What Happens When Christian Parents Meet Public Schools

Biblical Authority

INSIDE:
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Startling call from eminent professor of English
Cover story: How beneficial is home education? Does it protect children from harmful influences or shield them from reality? Who should home school? Larry L. Kiser gives a realistic approach to home education, followed by accolades from parents who home-school.

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Every Christian is responsible before God to use his spiritual gifts to serve others. Unfortunately, many Christians are not aware of their special gifts. Finally, here is an article that tells how you can “Discover Your Spiritual Gifts.”
Bestselling authors Dave Hunt and T. A. McMahon have a passion, a commitment, and a unique ability to communicate the truth of scripture and contrast it with the subtle, deceptive appeal of cults, the occult, and most recently, the New Age Movement.

Beginning with his bestselling book THE CULT EXPLOSION, Hunt has always been on the cutting edge, recognizing and exposing counterfeit religious beliefs within America and the church.

In his book PEACE, PROSPERITY AND THE COMING HOLOCAUST, Hunt investigated the growing interest in Eastern mysticism among diverse groups calling themselves “New Agers.” While skeptics persist in labeling it a passing fad, the New Age movement has quietly gained momentum.

Do Christians know the tremendous impact that this ground-swell movement is having on the foundations of their lives? How can we help others distinguish between the true hope of the gospel and the false hope of the New Age? Hunt and McMahon examine these questions and many more in their compelling new book. Their conclusions, based on solid evidence, are nothing less than staggering.

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**Danger in dogmatic statements**

May I suggest a danger in some of the dogmatic statements in the article "The 21st Century and the End of the World," and present some alternatives. Hal Lindsey (*Late Great Planet Earth*, p. 54) also suggested 1948 as the "rebounding," with a generation equaling 40 years. That would have placed the Rapture in 1981, at least seven years earlier than the Second Coming. Matthew 24 may indicate that the generation that sees the beginning of the Tribulation will also see the end (*Matthew, Walvoord*, p. 193). As a sign, 1948 would have also destroyed the preaching of Christ's soon return prior to Israel's statehood. Dates applied to signs during the church age are subjective at best.

The Second Coming will occur seven years after the signing of the covenant with the Antichrist, but Scripture does not mandate that the covenant will be signed the same month of the Rapture. And while the temple will surely exist during the Tribulation, there would be no injustice to Scripture if the temple were rebuilt before the Rapture or during the Tribulation. Being specific where the Bible is not sometimes causes problems.

Praise the Lord for the emphasis on the prophetic Scriptures (Rev. 1:3).

Doc Beale, Pastor
Wilton Bible Church
Wilton, California

**Struggling over the scandal**

Thank you so much for Daniel Mitchell's "Disgraced Preachers" (June). I had been struggling for many months over the Jimmy Swaggart scandal.

This Southern Baptist truly loved Jimmy, Francis, and Donnie Swaggart! I still do, very much! I loved the ministry too, though. It was probably the most effective ministry in the world for getting out the gospel of Jesus Christ, reaching many nations and tongues.

Like many, my heart broke for the Swaggarts personally and for the damage done to the ministry. I was heartbroken again when Jimmy refused to abide by the decision made by the National Board of Assemblies of God on what to do. I really did not know why I felt as I did until Mitchell explained the difference between restoration and forgiveness in his article.

I had a guilt feeling for not supporting the Swaggart ministry when they needed it most, yet I did not really feel right in sending funds to them either. I was in a dilemma!

I truly want to believe the Swaggarts are sincere, but I know someone can be sincere and yet be sincerely wrong. I really feel Jimmy did more damage to the ministry by refusing the restoration process than he did originally by his sin. I really would have continued sending funds to the ministry had he submitted to church authority. Now I cannot do so. Thanks to your fine article I now have a clear conscience.

Ronnie Nelson
Seagoville, Texas

**Invites follow-up**

"Thunder on the Right" (April) invites follow-up. I was part of our county's leadership team for the Pat Robertson campaign. I think Conservative newcomers like myself learned several lessons this year.

First, I learned that being elected President is not a sprint but a marathon.
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For example, Reagan lost the nomination to Nixon in 1968. Nixon was incumbent in 1972. In 1976 Reagan lost the nomination to Ford who lost to Carter. Reagan had to wait until 1980—over 12 years. One must pay his “dues” and wait his turn in the GOP.

I learned from talking with many Christian leaders during the campaign that there is a deep-seated attitude that “politics is dirty”—no place for godly leaders, ordained nor not. Is this an antimissionary attitude? Imagine a mission agency stating that because New Delhi, India, or Kampala, Uganda, is filled with wickedness and darkness we will not send anyone there.

I have found that there are lost, hurting, influential people and politicians in public life who need Jesus and are willing to listen. What opportunity!

Christians and Conservatives have two choices, stick together or lose. Many Christians evaluated all the candidates politically except one or two, and evaluated those one or two theologically. Neither Robert-son nor Kemp were running for pastor or elected to office or not. Remember that both Joseph and Daniel were prophets as well as prime ministers of secular nations.

We need to be gracious and give the benefit of the doubt to earnest Christians who are venturing out into the rough and unkind water of public life. It’s new to them. Don’t they deserve time to learn, grow, and mature? Let’s be encouragers. We need them. They are working for us and our children.

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W e live in a troubled world, "a wicked and perverse generation." Do you ever wonder what is keeping America from going to hell today? What keeps God from washing His hands of this whole mess? When you and I look at this world we see devastating problems—the drug problem, the divorce problem, the abortion problem, the AIDS problem. But God sees burdened people—teenagers hooked on crack, couples whose marriages are about to collapse, single parents trying to rebuild shattered lives, precious young girls considering the murder of their unborn babies. The list goes on.

God holds back His hand of judgment on this world because in its midst He has a restraining influence called the church of the living God. He has commissioned His church to bring the gospel to all those burdened with sin. While He waits we are to "be about our Father's business." We must reach out to everybody, to the unsaved and the saved. If two people need help, and you can help only one, Paul says to look first to those who are of the household of faith. Don't think for a minute that your fellow Christians do not have burdens. "Bear ye one another's burdens, and so fulfill the law of Christ." If counseling were my only calling, I could stay very busy with burdened people who just need somebody to talk to. They are close to the edge. They see no light at the end of the tunnel. They have family problems, financial problems, health problems, failure problems. They may have a terror of the unknown ahead. Many people are heavily burdened. They haven't done anything bad. They haven't disgraced the Lord. But they are crushed. They cannot talk to you without crying. They get up in the morning dreading the day. They go to bed at night unable to sleep. A lot of people live that way. The Scripture says to find out who they are and share their burdens. Walk with them through the storm.

In verse 1 of this chapter Paul says we need to reach our fallen brothers. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Who is the fallen brother? The fellow who kills somebody or commits adultery? Not necessarily. It could be the person who has slipped away from God, who really is in Christ, really loves God, but has gotten away from the Word, gotten away from Christian service because of disappointment, failure, or weariness, and is no longer up front walking point.

This world is filled with fallen Christians. I'd like to have a church somewhere filled with restored saints who had fallen. With just casualties from the pulpit it would outnumber anybody else's anywhere. I am not saying that when a man abandons his wife and kids and runs off in immorality, that we should bring him back and make him a pastor or a deacon. His level of service may be totally different but he is still important to God.

Forgiveness is one issue. Leadership is another. The Bible teaches that some failures disqualify a man from certain positions of leadership. Only a very poor church would keep in leadership a man who has fallen in these areas. Forgive him? Of course. Help him? Naturally. Put him back in the pulpit? Never. We have an obligation to a lost world. The work is far more important than the worker. The cause is far more important than one man—or a dozen men. But we have a responsibility to reach down where the fallen person is and love him and care for him and as Paul says, "restore such an one" to fellowship with God. His relationship is far more important than his position of labor.

Unsaved, hurting people need the gospel, and we have an obligation to preach it to them. But we have a prioritized responsibility inside the family of God. If we could have revival in the church, the awful global problems we face today would be minimized. The solution is Christ. He really is the answer.
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When Christian Parents Meet the Public School

For the last 25 years or so, Evangelical and Fundamentalist Christians have become increasingly critical and nonsupportive of public education. Contrary to much that has been written, this is a recent development in American education. History shows that nineteenth-century Evangelicals were strongly committed to the Common School movement in Massachusetts.

Christians continued to support public education through the first half of this century. For example, Jerry Falwell, speaking of the Virginia public schools he attended in the 1940s, wrote in Listen America that they “were without question the best in the history of the world.” And that the reason for their high quality was “because the Bible still permeated the curriculum of the public schools.”

A change of view. With two Supreme Court decisions in the early 1960s, Engel v. Vitale (1962) prohibiting prayer in schools, and Schempp v. District of Abington Township (1963) prohibiting the reading of the Bible in public schools, Evangelical and Fundamentalist parents began to change their view of public education. For the first time since Colonial days, when public education was established, prayer and Bible-reading were no longer customary in public schools. In fact they came to be viewed as “outlawed.” The Supreme Court had eliminated from the classroom two critical elements of our nation’s rich heritage. Evangelical and Fundamentalist Christian parents would not sit by idly.

Secularization of the public school increased after the Supreme Court decision, and so did the criticism by Christians. They increasingly expressed their views to teachers, administrators, and school board members. Fundamentalists and Evangelicals became concerned about the public schools’ tolerance of objectionable textbook content, drugs, Secular Humanism, Marxism, evolution, the feminist movement, abortion, homosexuality, AIDS education, sex clinics in schools, and much more. Many reacted by sending their children to Christian schools or, more recently, to home-school them.

