard R. DeRemer

An eastern city school principal had a reputation of being opposed to the Christian message. No preacher had ever spoken in that auditorium. However, Dr. Walter L. Wilson was invited to lecture on animal and plant life.

Wilson asked the students if they would like a mystery story. They enthusiastically responded in the affirmative. Then Wilson slowly withdrew his hand from his pocket, where he had kept it all along, his fingers tightly closed.

"I hold here something no human eye has ever seen," he began. "I obtained it some time ago in McPherson, Kansas, from a man who had never seen it."

When Wilson asked the students if they would like to view the item, every hand shot up immediately.

"All right," he said. "Now I will show it to you. And after we have all seen it, no human eye will ever see it again."

With that, he removed a peanut from its shell—and ate it!

The audience "shouted and whistled and clapped." Resistance had been broken and they were ready for a powerful message first from nature, then the Bible, delivered in the friendly, folksy, inimitable style that was Wilson's trademark.

At the close, the principal told the students, "Young people, do you know that I have been an atheist and an evolutionist all these years? But I want you to know this morning I am going back to my desk saved by Jesus Christ."

It was another trophy of grace for the beloved physician of Kansas City, industrious soulwinner and indefatigable witness for the Truth.

Walter L. Wilson was born in 1881 at Aurora, Indiana. After death claimed his mother the following year, he lived with his grandmother. By 9, he wanted to become a doctor like his father and began to collect bones of all kinds of animals.

Eventually young Walter with his father and stepmother moved to Kansas City. There in a tent meeting at 15, Walter first faced the claims of Christ upon his life. Later at an evangelistic meeting he trusted Christ as Saviour.

Selecting his life work so challenged young Walter that he methodically listed 45 potential trades and professions. Eventually and prayerfully the list was whittled down and his early interest in medicine triumphed.

After study in various institutions, he received his M.D. from the University of Kansas, married Marion Baker, and settled down to practice in Webb City, Missouri.

At first he seemed to specialize in charity cases, which provided ministry but no means—to the point that there was not even enough money for the rent.

The breakthrough was most unusual. A 56-year-old washerwoman, suffering greatly from inflammatory rheumatism, had been abandoned by four previous doctors. Young Wilson prepared a remedy based on information from his father, who had treated such cases successfully. The patient not only recovered, but became "a walking advertisement among her moneyed customers." Thus the young doctor quickly found his practice growing and prospering.

During medical school, Wilson had worked part-time in his father-in-law's tent-making business. After becoming a doctor, he had no intention of returning to the business world. But the serious illness of his father-in-law brought an urgent appeal, and the result was that for a quarter century, Wilson was a full-time tent-maker and a part-time doctor.

He served as general manager and later president of Baker Lockwood Manufacturing Company, which specialized in large tents for circuses, theatricals, chautauquas, and the U.S. government. Customers included the legendary Buffalo Bill. During World War I, he devised a method of camouflaging and waterproofing tents in response to an urgent request from General Pershing's headquarters in France.

In 1920 Wilson was able to found the Central Bible Hall, Kansas City, which became Central Bible Church. As a layman, he drew up the guidelines for its policy and practice. He was its undisputed leader until retirement in 1961, when he became pastor emeritus.

Like H.A. Ironside and others, Wilson was never ordained, yet he handled many funerals and weddings.

Surely one of the most outstanding funeral services ever was the one he conducted for a 17-year-old girl who was killed in an auto accident. Wilson's message centered on God's love, pointing out how the "Creator wants heaven filled with those of all ages, some to go to be with Him earlier than others." He noted that the deceased had trusted Christ just six months before.

Suddenly in the midst of the service, the mother stood and exclaimed, "Please wait a minute, Dr. Wilson. I want Jesus to save me right now!"

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No doubt many were very upset at this shocking interruption. Wilson, on the other hand, quietly spoke from John 1:12 to the bereaved mother, who trusted Christ right there, tears streaming down her face. Word of the incident spread, and the country church was packed that night with people eager to hear this visitor.

His increasing burden for a school to train college-level young people who were called of God led Wilson to gather a number of local leaders for prayer and planning. In 1932 the Kansas City Bible Institute opened with 96 students. Wilson served as president and dean until others could be enlisted. The institution grew under the blessing of God. In 1961 it merged with another school to become Calvary Bible college, which today enrolls about 500 students.

Wilson began a radio ministry in 1924, becoming one of the pioneers in that medium. His wide-ranging subjects included medical themes for doctors and nurses; talks about hardware for carpenters, builders, and hardware dealers; and others. Every message was anchored in the Word of God and clearly gave the plan of salvation.

Hundreds of decisions were recorded in this ministry, which lasted some 15 years. But spiritual giant that he was, Wilson had human limitations. Once when he was rushing around preparing to go downtown on urgent business, an elderly, shabbily dressed man entered and asked for him. Presumably he was a job-seeker. "Well, make it snappy because I'm in a hurry to get downtown," was the none-too-gracious reply. "Doctor, I have come 750 miles to find out how to get saved. I hope you will take time to tell me."

It was a rebuke Wilson never forgot. His well-worn Bible appeared from his pocket, and he dealt for an hour and a half with the inquirer, who then knelt and accepted Christ. Wilson learned a new lesson on the importance of being "ready always to give an answer."

H.A. Ironside invited Wilson to speak at the great Moody Church in Chicago. As a result of that meeting, invitations to speak poured in. These included many Rotary, Kiwanis, and Lion's Club gatherings, as well as churches and conferences all over the country.

Wilson authored 26 books, numerous brochures, and other publications including medical and religious articles. His first published paperback was The Romance of a Doctor's Visits, containing dozens of incidents, such as "The Preacher Found Christ" and "God Visited the Circus." All were told in his unique, heartwarming, captivating style. Thousands of his books were distributed and some were translated into foreign languages. Only a children's book, Animal Stories, is still in print (Moody Press).

Dr. and Mrs. Wilson believed that children are a heritage of the Lord. Through their nurture and godly living, each of their eight sons and daughters were led to accept Christ as Saviour. On September 25, 1969, Mrs. Wilson, in the hospital for treatment after a short illness, died while witnessing to a nurse. Her homegoing created a great vacuum for Wilson.

The following year he married Ruth Selders, a member of the church and a college alumna. Her growth in the Christian life had been entirely under Wilson's ministry, and she would testify later that their years together "were the happiest of her life because Dr. lived out in his home the reality of everything he preached."

In the spring of 1969, as he approached 88, the venerable servant of the Lord suffered a stroke. For years he had responded to comments on his healthy appearance, "Yes, I have been trying to get into heaven, but my friends keep praying me out." This time he made it—May 24, 1969.

The dynamic earthly ministry of one of the most colorful, faithful, and fruitful witnesses of this century had closed. But he lives on through the multitudes he profoundly influenced for the Lord, and who will always remember the "Beloved Physician of Kansas City."

The Mystery of the Human Body

by Walter L. Wilson

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them (Ps. 139:14-16).

When David wrote the words of the text above, he was making a statement that no human being can understand or explain. The most complex and yet complete organism on earth is your body. Only an intelligent, personal God could ever have designed and then produced such a marvelous combination of matter as we find in the human body.

There is no evidence on earth that the human body came from any other kind of body at any time. There is an impassable and impossible gulf between the human body and the bodies of all other living things. We shall consider some of these marked characteristics which distinguish the human being from all animals, and at the same time we shall see the wonderful mind of God in making us as He did.

We read in Matthew 19:4, “Have ye not read, that he which made them at the beginning made them male and female?”. The marvelous differences that exist between the male and female could never possibly have developed by any process known to man. The very fact that the sexes are so entirely different should engross our attention. God has made the womb in such a way that it will enlarge many times its original size when the little one is being formed. He devised a plan whereby the blood from the mother would be properly transferred to that little body and be used to build up the precious frame of that little one. The Scripture speaks about the bones growing in the womb, and mentions it as a mystery that is not understood by the human mind, and of course it is not (Eccl. 11:5).

Let us think now of some of the characteristics that are so unusual.

Joints. God has given human beings and all other living things a one-shot system of lubrication. Food is eaten and in some mysterious way all the joints in the body are lubricated. Something in the food causes the serous surfaces to be made active in the joints, so they produce a fluid that lubricates sufficiently. Every living thing lubricates itself unconsciously.

The Skin. God has given a skin that is both elastic and loose on the body. It is loose so that when it is struck by
No animal of any kind ever designed anything for the good and the blessing of others.

The Brain. God has given to men the unusual faculty and ability of designing and producing that which satisfies every human need. The man who designed the Empire State Building in New York City was once a barefooted boy, learning his ABC's. Those who designed or created the machinery for radio, or tape recordings, or other electrical appliances were once little lads going to school laboring over arithmetic. No animal of any kind ever designed anything for the good and the blessing of others. Only men do so.

The Heart. This organ is an enigma. God has given to menthe unusual faculty and ability of designing and producing that which satisfies every human need. The man who designed the Empire State Building in New York City was once a barefooted boy, learning his ABC's. Those who designed or created the machinery for radio, or tape recordings, or other electrical appliances were once little lads going to school laboring over arithmetic. No animal of any kind ever designed anything for the good and the blessing of others. Only men do so.

The Mouth. This remarkable organ is an enigma which is unsolved. No one is sure of the time when the heart starts to beat. We do not know whether the beat is a closing one or an opening one. We do not know how the blood enters the veins, the arteries, and the heart of that tiny little unborn child. It is all a mystery. The One who made the heart is the One who equips it to operate for years without help. He is the One who starts it, and He is the One who will tell it to stop.

Gestation. One of the unusual evidences of God's wisdom and care may be seen in the periods of gestation given to each type of animal. The period of gestation for a human being is 40 weeks. The period of gestation for large monkeys such as the baboon is 35 weeks. The period for small monkeys is 22 weeks. For rabbits it is 4 weeks, for the dog 9 weeks, and so on.

The Lord has arranged these periods of gestation in such a way that there never can be a crossing of the species. No kind of scheme or plan has ever been found whereby the animal that gestates in 35 weeks could be crossed with one that gestates in 40 weeks (the human being). God has preserved and protected all the various species of animals from intermingling and crossing of their own free will. This same truth obtains in those animals and birds that lay eggs. The domestic birds hatch their eggs in 2 weeks. The eagle egg takes 5 weeks, the snake egg takes 7 weeks. Chickens and ducks may run together in the barnyard, but they will never cross with each other. God has made a nature that prevents this situation.

The Mouth. This remarkable organ proves conclusively that only a living God, who is omniscient, could have designed it and made it. The mouth may be changed into almost any position or form imaginable. The lips may become hard, or very soft. The mouth may be widened or shortened, either vertically or horizontally. It is always wet so that one may eat any sticky substance, as honey or peanut butter or candy, and very quickly nothing adheres to the mouth. The mouth cleanses itself and is ready for the next food. The tongue may be made hard or soft and may be moved in any direction. It gives us the taste of the food. It enables us to speak loudly or softly, and to enunciate clearly. By its rough character it enables us to masticate the food, and it also helps to clean the food out of the mouth and from the teeth. The hard roof in the mouth assists in making proper sounds and also in preparing the food for swallowing. The way the lips may be changed in form and firmness is a miracle, for the attachments to bony structures are not according to the laws of stresses and strains as we know them.

The Eyes. God has performed another miracle in making the lenses and the various parts of the eye. He has placed eyebrows over the eyes to catch the dust as it falls. Then on the edge of the lid are other hairs to catch other particles of dust that may miss the eyebrows. The eyelid is lined with a very soft membrane so that it protects the ball from being injured. The lid is made to slide back out of sight when not in use. The eyes are constantly being washed and lubricated with a water substance.

Thus we see that we are fearfully and splendidly made. Only the God who knew all the vicissitudes of the human life could ever have thought of anticipating the needs of the human body, or could have fixed all the joints, muscles, nerves, organs, glands, and blood vessels so perfectly in arrangement, and so adequate for our needs. No evolutionary processes of any kind could ever have produced this perfectly organized organism.