Why the conflict? While the Christian school movement has grown significantly over the last quarter of a century, the vast majority of Christian parents, for a number of valid reasons, still send their children to public schools. These parents visit local schools with a deep-seated apprehension that public schoolteachers simply do not understand the issues that concern them, and are not receptive to the actions the parents would like to see the schools take.

If Christian parents at public school meetings appear anxious and defensive to school personnel—they are. Through experience they have come to believe that school personnel are in authority. They are committed to the secularization of the schools, and they are deeply indifferent, even hostile, to basic biblical beliefs. In one way or another, administrators communicate to parents that they are to mind their own business and let the “professionals run the schools.”

Repeated fruitless and tense encounters lead teachers and administrators to the frustrated and angry conclusion that Christian parents are rigid and inflexible. With little real knowledge of Fundamentalist Christianity, administrators and teachers perceive the parents’ attitudes as biased, narrow, and much too dogmatic for present American society, particularly when the administrator’s role requires him to achieve compromise and build consensus within the local community.

Why the impasse? Historically, public schoolteachers and administrators have come from the large mainline denominations. When these denominations turned to theological Liberalism early in this century, the public school educators in their congregations soon followed. At best, these teachers found the Bible to be a useful guide for ethical living, but little more than that. As the country became increasingly secular and pluralistic, teachers became uncomfortable with prayer and the teaching of values in public schools. This came about when students in schools of education accepted the philosophical relativism of John Dewey and the cultural relativism of Ruth Benedict and Margaret Mead. Educators came to believe that teaching a common set of values was not their responsibility.

Intense criticism of middle-class values, and of those who would impose them on underclass children in public schools, became the vogue in academia in the 1960s. Teachers concluded that...
one could not claim one set of values as better than another. All they could say was that they were different. With those two Supreme Court decisions the secularization of the public schools could continue unabated.

To understand the mind-set that Christian parents encounter when they meet with public school personnel, we must understand the strong emphasis on the "professionalization of teaching." When students graduate from teacher-training programs in schools of education and begin teaching, they become "professionals" and join a union, either the National Education Association or the American Federation of Teachers. Then when teachers enter graduate programs in education, the emphasis is on "educational research," "educational psychology," "curriculum development," and "methodology" of one kind or another.

One type of educator who does graduate work in education is the professional administrator who is taught to be, above all else, a manager of public education. This professional educator avoids "abstract thinking" of any type, in favor of "practical solutions." Thus, the classics or the humanities have no real place in graduate work in education.

Christian parents have a problem when they attempt to explain a biblical doctrine to professional educators. There is of necessity an abstract, and certainly a spiritual, dimension to biblical theology. It ought not surprise us when school administrators cannot follow the logic of the Christian parent when he explains his position from a biblical standpoint.

The creation science issue. In recent years a specific point of conflict between Fundamentalist parents and public school personnel has been creation science. Considerable debate and several court cases have not settled the issue of the place of creation science in the public school curriculum.

But whether creationist views are "right" or "wrong" is not the question public school personnel ought to be asking. If secular educators are as committed to academic freedom and critical thinking as they claim to be, then Fundamentalist views of creation should be taught and discussed freely in the public school. Whether creationism is taught in science class or in social studies is of little importance. The critical issue is that creationism be taught with academic integrity and fairness. Secular educators must allow our children and youth access to important American social history, and certainly the debate over biological evolution is an important part of that history. To simply ridicule the Scopes Trial, which seems to be a favorite method used by social studies teachers to "cover creationism," is not only unfair but is also a distortion of American history.

Books and the fairness issue. Occasionally, Christian parents ask school librarians why there are so few books by Conservative writers, presenting a pro-life, pro-creation, and pro-family point of view. Why are there, for example, books by Norma Klein and Judy Blume, and no books by James Dobson, Mary Ann Mayo, and Ken Unger? School administrators and librarians always avoid the term censorship, while choosing books for the shelves. School librarians claim they "select" but never "censor."

What can be done? Can Christian parents and public school personnel achieve beneficial dialogue and worthwhile discussion? The answer is yes. Here are some practical suggestions for making progress.

Christian parents are more effective with public school personnel when they lower their emotional level. This may not be easy when parents feel strongly about an issue that affects their children. Nonetheless, lowering the emotional level will prove beneficial. Being in control and logically presenting a point of view based on solid facts is the best method.

Educators are impressed when well-informed parents express concern not only for their own children, but for all the children in the school district. Christian parents should be well-acquainted with local and national educational issues. Learning some of the terms used by professional educators is helpful.

Christian parents would like teachers and administrators to know more about Evangelicals and Fundamentalists, and their history in this country. Most public school personnel simply do not know much about Evangelical leaders of the past. They might know something about Jonathan Edwards, having once read "Sinners in the Hands of an Angry God" in an American literature class. (They did not like it.) But they know virtually nothing about great Evangelicals and Fundamentalists such as Charles G. Finney, Francis Asbury, D.L. Moody, Charles Evans, Billy Sunday, J. Frank Norris, William B. Riley, and Charles E. Fuller. Furthermore, they know little or nothing about the Second Great Awakening, which brought profound spiritual blessing and positive social benefit to this country. This is unfortunate and unproductive.

If school administrators and teachers had a better understanding of the biblical point of view, Christian parents might be more cooperative. Most Christian parents welcome the opportunity to share their perspective on what the public school can do for their children, without undermining their faith in Jesus Christ. Christian parents would like teachers and administrators to be more aware of the biblical values that constitute their core of beliefs and on which they base their personal standards. This is not to say that Evangelicals and Fundamentalists do not share most of the mainstream social values of American society. But what the Bible teaches about how Christians live their daily lives is vitally important. That is why biblical views are so often involved in the Christian parents' considerable concern with textbook content.

There was a time in American education when "ethical character" was to be taught in the public school. Today "value-free" or "value-neutral" education is a hollow substitute for the former emphasis on ethical character development in the public school. This led Stephen Arons, professor of legal studies at the University of Massachusetts, to comment that today's public schools have become "bland, ethically numb and assertively mediocre."

Christian parents expect to be treated with courtesy and respect when they visit the public school. To be sure, school administrators often find Evangelicals and Fundamentalists tough to deal with. This may be because public school personnel tend to view Christian parents as rigid, narrow-minded, and opposed to the pluralistic and hedonistic orientation of present American society. Neverthe-

continued on page 64
Home Education

A Realistic View

by Larry L. Kiser

Home education offers distinct advantages to some families. Through personal attention and love, an effective parent-teacher can thoroughly and consistently teach important family values. The parent teaches at a pace that is neither too fast nor too slow, and the child learns and progresses at an individually appropriate rate. The home school environment also offers great protection from the undesirable influences a child encounters in most traditional schools. The problem of negative peer pressure is minimized considerably in the home school. Most parents would certainly welcome that result.

Personal attention, family values, individual pacing, a pure environment, no negative peer pressure—what else could a family want? This sounds too good to be true. In fact, the home education issue has two sides. Though home education may be a help for many, focusing only on its obvious advantages may lead some families down a path of disillusionment. So, what does the other side look like?

Few parents can effectively motivate children of all ages in all subject areas, especially older children. A parent may be gifted or particularly interested in Algebra, but weak in history or Shakespeare. Children may suffer from inadequate exposure in a parent's weak areas. If I had depended on my parents' attitude toward literature, I may never have experienced the drama of Charles Dickens or been challenged with the ideas of George Orwell. A teacher who sparked and fanned that flame enriched my literary exposure. Most parents have difficulty presenting material from a broad academic spectrum with an equal degree of competence and enthusiasm. I want my children's exposure in the academic and arts areas to be broader than I can provide.

Most home schools involve more than one child. Teaching two or more children of different ages requires unusual patience and sensitivity. The presence of preschool-age children can further complicate the arrangement. The students' differing academic gifts and emotional maturity are also complex realities. An experienced teacher knows that what works for one fourth-grader may not work for another. A parent in such a situation often expects similar methods to produce similar results in all children. Practical experience in the classroom dispels such myths. Though not impossible, teaching two or three children of different ages in all the appropriate subject areas is a demanding task.

Providing an acceptable structure for sound academic accountability is difficult in
the home school. Mental ability tests, standard achievement tests, and other academic data form an important profile of a student's abilities and achievement. These valuable tools measure a student's potential and progress, and provide scholastic credibility to a higher educational institution. The availability, credibility, and objectivity of such data in home school records is an obvious weakness of home education.

Surely the absence of peer pressure more than compensates for the other pressures of home education. The artificial absence of peer pressure may be pleasant, but does that build resiliency? Children learn to resist peer pressure by confrontation, not by avoidance. Granted, untamed negative peer pressure in large doses at too early an age can be devastating. But limited exposure to peer influence provides a preliminary testing ground for the strength of the values and convictions transmitted by parents.

The traditional roles of parent and spouse are difficult to successfully fulfill. Adding the chore of direct and detailed academic instruction can sap the emotional strength of even the best marriage partner. The nonteaching spouse, usually Dad, must thoroughly understand and be equally committed to the home education project. Proper home education will have a major impact on the family. Home education takes significant amounts of time and patience. A family choosing home education must face these facts realistically.

Home education impacts the interpersonal relationships between family members. All members of the family must be enthusiastic about it. So who can and who can't? Who should and who shouldn't? Before deciding for or against home education, consider the matter prayerfully. The decision is a serious one, even if the arrangement is only temporary. Carefully investigate and determine to stay within the legal boundaries of your state and locality. Investigate any potential legal problems. Read about home education before committing to it. Raymond Moore's books are excellent. Be a discerning, thoughtful reader. Talk to parents who have been or are involved positively in home education. Attend meetings of home education support groups. These people will be invaluable to you if you choose to educate at home. Also talk to those who are opposed to home education. Listen to and evaluate their reasoning.