Adapted from Walter L. Wilson by Kenneth O. Gangel, by permission of Moody Press, © 1970.
Lord, Teach Me

Lord, teach me to pray—
not, primarily, for my own needs,
not out of duty,
neither frantically, nor carelessly.
Help me to pray
without ritual,
without self-consciousness,
without an eye on the clock.
Help me to know You,
to think Your thoughts after You,
to want what You want.
Let me listen to the Holy Spirit,
and when I am
beyond words, beyond tears, bewildered and confused,
may I rest in the knowledge that
the Blessed Spirit prays for me.
Let my responses to You be
not simply emotional, but practical,
not impulsive, but thoughtful,
not shallow, but life-changing.
Lord, as I pray, let my commitments be made:
with wisdom,
with a plan,
with delight.
Let me never take lightly what is serious to You—
sin—any sin,
Satan and his uriles,
the preciousness of time,
people without Christ,
Your love for me,
Your glory and honor.
Let me develop a genuine concern
for the needs of others—
feeling their burdens,
sharing their sorrows,
identifying with their limitations,
considering the past that has scarred them.
Let my prayers for my own needs be tempered—
with patience,
with contentment,
with a knowledge of Your Word,
with purity of heart and motive,
with a faith in the unfailing character
of a loving, righteous God,
with a commitment to do Your will
no matter what...
Lord—
Let my prayers be bathed in love—
for those who are dear to me,
for those whom I do not understand and
who do not understand me,
for those who struggle with sin.
Help me to care about the whole weary, damaged
world
needing a Savior.
More than anything, Lord,
Let my prayers be an outpouring of
my love for You.
Let praise be my second language,
my conscious and unconscious communication
with others, and with You.
Crowd out of my thoughts, my prayers, my life,
everything that is petty and trite.
Be enthroned in me.

—Jessie Rice Sandberg
Practical Advice for Parents of Teenagers

by James Dobson

Is there a simple formula for raising teenagers? Albert Einstein spent the last 30 years of his life in a gallant attempt to formulate a unifying theory that would explain all dimensions of physics, but he never succeeded. Likewise, I doubt if the human personality will ever be reduced to a single understanding. We are too complex to be simplified in that way. From another perspective, however, there is one formula that applies to all human relationships, and of course I'm referring to the four-letter word LOVE. Conflicts seem to dissolve when people live according to 1 Corinthians 13 (avoiding boastfulness, irritability, envy, jealousy, selfishness, impatience, rudeness, etc.). The ultimate prescription for harmonious living is contained in that one chapter, and I doubt if any new discovery will ever improve on it.

Why do my kids seem in such a hurry to grow up? Statistical records indicate that our children are growing taller today than in the past, probably as a result of better nutrition, medicine, exercise, rest, and recreation. And this more ideal physical environment has apparently caused sexual maturity to occur at younger and younger ages. Puberty is thought to be "turned on" in a particular child when he reaches a certain level of growth; therefore, when environmental circumstances propel him upward at a faster rate, he becomes sexually mature much earlier. Thus, the trend toward younger dating and sexual awareness is a result, at least in part, of this physiological mechanism. I suppose we could slow it down by taking better care of our children, but I doubt if that idea will gain much support.

What happens when I make a mistake? There is hardly a parent alive who does not have some regrets and painful memories of failures as a mother or father. Children are infinitely complex, and we cannot be perfect parents any more than we can be perfect human beings. The pressures of living are often enormous, and we get tired and irritated; we are influenced by our physical bodies and our emotions, which sometimes prevent us from saying the right things and being the models we should. We don't always handle our children as unemotionally as we wish we had, and it is very common to look back a year or two later and see how wrong we were in the way we approached a problem.

We all experience these failures! No one does the job perfectly! That's why each of us should get alone with the Creator of parents and children, saying: "Lord, You know my inadequacies. You know my weaknesses, not only in parenting, but in every area of my life. I did the best I could, but it wasn't good enough. As You broke the fishes and the loaves to feed the 5,000, now take my meager effort and use it to bless my family. Make up for the things I did wrong. Satisfy the needs that I have not satisfied. Wrap Your great arms around my children, and draw them close to You. And be there when they stand at the great cross-roads between right and wrong. All I can give is my best, and I've done that. Therefore, I submit to You my children and myself and the job I did as a parent. The outcome now belongs to You."

I know God will honor that prayer, even for parents whose job is finished. The Lord does not want you to suffer from guilt over events you can no longer influence. The past is the past. Let it die, never to be resurrected. Give the situation to God, and let Him have it. I think you'll be surprised to learn that you are no longer alone!

My children think we are a limitless source of cash. How can I teach them the value of money? One good technique is to give your teen enough cash to meet a particular need, and then let him manage it. You can begin by offering a weekly food allowance to be spent in school. If he squanders the total on a weekend date, then he is responsible to either work for his lunches or go hungry. This is the cold reality he will face in later life, and it will not harm him to experience the lesson while still an adolescent.

I should indicate that this principle has been known to backfire occasionally. A physician friend of mine has four daughters and he provides each one with an annual clothing allowance when they turn 12. The girls are then responsible to budget their money for the garments they will need throughout the year. The last child to turn 12, however, was not quite mature enough to handle this assignment. She celebrated her twelfth birthday by buying an expensive coat, which cut deeply into her available capital. The following spring, she exhausted her funds totally and wore shredded stockings, and frayed dresses for the last three months of the year. It was difficult for her parents not to intervene, but they had the courage to let her learn this valuable lesson about money management.
Anything in abundant supply becomes rather valueless. I suggest you restrict the pipeline and maximize the responsibility required in all expenditures.

Interestingly, Jesus had more to say in the Bible about money than any other subject, which emphasizes the importance of this topic for my family and yours. He clearly taught that there is a direct relationship between great riches and spiritual poverty, as we are witnessing in America today. Accordingly, I believe excessive materialism in parents has the power to inflict enormous spiritual damage on our sons and daughters. If they see that we care more about things than people, if they perceive that we have sought to buy their love as a guilt-reducer, if they recognize the hollowness of our Christian testimony when it is accompanied by stinginess with God, the result is often cynicism and disbelief. And more important, when they observe Dad working 15 hours a day to capture ever more of this world’s goods, they know where his treasure is. Seeing is believing.

Why don’t our teenage children like to be seen with us? Teenagers are engulfed by a tremendous desire to be adults, and they resent anything which implies that they are still children. When they’re seen with “Mommy and Daddy” on a Friday night, for example, their humiliation is almost unbearable. They are not really ashamed of their parents; they are embarrassed by the adult-baby role that was more appropriate in prior years. Though it is difficult for you now, you would do well to accept this healthy aspect of their growing up without becoming defensive about it. Your love relationship with your child will be re-established in a few years, though it will never be a parent-child phenomenon again. And that’s the way God designed the process to work.

My daughter is constantly putting herself down. How much of this is normal? One of the most obvious characteristics of a person who feels inferior is that he talks about his deficiencies to anyone who will listen. An overweight person feels compelled to apologize to his companions for ordering a hot fudge sundae. He echoes what he imagines they are thinking: “I’m already fat enough without eating this,” he says, scooping up the cherry and syrup with his spoon. Likewise, a woman who thinks she’s unintelligent will admit freely, “I am really bad at math; I can hardly add two and two.” This kind of self-denigration is not as uncommon as one might think.

While there is no virtue in becoming an image-conscious phony, trying to be something we’re not, I believe that going to the other extreme is also a mistake. While the person is blabbing about all of his ridiculous inadequacies, the listener is formulating a lasting impression of him.

So, I do recommend that you teach a “no-knock” policy to your children. They should learn that constant self-criticism can become a bad habit, and it accomplishes nothing. There is a big difference between accepting blame when it is valid and simply chattering about one’s inferiority. Your children should know that their friends are probably thinking about their own flaws, anyway.

Although he doesn’t watch as much as when he was younger, my son still seems addicted to the television. Should I curtail his viewing? Most television programming is awful! According to Gerald Looney of the University of Arizona, by the time the average child reaches 14, he will have witnessed 18,000 murders on television, and countless hours of related violence, nonsense, and unadulterated drivel. Saul Kapel states, furthermore, that the most time-consuming activity in the life of a child is neither school nor family interaction. It is television, absorbing 14,000 valuable hours during the course of childhood! That is equivalent to sitting before the tube eight hours a day, continuously for 4.9 years!

Other aspects of television demand its regulation and control. For one thing, it is an enemy of communication within the family. How can we talk to each other when a million-dollar production in living color is always beckoning our attention? I am also concerned about the current fashion whereby program directors are compelled to include all the avant-garde ideas, go a little farther, use a little more
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profanity, discuss the undiscussable, and assault the public concept of good taste and decency. In so doing, they are hacking away at the foundations of the family and all that represents the Christian ethic. In recent seasons, for example, we were offered hilariously funny episodes about abortion, divorce, extramarital relationships, rape, and the ever-popular theme, “Father is an idiot.” If this is “social relevance,” then I am sick to death of the messages I have been fed.

Television, with its unparalleled capacity for teaching and edifying, has occasionally demonstrated the potential it carries. “Little House on the Prairie” was for years the best program available for young children. I would not, therefore, recommend smashing the television set in despair. Rather, we must learn to control it instead of becoming its slave.

My husband and I have tried to teach our children what is right. Now they constantly question everything they have been taught. Were our efforts in vain? A small child is told what to think during his formative years. He is subjected to all the attitudes, biases, and beliefs of his parents, which is right and proper. They are fulfilling their God-given responsibility to guide and train him. However, there must come a moment when all of these concepts and ideas are examined by the individual, and either adopted as true or rejected as false. If that personal evaluation never comes, then the adolescent fails to span the gap between “What I’ve been told” and “What I believe.” This is one of the most important bridges leading from childhood to adulthood.

It is common, then, for a teenager to question the veracity of the indoctrination he has received. He may ask himself, “Is there really a God? Does He know me? Do I believe in the values my parents have taught? Do I want what they want for my life? Have they misled me in any way? Does my experience contradict what I’ve been taught?” For a period of years beginning during adolescence and continuing into the twenties, this intensive self-examination is conducted.

This process is especially distressing to parents who must sit on the sidelines and watch everything they have taught being scrutinized and questioned. It will be less painful, however, if both generations realize that the soul-searching is a normal, necessary part of growing up.

What is the most important thing a parent can do for his teenagers? The most valuable contribution a parent can make to his child is to instill in him a genuine faith in God. What greater ego satisfaction could there be than knowing that the Creator of the universe is acquainted with me, personally? That He values me more than the possessions of the entire world; that He understands my fears and my anxieties; that He reaches out to me in immeasurable love when no one else cares; that His only Son, Jesus, actually gave His life for me; that He can turn my liabilities into assets and my emptiness into fullness; that a better life follows this one, where the present handicaps and inadequacies will all be eliminated—where earthly pain and suffering will be no more than a dim memory! What a beautiful philosophy with which to “clothe” your child. What a fantastic message of hope and encouragement for the broken teenager who has been crushed by life’s circumstances. This is self-esteem at its richest, not dependent on the whims of birth or social judgment or the cult of the superchild, but on divine decree.

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A Child's View of God

by Rebekah V.H. Land, M.S.W.

“In a very real way, a child's earliest concept of God is a direct result of the parenting he receives.”

In a very real way, a child's earliest concept of God is a direct result of the parenting he receives.

The Father, the Son, and the Holy Spirit.

He can understand simple Bible stories, especially with visual aids to touch and manipulate. He can learn to want to please Jesus.

The third stage, called “concrete operations,” occurs from about 7 to 12 years of age. This child gradually manipulates information mentally and he uses mental operations to arrive at logical conclusions. During this period, the child perceives God according to His actions; prayer may consist of making requests. Biblical understanding can begin to apply to daily life as a growing sense of a personal relationship with God develops. Conscience continues to grow and the child begins to participate in a moral decision-making process.

The fourth stage, “formal operations,” begins at about age 12. At this point the child thinks in abstract terms and he can foresee end results. He can understand the complex attributes of God such as omnipresence, omnipotence, and omniscience.

Adults must realize that each child grows through these various stages in a unique way. Progressing through each stage depends on completing the previous one. A child cannot deal with abstract ideas until he has learned to carry out mental operations on concrete data.

Physical development, sensory defects, learning opportunities, sex, personality, and the amount of guidance he receives, all influence the development of his thinking.

A child’s learning experiences determine his thought maturation. A young child needs to manipulate objects and visualize stories or ideas in order to attach meaning to them because his thinking is limited to his experience. Mults need to demonstrate God’s love and help a child to put God’s Word into action, so it becomes real for him. Parents and teachers must be sensitive to the child’s limitations, and move at the pace set by the child. This involves teaching accurate concepts about God, although incomplete, that the child can build upon as he grows.

Never teach a child an inaccurate concept because it seems easier than trying to explain it in an age-appropriate way.

Emotional Climate. The first developmental task of an infant, according to developmental theorist Erik Erickson, is to develop “basic trust.” A child learns about the trustworthiness of the world through the quality of the maternal relationship. When a baby receives sensitive care he begins to feel comfortable about himself and his environment. Although this stage occurs so early in life, it forms the basis for personal identity, healthy relationships, and the ability to appropriate God’s love. Children brought into an environment with little care given to their nurturance and individual needs may always find it difficult to trust anyone.

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move toward more independence. Erickson identifies this as the stage of “autonomy versus shame and doubt.” The toddler is more aware of his surroundings and has fewer physical limitations in exploring them. He learns not to touch or taste some things. His parents expect him to gain some bladder and bowel control. During this period parents must not shame or belittle him for his mistakes, but rather encourage him with their faith in his successful mastering of these tasks. Loving a toddler within a framework of limits and encouragement should help him develop a healthy self-concept.

As any adult who suffers from periods of depression and self-doubt knows, the feelings a child has about himself will play a large part in determining how he will respond to his world. If he grows up with a feeling of low self-worth, he may not believe that God’s grace is sufficient for him. Adults with concern for a child’s relationship to God must not minimize the powerful effect of their own behavior on the child’s developing self-image. Feelings of personal insecurity and doubt about God may be very difficult to correct.

During the preschool years, a child age 3 to 6 may be bombarded with many assaults on his developing self-worth. He is still small, powerless, and limited in his ability to understand the adult rules that affect his life. He often takes the initiative to interact with his environment in new ways that do not always please adults. Wise parents and teachers will use these occasions to demonstrate God’s unconditional love while guiding the child away from some of his more unfortunate choices. Ideally, this will help to offset the possible feelings of guilt and inferiority of this age group.

As the child enters school and progresses through his years of formal education, he continues to build on the foundation previously laid. Increasingly, his teachers and peers influence him, but this in no way diminishes the importance of his relationship to his parents. In a very real way, a child’s earliest concept of God is a direct result of the parenting he receives. Mothers and fathers disclose the various attributes of God in uniquely individual ways. A father may more easily demonstrate God’s power, strength, and leadership while a mother could picture His nurturance and watch-care. Loving, forgiving, and patient parents make it easier for the child to believe that God will act in the same way.

Since parents are sinful, they obviously will not reveal God’s character perfectly to their children. Presuming that the parents are committed to spiritual growth and the centrality of God in the home, the children should gain a positive attitude about God despite the faults of their parents. Unfortunately, in many Christian homes, God is not a part of daily life and many teaching opportunities are lost. God is not seen as a part of important family occasions or milestones, much less the more commonplace daily experiences.

In many other homes the parental influence is more overtly destructive. A child who is called names, yelled at, or ignored may find the concept of a loving Father to be unbelievable. Parents who model harsh and unforgiving attitudes often develop children who cannot appropriate God’s forgiveness as adults. Broken promises and inconsistent discipline lead to skepticism and confusion in personal relationships as well as in the person’s relationship to God. Those who withhold love as a form of punishment may very well permanently damage their child’s ability to understand God’s unconditional love and unmerited grace. Even parents who are well-meaning, but over-involved in their church activities to the extent that there is no time left to play catch or look through daily schoolwork, run the risk of conveying to the child that he is unimportant.

Although understanding intellectual development is helpful, awareness of the parent’s impact is more crucial. Parental example provides the foundation of a secure and loving climate that will encourage the child’s natural curiosity about God. This climate prepares him for appropriate verbal explanations, as he is ready for them.

Must all parents study the psychology of child development in order to communicate an accurate view of God? Emphatically no! The primary emphasis should be on what the parents are, not what they do. What we do is an outgrowth of what we are. Parents who focus on spiritual sensitivity and their own growth in Christlikeness will likely provide the appropriate emotional foundation for their children to develop an accurate concept of, and a personal relationship with, God. Those who realize that their own shortcomings are covered by God’s grace will create an atmosphere where children ask honest questions without fear of ridicule. This climate forms the necessary background for the growth and development of the child’s understanding of God.

“Dad, how can God be in heaven and be in my heart at the same time?”

“Well, son . . . God is not a human being like we are. He’s different. He’s special. He can actually be everywhere at one time . . . because He is God. I don’t really understand that either. But in His Word He says, ‘I will never leave you nor forsake you.’”

Rebekah V.H. Land, therapist at Minirth-Meier Clinic in Dallas, Texas, holds M.R.E. and M.S.W. degrees and is a candidate for a Ph.D. in family studies at Texas Women’s University.
The Discipline Decision

When you must discipline, consider this:
Are you correcting your child as you would want God to correct you?

by David R. Miller

As child abuse increases and family control of children decreases, Christian parents search for direction on when and how to discipline. Realizing their God-given responsibility to nurture and control children, they want to be firm enough to correct unacceptable behavior, but not so firm as to injure or damage a child. Where is the line? How far is far enough, but not too far? The clear answer to this dilemma lies in a careful reading of the Bible.

Does God expect parents to spank children with the hand, a rod, or not at all? Is spanking an outdated and cruel method, or one that God expects us to continue using? Three key words relate to discipline within a family—chasten, chastise, and rod. Without a clear understanding of the meaning of these words, there is no hope for establishing Bible-based discipline in a home.

To Chasten or Chastise? People often use words interchangeably, even when the words have vastly different meanings. Chasten and chastise sound similar, look similar, even are similar in some ways, but they have very different meanings. They are not the same!

The word translated "chasten" in English has several generally accepted meanings according to Bible scholars. Chasten can mean "to convict" (yakach), "instruct" (yasar), "to humble" (anah), and "to be convicted" (tokachath). These original Hebrew words are used in the Old Testament as well as "to be trained" (paeidaia) from the New Testament Greek. Of these, "to instruct" (yasar) is the most common meaning for chasten. Look at these examples.

"Chasten [instruct, yasar] thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18). "O Lord, rebuke me not in thine anger, neither chasten [instruct, yasar] me in thy hot displeasure" (Ps. 6:1). Chasten means to instruct! We easily read our own biases and culture into God’s Word, with an attitude of, "That’s what it ought to say," rather than searching the Scriptures for the true meaning. We read Proverbs 19:18 and assume the son’s crying is from the pain of a spanking rather than a crying out in objection to being taught. Psalm 6:1 is describing what we would call a scolding in today’s terminology.

Another example of the need for careful scrutiny of familiar passages is seen in the following verses. "The Lord hath chastened [instructed, yasar] me sore exceedingly, and I am sore oppressed" (Ps. 118:18). "He that spareth his rod hateth his son: but he that loveth him chasteneth [gives instruction, musar] him betimes [with the dawn, shacar]" (Prov. 13:24).

The rod may have been a switch for spanking, a pointer for directing and reminding, or a symbol of parental power and authority.

Could one reasonably interpret Psalm 118:18 to mean that a parent could or should spank a child until that child is sore, as long as the child is not killed? The true meanings clearly show that the verse is simply saying that the Lord has found it necessary to instruct me over and over again, but he has not given up on me.

We often take Proverbs 13:24 to mean that a loving parent is a spanking parent, but notice again that it is his rod, a symbol of authority, that should not be spared and a loving parent is one who teacheth each day.

Chasten does not communicate physical punishment, but instruction, conviction, to make humble, and to train up. When we interpret chasten to mean "punishment" instead of "teaching" and "correcting," we read our own opinions into verses such as these.

Chastisement is another matter. There can be no mistaking the intent when the following passages are examined. "He that chastiseth the heathen, shall he not correct?" (Ps. 94:10). "And the elders of that city shall take that man and chastise him" (Deut. 22:18). "I will chastise them" (Jehovah to disobedient Israel, Hos. 7:12). "I will therefore chastise him, and release him," (Pilate to the crowd, Luke 23:16).

Chastisement clearly involves either the threat of physical punishment or the punishment itself. Note that chastisement was a function reserved for civil and religious authorities or for God Himself. God chastises. Authorities chastise. Parents do not chastise! There is no application of chastisement to the family environment. We do not find this connection in the Proverbs or anywhere else in the Bible. There is no doubt that parents are instructed to help their children in controlling their behavior and to use physical methods when necessary, as in Proverbs 13:24. But the level of in-

continued on page 64
Giving Thanks: A Family Tradition
by Tim and Beverly LaHaye

Last month we saw that good traditions are worth keeping alive. They not only educate each member of the family, but also give stability and a sense of belonging. Traditions encourage us to believe that the God who takes care of our family will also provide for us individually.

The first tradition I suggest is prayer. Usually the first thing a couple does after being pronounced husband and wife is to kneel down and pray. This act of submission indicates their dependence on God for the necessities of life and a looking to Him for guidance.

For some couples, that prayer is the last thing they do after being pronounced husband and wife. When children join the family they enter into the tradition of giving thanks.

Why Lead Your Child to Christ?

Jesus said, “Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven” (Matt. 19:14).

Some parents mistakenly assume their child is a Christian. A child must make a personal decision for Christ. His parents must be told that eternal life is not inherited from his parents and that there are no second-generation Christians.

Even in strong Bible-centered homes, parents sometimes skirt the issue, depending on the church to challenge their children to make a definite decision. Most people who do not accept Christ when they are children or young people, never do so at all. The older people grow, the more difficult the decision becomes. Surely the children of believers ought to be believers too!

No parent has a right to rest until each youngster has made a commitment to the Lord. Leading a child from spiritual blindness into the Light is a high calling. What a thrill to see a child possess with certainty his title as a chosen person, adopted into God’s family, planned for since God created the world and loved as much as the Son of God Himself.

Lead your child early to take his crown and claim his citizenship in the kingdom of God. Teach him that possession is firm because Christ is holding on to him. Assure him that he is linked inseparably and eternally to God by his steadfast decision to follow Jesus.

Why lead children to Christ? Perhaps the key to fighting juvenile delinquency is the salvation of children before adolescence when Satan works so mightily and successfully in their ranks. Once the job of evangelizing is done, and the child’s decision is made, the Holy Spirit will begin to direct the young life. Our God is the God of children too, and will do far more than we ask or think. He provides an added measure of help through times of temptation and trouble. A Christian child has at least some self-discipline and restraint from sin. And if by adolescence, he has had several years of training for Christ, he is more likely to make better decisions about his life and more choices that will honor God. The Holy Spirit living inside a youngster is not only a powerful leveler for that young person, but also a source of hope for frustrated parents.

How pathetic to hear kids crying out to God, in tears, for the salvation of disobedient teens. They could have been brought to Christ much easier at an earlier age, and that would have allowed years at home for nurture of their faith.

Presenting the gospel to children is significant business. We are dealing with human beings, not “just children.” The conversion of an adult is no more important. Children have great potential to influence the world. God is watching. So are angels. Sharing with youngsters is God’s way of putting His plan into operation, God’s way of insuring that the children entrusted to us pass from spiritual death into new life in Christ. Long after contemporary buildings crumble and monuments erode, a child with his unlimited capabilities can be persuading others to believe. Perhaps the door to bringing the world to its knees before Almighty God is through child evangelism.
Suicide? Not My Child

With the rising adolescent suicide rate, parents must not avoid this sensitive subject. To understand the problem, several myths about suicide must be dispelled.

1. Suicidal people want to die. Nothing can be done to stop them. FALSE. Most people want to be stopped.
2. Suicide occurs without warning. FALSE. Most suicidal people hint at their intentions.
3. Talking to someone about his suicidal feeling will cause him to commit suicide. FALSE. Talking about it enables the potential suicide to air his feelings and gain the support needed to get through his difficult time.
4. There is a typical type of person who commits suicide. FALSE. Suicide occurs among all classes of people. Because the idea of suicide is so horrendous to Christians, an attempt by a Christian child could be a very effective way to get someone to hear his cry for help.
5. All suicidal people leave notes. FALSE. Only 15 percent of those who are successful leave notes.
6. Suicidal people are insane. FALSE. Very few are.
7. Those who attempt suicide will not try again. FALSE.
8. Suicide is an inherited characteristic. FALSE. This is believed true because suicide seems to run in some families. The reasons are not genetic, however. The emotional climate of the family is most likely the culprit.
9. A person who suddenly becomes happy after a depression is unlikely to commit suicide. FALSE. Sometimes severely depressed people suddenly appear happy because they have decided on a 'solution' to their problem—suicide. It's only a matter of how and when.

Tips for Concerned Parents. Parents, family, and friends should look for specific behaviors in depressed adolescents such as happiness after a long depression and the adolescent's getting his affairs in order. Is he giving away prized possessions to friends? Does he seem to be saying good-bye by going to teachers and friends and apologizing for behavior that has damaged the relationships?

Is the adolescent a particularly sensitive person? Does he have difficulty controlling his impulses or is he unable to verbalize anger? Is he prone to revenge? Does he say things like, "You'll be sorry for what you have done to me," or, "You'll be sorry when I'm gone."

Does the adolescent appear chronically or acutely withdrawn, aggressive, or moody? Does he manifest somatic problems such as physical illness, intestinal troubles, lack of energy, headaches, palpitations, blurred vision, or acute anxiety?

Overt actions and statements such as hopelessness, extreme loneliness, or actual talk of suicide should be taken seriously.

Loss of a parent, the end of a romance or friendship are times of risk.

Parents need not be afraid of voicing their concerns, but should express them in a sensitive way. It is appropriate to say, "I have noticed that you've been troubled lately, and I..."