Ask yourself the following questions. The prospective teaching parent should be able to candidly answer yes to most of them.

1. Am I good at planning and scheduling?
2. Am I very patient with my children?
3. Am I emotionally stable from day to day?
4. Do I recover well from interruptions?
5. Am I willing to give up most of my personal daytime pursuits, if necessary, for this task?
6. Am I willing to drastically reduce the amount of my personal time given to church and other worthy community projects?
7. Am I creative in attacking seemingly simple problems from different angles?
8. Am I interested in and well-informed in most major areas of the academic domain? Do I enjoy science, math, reading, history, poetry, music, and so on?
9. Am I willing to make special arrangements for providing my children with enriching musical, aesthetic, and athletic opportunities that are generally a part of more traditional schools?
10. If home education did not work out for our family, could I give it up without feeling that I had failed?

If your honest response to three or four of these questions is no, home education may not be best for your family. If you answered yes to most or all of these questions, you might prayerfully embark on home education. A child's mind is a fragile gift. Careless, unbalanced development of that gift surely displeases God.

If you decide to give home education a try, begin with one child at a time, preferably a child who has mastered basic reading skills and has not demonstrated any special learning problems.

Be careful to protect yourself and your children from
Home-Schooling
The Parents' Perspective

by Kay Raysor

No negative peer pressure, better relationships within the family, less stress, more flexibility, more time to do the things your children like to do. How can families reap those benefits? According to many parents these are some of the advantages of home-schooling.

Ruth Pulliam, who has a master's degree in teaching from Columbia University, says, "My husband and I had heard of the educational advantages of one-on-one teaching, and the absence of peer pressure." After home-schooling for four years, this mother of five attests that home-schooled children "academically can cover more ground in a much shorter time. They can go at their own rate, pursue in depth the things they are interested in, and spend time working on things they find difficult."

"Children in a typical school often think they can relate only to children their age, and they are intimidated by older children," Ruth continues. However, she finds that her home-schooled children are comfortable with children of all ages.

"They accomplish much more than they would in a typical school," says Linda Kochendarfer, who taught junior high and senior high in public and Christian schools. "Our oldest son is about one year ahead, and our son with learning disabilities does not have the emotional problems he encountered in a typical school." Linda's oldest son, who has been home-schooled for four years, takes Russian at Hollins College, a prestigious finishing school in Virginia. He ranked at the top of his professor's class of college freshmen—and he is only 14 years old.

What prompts a parent to begin home education? Ann Schrader taught in public schools in Indiana and Kentucky, and in Christian schools in Virginia. The stress she saw on children concerned her. "Pressure," she says, "is incredible in the lower grades." Ann was also concerned about the language and attitudes she saw even in Christian schools. "The attitude I saw was the opposite of conforming to the image of Christ, and our children, who had always been in Christian

Photos by Brian Sullivan
schools, were not growing spiritually."

Opposed to home education, and thinking home educators were strange, Ann reluctantly agreed to listen to some tapes by Raymond Moore, only because a friend insisted. She and her husband, Steve, a university professor, also read Raymond and Dorothy Moore's books Home-Grown Kids and Home-Spun Schools.

"It convinced us that until our children could stand alone and schools were not growing spiritually,"

including character qualities and biblical principles for coping with daily life stresses; when they find the schools in their area are not much different from public schools; or when they have a conviction that God never intended kids to be educated by other people.

"It convinced us that until our children could stand alone and schools were not growing spiritually." Opposed to home education, and thinking home educators were strange, Ann reluctantly agreed to listen to some tapes by Raymond Moore, only because a friend insisted. She and her husband, Steve, a university professor, also read Raymond and Dorothy Moore's books Home-Grown Kids and Home-Spun Schools.

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Stuart and Kris Nordberg began home-schooling in 1980 when it was illegal in their state. Kris kept the children inside until school buses ran in the afternoon, so no one would suspect. That's how strongly they feel about what they see as their God-given responsibility.

Others home-school because of particular needs in their family. Wayne and Bonnie Walker have a blended family that ranges from a Korean-born toddler to sons in their twenties, elementary-age kids to teenage daughters. Because their family had been through a lot of emotional changes—divorce, remarriage, and the addition of new brothers and sisters—Bonnie home-schooled their 11-year-old son this year. "He needed to be with his mom, and it has been good for him. We've seen a big difference in him. He's matured. He's more secure and confident. I wish I had known about this option with my other children."

For some families home-schooling is a temporary measure. Mike and Jane Lloyd lived in a rural area of Pennsylvania that was very intimate and had a strong sense of family. When they moved to an urban area with a large Christian school and large church, they were overwhelmed with new activities. It was pulling their family apart. Wanting to reestablish the closeness and the involvement with the family and the family values, they began home-schooling, even though Mike teaches in the Christian school.

Glenn and Pat Phillips started home-schooling six years ago because they could no longer afford private Christian education. They continue because they now have a conviction that "God intends for Mom and the kids to be home, building the family bond and teaching life skills."

Pat, whose six children range in age from 5 to 18, says, "Before we began home-schooling, our kids were pulled in so many different directions. They had to be accountable to seven different teachers, plus coaches and youth workers. We weren't a family anymore, just people who lived..."
in the same house and went some places together.”

For two years Sam and Ann Conway's children asked to be home-schooled. “There are so many cliques at school,” Ann says, “and when our daughter, who was in the fifth grade at the time, realized you have to dress or act a certain way to be accepted, she didn't want it. However, it wasn't a withdrawal. She was popular and had friends at school, and still does.”

After completing one year of home-schooling Ann says, “It has been the most wonderful eight months of my entire life. It has made such a difference in our home. It has turned the hearts of our children toward us and toward each other!”

Rick Boyer, who conducts seminars and has written manuals on home-schooling, believes, “Research is very clear that when parents and children are separated that much each day [the hours spent in school] the children develop peer dependency; their self-concept, and therefore their relationships with others, suffers; and they develop a pessimistic attitude toward life.”

But that is not why he and his wife, Marilyn, began home-schooling. The inconvenience of commuting to a Christian preschool led Marilyn to try home-schooling. The results were so good that she decided to continue, and eight years later she educates five of their nine children at home.

Critics contend home-schoolers shelter children from the real world, but Rick's two oldest sons work with him in his drywall business, where language and life on construction sites is definitely not a sheltered experience. “My children are more exposed to the real world than they would be in a typical school, but they are with a significant adult, the parent, who can guide them. I think that's important. My children can see their father work in the real world, dealing with people and situations in a biblical and godly manner,” Rick said.

What advice do home-schooling parents have for families that are thinking of trying it? Parents considering home-schooling should “be prepared for the discipline and commitment it will require in your own life,” says Sandy Day. “It is a commitment you must work at every day. If you have a hard time saying no to people, it can be very hard. “Check on your state's law by going to the library and looking under 'Home School', or go to a bookstore where you can look for a list of resources. Write your state legislature for a copy of bills affecting home school and bills on education. Then search the education bills for the information you need. “Talk to other home-schoolers about problems they face and situations they encounter. Read magazines and books—Peanut Butter Family Home School by Butterworth, and books by Raymond Moore. There are a lot of home-schooling magazines such as The Family Resource Magazine, Family Report, and The Teaching Home.”

“Attend curriculum fairs or get a list of textbook publishers, but be very discerning, especially of secular textbooks. To find curriculum fairs, write to publishers of home-school material and ask if they have a representative going to a curriculum fair in your area.” Linda Kochendasher, who has done curriculum studies for public schools, concurs. “Get as much exposure to materials as you can and talk to other home-schoolers. Attend curriculum fairs rather than just ordering curriculum from catalogs. Spend as much time in preparation as possible. Beginning to prepare two years ahead is not too far in advance. “Do community service, so you are contributing to the community and teaching your children that Christianity applies to all of life.” Taking food to the elderly through a “Meals on Wheels” program and participating in an inner-city ministry in Indianapolis are the Pulliam family's service. The
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Thomas Aquinas, the great theologian and philosopher who lived from 1225 to 1274, was a poor student. Other students of his teacher Albertus Magnus nicknamed Aquinas "the dumb ox." Albertus summoned Aquinas to a private interview and quizzed him on all the subjects in the university curriculum. At the next lecture the master teacher announced, "You can call your brother Thomas a dumb ox; let me tell you that one day the whole world will listen to his bellowings."

Perhaps the entire world is not heeding the words of Thomas Aquinas today, but Norm Geisler is. Geisler credits Aquinas with "having the most influence on my life," and says that if his house were burning he would grab his wife, his Bible, and the Summa Theologica by Aquinas.

Just the type of fellow you would invite to a highbrow formal dinner, right? You might be surprised. Geisler is currently a professor of systematic theology at Dallas Theological Seminary and will be joining the Liberty University faculty in January. He has debated philosophical subjects deep enough to drown the most learned masters. But Norm Geisler is anything but stuffy and academic. He is an easy-going, contented sort of fellow whose intelligence springs forth not in silver-dollar words and phrases, but in common, everyday logic.

He looks younger than his 56 years, spinning tried-and-true preachers' jokes as easily as he explains the moral ambiguities surrounding the current debate over AIDS education. He is a philosopher and a theologian, but first he is a teacher.