Living Clay

I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it, still
It moved and yielded to my will.

I came again when days were past:
The bit of clay was hard at last.
The form I gave it still it bore,
And I could fashion it no more!

I took a piece of living clay,
And gently pressed it day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again when years had gone:
It was a man I looked upon.
He still that early impress bore,
And I could fashion it no more!

—Author Unknown
Teaching Your Child to Be Responsible...

With Friends. A recent study, *The Private Life of the American Teenager*, found that 88 percent of the teenagers surveyed would "see their friends even if their parents disapprove." What does this say to the parent who wants to build responsibility into a teenager?

Basically, the message is that most teenagers are going to choose their friends (perhaps the most valued asset in the world of the teenager) regardless of the opinion of the parents. No matter how strict a mother or father may be about "not seeing Tommy," the teenager will continue to see him. The high school environment makes such restrictions virtually impossible.

I have found that parental disapproval of an undesirable friend almost always insures that the teen will cling to that friend. The instinctive desire in a teenager to be independent from parents makes him take parental disapproval as a "dare."

Teaching young people to be responsible for their friends involves at least three things. First, it means being willing to allow these friends into the home and holding the teenager responsible for the actions of the friends when they are there.

Second, it means holding the teenager responsible for his actions with friends. For example, if he is out with friends, and one decides to try shoplifting, they all might be brought to the police station. A parent who lets a teenager off the hook with the excuse, "It wasn't me; it was a kid I was with," has missed an opportunity to teach that young person the importance of being an "accomplice." Letting them know that they are affected by the actions of their friends is a harsh but necessary lesson in life.

Finally, teenagers need to be taught to be responsible for their own individual actions. When they try to excuse poor grades with, "None of my friends did well either" or they blame misconduct on, "All of my friends were doing it too," parents must emphasize that showing responsibility means standing apart from friends if they are being bad influences.

An excerpt from *Scuff Marks on the Ceiling* by Denise Turner

God is never far from your child's side. In fact, there have been many days during my daughter's early school years when I have been able to see, very clearly, how closely God works with little children. Take the day when Becky decided she shouldn't have to share her crayons, for example.

Both her father and I had tried to reason with her, but to no avail. "Please God, teach her to be more loving," was my silent prayer as my child walked out the door that morning. "I don't seem to know how to get through to her this time, so I'll have to leave it up to you."

Becky left for school that day clutching her cherished box of bright new crayons close to her heart, determined never to let anyone touch them. But a little boy at school shared his own new crayons with her that day anyway—and she accidentally broke one of them.

"He just said, 'That's okay,' in a soft little voice, Mommy," Becky later told me in great amazement. "I thought he was going to pull my hair or kick me in the stomach, or at least tell the teacher on me, but he didn't."

How much those words have continued to mean to my child, time and time again. Two simple little words, whispered barely loud enough to hear. "That's okay!"

The same words my heavenly Father said to me this very morning, and yesterday, and the day before, in almost the same way.
Jerome Hines
Enjoying His Destiny and Giving God the Glory

He never realized he had talent until he was 16—the suddenly surprised possessor of a fine, early maturing bass voice. "I had planned to be a chemist since I was 13," Jerome Hines said, "but after I discovered my voice I thought I'd be an opera singer and keep chemistry as something to fall back on."

Jerome Hines seemed destined for the stage and bright lights. He studied voice privately in his native Hollywood, California, with Gennar0 Curci and attended the University of California at Los Angeles, majoring in chemistry and mathematics.

He was only 19 when he began singing with the Civic Light Opera Company of Los Angeles. He sang with the San Francisco Opera Company the next year, and was honored to be the Hollywood Bowl soloist twice. Hines interrupted his singing career for two years to work as a chemist with the Union Oil Company. He resumed singing with the New Orleans Opera Company and became a leading bass with the Metropolitan Opera Company in 1946.

Over 800 performances later, Hines is still thrilling audiences with his rich voice and powerful stage presence. He has been with the Met for 41 years, 7 years longer than anyone in the Met's history. On his 40th anniversary, the governor of New Jersey presented Hines with a citation on the Met stage, and a gala reception was held after the evening performance.

Recently a newspaper reporter asked Hines why he continued to work at an age when most singers have retired. "Whatever you are doing at the moment is your greatest opportunity," he replied Hines.

"The Lord tells me to do it and I do it," replied Hines.

He has toured the Soviet Union four times, recorded numerous record albums, and written three books, an opera, and many published papers on mathematics. He has received numerous awards and holds nine honorary doctorates. He is a dynamo, a man who continues to work hard at age 65. For relaxation he simply starts "doing something else." He is not the type to sit and do nothing. If you were to find Jerome Hines on the beach, he would be scuba diving, playing games with his family, or perhaps working a mathematics problem.

Jerome Hines is many things, including devoted husband and loving father. He married the well-known Italian opera singer Lucia Evangelista in 1952. They have raised four sons and now have four grandchildren. "My wife is an incredible woman," says Hines. "First of all she's smarter than I am. She was a better singer, and she can tell me what I'm doing wrong. She's a marvelous cook, an extremely beautiful woman, and a great support to me. She's often been called..."
a perfectionist, but I think she's simply superior. She has all kinds of abilities. After the birth of our third son she retired from opera, saying that she simply couldn't do both jobs—mothering and opera—well. Whatever she does, she wants to do a really good job. We've had a productive marriage in every respect."

Hines has received acclaim from royalty, dignitaries, and scholars around the world, but how does he measure his own accomplishments? "My only criteria is that when I do something the Lord says, 'That was a good job,' " says Hines. "He doesn't always say that. Often I say, 'Lord, I've let you down. And He'll answer, 'That's right.'"

Jerome Hines, vibrant Christian, reports that there are many Christians in opera today, but there was "nobody in the old days, 30 or 40 years ago." His greatest challenge is "trying to let God do things in spite of me."

Like many singers, Hines possesses a strong will, which he considers an asset in his career. "There are people who will never get to the top unless they have a certain sense of destiny about them, a 'never-say-die' type of attitude. The challenge is turning that drive over to God and learning to accept His direction first."

Other aspiring singers often ask Hines for advice about their careers. "I can't tell them whether or not they should pursue opera—I'm not the 'Protestant Pope,' " says Hines. "It's a matter a person has to settle individually with the Lord. A person may have a fine voice, but God may not want to use it. Another person may have a mediocre voice, and God may intend to use it. You can't call your own personal ambition God's guidance. You have to decide what God wants you to do."

"Whatever you are doing at the moment is your greatest opportunity. You never know what is important in God's eyes. You encounter surprising people. To think that someone may be ready to accept Christ, and you have the opportunity to do something about it, is incredible."

Hines is a strong witness as he travels. Once a well-dressed man walked up and introduced himself as a medical doctor. "I heard you speak when I was a drunk on skid row," said the man. "I was saved that night." The man tearfully shook Jerome's hand and walked away.

"The most influential person in my life is Jesus Christ, and I'm not just giving the party line," says Hines. "The best thing about my God is the very fact that He even bothers about me and that He loves me."

The Hines family has felt the love of God in a very special way. Lucia and Jerome's fourth son, Russell, is a Down's syndrome child.

"When the baby was born the Lord spoke to my heart and said, 'Rejoice for this child,' " recalls Hines. "Twenty-four hours later we found that he was retarded. But it has turned out to be such a warm and delightful experience. When Russell was 10, he made Lucia stand in the middle of the floor. He reached for his grandmother and me, and put us in the center of the room with Lucia. Then he went upstairs and brought his three older brothers down and placed them with us in a circle in the center of the room. We all waited to see what this was about. Russell then stepped in between Lucia and me and kissed us on the shoulder. He waited until everyone in the circle kissed each other in turn, then he raised his hands, laughed, and walked away. He left each of us in tears."

"Difficulties are resolved in the way you face them. Perhaps the situation that upsets me the most is to see a million and a half babies slaughtered every year. Whatever happened to motherly love and human sensitivity? The human race doesn't deserve as much credit as we give it sometimes. To see the medical community and rational people defending abortion as a moral action just tears me apart."

Despite the enormity of contemporary issues, Hines is glad he is living today. "Aside from maybe the time of Christ, I like living at this time in history. I think we all feel the final times shaping up more now than at any other time. There have been enormous, bewildering changes, but it's exciting to be where there is so much opportunity. The media has presented ways of reaching people that have never existed before."

And Jerome Hines is using his voice to do the same.
Surgeon General Speaks at LU

How well we educate our young people about the danger of AIDS will determine whether or not our society can survive the disease, C. Everett Koop, surgeon general of the United States, told the student body of Liberty University at the opening chapel service for the university's second semester.

After giving a brief personal testimony in which Koop explained that he learned to trust Christ under the leadership and teaching of the renowned Donald G. Barnhouse, Koop went on to give a lesson on AIDS, "a killer" on the loose. "I have a mandate to protect the American people," Koop said, "and what I am saying is a refutation of what many people have said I have said or thought I have said and incorrectly reported in the press of this country."

He explained the history and the future dangers of AIDS if sociological trends do not change the course of the disease. He strongly advocated faithful monogamous marriages, abstinence from premarital sex, and strong parental sex education. "Find someone who is worthy of your respect and your love, give that person both, and stay faithful to him or to her," said Koop. "In other words, short of total abstinence, the best defense against AIDS is to maintain a faithful monogamous relationship in which you have only one continuing sexual partner and that person is as faithful as you are."

AIDS is "uniformly fatal," explained Koop, and the numbers are frightening. In January 1986, the United States had 16,000 AIDS cases. In January 1987, there were 30,000 reported cases. By 1990, predicted Koop, "the cumulative total will be 273,000. Make no mistake about it, AIDS is spreading in more and more people and it is a fatal disease."

As he introduced the surgeon general, Dr. Falwell described Koop as "a dynamic Christian, a man of principle, and one committed to an inerrant Bible."

Over 6,000 students, faculty members, and media representatives filled the university's multipurpose building to hear the surgeon general's address.

Angela E. Hunt
Meyer also cohosts the "State Basketball Report with Jeff Meyer and Dennis Carter," an eight-week show premiering on WSEI channel 13, in Lynchburg. The show will focus on the 10 Division I teams in Virginia.

"Kids Sing Praise"
Number Eight on Christian Album Chart

In December Contemporary Christian Music listed Kids Sing Praise by "The Branches" of TRBC as number eight on its Top 50 Christian album chart. Albums by Steve Green, Amy Grant, Michael W. Smith, Petra, DeGarmo & Key, and Sandi Patti preceded "The Branches" on the chart which reflects retail sales compiled from reports obtained from selected Christian stores. "The Branches" recorded an album of 43 praise, Scripture, and fun songs available on double album, long-playing cassette, and in a sing-along songbook. Included are: "This is the Day," "He's Got the Whole World in His Hands," "Come Bless the Lord," and other classic and contemporary selections. Brentwood Publishing also recorded sing-along tapes (split-track) for teaching the songs to a group. "The Branches" are 117 fourth-, fifth-, and sixth-graders. Director Herb Owen said, "Music is one of our greatest tools to teach the great truths of God's Word to our kids."

LU Museum of Earth and Life History Promotes Creationism

A whale's jawbone, sharks' teeth, and other unique fossil specimens depicting life before the Flood are on exhibit at the LU Museum of Earth and Life History. The museum opened May 5, 1986, and is continually growing. Over 25 exhibits, including actual fossils and model specimens, cover diverse topics. It is the nation's largest creation museum.

Where do the exhibits come from? Lane Lester, director of the museum, has commissioned prizewinning taxidermist and sculptor, Buddy Davis of Utica, Ohio, to carve models of actual fossils. He has carved a life-size model of the smallest dinosaur ever known to have lived, as well as other exhibits. James Hall, associate director, and Arilton Murray, previously on the staff of the Smithsonian Institution, brought back specimens excavated last summer. The Titanotherium Exhibit, featuring the three-foot-long skull of an extinct beast similar to our present-day rhinoceros, is on loan from Scotts Bluff National Museum in Nebraska. Other fossil collections have been donated.

"Many Christians don't understand creationism. We have essentially two missions," said Lester. "We have the mission of education and the mission of research."

Martha Harper

Flames Basketball Coach Wins 100th

LU basketball coach Jeff Meyer posted his 100th win in December. Meyer entered the season with a 94-53 record and a .639 winning percentage, which rates him as the most winning coach in the young Liberty Flames basketball history. Some of Meyer's other accomplishments at Liberty include being named NAIA District 19 Coach of the Year in 1981-82; winning the NAIA District 29 championship, placing fifth in the NAIA Nationals in 1982-83; and being named as the Mason-Dixon Athletic Conference Coach of the Year in 1984-85.

Looking Back...1968

Oliver B. Greene Holds Tent Revival

On the 12th anniversary celebration of TRBC, Oliver B. Greene from Greenville, South Carolina, conducted a "tent-revival-style" meeting. Attendance climbed to 5,040.
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Changing Pastors and Pastorates
by Brent D. Earles

Pastors move. The average tenure of a pastor’s ministry is about three years. Three years is also the minimum time necessary for a pastor and flock to develop a solid rapport. Ironically, pastors often leave just when the work is ripe for progress.

Two false signals influence pastors to change ministries. Some fall prey to “honeymoonitis,” a wonderful time when the church showers its new pastor with goodness and gifts. When the honeymoon is over, the pastor thinks his ministry there is over too. Rarely is that the case.

Trouble usually follows the honeymoon. Pastors and members need to realize that no church is an exception. Chasing off a pastor when problems arise does not solve anything and may bring deeper heartaches. Nor should a pastor run at the first sight of battle. Working through problems, learning the lessons God has for him, and seeking God’s direction will equip him to overcome similar difficulties in the future.

Only when the circumstances become ungovernable (God forgive us!) should the pastor step aside. Slumps are also mistaken as a sign of the end of a ministry. Nearly every work encounters times of decline, a true test of a leader’s character and fortitude. By rallying the flock, contending for the faith, and rediscovering a vision for the task, God’s servant can transform a potential calamity into a God-honoring triumph. A pastor and his people should not interpret sudden problems as a sign that the preacher should move on.

But there are times when a change of ministry is indicated. A smooth transition takes a significant amount of time and usually materializes this way:

**Effectiveness peaks.** Only God knows when the pastor’s work in a church is finished. God initiates the change.

**Restlessness grows.** This frequently begins as a vague uneasiness and becomes full-blown frustration when effectiveness plateaus. God prepares His servant for fresh challenges where he is—or for a new pastorate.

**Burden diminishes.** Although the overall burden for souls and the future of the church still weighs heavily on him, the pastor has difficulty envisioning himself as the standard-bearer to that congregation.

**Fresh vision.** The pastor develops a new burden for a general area, not a specific place. God does not lead in the reckless pursuit of another church. During this preparation stage God’s servant should rely on prayer and obedience to the Word as the new burden increases.

**Spouse agrees.** God will prepare the pastor and his wife for the change. A man should be sensitive to God’s leading in his wife’s life at this time.

**Awareness starts.** By now as much as a year may have passed. Key leaders may recognize the possibility of the pastor’s leaving, although the pastor should keep this matter to himself. God will bring the awareness to godly people when the time is right.

**Replacement visualized.** A responsible pastor who values the work he has accomplished will seek God’s help on the ideal replacement. The transition is about to begin.

**Specific doors.** As the pastor prays, God will pinpoint his new ministry and will open the door. The stage of his preparation is complete.

During this realization process the pastor should remain faithful to his congregation. One of the most beneficial things he can do is to build unity. This oneness will help them endure the dramatic change and will give them a head start when the new pastor comes.

The resigning pastor can also assist in calling a new pastor by recommending one or two men to the pulpit committee.

When the responsibility of finding a new pastor is left to the members, consider the following:

**Don’t waste time.** Move with brisk caution to get God’s man. The longer a church is without a pastor the greater the dangers grow.

**Don’t let age be a hindrance.** The man should be qualified and able, but age does not always determine who is best suited for a task. New Park Street Chapel had the courage to call an 18-year-old—Charles Spurgeon.

**Get a sound man.** Examine candidates carefully to be assured of their allegiance to truth.

**Be open to new leadership.** Do not compare your new pastor with the old one. View the new pastor as sent from God. Though a new pastor should make changes gradually, members should allow him the freedom to lead.

- Brent D. Earles is pastor of Open Door Baptist Church, Kansas City, Kansas.

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**Sermon Outline**

**The Good Shepherd**
Psalm 23:1-6

A. He provides physical needs (v. 1-2)
B. He provides spiritual strength (v. 3)
C. He provides protection (v. 4-5a)
D. He provides anointing (v. 5b)
E. He provides goodness (v. 6)

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**Word Study**

Shepherd (Raah).
The image of God as a shepherd is imbedded throughout the Old Testament. He goes before His flock (Ps. 68:7). He guides it (Ps. 12:3). He leads it to pastures (Jer. 50:19) and places of rest and refreshment (Ps. 23:2; 80:1; Isa. 40:11; 49:10). He protects the flock with His staff (Ps. 23:4) and carries the Lamb in His bosom (Isa. 40:11). More than any other expression, “shepherd” is suited to show God’s special relation to His people.
Capturing Interest through Games

Part 2

Last month we discovered how games can be used to capture interest in teaching Bible lessons. Perhaps you are convinced that making games is worth trying, but you do not know where to begin. Here is how it started for me.

Follow good principles and keep it simple. My first board games took the form of a race. To make a game board, you might draw 10 or 20 squares end-to-end. For marker pieces, use buttons, coins, drawings of little people running, or pictures of animals cut from a magazine. Make question cards with the answers written on the backs. Each person (or team) takes turns drawing a question card and tries to answer. A correct answer may equal two spaces forward, and an incorrect answer may equal one space backward.

This basic game structure is only the beginning of your own elaborate concoctions as you build on the foundations of experience and a cultivated imagination. You may wish to include a spinner to determine how many spaces forward or back. You may make the trail follow the path of Paul’s missionary travels around the Mediterranean Sea. I put a fiery furnace at the end of 10 squares to make the Shadrach, Meshach, and Abednego game.

Television game shows provide a wide spectrum of easily adapted formats. For example, a game similar to “Jeopardy” can be created by typing up Scripture cards in a selection of categories (Repentance, Faith, Love, Attributes of God, etc.). Some children’s games may also be revamped. Pick up used games at garage sales, cannibalize their contents, and be creative in inventing new games. The local library is always available as a source for game construction and ideas.

In addition to information, children develop many skills through playing well-conceived educational games. Social skills might include courtesy, sportsmanship, and the valuable ability of building alliances for a common goal (a cooperative spirit).

Games also assist in developing relationships. Many shy people are not comfortable in a group. They don’t know how to “enter in.” The structured, nonthreatening environment of a game allows those with weaker social skills to become a part of the team and to feel secure in the group relationship.

Games develop other kinds of skills as well. Decision-making skills. Many games require strategy to win. Choices are not always easy. The game becomes a vehicle for learning how to make decisions.

Learning how to cope with failure. Mistakes in judgment often result in failure. Learning how to live with the consequences of one’s choices is a good quality to learn early in life.

Cautiousness. Making foolish choices and being impulsive is easy in a game—and in real life. The child who wants to win must learn to think answers through.

Patience. Like waiting until Christmas to open presents, waiting for your turn when you know the answer is hard. Patience is a virtue and many games reinforce its value.

Attentiveness. In order to win, players must be attentive to the rules and to others’ answers. The good feeling of “winning” helps keep students attentive to the material you teach.

Games are not a substitute for discipline and perseverance in study, but a good game can transform a drab hour into a joyful fellowship in learning.

Ed Newman

Henry Morris—Scientist and Christian

Today he is primarily known for being one of the nation’s most expert creation scientists, but Henry Morris, president of the Institute for Creation Research, is a man of versatile talents and endless titles. A respected academician, he has directed 12 master’s theses and four Ph.D. dissertations. He has been employed as a scientist, a professor, a university dean, as chairman of a university’s department of engineering, and as president of Christian Heritage College. He has received honorary degrees from many schools and has been named to such illustrious publications as Who’s Who in Science, Who’s Who in Engineering, Who’s Who in America, Who’s Who in the World, American Men of Science, and Leaders in American Science.

Morris has authored 35 books, prepared “helps” for the Gideon hotel and hospital Bible, lectured in 45 states and 7 foreign countries, 400 churches, 180 colleges and universities, and over 160 educational gatherings. He was also instrumental in founding the College Baptist Church in Blacksburg, Virginia.

Not only is Morris a prolific writer and lecturer, but he and his wife, Mary Louise, have found the time and energy to raise six children and are now enjoying 15 grandchildren.

Despite his incredible record of achievement and his scholarly pursuits, in conversation Morris seems completely practical and down-to-earth. During his own college days at Rice University, Morris was a Christian and a theistic evolutionist: “I believed evolution was simply God’s method of creation.”

But later, when he was an instructor at Rice University, Morris attempted to witness to several of his students. “They brought up questions, and I needed answers,” he says. “I began to study and became a con-
vinced Christian.” Morris learned that God created the world through divine creation—evolution was not only a bad theory, it was scientifically impossible.

And so began Morris’s crusade for creation science. “Creation science is much more accepted today than it was when we founded the Institute for Creation Research in 1970,” he explains. “Thousands of scientists have become creationists and there has been a tremendous change in people on university campuses. There is a significant response of young people now. Polls such as the one taken in 1982 by NBC News and the Associated Press show that 86 percent of the American people believe creation should be taught along with evolution in the public schools.”

What can the average Christian, who does not have Morris’s knowledge or expertise, learn to substantiate his faith in creationism? “I think it is helpful to know he is not alone,” says Morris. “There are thousands of creation scientists. It is helpful to read some books on the subject, and know that there is good evidence in the fossil record for creation. There is, of course, no evidence of evolution today. In fact, evolution is against the laws of science. According to the laws of thermodynamics, which state that no energy is created or destroyed and organization leads to disorganization, evolution seems to be impossible. No creation is taking place today; we see only annihilation.”

—Martin Luther

Church News

To honor the 200th anniversary of the U.S. Constitution in 1987, the American Bible Society is offering, free, a specially designed Scripture leaflet to churches and other organizations. Taking its title from the opening words of the Constitution’s preamble, We the People contains Bible passages that speak about good citizenship and individual rights. To obtain copies of the leaflet, contact the American Bible Society, 1865 Broadway, New York, New York 10023.

The Bible Alliance is offering the Bible on audio-cassette as a gift to every person who is visually impaired or blind. Those who are print handicapped also qualify. These cassettes are provided free of charge to interested people who furnish valid certification of the visual impairment or disability.

The New Testament has been recorded in 25 languages. Portions of the Old Testament, Bible studies, and Bible messages are also available in several languages. One set of Bible cassettes and Bible studies is offered to each eligible person in the language of his choice. For further details contact Bible Alliance, Inc., P.O. Box 1549, Bradenton, Florida 33506.

Word of Life’s next big missions event will be Niagara ’87, planned for Memorial Day weekend beginning May 22 in Niagara Falls, Ontario, Canada. Almost 5,000 junior and senior high young people and college-age young adults are expected to attend. The sights, sounds, and opportunities of missions will be presented through music and multimedia, and by over 20 of the world’s most unusual and outstanding missionaries and Third World nationals. The goal of the conference is to challenge youth toward missions and evangelism, and to assist them in getting started.
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PLUS — A scheduled afternoon for sightseeing in beautiful Niagara Falls.

Three Days - Two Nights - Six Meals - $89.00

All accommodations will be in first-class hotels and motels in Niagara Falls, Ontario, Canada. Accommodations will be on a four-per-room occupancy basis and will be assigned by the Conference Housing office.

To register, send $29.00 (non-refundable) with the Reservation Form below by April 1. The balance of $60 is due by May 1. After May 1, registrations will be accepted on a first-come, first-served basis for $99.00 per person.

*All checks should be made payable to Word of Life in U.S. funds.

Niagara '87 is a ministry of Word of Life Fellowship, Schroon Lake, New York 12870. Telephone 518/532-7111.

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Enclosed is my $29.00 registration fee for Niagara '87
I will send the balance by May 1, 1987.

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Further, “evening” and “morning” are never used figuratively in the Old Testament. They always describe a 24-hour period. 

God actually defines “day” in Genesis 1:5 by designating it as a period of light and a period of darkness. After creating light (Gen. 1:3) and causing a spatial separation between the darkness and the light with respect to the earth (Gen. 1:5), God established the light/dark cycle as a principle measurement of time, one day (Gen. 1:5). This light/dark cycle is best understood as one full earth rotation or a 24-hour day.

The grammatical interpretation of Scripture is primary to an accurate interpretation of Scripture. These facts are significant exegetical indicators of the time aspect manifested in Creation. They point unquestionably to Creation in six, consecutive 24-hour days.

Whatever you believe about origins, you must recognize that God, in a moment of time, created man in His image. Process will not account for our unique nature, nor for the fact that mankind has been infected by sin.

Now we turn our attention specifically to the creation of man. The human species did not evolve from some lower life form, but rather was created by divine fiat, the exertion of the divine will, from lifeless dust (Gen. 2:7, 3:19; Eccl. 3:20, 12:7). No other explanation of human origins accounts for this clear Scriptural declaration except sudden creationism.