Geisler has the spiritual gift of teaching. He loves to communicate. He loves his subject. He loves his students. "I simply can't help doing it," he explains, and adds that he will continue to teach "until I die. Then I plan to go back to school forever." He believes every Christian ought to be informed about the ethical and political concerns that are rocking our country. "The Bible commands us to be salt and light in our society," he explains. "The moral decadence of our society demands that people of goodwill do something about what is happening."

Geisler pauses a moment. "I once asked my class, 'What is the greatest problem in America today? Is it ignorance or is it apathy?' One student answered, 'I don't know and I don't care.'

"I think the basic problem is ignorance, and of course apathy follows upon that. Hosea said, 'My people are destroyed for lack of knowledge.' I read a headline in a newspaper that said, 'Humanism Is Not a Religion.' That is utter ignorance. Humanists have twice declared themselves a religion, and the Supreme Court has declared it a religion."

The March 1987 ruling by Judge W.
Brevard Hand banning 45 textbooks from Alabama public schools because they unconstitutionally promoted the religion of Secular Humanism had implications for all Christian parents and students, Geisler believes. If the ruling had not been overturned, Geisler says, "The public schools would have been frightened into recognizing that the ideologies they are teaching are really what Thomas Jefferson would have called tyranny. Taxation without representation is tyranny. When you force someone to pay taxes, and pay teachers to teach children religious views that are contrary to their parents' religious views, that is the worst form of ideological tyranny you can get."

Of all the contemporary sociopolitical issues such as AIDS, school prayer, and nuclear war, what does Geisler see as the most crucial? "Abortion—there is no close second. Hitler killed 6 million Jews, but since 1973 we've killed 20 million (babies) without due process of the law. We've done it in defiance of the Fifth and Fourteenth Amendments, which give the right to life. The Declaration of Independence says that is an absolute right, an inalienable right. So we've taken the most important thing you can take from someone from 20 million people."

"At 40 days after conception a baby has a brain wave, and in most states the absence of a brain wave is regarded as a sign of death. But in the entire United States a brain wave is not recognized as a sign of life."

As important as abortion is, there is yet another issue about which Christians should be informed. "The three most important things in the last 40 years with regard to American morals are the bomb, the pill, and the AIDS virus," says Geisler. "The pill said, 'You can do it safely.' The bomb said, 'You had better do it now, because you might not be alive tomorrow.' The AIDS virus is saying, 'You'd better not do it, because you might not be alive tomorrow.' I think the AIDS virus is going to have an effect on a monogamous marriage ought to think twice about it."

Many Christians are becoming increasingly active in important issues, and seeing their results brings Geisler great satisfaction. "We have won some significant cases. We are on the threshold of winning some others. President Reagan has now appointed two new justices to the appeals court. That is very encouraging."

"This is the most exciting time in history socially, politically, and prophetically. Socially and politically we're seeing the clash of worldviews on the social scene, and we're seeing Christians becoming involved. It is exciting prophetically because we know we're 2,000 years closer to Christ's coming than we were before. The stage is being set, the prophetic signs are occurring—it is very exciting."

This man with the burning desire to know and to teach admits that he is often frustrated by "Christians who are on the right track but who aren't moving. Even God can't steer a parked car. Many Christians exhibit a lack of activity and involvement in a world taken over by Secularism and the New Age movement. They sit like bumps on a log, not realizing what is going on around them."

Teacher, educator, a molder of history—Geisler has many roles and has had many successes. How does he measure his success? "I measure my own accomplishments by the standard of God's Word. In the final analysis, have I brought every thought captive to Christ? I am successful to the degree that I think and live Christocentrically and capitvate every thought, whether it happens to be about politics or ethics or family, in the light of Christ and His revelation in His Word."

One of Geisler's greatest successes is his family. He and his wife of 32 years, Barbara, have reared six children and are currently bearing over four grandchildren.

"Why did a man as contemporary as Geisler choose Thomas Aquinas as a most-admired hero? "He was the most brilliant, most comprehensive, and most systematic of all Christian thinkers and perhaps of all thinkers of all time," explains Geisler. "He spoke on every topic systematically, succinctly, and comprehensively. He lived in an age very similar to this one, when secular philosophies were taking over the university systems. He went out and studied the man philosophy of the day, which was Aristotelianism, and became equipped to handle, on the highest intellectual level, what was going on ideologically. He answered the Humanism of his day and refuted it, and history credits him for reversing the tide of Humanism in his day."

No one can be sure that the tide of Humanism will be turned in our day. But Norm Geisler and men like him, who fight false philosophies on high intellectual levels, will make certain the "whole world listens to their bellows."

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September 1988 21
Jeff was a faithful member of his church's youth group. But he was not a Christian. During his high school years he successfully resisted the call of God to commit his life to Christ until, in his senior year, he responded to an altar call. That changed his life. He began to stop living for himself and started to live for Christ.

A few months after his decision, Jeff helped his church organize a major evangelistic thrust. Several teenagers in his youth group made professions of faith during the campaign. Jeff immediately drew these new believers together and began leading them in group Bible study. Consequently, they experienced significant spiritual growth over the next few months.

Jeff began using his spiritual gifts of leadership and organization less than a year after his commitment to Christ. But if you had asked him what his spiritual gifts were, he probably would have responded with a blank stare. This is not uncommon for new Christians. And it is not uncommon for old Christians either.

Some biblical assumptions concerning spiritual gifts. We all use our gifts whether we are conscious of them or not. But becoming aware of our spiritual gifts is still important. An undisputed tenet in most Christian circles is that every believer possesses one or more spiritual gifts (1 Cor. 12:4-7). But we often conveniently forget a related and equally undeniable biblical truth, namely that every Christian is responsible before God to use his gifts to serve others. To paraphrase Paul in Romans 12:5-8, “Whatever your gift, whether it be teaching, giving, serving, leading, or whatever, use it faithfully, diligently, and cheerfully.”

If you, like Jeff, are living a life of love and are committed to serving and helping other people, you may be unconsciously using your spiritual gifts. This is because spiritual gifts are like words. You might be surprised how much talking you do in a single day. In the course of your conversations you use thousands of words, but you might find it difficult to define some of these words if someone challenged you. Yet, you know you are using them correctly, even though you cannot give an elaborate definition of them.

Just as you correctly use words through instinct, you correctly use spiritual gifts you are not aware of. But what about those words you know well? Chances are you use them with more confidence, with more creativity, and with greater frequency than you do less familiar words. In the same way, when you are familiar with your spiritual gifts, when you realize what they are, you are more likely to use them more frequently, more confidently, and with greater skill. Becoming more aware of your spiritual gifts makes you of greater benefit to others.

What are spiritual gifts? How are we to use them? Spiritual gifts are best defined for us by Peter. “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.”
Peter says that a spiritual gift is God’s grace made visible by means of a particular action that serves other people. He points out our moral responsibility before God. God expects us to serve others with our gifts.

The Greek word for grace is the root word for gift. This by itself would lead us to think there is a relationship between grace and gift. But Peter gives us more to go on than this. He says that to use a gift is to “minister,” or “administer,” God’s grace. Using our gifts shows God’s grace in us and ministers God’s grace to others. Peter calls God’s grace “manifold,” or “varied,” because grace has many forms.

Romans 12:6 takes this thought further. This verse can be translated as follows:

- We have different gifts according to the grace given us.
- We have different gifts corresponding to the grace given us.
- We have different gifts just as the grace given us.

These translations emphasize the tight relationship between grace and spiritual gifts. To make this even more striking, let’s take a brief look at some definitions:

**According to:** in conformity with; depending on.

**Corresponding to:** agreeing with; related to; accompanying.

**Just as:** exactly, precisely.

The diversity of grace causes the diversity of spiritual gifts. Somehow, our gifts are determined by the specific grace given to us. We might say that the grace given us by God contains the pattern out of which our gifts grow, much as our DNA provides the pattern for our physical growth. This exciting concept compels us to use the special gifts given us by God’s grace.

When you consider which gifts God may have given you, contemplate the spiritual gifts listed in the Scriptures. There is a better than even chance that one of these gifts is yours. But virtually all Bible scholars and teachers agree that the gifts listed in Scripture are only a sampling, a small percentage of the many gifts of the Spirit.

Do not become wrapped up in trying to exactly match your gifts with those mentioned in Scripture, or in finding the correct scriptural term or formulation for your gifts. Rather, become aware of your gifts. But if there are gifts not mentioned in the Bible, how do you know what to look for?

Look for a special enabling to excel at those things all Christians are responsible to do. Some examples are praying, joyfulness, love, patience, kindness, and hospitality. Look for natural abilities that God has recreated into spiritual gifts. Some gifts listed in the Bible—teaching, leadership, celibacy, and marriage, for example—are not unique to Christians. A good rule of thumb is to expect the abilities God gave people at birth to be transformed into spiritual gifts at rebirth. When we become Christians, everything, including our abilities, becomes new (2 Cor. 5:17).

Here are some steps to help you discover your spiritual gifts.

**Prayer.** If you are like me, you prefer to be doing something rather than just praying about it. But prayer is the first essential step in discovering your spiritual gifts. Getting an accurate picture of how God has enabled you to serve with your gifts requires wisdom. We need to ask God to lead us in wisdom and understanding.

**Bible study.** Taking a good, long look at Scripture is the next step. Join to your prayers a careful consideration of whether any of the gifts listed in the New Testament might be yours. But do not limit yourself to the seven passages that explicitly list the gifts. Keep alert for what God might show you in other portions of Scripture. God might teach you a lot about yourself and your gifts when you read about biblical characters and how they served God. Moses, Ruth, Andrew, Daniel, Esther, or Martha might display gifts you can identify with.