Further, the female did not evolve from the male or from any other creation, but was personally fashioned by God (Gen. 2:21-23; 1 Cor. 11:8, 12) on the same day as man’s creation. There were no large gaps of time when woman (a mutation in any other system) came from man. Because male and female came into being in close time sequence, this demands God’s creative power as proposed by the sudden creationism model.

You do not have to start with Genesis to understand what the Bible teaches about creation. Having finally arrived here however, we do see that Genesis confirms the rest of Scripture and adds its own irresistible strength to the sudden creation position.

Perhaps, after all, a computer is not needed to solve the complex questions surrounding creation. But we have taken the imaginary computer’s suggestion and consulted the biblical record. That is truly the place for all Christians seeking the truth to begin. Our reasoning and conclusions represent the primary biblical evidences that must be honestly faced if the biblical record is to be taken seriously. Any solution to the problem of origins shaped without thorough regard for these evidences is inadequately formed.

Richard L. Mayhue is pastor of Grace Brethren Church, Long Beach, California. He holds a Th.D. from Grace Theological Seminary, Winona Lake, Indiana. He has authored several books, his latest being How to Interpret the Bible for Yourself (Moody).
Science continued from page 21

(James H. Shea, *Geology, September 1982*, p. 457). As far as methods for guessing the age of the earth are concerned, the evaluation of evolutionist William Stansfield is noteworthy: "It is obvious that radiometric techniques may not be the absolute dating methods that they are claimed to be. Age estimates on a given geological stratum by different radiometric methods are often quite different (sometimes by hundreds of millions of years). There is no absolutely reliable long-term radiological 'clock'" (*The Science of Evolution*, MacMillan, 1977, p. 84).

**Recent Origin of Civilization.**

The biblical record would suggest that all the attributes of human civilization—agriculture, animal husbandry, organized communities, metallurgy, ceramics, construction, written language, and so on—appeared at essentially the same time, only several thousand years ago. The fact that civilization *did* appear several thousand years ago, probably in the Middle East, with all the above attributes occurring almost from the beginning. There is an abundance of archaeological evidence to this effect. It is anomalous that evolutionists believe man’s physical body evolved more than a million years ago, and yet also believe that man began to evolve culturally only a few thousand years ago.

Furthermore, human populations also conform to a recent origin. If the world’s initial population was only one man and one woman, and the population then began to increase geometrically (which was Charles Darwin’s approach to population studies) at a rate of only 2 percent per year (which is the present worldwide rate), it would take only about 1,100 years to attain the present world population. If man has been on the earth a million years or more, untold billions of men and women must have lived and died on the earth. Where are their bones? More importantly, where are their souls?

**Physical Evidences of Recent Creation.** As would be expected from the biblical record, there are also scores of physical evidences that the earth is young. Some of these include the decay of the earth’s magnetic field; the buildup of atmospheric radiocarbon; the efflux of helium into the atmosphere; the influx of uranium, nickel, and other chemical elements and ions into the ocean; the breakup of comets; the influx of cosmic dust; and many others, all indicating (even with the standard uniformitarian assumptions) that the earth could be only a few thousand years old. All these evidences are well-documented in creationist literature.

Another implication of the biblical record is that the great Geological Column, the assemblage of fossil-bearing sedimentary rocks around the world, was not formed over many long ages of earth history, but at essentially one epoch, during the great Flood and its geophysical aftermath. This is a very big and complex subject, but there is, indeed, good evidence that the column is a unit, formed continuously and contemporaneously. Rocks of all types, minerals and metals of all types, coal and oil, structures of all types, are found indiscriminately in rocks of all “ages.” Even fossil assemblages from the various “ages” are frequently found out of order—in fact, in any order—in the column, and many examples are known of fossils from different “ages” (e.g., men and dinosaurs) found in the same formation. Furthermore, there are no worldwide “unconformities” in the column (that is, time breaks, or periods of erosion rather than deposition), so that the entire column from bottom to top reflects unbroken continuity of the depositional process.

Now when this fact is combined with the fact that every unit of the column was formed rapidly (see R.H. Dott, *Geologies*, November 1982, p. 16; Derek Agar, *Nature of the Stratigraphical Record*; Wiley, 1981, pp. 45, 106, 107, etc.), we naturally conclude that, as predicted from the biblical model, the earth’s sedimentary rocks were all formed recently, essentially at the time of the great Flood described not only in the Bible but also in the records of most ancient nations of the world.

Thus the facts of science not only support the general creation model but also the specific recent creation model of the Bible.

Christians have a double-barreled combination of evidences for special, recent creation. First and most importantly, the Word of God speaks clearly and unequivocally on the issue. Secondly, the real facts in the created world of God bear precisely the same testimony.

Thus God is “not far from every one of us” (Acts 17:27) either in space or in time, for He created both. For a season, Satan has convinced many that God was “long ago and far away,” so people today are little concerned with His claims on their lives. Nevertheless, “The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein” (Ps. 24:1-2). To those who know the Lord Jesus Christ as both Creator and Reconciler, the world He made is a friendly place, everywhere exhibiting His power, His wisdom, and His love.

Henry M. Morris, author, lecturer, and scientist, is president of the Institute for Creation Research in Santee, California. He holds a Ph.D. from the University of Minnesota.
In Review

CREATED IN GOD'S IMAGE
by Anthony A. Hoekema

“What is man that Thou art mindful of him?” The Psalmist’s age-old question remains as relevant as today’s morning news. Now, as then, all too many voices solicit the Christian’s allegiance: the behaviorist peddles the view of man as environmentally determined; the Marxist sells its corporate hope for mankind through economic/political structures; the existentialist, seeking to free man, offers a ban on absolutes.

Even within the church, a range of extreme theologies conflict. On the one hand, a hyper-Calvinistic position over-emphasizes the total depravity of man. Failing to perceive the biblical boundaries of that doctrine, the typical attitude in these churches mirrors the traditional hymn phrase “for such a worm as I.” On the other hand, modern progressivists preach the depraved (vs. depraved) theology of man. Man is not fallen, they contend, only misguided. Like their secular humanist counterparts, these progressivists essentially tell their patrons to “look out for number one.”

Anthony Hoekema, a distinguished author and educator in the discipline of systematic theology, favors a third option. Far from a compromise or synthesis of the previous two positions, Created in God’s Image represents a comprehensive, biblical answer to the Psalmist’s inquiries. Second in a doctrinal studies series, this text addresses the meaning and implications of Imago Dei (the image of God). Though written from a Reformed perspective, Hoekema provides a refreshing combination of research and balance. For instance, one of his most thought-provoking sections surrounds the concept of man as “created person.” That is, as creature, each individual demonstrates complete dependence upon his Creator; however, as person, man possesses the capacity for autonomous and free choice. This rudimentary tension between divine sovereignty and human responsibility illuminates other related doctrines including original sin, redemption, sanctification, and perseverance of the saints.

The author claims that a proper understanding of the image of God portrays both a structural component (who man is) and a functional component (what man does). The former is secondary, while the latter is primary. In addition, Imago Dei expresses itself in three relationships (toward God, toward others, and toward nature), through four states or conditions: the original image (at the time of Creation), the prevented image (post-fall), the renewed image (in regeneration), and the perfected image (the moment of final glorification).

Other related text themes provide a thorough look at man’s sin—its origin, spread, nature, and restraint. Chapters which highlight doctrinal implications of the image of God offer a study of man’s holistic personhood and separate analyses of self-image and human freedom.

While primarily written for college and seminary audiences, motivated laypersons will also benefit from this book’s thorough treatment of its subject. All Hebrew and Greek words are transliterated into English. Technical phrases are defined either within the context or through the use of footnotes. Both historical and contemporary scholars’ works are cited in appropriate textual argumentation, including salient comments which clearly conflict with the author’s position. Finally, an extensive bibliography has been compiled, along with three indexes for subjects, proper names, and Scripture references.

In spite of its controversial topic (which may generate more heat than light in certain circles), Created in God’s Image may confront the single most important issue in Christian education today. Not only are viable solutions to the ageless query about man capably defended, but its biblical position demonstrates a much-needed alternative to godless Humanism and Nihilism.

(From Ronald T. Habermas' review in Fundamentalist Journal, 1986. An excerpt from CREATED IN GOD'S IMAGE by Anthony A. Hoekema

To be a human being is to be directed toward God. Man is a creature who owes his existence to God, is completely dependent on God, and is primarily responsible to God. This is his or her first and most important relationship. All of man’s other relationships are to be seen as dominated and regulated by this one.

To be a human being in the truest sense, therefore, means to love God above all, to trust him and obey him, to pray to him and to thank him. Since man’s relatedness to God is his primary relationship, all of his life is to be lived coram Deo—as before the face of God. Man is bound to God as a fish is bound to water. When a fish seeks to be free from the water, it loses both its freedom and its life. When we seek to be “free” from God, we become slaves of sin.

This vertical relationship of man to God is basic to a Christian anthropology, and all anthropologies that deny this relationship must be considered not only un-Christain but anti-Christian. All views of man that do not take their starting-point in the doctrine of creation and that therefore look upon him as an autonomous being who can arrive at what is true and right wholly apart from God or from God’s revelation in Scripture are to be rejected as false.
The Family: God's Pattern for Living
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Contemporary Issues...

"I commend the films for their Biblical balance and depth in dealing with contemporary issues—feminism, chauvinism, divorce and remarriage. MacArthur did justice to the whole of Scripture."
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Walnut Grove Chapel,
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Bill Rodenberg, Associate Pastor,
Bethel Independent Presbyterian Church,
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"MacArthur's teaching is taken straight from the Scriptures, and God's Word breaks down all barriers. We found the series very applicable to our Full Gospel church."
Don Steiger, Pastor,
Radiant Church Assembly of God,
Colorado Springs, CO.

Fantastic!

"The best word to describe this series would have to be 'fantastic!' It drew more good comments from my congregation than any other films I've ever shown, and I've shown a lot. These are the most Biblically-based films ever, and I'd recommend them even for a Sunday morning worship service."
Ben J. Rowell, Pastor,
First Baptist Church,
Rogers, AR.

Clear Teaching

"Our church has found the clear teaching of Dr. MacArthur to be of great help in these very important relationships."
William K. Adams,
Pastor, North Hills Presbyterian Church,
Salisbury, NC.

Desperately Needed

"These films are desperately needed because people today are very experience-oriented and experimental in their relationships. John MacArthur, Jr. helps them come to grips with their Biblical responsibilities."
Delmas Jones, Pastor,
Union Valley Church,
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WHAT THE BIBLE REALLY SAYS ABOUT MARRIAGE, DIVORCE AND REMARRIAGE
by Edward G. Dobson

The author of this book freely admits that he had many fears about producing it—the fear of being misunderstood, the fear of being rejected, the fear of being wrong. Perhaps those very fears were instrumental in making it such a careful and compassionate treatment of the subject.

The book is helpful because it is biblical. Dobson states that the book came about as a result of preparing a Sunday school series for his class at Thomas Road Baptist Church. It was the first time he had ever done any exegetical work in this area. "I had never studied the subject in detail, although I had been quick to give my opinion when asked."

The book is compassionate because Dobson produced it and the original series to help people. Divorce has affected the lives of nearly every person in our congregations, in some fashion, and in many cases the church and clergy have ignored the problem. Dobson wanted to tackle the problem head on.

He begins by discussing the essentials of marriage. This positive beginning clearly reveals the author’s purpose. He has not written the book to give excuses for divorce, or so that the church can condemn those who have divorced, but to "identify overarching biblical principles that transcend specific details of every situation." In this section Dobson delineates God’s original plan for the institution of marriage and just what a biblical marriage should entail.

The next chapters deal with divorce and the teachings of Moses, the Old Testament, Jesus, and Paul. In the past some have considered these authors to be contradictory. Dobson takes the teaching from each of these sources and exegetically proves that they are not in conflict. One may have stated more or less than the other according to their time or purpose, but each agrees with and complements the other. This section shows the biblical grounds for divorce and remarriage, but thankfully the author does not stop there.

The next section deals with divorce and the church. Dobson attacks the concept of the church regarding divorcees as second-class citizens. He argues that the offices of pastor or deacon are closed to the divorced, but that does not make them leprous or unclean for other church duties.

One of the most helpful parts of the book is in this section. Here Dobson deals with the church’s obligation to those who are contemplating divorce. The church should stress forgiveness and reconciliation whenever possible. In cases of an unbiblical divorce the church should institute discipline, not to rid itself of the unclean, but to help them get sin, which it is not. Someone who willfully violates Scripture to divorce and remarry can seek the forgiveness of God and be restored into fellowship in the church.

Suppose a Christian wants to divorce his wife on illegitimate grounds. What should the church do? First, we must exercise church discipline. We should go to that individual personally, plurally, and publicly, to do all we can to hinder the divorce. Jesus and Paul give us the strategy for doing this.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Matt. 18:15-17).

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).