While I studied through the books of Timothy and Titus, the Holy Spirit made me feel that what Paul was saying to these two Christian leaders, he was saying in a special sense to me as well. I became convinced that I had the gift of leadership. A broad study of Scripture can help you get more of a handle on your gifts.

**Private contemplation.** Sit back and reflect on two questions. “In what ways do I know for a fact that I can be of help to others, especially to other Christians?” Think about what you have done that has helped others grow, or brought some kind of fruit into their lives. This fruit can be anything from a better understanding of Scripture to being a more thankful or joyful person. Think about actions or accomplishments that

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CALVARY BIBLE COLLEGE

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LIGHT ’88 Teams Sow and Reap During Orient Campaign

On a dark street in China, an LU student makes his way through alleys, around buildings, and up a stairway to a home Bible-study group. He is carrying Bibles to a designated drop-off point. These were some of over 9,000 Bibles carried by students into China. Miraculously, customs officials chose not to check the baggage containing the precious Books. With the help of missionaries, these copies of the Word of God would be dispersed throughout the country. It is said that for every Bible distributed, at least 10 Chinese will come to know Christ.

In a small church monitored by the government one team member met an elderly woman who had actually been won to the Lord by Watchman Nee. The team left China with a greater appreciation for God's Word, realizing that the Chinese do not have easy access to the Scriptures, while most American homes have several copies. During the campaign 46 Liberty University students experienced an unforgettable blessing as they gathered in the evening hours for a prayer service on the Great Wall of China.

Students participating in this unique outreach felt the impact of their witnessing efforts. This outreach, like other similar campaigns, gave students a close-up look at missions. “I have always attended a church that actively supported missions, but this campaign was my first opportunity to ‘experience’ missions,” said Rhonda Jenkins. “I am just thankful that I was able to meet Christians on the other side of the world and to realize they are really brothers and sisters laboring together with us in Christ.”

Eric Ellis, Renae Davis, and many other students were challenged to a deeper commitment to missions. “I finally prayed and told God, ‘Anywhere you want me, I’ll go!’” explained Eric. “I really feel that the Lord may want me to do more work on the mission field.”

Renae feels the Lord “has called me to work with deaf people on the foreign mission field, and possibly in Bohol, Philippines. I am very grateful to God for allowing me the privilege of being part of LIGHT ’88.”

Jeff Zakrzewski, who led the Japan team, called his campaign a sowing ministry because the majority of the Japanese have never heard of Christ and do not readily accept Him. Those who do become Christians usually attend church for 6 to 12 months before making the decision. Japanese churches are small, with usually 20 to 30 in attendance. Students saw how missionary Ralph Cox reaches the Japanese by appealing to their interest to learn English. He teaches English classes, then offers English Bible classes. Through this means he introduces many Japanese to the gospel and has planted 40 churches throughout southern Japan.

One team member, Asako Onishi, was treated to a homecoming gathering at her high school in Japan. Her father helped initiate the event attended by over 1,000 students, teachers, PTA members, and local news media. Asako presented her testimony and the team gave a concert.

In Hiroshima, at a nursing home for the elderly over 85 years old, team members met survivors of the atomic bomb explosion. With tear-filled eyes, these older folks kept asking the crew of young Americans to pray for peace in the world.

In addition to ministering to the Japanese, the team also held a program on the Iwakuni Marine Base. It was the only time the team did a program in English. “It was like being home in America for one night. They served us a potluck dinner of homemade American food. We were thrilled, and best of all, two GIs accepted Christ at the end of our concert,” said Zakrzewski.

Undoubtedly the greatest highlight of LIGHT’s Orient campaign came at the Kung Min School in Korea when the team sang to 10,000 students and 3,000 of them responded to the invitation to receive Christ as their personal Saviour.

The team had an
unusual opportunity to minister at a Buddhist school for girls in Korea. School authorities prohibited preaching, but the team was allowed to sing and testify freely. What an impact was made for Christ when they sang "No Other Name But Jesus" in Korea! This was the first time many of those students had heard about Jesus Christ.

The intensity of these campaigns is evident in the team's daily schedule. While in South Korea, the LIGHT Singers conducted four services in one day, with over 12,000 people in attendance and 950 accepting Christ as Saviour. Team members quickly learned to expect results from the Lord as they witnessed answers to prayer and saw the powerful saving grace of God at work.

The evangelistic campaign to the Orient brought 6,188 decisions for Christ. Including simultaneous programs in South Korea, Japan, Hong Kong, and the Philippines, the teams ministered to over 70,000 people. Vernon Brewer, vice president of student affairs; Larry Haag, missions director; Steve Coffeey, director of World Impact; Jeff Zakrzewski, LIGHT Ministries and missions business financial officer; Rob Jackson, campus pastor; Donna Faireloth, campaign coordinator; and Sumner Wemp, vice president of spiritual affairs, led the campaign.

Blazing new trails once again, Liberty University will be the first college in America to institute college-wide random drug testing this fall. The announcement from Dr. Jerry Falwell came shortly before the end of the 1987-88 academic year and was met with a positive response. Students interviewed hoped that drug users hearing of the tests will choose another university.

Dr. Gregg Albers, LU's director of Health Services, says the drug testing, which takes effect August 20, will be the most efficient way to ensure a drug-free environment for Christian education. When asked about the estimated yearly cost of up to $50,000, Dr. Albers explained that with the university's growth, more personnel would be needed to enforce the existing rules. "The money needed to hire two or three staff members just to investigate alleged drug use and carry out disciplinary action could be used to swiftly and positively identify drug users. The faster expulsion process might prevent that user from further disrupting campus life..."

All students will be required to sign a waiver agreeing to submit themselves to the tests when asked. Each month approximately 200 students will be selected at random for the tests, along with any who exhibit obvious intoxicated or drug-altered behavior.

Those administering the tests will use, in addition to urine samples, a "rapid eye check." Recent studies have shown that specific physical changes in the eyes take place during drug use. "Hopefully," says Dr. Albers, "through the combination of tests we will be using, we will deter drug users from wishing to attend Liberty!"

Howard Erickson and Martha Harper
Randy Tomlin became the 10th Liberty baseball player to be drafted from LU since 1974.

Tomlin Selected by Pirates

Liberty University's standout left-handed pitcher, Randy Tomlin, has been selected by the Pittsburgh Pirates in the major league's amateur draft June 1 and 2. Tomlin, selected in the 18th round, reported to Bradenton, Florida, for assignment.

Tomlin will bypass his senior season for the opportunity to play professionally. Last season he posted a 6-7 record with a 3.36 ERA. He also set a Liberty record for strikeouts with 90 in 107 innings pitched. Tomlin walked just 28 batters.

In three seasons, Tomlin compiled an 18-16 record with 211 strikeouts and an ERA of 3.86. He becomes the 10th Liberty baseball player to be drafted since the program began in 1974.

Single Purpose

"Young adults are probably the most neglected group in the church today," says Norm Yukers of the Thomas Road Baptist Church Singles Ministry. "Forty percent of America's adult community is single—or single again—and yet this percentage is not at all reflected in our churches."

Acknowledging the special needs and talents of this group, Thomas Road offers the Single Purpose (ages 18 to 25) and Lighthouse (ages 25 and up) Sunday school classes.

This foundational time is complemented by a specialized Wednesday evening study attended by 80 to 100 singles each week. "Focal Point," a class for younger singles, is composed of predominantly college students who have never married but are living on their own for the first time. They address pertinent issues such as intimacy, entertainment, dress, and the role of singles in the church family. This class also enjoys a rigorous schedule of activities including a winter volleyball league, summer softball games, retreats, and skiing trips.

Also on Wednesday evenings, 30 or so older, more established singles—some previously married, some single parents, and others who have never married—attend "Solo Issues." Here they discuss and analyze singleness—the stereotypes, the loneliness, and the special opportunities it affords. This class also plans frequent casual social gatherings.

"The majority of singles' ministries are socially oriented, meeting under a church's name, and hoping everything comes out all right," says Yukers. "We start with the special spiritual needs of the group and move secondly to social needs. And we're thrilled with the personal growth we've seen."

TRBC singles share testimonies during small group prayer circles.

Singles enjoy physical as well as spiritual refreshment.

The College Sports Information Directors Association (CoSIDA) awarded first place to the 1988 LU Football Media Guide (Division II category), edited by Chuck Burch, Cary Coleman, and Debbie Scales; designed by graphic artist Jim Patterson; and typeset by Neil Dooley.
If contemporary institutionalized Christianity exhibits a profound reluctance to be the salt of the earth and speak out with the voice of authority against the spread of neo-paganism, it is because of a crisis of identity. The institutional churches today, having largely abandoned belief in the Bible as the inerrant, authoritative Word of God, simply do not know who they are, or what authority they possess as the guardians and transmitters of absolute truth. For many, their claim to be a part of the body of Christ rings as true as the plastic culture from which they seek acceptance. What is true of most institutional churches is at least as true of many individuals who profess to be Christians.

In contrast to the Christians of the first five centuries, Christians today present to the secular world a confused picture, especially on the moral issues of our day. True, a remnant still possess the courage to

by Paul R. Waibel
The church is nourished and governed through Scripture, the very breath of God, the final authority in all matters.
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stand up and declare, “Thus saith the Lord!” But this conviction, which has always been the hallmark of the true church, is largely shunned, even ridiculed, by much of contemporary Christianity.