If he proceeds with his plan, we must exercise discipline by putting him out of the church while praying that he will seek God’s forgiveness. If he does repent, we should reconcile him into the fellowship of the church, even if he has remarried. Once he has the forgiveness of God and has genuinely repented, we ought to restore him, reconcile him, and eventually find him a place of service for the Lord.

continued on page 62

An excerpt from WHAT THE BIBLE REALLY SAYS ABOUT MARRIAGE, DIVORCE AND REMARRIAGE

How Should the Church React to Separated and Divorced People?

What should the local church do with divorced people? First and foremost, the church should stress reconciliation. We ought to preach the ideal of marriage and give people the basic principles for success in their marital and family relationships. When marriages begin to fail apart, we ought to be instrumental in helping couples achieve a reconciliation. The church is the place where we can pray, teach, and guide people through the difficulties of marriage.

Next, the church ought to have an attitude of restoration. We are to meet people at their deepest point of need and restore them. People going through a divorce are experiencing extreme emotional and spiritual problems. A great sense of guilt, failure, loneliness, and the devastation of their self-image overwhelms them. Divorced people often feel more at home in a singles’ bar than in a church! We ought to be committed to loving, forgiving, accepting, and rebuilding them.

B.R. Lakin, a friend and prominent evangelist, who is now in heaven, used to tell us how to respond to divorced people: "Be quick to forgive, slow to judge." But suppose the guilty party in a divorce remarries another. Are they living in a constant state of adultery? There is no constant state of adultery. To say that it is constant would make divorce the unpardonable

Continued on page 62

In Review

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Marriage continued from page 60

their affairs in order and then be reinstated to fellowship.

Dobson also deals with the results on the family after the divorce, and some correctives that will help it survive. Even if a divorce is biblical it will have attendant problems. Single parenthood at best is very difficult—paying bills, dealing with angry children (they expected a permanence in their parents' marriage), and having time to do all that is needed is nearly impossible. Dobson gives a few suggestions as to how the church can help those in this plight. If there is any criticism to be leveled on the author it is here. This area needs to be expanded, made practical with concrete examples for ministry—perhaps another book?

The book ends with over 20 pages of specific questions and answers. These are not hypothetical, but drawn from real life, an interesting section.

Dobson admits that this work is not the last word on the subject. He is not infallible, and others will have more to say. But this book is extremely important, not for great scholarly perusal—it was not written with that in mind. It is important because it is an honest combination of scriptural and sociological truth that relates to a great problem of contemporary society in order to help the ever-increasing number of people in the divorce dilemma. (Fleming H. Revell Company, 1986, 189 pp., $9.95)

Daryl W. Pitts

BOOKNOTES

PATCHWORK
Stories, Poems and Meditations for Mothers
by Julie Smith, editor

Patchwork is a collection of poems, anecdotes, and short stories especially selected for their appeal to mothers. Each selection is easy to read and enjoyable, yet each is deep and thought-provoking. Reading a selection each day would be a pleasant addition to one's devotional time. Patchwork makes a nice gift for the mother who enjoys poetry. (David C. Cook Publishing Company, 1987, 48 pp., $6.95) Connie Pitts

A CLOSER WALK
by Catherine Marshall

Catherine Marshall, the late author of A Man Called Peter and other books, kept a "spiritual journal" as she spent her daily quiet time with the Lord. Though she died in 1983, she left instructions to her husband, Len LeSourd, to disclose the contents of her journals with wisdom and discretion.

A Closer Walk is the result of his efforts. The book is a gentle journey through a woman's life as she sought to stepparent three young children, maintain excellence in her career, battle spiritual dry periods, and face death with grace.

Her most enlightening point? The often-quoted verse, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" is incorrectly visualized in our minds. It is not the gates of the church that are to withstand the forces of Satan, rather it is the gates of hell that cannot stand against the onslaught of the church! Gaining this one concept is worth the price of the book, but readers will find new and priceless realities through the eyes of this woman.
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who truly sought to know God. (Fleming H. Revell, 1986, 251 pp., $12.95) Angela E. Hunt

1250 HEALTH-CARE QUESTIONS WOMEN ASK by Joe S. McIlhaney, Jr., M.D.

Every woman should have a copy of 1250 Health-Care Questions Women Ask on the bookshelf. Although it is similar to several "medical guide" books currently published for family use, this book contains an important difference: the body is presented as a creation of God, marital fidelity is upheld as a primary prevention for many female diseases, and unborn babies are described as creations of God.

The book covers every topic any woman should ever encounter in her gynecologist's office including pregnancy, infertility, childbirth, menopause, sexual function, anatomy, disease, and nutrition and exercise.

The reading is fascinating and easy to understand. Throughout the material, the author makes reference to the amazing wonder of the human body and the wisdom of its Creator. (Baker Books, 1985, 720 pp., $24.95) A.E.H.

FILM REVIEW

ORIGINS—HOW THE WORLD CAME TO BE

Origins—How the World Came to Be gives compelling reasons for accepting scientific creationism and the testimony of Genesis as the best explanation of man's origin. It renews the confidence of even the most skeptical in the reliability of God's Word.

The producer has done a fine job in preparing a top-quality media tool. The photography, animation, and other technical aspects of the production are outstanding. The content is clear and fascinating, as well as true to the facts of science and the teachings of Scripture.

The series is hosted by Arthur Wilder-Smith, who has a remarkable ability to explain scientific matters in a manner that laymen can easily understand.

Beautiful cinematography carries the viewer to such unique locations as the Swiss Alps, the Grand Canyon, and even into the intricately designed human brain.

There is overwhelming evidence for firm belief in Creation as outlined in the foundational Book of Genesis. Origins methodically destroys the fantasy of evolution. This award-winning film series should be shown in every Bible-believing church and Christian college. I heartily recommend all six of these films! (Films for Christ Association, 16mm rental, entire series, $240.00; video rental, entire series, $168.00) Henry M. Morris
Discipline continued from page 43

The Rod. Many Hebrew words are translated “rod” in the Old Testament. Some common translations are from shebet, which can mean “reed,” “rod,” or “scepter”; or chofur, meaning “rod,” “shoot,” “twig,” or “sprout”; or rhabdos, meaning “rod,” “staff,” or “scepter,” and several other less frequent usages.

The issue for Christian parents is not primarily one of interpretation, but of principle. Parents who wish to discipline biblically must decide whether to use the hand, a rod, or something else to spank. Spanking children is biblical. The method to use is much less clear. A close examination of some common passages applied to child discipline will help illustrate the problem for parents. “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Prov. 22:15). “A whip for the horse, a bridle for the ass, and a rod for the fool’s back” (Prov. 26:3).

Foolishness is better translated “folly” or “silliness” in the first verse and seems to be referring to a younger child. The second verse is speaking of an adult, because nowhere in the Bible is a child ever called a fool—foolish or silly perhaps, but not a fool. Yet the same Hebrew word became the English word rod in each verse. The rod of Proverbs 22:15 could just as easily have been the rod of instruction and parental guidance as a rod for spanking. In any case, these were clearly different rods, because children and adults were always disciplined differently, and even if we agree that Proverbs 22:15 is talking about a spanking, the rod would have been far different from the rod referred to in Proverbs 26:3, though the same Hebrew word produced both.

And if it was a spanking in Proverbs 22:15 that could drive away foolishness, remember that a rod was a common piece of household equipment in Bible times. There is no magic or secret power in using a rod rather than the hand or a hairbrush. A rod was used because it was handy and because it was a symbol of parental authority in the home. And note again that foolishness or folly was being corrected. Children are never fools, but often foolish, and this distinction emphasizes an important difference between the sinful ignorance of childhood and the willful sinning of adults.

Is spanking an outdated and cruel method, or one that God expects us to continue using?

sizes an important difference between the sinful ignorance of childhood and the willful sinning of adults.

Let’s look at one more verse. “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Prov. 29:15). The writer of Proverbs is stating what we would call a “truism” today. Evidence for the destructive tendencies of those who have not been taught discipline is all around us. Most educational or parenting experts, no matter how liberal they might be, are reemphasizing the role of discipline. One well-known “expert” commented on the negative direction taken by so many of the young by saying that more than anything else, today’s parents have erred in surrendering their guidance function to the schools. Parents have tried to be friends to their children, but children do not need more friends. They need parents.

The rod (discipline) and reproof (correction) give forth wisdom, we are told, and a failure to provide these two essentials will inevitably lead to destruction. The rod may have been a switch for spanking, a pointer for directing and reminding, or a symbol of parental power and authority. The detail is not important. The principle is critical. Christian parents must look carefully at the context of these common verses, so often preached, taught, and written about. We are to do everything necessary to help our children grow in the Lord, but not so much as to injure them or chase them away from a loving God.

A biblical rod may be any of the following:

- A Shepherd’s staff used for defense. Estimated to be six to eight feet long with a bent end, it was used
primarily for walking and to fight off wolves and other animals known to kill sheep.

- A small stick or switch for disciplining. This is the most commonly applied meaning as parents relate certain verses to child discipline.
- A slender shoot or stem of a bush or tree. The word used here most often had symbolic meaning.
- A symbol of office, rank, or authority. Note here that this kind of rod was actually a scepter and was made up of several smaller rods, as in Ezekiel 19:11: “And she had strong rods for the scepters of them that rule.” This verse may mean that it took several rods to make a scepter or that only strong rods could be used as a scepter. In any case, the verse illustrates the variety in meaning and use for the rod.

A rod was used for punishment and discipline (stick or switch), teaching (as a pointer), protection (as a shepherd’s staff), guidance (as a bit for the horse), authority (scepter), symbol (as in “rod out of the stem of Jesse,” Isa. 11:1).

Who uses a rod? Parents (discipline and instruction), teachers (instruction and discipline), those in authority (to symbolize authority), shepherds and farmers (for support and protection), God (as in “rule them with a rod of iron,” Rev. 2:27).

The rod is a legitimate tool for teaching and raising children. It is not the only means of applying physical discipline, and other methods are in no way excluded or thought to be less effective. Although spanking is a biblical command, the method we choose—whether hand, switch, paddle, or belt—is a matter of personal conviction.

If we choose a rod as the method, it must be of such size and construction that it could not cause injury or death, even under the most extreme emotional circumstances. The rod should be flexible rather than rigid.

In order to be truly biblical in disciplining, parents must keep physical methods of child-control as an option. A Christian parent is wrong to say, “I will not spank.” But physical methods must be used carefully, never in anger, and as a last resort—when other methods have failed. Love, caution, and control are the watchwords as today’s parents make the discipline decision.

David R. Miller is associate professor of psychology at Liberty University, and child and adolescent counselor at the LU Counseling Center. He holds a Ph.D. from the University of South Carolina.
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Supreme Court to Rule on Creation-Science

There was a time when students were told little or nothing about the theories of evolution-science. Now students are told little or nothing about the theories of creation-science.

Well, so much for academic freedom.

But a law before the U.S. Supreme Court may change all that.

In 1981 the Louisiana legislature passed a law requiring public schools to give “balanced treatment” to creation-science and evolution-science. This means, in simplest terms, public school teachers must present evidence in support of creation-science if they choose to teach evolution-science.

This does not mean the law requires religious teaching, or that God created the world in six days (or that God created the world, for that matter), or that the world is only 6,000 years old, Wendell Bird, representing the state, argued before the U.S. Supreme Court.

It does require, however, that students be exposed to “scientific evidences supporting creation,” such as the abrupt appearance of current life, and to scientific doubts about evolution, such as the mathematical improbability that life evolved from simpler forms, Bird added.

This, Bird said, is true “academic freedom. We are not trying to exclude evolution from public schools. The Act actually provides that evolution will continue to be taught, but creation-science must also be taught. We are not seeking to prove creation-science true or disprove evolution-science. But instead to show that creation-science is, indeed, scientific and based on valid scientific evidences and that evolution-science is not so overwhelmingly proved that every rational person must believe it.”

A long legal history. The law has bounced around in a number of federal courts for five years. First, a federal court in New Orleans ruled that a trial was not necessary because the law violated the state’s constitution. The court said the legislature did not have the authority to tell the state department of education what it should teach.

But the Louisiana Supreme Court ruled differently, saying the law was perfectly within the scope of its state constitution.

The federal court then ruled that the law violated the U.S. Constitution and that it was so clearly religious that a trial was not necessary. A three-judge panel for the Fifth Circuit Court of Appeals agreed.

The appellate court ruled that, “irrespective of whether it is fully supported by scientific evidence, the theory of creation is a religious belief,” which public schools may not teach.

One constitutional lawyer, attorney John Whitehead (who was a special
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tian to advance and correct the im-
system." Segraves added, "then we'll have a foun-
evolution is a fact in public education." was set back 24 years—back to where we
fint began to seek recognition for Chris-
breached in a very significant fashion.
religion and government will have been
Science Research Center, what is at
stake is whether "creation-science will
be mandated in the public school system as
part of the routine school curriculum. If
it is, then the recent distinction between
religion and government will have been
breached in a very significant fashion."