Having a low view of the Bible, most Christians today do not have an authoritative base from which to judge and oppose the spread of neo-paganism. Whether it be the attack on the family, the spread of homosexuality, abortion-on-demand, infanticide, or euthanasia, they are paralyzed, because for them, God is silent. The Bible is, at best, man’s seeking to rid Christianity. Whatever man says is truth, is truth; whatever man says is right, is right.

This sad state of affairs, which characterizes much of Christianity today, did not happen overnight. The basic shift in authority from God’s revealed Word to human reason occurred over a period of centuries, and was largely a result of the church’s failure to meet the challenge of Secular Humanism.

The problem of authority in the Middle Ages. Since the time of the apostles, Christians have wrestled with the problem of authority. The institutional church is, after all, a human institution. Traditionally, Christians have held that Jesus Christ is the Head of the church; that all true believers—past, present, and future—together comprise the body of Christ; and that the Holy Spirit indwells and empowers the church to fulfill the commission given to it by Christ. But these are truths found in Scripture, the written Word of God. Souls are to be won through the preaching of the Word. The spirits are to be tested by Scripture. The church is nourished and governed through Scripture. In short, Scripture is the very breath of God, according to 2 Timothy 3:16, and the final authority in all matters.

The peculiar historical circumstances that accompanied and followed the collapse of the Roman Empire in the West during the fifth century led to serious doctrinal and moral corruption. The idea of a “Christian” empire gave way to the concept of “Christendom” (Christ’s kingdom), politically fragmented, but spiritually unified. All individuals were baptized into the church at birth, or as adults in the case of newly conquered territories. No one except Jews, or infidels living outside the political authority of Christendom, was outside the church. The church itself developed as a vast, monolithic institution governed by the Bishop of Rome, the Vicar of Christ, the possessor of the keys.

During the course of the Middle Ages, roughly the fifth through the fourteenth centuries, the Roman Catholic church strayed from the Scriptures as final authority. It came to believe that the original revelation brought by Jesus Christ was given to the church in the form of Tradition. That Tradition (or revelation) is divided into a written Tradition (the Bible, specifically the New Testament) and an oral Tradition. Both are preserved by the church. Like the written Tradition, the oral Tradition was believed to be both infallible and authoritative. The faithful were dependent on the church, which possessed the authority to identify and interpret the Word of God in both its written and oral forms. Hence, the church, a human institution, whatever its claims to the contrary, was placed in a position of authority over Scripture. Ultimately, finite human reason was the final authority on matters of faith and practice, not the Bible.

The Reformation and the return to Scripture. False doctrine inevitably leads to corruption in the institutional church, and to spiritual famine among the laity. The fourteenth and fifteenth centuries were a bleak period in the history of the Roman Catholic church. The papal court was the center of a vast corrupt bureaucracy that traded in everything from church offices to salvation itself. Those who, like John Wycliffe, John Huss, and Savonarola, tried to call the church back to the authority of Scripture were silenced. More often than not, they were martyred. The indiscriminate selling of indulgences (the remission of punishment for sins) stirred the conscience of a little-known German monk, and triggered the greatest revival that has ever swept through the church.

On October 31, 1517, the eve of All Saints, Martin Luther nailed his Ninety-five Theses to a church door in the quiet university town of Wittenberg, Germany. Luther challenged the pope’s authority to forgive sins. For his authority, Luther appealed to Scripture. Within a few short years, Luther was joined by a host of Reformers. The unity of the institutional church was forever shattered.

The return to Scripture as the final authority brought widespread doctrinal reform, as well as a reaffirmation in law and morals. Salvation by grace through faith in Jesus Christ plus nothing, and the priesthood of all believers were but two of the fundamentals recovered and emphasized by the Reformation. But none was more important than Sola Scriptura, the Bible alone! Authority was not divided. The church was under the authority of Scripture, neither above it, nor equal to it.

The impact of the Scientific Revolution. As the Reformation called Christians back to the Bible, other forces were at work that would eventually undermine biblical authority for many. In 1543, the year of his death, Polish astronomer Nicolaus Copernicus published a
scientific treatise suggesting that the sun, not the earth, was the center of the universe. Copernicus’s thesis was revolutionary, not because it challenged the authority of Scripture, but because it challenged the teachings of the classical Greek philosophers, especially Aristotle. Their teachings had been accepted by the medieval church as authoritative and biblical. Galileo, inventor of the telescope, defended the compatibility of Copernicus’s thesis with the teachings of Scripture. He also went on to discover other natural laws governing the movement of objects on earth, as well as the planets themselves.

Others followed in the footsteps of Copernicus and Galileo. The mysteries of the universe began to unravel as these inquisitive scholars discovered the natural laws that governed the cosmos. The physics) that remained unchallenged until the beginning of the twentieth century. These early scientists were not rebelling against God, or His Word. For them, science was a religious enterprise. With few possible exceptions, they were believing Christians. As Christians, they had from Scripture the knowledge that the world was really as they perceived it. God had created an orderly universe, and man, created in His image, could objectively study it. In doing so, they were engaged in the worthy task of investigating God’s creation. As Newton put it, science was the means by which man could “think God’s thought after Him.”

Although the Scientific Revolution presented no real conflict with biblical truth, there was a built-in danger, which, in the hands of those who rejected Christianity and operated from a secular (Humanist) base, would undermine faith in the Bible as divinely revealed, objective truth. Part of the problem lay in the scientific method of investigation. Another problem lay in the mechanistic view of the universe that developed from the discovery of the natural laws.

Basic to the Scientific Revolution was the use of inductive reasoning. The potential danger inherent to inductive reasoning was the fact that one began with the observation of nature, not with God. No assumptions were made concerning the manner or purpose of creation. Nature could, and soon was, studied without any regard for God. This led to the second built-in danger. The universe was soon viewed as a machine, a uniform system of cause and effect. There was no problem as long as one understood that it was an “open” system, that is, as long as one understood that God, who is outside the system, can and does act into it. The nonbeliever, however, could just as easily choose to view it as a “closed” system. This is what happened. After Newton, increasingly the tendency was to assume that everything could be explained by unalterable natural law.

The Enlightenment and the growth of skepticism. The period that followed Newton until the beginning of the French Revolution in 1789 is called the Enlightenment, or Age of Reason. The great thinkers who dominated the period were greatly impressed by the fact that man, using only reason, had discovered how the universe operated. They were impressed, too, with the mechanistic model of the universe, a uniformity of cause and effect. They saw no problem as long as they understood that God, who is outside the system, can and does act into it. The nonbeliever, however, could just as easily choose to view it as a “closed” system. This is what happened. After Newton, increasingly the tendency was to assume that everything could be explained by unalterable natural law.

For the intelligentsia of the Enlightenment, reason was the supreme authority. Man did not need the help of past authorities, nor the help of divine revelation in order to discover the truth. All he need do was apply reason. The implications of this for religion in general, and
for orthodox Christianity in particular, are obvious. Religion had to be purged of everything supernatural, everything that conflicted with the uniformity of cause and effect natural law. In short, anything that was not considered “reasonable” was confronted with cold skepticism, or outright rejection.

The intelligentsia, though they treated orthodox belief with skepticism, intolerance, and unbelief, could not go to the logical conclusion of their position and become atheists. The thought that there might not be any God at all, that man was alone in an impersonal universe, was simply too frightening. Such boldness would have to await our own century. The men of the Enlightenment reached a sort of deism with religion. They became Deists.

Deism was an early form of Liberal Christianity. Their basic view of God was that He was unknown and unknowable. Voltaire, the greatest of the French philosophes, conceded that God may indeed be there, but He left no scientific or historical tracks from which His nature could be known. German philosopher Immanuel Kant considered God a necessary postulate of practical reason, but unknowable. American sage Ben Franklin considered God a useful belief, but nothing more. In general, the Enlightenment came to limit God to the realm of faith and morals, beyond the real world of scientific and historical fact. Thus the Deists accepted God as the possible architect of the universe. With time, they tended to depersonalize Him, and to identify Him with the beauty of the universe. God became another expression for nature.

The Bible became a special object of attack. Where Scripture agreed with reason, Scripture was considered unnecessary. Where Scripture conflicted with reason (miracles, for example), it was dismissed as simply untrue. Biblical history was suspect until it could be proven otherwise. In short, reason was exalted above Scripture as authority. Hence, God was silent, and man was alone without any absolutes to guide him in matters of either faith or practice.

The influence of Hegel and Darwin. If the Enlightenment led to unbelief based on skepticism, by the end of the nineteenth century unbelief appeared to be based on a firm foundation of “fact.” This shift was due in no small part to the influence of two individuals, German philosophers Friedrich Schleiermacher and Albrecht Ritschl, and English biologist Charles Darwin. Both appeared to provide convincing evidence for the nonhistoricity of Scripture. Since the truth of Christianity rests on the Bible providing objective truth with regard to the historical events described in it, the theories of Hegel and Darwin presented a serious challenge.

Hegel published his ideas during the first decade of the nineteenth century. In his view, the universe, man’s understanding of it, and truth itself, are all continually unfolding. This evolutionary process will continue without end. Thus, there is no possibility of an absolute. In the area of truth this means that what is considered truth today is but an evolutionary synthesis of all past “truths.” Likewise, what is considered truth today will be contained in tomorrow’s synthesis. All truth is, therefore, relative.

The implications of Hegel’s philosophy for how man should view the Bible were profound. If there is no absolute truth, then the Bible cannot be absolutely true. Scripture is only the product of a historical process. What it says is only what its authors believed God to be saying in their day, but cannot be regarded as authoritative for modern man. Just as the Bible was not the final word on how man viewed God, likewise, Christ was not the final revelation, nor the Cross the final word on the Atonement.

Hegel was only expressing the consensus of the educated people of the day. The same may be said of the theories of Charles Darwin. Evolutionary theories can be found among the ancient Greek philosophers. Darwin’s Origin of the Species, published in 1859, appeared at just the right moment in the history of Western civilization. It received an enthusiastic reception and by the 1890s was accepted as “fact,” even though learned scholars demonstrated that no scientific observation or experiment would support it.

More than anything or anyone else, Darwin’s theory of biological evolution contributed to the demise of traditional religion and the rise of a secular spirit. Virtually every thinking person accepted the claim that Darwin had provided scientific evidence that man evolved from lower forms of animal life. The historicity of the Bible was destroyed for many. Reason, supported by the truth claims of science, was now the final authority, not the Bible. What was left was a world without design, populated by men without souls. In 1882 Friedrich Nietzsche, an early German existentialist philosopher, announced the death of God in The Joyful Wisdom. Though few were so bold, many implicitly agreed with him.

The rise of Liberal Christianity. Liberalism arose as an attempt to salvage Christianity as a value-creating movement from its total destruction by the Enlightenment and the alleged discoveries of nineteenth-century science. It appeared first in the German universities, and then spread throughout Europe, Great Britain, and the United States. Chief among its exponents were Friedrich Schleiermacher and Albrecht Ritschl in Europe, and Harry Emerson Fosdick in the United States. The big shift to Liberalism in the United States came in 1880. By 1890 every major American denomination was moving rapidly toward Liberalism.

The Liberals embraced the higher critical view of Scripture, by which the individual “critic” searched for the hidden meaning behind the biblical text. Darwinian evolution was assumed, and creation rejected. Miracles were dismissed as impossible. God became a universal spirit, Christ only a “God-filled” man, and redemption only a kind of “God-consciousness,” which meant being in tune with the universal spirit. Sin was dismissed as myth, while salvation, whatever it meant, was universal. No one has provided a better description of Liberalism than H. Richard Neibuhr, who observed that in Liberalism, “a god without wrath brought men without sin into a kingdom without judgment through the ministries of a Christ without a Cross.”

Having rejected the Bible as the final authority, the Liberals sought to ground their faith in religious experience.
On the beat in God's Country

Two or three days a week, Reverend Terry Olhoff replaces his collar with a badge, his pulpit with a patrol car. Because, besides serving as pastor of two different churches, Terry also does volunteer duty as a police chaplain.

His beat is the farm country of Yellow Medicine County, Minnesota. Folks call it "God's Country." Where endless acres of crops and dairy cattle surround crystal glacial lakes. And third and fourth-generation farmers struggle to hold on to their valued way of life and rugged independence.

Independent and isolated
The vast Minnesota prairies can also mean isolation. Personal problems are easily locked inside, unsolved. That's true for the farmers who work the soil and for the officers who patrol the ribbons of heartland highway. Here, Terry Olhoff has created a parish that's bound only by the next horizon.

Terry's clerical calling gives him an expertise at handling duties many police officers aren't trained to undertake. He counsels and consoles. He comforts victims of traffic accidents and victims of crime. And helps families face the sudden loss of a loved one and farmers who must face losing the land they love as much as life itself.

Sharing God's love when and where it's needed
His presence in the police department also provides officers with a confidant who knows life from both sides of the badge. And he offers a spiritual resource to law enforcement personnel whose schedules may not allow them to attend regular worship services.

For Terry Olhoff, police chaplaincy is an ideal way to take the Gospel to the rural community. He's on call 24 hours a day, not just one morning a week. And he's there when trouble strikes, when people need the strength of spiritual comfort most.
Sharing spiritual and financial peace of mind

In rural America, where congregations and church funds are small, two or more churches will often pool resources to share the salary and expenses of a minister. Reverend Olthoff's pastoral duties include serving a United Methodist church in his hometown of Wood Lake as well as a nearby Presbyterian church.

But even with two congregations to support him and his family, Terry's income remains below that of other professionals with comparable education and training. And that's a fact of life for most ministers around the world.

That's why the people at Presbyterian Ministers' Fund will continue to provide insurance and financial services to clergy and their families based on understanding the minister's way of life and the reasons for choosing it.

PMF was founded by a group of dedicated Christians 270 years ago. Today, we're still committed, still passionate about our service and yours. We believe it's essential that religious professionals of all faiths can turn to a colleague for some good advice. Just as the police officers in Yellow Medicine County can turn to their colleague, Reverend Terry Olthoff.
Schleiermacher taught that an individual's religion was not found in doctrines, creeds, or confessions, but in "a deep psychological experience of dependence upon some indefinable Reality." God could be felt (an emotional experience) but not really known. The basic question became, "How do I explain my experience?" not, "How does Scripture explain reality?" The basis of authority had shifted from the Bible to personal religious experience.

Like the great Humanists of the Enlightenment, the Liberals were very optimistic. Basic to their theology was an unbounded confidence in human reason, and a fundamentally evolutionary worldview. Here we can see the marriage of Hegel and Darwin. Man is progressing (evolving) both spiritually and biologically. Progress is not only individual, but also collective, for society is also progressing. Ultimately all of mankind will be "redeemed" in some future utopia. This optimism was reinforced by events within secular history. The industrial revolution and European imperialism tended to support the Liberal's faith in the perfectionbility (redemption) of man.

The influence of neo-orthodoxy. Classical Liberalism exhibited a vulnerability to reality. To maintain that sin was simply a lack of God-consciousness was difficult in light of two world wars, the horrors of the Nazi death camps, and the Soviet slave labor camps. By mid-century, Liberalism was seriously challenged, and has since been displaced by a new form of Liberalism often called neo-orthodoxy. Its intellectual father and chief exponent was German-Swiss theologian Karl Barth.

Many of Barth's followers, accepting the higher critical view of Scripture, that the Bible is a human book, hold that it is an erring human witness to revelation. It is not itself divinely revealed, propositional, objective truth. The truth of Scripture is not found in the correctness or accuracy of the written record. It is an existential truth, which has the capacity to transform lives. How is this?

According to neo-orthodox views, the writers of Scripture were attempting to record in human words their religious experiences. In their experiences, they encountered God. But God's truth cannot be contained in human words, because revelation is a matter of nonverbal living experience. The biblical writers recorded their experiences as best they could, given their limited understanding of science, and so forth. Today's sophisticated reader of Scripture must interpret what he reads subjectively. He cannot know for sure what actually happened in the Upper Room when the gospel writers claimed to have come face-to-face with the physically risen Christ, nor what actually happened to Paul on the road to Damascus, but by reading the accounts with faith, he too can hope to have a religious experience that will transform and give meaning to his life.

The neo-orthodox position, like classical Liberalism, is a denial of the most basic presupposition of historic Christianity, that the personal infinite God who is there has spoken to finite man in the Bible in a way that he can understand. The Bible is itself a divine revelation. The Bible does not contain the Word of God. It is not merely a human book through which God conveys a nonverbal revelation. Rather, it is objective truth. Because of their basic belief that God is so "wholly other" that human words cannot accurately convey His revelation, those who adhere to neo-orthodoxy are forced to ground authority in the subjective experience of the individual. Each individual is his own authority, relying on his experience. It is, therefore, impossible to know if anyone has ever apprehended, or will ever apprehend, the truth. There is no possibility for absolutes either in the area of doctrine, or in the area of morals and ethics.

Neo-orthodoxy is today the dominant theological position throughout most of institutionalized Christianity. Even many who profess to be Bible-believing, Conservative Evangelical Christians have been influenced by it. Is it any wonder that Christians today seem so helpless before the current tide of neo-paganism? They have contemptuously cast aside the armor of God, and are therefore disarmed before the "rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

The watershed issue for today. In the sixteenth century, Martin Luther observed, "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ." Francis Schaeffer wrote in 1975, "Holding to a strong view of Scripture or not holding to it is the watershed of the evangelical world."

In no area is truth being more effectively undermined among believing Christians today than with respect to the integrity of God's written Word. With increased rapidly we are witnessing the strongholds of orthodox Christianity retreating from their hitherto strong commitment to the Bible. Let us not be confused as to what we are losing. Unless we affirm the inerrancy and infallibility of the Bible, in every area to which it speaks, including history and science, we have no basis for believing with any certainty that an infinite, personal God does exist, that He is not silent, and that He has spoken in a way we can understand.

Those of us who profess Christ as Lord and Saviour must stand firm with the believing church throughout history. We can do no other, if we are to remain faithful to our Lord.

Paul R. Waibel is professor of history at Trinity College, Deerfield, Illinois.
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**Larry L. Kiser** is administrator of Southside Christian School in Greenville, South Carolina.

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**Home-school continued from page 18**

Schrader family has a nursing-home ministry.

While some families follow a traditional school structure, Kris Nordberg says homeschooling is tutoring. "One-on-one is totally different from a classroom, so don't try to make it a classroom." Rick Boyer recommends that parents use biblical discipline as their model, rather than making home education a school.

Parents considering home schooling should "count the costs," Ann Schrader says. "A weekly Bible study and church services are my only social life. When we do have people in, it's other home-schoolers." "Home-schooling is not for everyone," according to Linda Kochendarfer. "It's a real joy if you're cut out for it, but it takes a certain disposition and temperament, and it takes a commitment that is long-term."

"Be sure God is calling you, and it is not just because you are rebelling or getting in on a fad," says Pat Phillips. "Then when pressure comes you can see it through."