According to Attorney General William
Guste, Jr., announced an immediate ap-
peal, and on May 5, 1986, the U.S.
Supreme Court agreed to hear the case.

Opposing the law, of course, is the
American Civil Liberties Union. Attorney
Jay Topkis, arguing on behalf of the ACLU
and other individuals, told the High Court
the law "is nothing but religion," an at-
tempt to bring God back into the
classroom.

What is at stake? According to
Barry Lynn, Washington representative
of the ACLU, at stake is "whether
religion, calling itself science, will be
mandated in the public school system as
part of the routine school curriculum. If
it is, then the recent distinction between
religion and government will have been
breached in a very significant fashion." "The Supreme Court could do a
number of things," Anderson explained.
"They could, for example, reexamine the
whole question of separation of church
and state as established by the Warren
Court. They could go back to what our
Founding Fathers originally said, which
was really to protect freedom of religion
and not to stifle it. So there's a whole
lot of things they could do.

"The more likely thing for them to do,
however, is to rule that the court's deci-
sion to dismiss the case without a trial
was improper and to send it back to trial,
which we would be very happy about."

And if an educator decides to teach
creation-science, should he be per-
mitted? "No," Simms stated.
So much for academic freedom.

According to Attorney Thomas
Anderson, a California-based attorney
who is a special counsel for the state of
Louisiana, the issue "is whether or not
you can teach creation-science in Louisi-
a in public schools . . . . Many states
are looking to what's going to happen in
the Supreme Court."

But perhaps all the above critics are
oversimplifying the case, for the Supreme
Court will probably neither uphold nor
dismiss creation-science.

More than likely, the High Court will
simply order the federal district court in
New Orleans to hold a trial on the merits
of the case.

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A case in point. The Supreme Court is expected to rule on the case by July, and though eyes from around the nation will be watching for its decision, few will be watching more closely than teacher Randall Hedtke.

Hedtke, a 10th-grade biology teacher at Technical High School in Saint Cloud, Minnesota, has been under constant threat of losing his job for teaching what he calls "applied creation."

A teacher at the school for 24 years, Hedtke said he has been teaching applied creation for 17 years. He describes applied creation as "providing the students with a non-biased, objective, non-indoctrinating evolutionary curriculum."

It differs from creation-science, he said, in that it does not offer any scientific evidence supporting creationism other than evidence that counters what the textbook is teaching about evolution.

"I started teaching applied creation because the current textbook curriculum is not objective; it is indoctrinating, and students have a right to alternative points of view. And I'm glad to provide it," Hedtke said.

But his efforts to introduce applied creation as a standard topic for biology students has not been well-received by school authorities, Hedtke says.

"Unofficially, I've been threatened with reassignment, to get me out of the biology classroom."

Well, so much for academic freedom. But, perhaps, the Supreme Court will change all that.

Martin Mawyer

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School Voucher System to Be Submitted to Congress

The Department of Education will again attempt to establish a school voucher system for parents wanting to educate their children outside their local school district.

Local districts agreeing to a voucher plan would distribute monies to parents of poor children, allowing them to buy services in other public or private schools, and in nonprofit education agencies. A school voucher program would also provide accelerated amounts of money to remedial programs.

This voucher program, known as “compensatory education certificates,” is an altered version of the education secretary’s proposal last year. That program would have sent education dollars directly to families choosing alternative educational programs rather than allowing school districts to distribute funds.

In this proposal, states would also be encouraged to take over “educationally bankrupt” education programs, using voucher allotments to correct deficiencies at the local level.

The proposal will be submitted to Congress as part of the Educational Consolidation and Improvement Act this year.

New “Contraceptive” Drug Induces Abortion

An experimental contraceptive drug that causes eventual abortions is ready for distribution in France and Sweden, researchers in those countries say.

If taken within 10 days after a missed menstrual period—a signal of pregnancy—the drug, RU 486, prevents a woman’s fertilized egg from implanting itself in the womb. This process results in the blocking of progesterone, a hormone needed for the pregnancy to continue. The lack of progesterone in the ovaries halts the pregnancy.

In France the drug resulted in abortion in 85 percent of women taking it, causing researchers to call it a “reasonable alternative” to surgical abortions.

In an editorial in the New England Journal of Medicine, Dr. William Crowley of Massachusetts General Hospital said that the drug “will at once provide new options, yet force further difficult choices, onto a society already bitterly divided about the medical termination of pregnancy.” He also called the success of the drug “a major advance.”

Side effects have accompanied the use of RU 486. Many of the women experimenting with the drug reported bleeding similar to a menstrual period. However, 15 percent of the women experienced an unusually heavy amount of bleeding, causing researchers to urge that the drug be used under close medical supervision.

AIDS Costs Rising Drastically Nationwide


A study projecting AIDS-related financial losses nationwide reported that by 1991 $70 billion could be spent on AIDS. Those projections are based on forecasts from the Centers for Disease Control, saying that about 270,000 AIDS cases and 179,000 AIDS-related deaths can be expected by 1991.

The CDC, in an end-of-the-year report, said over 28,000 AIDS cases were reported in the United States since 1981. That figure, they said, is doubling every 13 months, and the number of AIDS victims will peak in 1991. In that year they project 54,000 new AIDS cases.

The Committee on a National Strategy on AIDS, however, urged that these findings are probably low figures because the $4 billion in 1985 did not include costs associated with ARC (AIDS-Related Complex).

Questions on Sexual Preference May Be Disallowed

Insurance companies nationwide may soon be barred from asking questions about the sexual orientation of applicants, says the National Association of Insurance Commissioners.

Decided at the annual meeting of state insurance commissioners in Orlando, Florida, any questions on insurance forms “designed to establish the sexual orientation of the applicant” would be prohibited.

The insurance regulators said disallowing sexual preference questions was only a model for state guidelines. Their recommendation does not carry the weight of a law.

Seven states and Washington, D.C., already bar tests for AIDS in single men, as well as questions of sexual orientation. Several major insurance companies recently withdrew coverage in the D.C. area because of the test bans.

Homosexual groups hail the decision as a giant step forward in the Gay Rights movement.

Baby Boomers Returning to Traditional Values

Members of the ‘baby boom’ generation are establishing more traditional roles and returning to churches and synagogues. About 43 percent of people born from 1945 to 1954 said they attend religious services three or more times a month, said a study by David A. Roozen, director of Hartford Seminary’s Center for Social and Religious Research.

Polls in the early 1970s found that only 34 percent of people of the same age reported regular church attendance.

A similar, but non-related, poll by George Gallup, Jr., said 69 percent of
Bush, in Switch, Lashes Out at New Right's 'Lack of Tolerance'

WASHINGTON (RNS)—Vice President George Bush, who has been an enthusiastic booster of Conservative Christian political activism, delivered a surprise attack here on Fundamentalist attempts to "dictate their own interpretation of morality on the rest of society."

Just prior to Bush's remarks before a major gathering of Evangelical Protestants, U.S. Surgeon General C. Everett Koop reproached them for letting their views on homosexuality get in the way of efforts to educate the public about the deadly disease AIDS.

The two speeches came on February 2 at the 44th annual convention of National Religious Broadcasters, an evangelical association of more than 1,200 religious radio and television broadcasters.

Bush's criticism apparently was an attempt to place some distance between himself and the movement. In a fairly well-received address the vice president, a 1988 Republican presidential hopeful, began by welcoming the political awakening of Conservative Christians. He attacked Liberals who, he charged, have sought to chill the New Right's freedom to influence the nation. But Bush went on to criticize religious activists who have used that freedom to spread intolerance.

"I raise this as a friend who believes deeply in your involvement," he said in prefacing his comments before more than 4,000 religious broadcasters. "Initially, you sought freedom. In the process, you gained power. And with power, a small minority now want control," he declared.

"There are those who would seek to impose their will and dictate their interpretation of morality on the rest of society," said the vice president. "There are those who would forget the need for tolerance."

Speaking earlier at the same afternoon session, Dr. Koop launched a counter-offensive against religious Conservatives who have bitterly opposed his AIDS education campaign.

Koop said disapproval of homosexual activity is behind the resistance to his report. But he warned the audience that AIDS is increasingly striking heterosexual men and women as well as homosexuals, and that Evangelicals should join, rather than thwart, AIDS education projects.

"If you regard homosexual behaviour as a sin, please remember that one of your fundamental teachings has been to separate the sin from the sinner," he said in calling on them to "show the compassion of Christ" in responding to the AIDS crisis. "You may hate the sin, but you are to love the sinner."

American and United Bible Societies representatives recently returned from the Peoples Republic of China where they discussed the Amity Printing Press, to be located in Nanjing, which will print Bibles and New Testaments for Chinese Christians in the PRC.
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We live in a
crazy world where
technology has
advanced far beyond
man's moral capacity.

Whose Baby?

by Truman Dollar

E verything seemed so simple and practical... even fair. The technology was available and there were mutual needs. Everyone agreed to proceed. A contract was prepared in the law office of Noel Keane, a Dearborn, Michigan, attorney who is among the largest surrogate-mother brokers in the country.

Mrs. Mary Beth Whitehead agreed to be artificially inseminated with the sperm of William Stern, the husband of the childless Elizabeth Stern. For allowing her body to serve as host to this child during its nine-month term, Mary Beth would receive $10,000. Keane would be paid an additional $10,000 for his legal services. The Sterns would receive the child. Mrs. Whitehead and Keane would receive the money. Business was booming. Everybody was happy... at least for a while.

All went well until little Sara was born—the Sterns call the same baby Melissa. At birth, Mrs. Whitehead, to the dismay of the Sterns, began acting like a mother instead of a host to sperm. The confusion then went far beyond two names for the same baby, and the whole affair landed in a New Jersey court in a landmark custody fight. Mrs. Whitehead now claims she is the mother and that giving up the child felt like ‘somebody was cutting my arm off.’

The Sterns claim a legally binding contract makes the baby theirs. They insist that they are experiencing great pain at the loss of their child, and their attorney told television reporters that everyone was forgetting the rights of fathers. The problem makes Solomon’s decision about which woman was the real mother sound like child’s play.

The judge’s decision will not end the debate, because we live in a crazy world where technology has advanced far beyond man’s moral and philosophical capacity. Those who believe the Bible is our guide must be willing to let the Scripture teach us about these complex problems.

The Book of Genesis gives us a pattern: “And Adam knew Eve his wife; and she conceived, and bare Cain.” God established the family to bring children into the world and then to train them for adult life. Belief in God’s design for the monogamous family as His plan to populate the earth is neither simplistic nor backward. Substituting any other system will create confusion and emotional pain.

Human beings are not commodities. I thought we resolved that issue when we eliminated slavery in 1860. The nation decided that human life was too sacred to be owned by another or to be bought and sold. Every state in the union has affirmed that principle by forbidding payment to the natural mothers of adopted children.

I am morally repulsed to learn that the same attorney who profits as a surrogate-mother broker also owns the clinic that arranged the Whitehead-Stern exchange. Even free private enterprise has its limits, and this deal attacks our Judeo-Christian morals beyond what our society can bear.

Just consider this scenario. If Attorney Noel Keane added to his string of successful enterprises an abortion clinic and a medical facility to facilitate invitro-fertilization, he could conceivably operate the first American supermarket for designer babies. He could go on television and push human production like Lee Iacocca pushes Chryslers. Keane could legally encourage abortion to create greater demand for babies. He could enlist young, black girls to abort unwanted black babies (there is a surplus) and through the marvels of invitro-fertilization they could become host to white babies whose mothers found bearing children inconvenient and whose fathers were Nobel Prize winners. In the state of Michigan, under the current law, the treasury would pay for the abortion, and the wealthy would pay both for the baby and the legal fees. A whole new program to abuse poor blacks could become as acceptable as abortion. If this sounds like science fiction, you should know that not a single law would have to be changed for this whole series of events to happen. It could become the new high-tech growth industry of the 1990s.

We do not have the moral right to do all that our technical knowledge might allow. Current technology can be physically and morally dangerous. The federal government has recognized this problem and requires licenses for genetic experimentation. Breeding to improve the race is morally wrong.

This story should teach us again that money will not buy everything. The Sterns have already learned that $30,000 will not make a mother lose her natural love for a baby. Mr. Stern perhaps has also learned that money did not buy him fatherhood. This must be confusing to Sara, or Melissa, or Baby M, as the New Jersey courts call her.

We already have enough problems having killed 15 million babies since 1974. With at least 2 million names on adoption lists, let’s ban surrogate motherhood before we create another million women who hurt like Mrs. Whitehead.
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