Ann Conway adds, "It must be a decision between the husband, the wife, and the Lord. The husband and the wife must be in total agreement and must support each other."

"It's hard work, and you should expect obstacles, but they can be overcome," says Ruth Pulliam. "It's an opportunity for the spiritually immature to exercise their gifts and serve others. But their tendency is to be more interested in serving themselves. This was the problem with the Corinthian church. Merely focusing on your spiritual gifts is selfish. Focus instead on becoming more like Christ."

**Experimentation.** Try out your suspected gifts. Put them to work and see if they really help other people. Do others appreciate them? Does exercising them bring satisfaction and fulfillment to you? Do you think you have the gift of leadership? To lead something. Is your gift teaching? Teach a Sunday school class, lead a Bible study, offer a special seminar. Are you good in creativity? Be creative in giving away more of your money. Are you an encourager? Target some people to especially encourage, and see what happens.

Use your imagination. Be bold and creative. Assert yourself. The worst that can happen is that you will fail. Now I know that to an American, failing is the worst thing that can happen. But it really is not all that bad. It just makes you feel bad, and this is focusing on yourself, rather than on others. So do not let the fear of failure make you a bench-warmer. Get out there and do something—good or bad. It is better than doing nothing at all.

If you really want to serve others to the best of your ability, becoming aware of your spiritual gifts will help. Jesus devoted His entire earthly life to serving us, even to the point of a painful death. As His followers, how can we do less?

**Gifts continued from page 24**

others have appreciated, no matter how small.

But also try to answer the question, "What are my basic patterns of motivation? What things do I really enjoy in being of service to others? Feelings and inclinations are not always dependable, and may even be deceptive. Yet God gives all of us patterns of desire and motivation. Think about how you have been a help to others in the past, and think about the things that really motivate you. As you come up with answers, you will become more aware of your spiritual gifts.

**Interpersonal affirmation.** Others often see us more clearly than we see ourselves. The Book of Proverbs abounds with the wisdom of seeking advice from other people. We need to listen to our spiritual leaders, for they too are led by the Holy Spirit. When I was a young adult, people would look at my abilities and tell me, "You ought to become a minister." But they did not realize that my gifts could also be used in other ways and in other callings. They would have helped me more by telling me what they thought my gifts were. Try to get people to tell you what they think your gifts are, not what they think your callings are, and be willing to do the same for them. Occupations may change throughout life, but your gifts are with you forever (Rom. 12:6).

**Spiritual growth.** Strive to become more like Christ in character and behavior. Make spiritual growth your goal. The more spiritually mature we are, the more we will understand about God, the world, others, and ourselves. The more spiritually mature we become, the wiser we become, the keener our spiritual insight. And the more we grow spiritually, the greater is our motivation to serve others, and to identify how God has gifted us to serve. Certainly the spiritually immature can exercise their gifts and serve others. But their tendency is to be more interested in serving themselves. This was the problem with the Corinthian church. Merely focusing on your spiritual gifts is selfish. Focus instead on becoming more like Christ.

**Joseph O'Day** is an editor at Probe Ministries in Richardson, Texas.
My mother likes to tell stories of her childhood and we love to hear them. One incident really sticks in my mind. On the farm, my mother’s family had lots of animals, all sizes and shapes. Many of them began to develop unique personalities and habits.

There was the large community of barnyard cats, presided over by a large tomcat. Every morning at milking time, the cats lined up to go to the barn, with Tom in the lead, always getting the first few squirts of milk.

A flock of chickens roamed the ground. In the fall, as the harvesters gathered the wheat, the chickens were particularly alert to pick up any fallen grain in the barnyard and fields.

One Saturday morning a small brown hen woke up to see the long line of about 12 cats and Tom heading toward the barn behind my grandmother, milk pails rattling in her hands.

The sleepy hen, apparently thinking this was the food line, followed the parade into the barn. Inside, thinking things were moving too slowly, the hen stepped forward. Just as Tom was getting set for his first drink of milk, he discovered the intruder.

Tom lost no time in settling the issue. He raised one large paw and batted the poor hen in the head. Like a whirling brown top she spun, squawking and screeching. Very dazed, but much wiser, the chicken staggered off to join the other fowls.

Poor chicken. What a rude way to discover she was out of place—a two-legged, feathered grain-eater among a group of four-footed, furry felines.

I have had that feeling before, the impression that somehow I was out of place, a “fish out of water,” definitely uncomfortable. As a Christian I have learned to pay close attention when the Holy Spirit pricks my conscience and makes me uncomfortable in a situation. The surroundings and people I am with may be influencing me in the wrong way or creating a tempting circumstance.

Although we are to be the ‘salt of the earth’ and a witness to non-believers in the world, sometimes we are definitely out of place and should leave, asking God to allow us a better opportunity to share our faith, in a better place and at a better time.

We should also pray that the Holy Spirit will make our children’s consciences very tender; that they will be extremely sensitive to evil and wrong influences.

For example, one of our sons was once disciplined at school for being with a group of boys who were behaving very badly. As he told me about it later, he hung his head in shame. He instinctively knew he should not have been playing with these boys, even though he was not doing what they were doing. He knew they were doing wrong.

I thanked the Lord for making our son’s spirit so tender that he recognized something was wrong and, at that early age, realized he must have God’s help to keep from doing or thinking evil.

Gail Denham

BIBLE QUIZ

1. What is the rage of a man?
   A. Jealousy    C. Adultery
   B. Lying      D. Stealing

2. What can no man tame?
   A. Evil    C. His thoughts
   B. The tongue D. A flooding river

3. “Therefore shall a man leave his father and mother, and shall ______.”
   A. Never return    C. Return rejoicing
   B. Go to a distant land D. Cleave unto his wife

4. How many times did Peter deny Christ?
   A. 2    C. 4
   B. 3 D. 12

5. What should we seek first?
   A. Money    C. Kingdom of God
   B. Health   D. Wisdom

“I can’t walk anymore. And I can’t write,” she said. “But I can think . . . and I can see. Why, I can see all the beautiful sunsets, and the moon too, when it gets over to my side of the sky.”

My Side of the Sky

Until the phone rang that first Monday morning in September, I thought this would be one Labor Day I could have just for myself. I was not going anywhere. I was not going to do any special work. The four children yet at home had plans with friends, and the two married children were checked off my list of responsibilities, as far as Labor Day was concerned.

For just one holiday we would not ‘gang up’ for a big meal. I would take care of some of the little time-consuming things I like to do, but for which I can never find the extra minutes. My husband would putter in the garden for a while and then just rest. Perfect, I thought. We will have lunch together at noon; it will be fun to be alone for once.

But the phone did ring.

“Going along this afternoon?” my friend Jane asked. I had some difficulty getting my thoughts collected. Where was she going? Had I promised and forgotten?

“Going along?” I echoed her words, but mine did not sound full of expectancy like hers. “Where?” For the life of me I could not remember saying I would go somewhere with Jane.

“‘To the convalescent home,’” she informed me cheerily. “Don’t you remember we agreed to drive over one day this week?”

“But . . . .” I tried to stall. “Why today?” Labor Day was not the day to visit those sick elderly people. Any other day would be better, I thought. Besides, today was to be my day, to do as I pleased for a change.

“No special reason for going today,” Jane said. “But I wasn’t planning to do anything out of the ordinary, so I just thought . . . .” Her words trailed off into a nothingness, still leaving a question for me to answer.

“Oh . . . .” I tried to conceal my unwillingness. “I suppose I can go. What time?”

“Pick you up about 1:00,” she said.

From the time she hung up I felt sorry for myself. A simply beautiful, all-to-myself day shot!

There were many rooms of elderly people. We talked with them, sang hymns, and answered their timid questions. The time flew. Jane seemed to enjoy it immensely. To tell the truth, I still resented being snatched from my lazy, do-nothing day.

“I saved a special treat for last,” Jane whispered as we walked along the corridor.

“Treat?” I asked. “In this place?”

“Well, a sort of treat for you, I think. You see, I’ve been here before.” She touched my arm and held me from walking on. “There’s a woman in the room at the end of the hall whom I think you’ll like to meet.”

“But this is the invalids’ floor,” I said. “Is she sick?” I had heard so many pitiful stories and complaints from all those nearly-forgotten people that afternoon. Was it to be more of the same?

“Come on and meet her,” Jane prompted as we walked into a small room facing the west. “This is Anne Jamison,” Jane introduced us properly. “She is a writer, too, Grace.”

“A writer?” I perked up at those words and noticed her gnarled arthritic hands on top of her stroke and attacks of arthritis, but all the while she spoke to me, she smiled an ethereal smile. I grew to love her in a few minutes.

“Is your husband living?” I asked. Somehow it didn’t seem out of place to ask her this personal question. We had become acquainted so easily that it seemed as though we were sisters, no less.

“‘He’s been in a tuberculosis sanitarium now for three years. I have not seen him since he went there.’ But still that slow sweet smile lingered about her mouth, and her eyes smiled too. ‘He writes me lovely letters. Oh, Grace! You will come back and see me again soon, won’t you?’ And one bent-out-of-shape hand fluttered to mine.

“Sure, I will!” I said and tried to smile as nicely as she did. But I could not. So I turned toward the window quickly. ‘I’m so glad you have this nice window to look from,’” I said.

“So am I. I can’t walk anymore. And I can’t write,” she said. “But I can think . . . and I can see. Why, I can see all the beautiful sunsets, and the moon too, when it gets over to my side of the sky . . . and I can listen to the other patients’ radios, and I can talk with anyone who comes. I still have lots.”

I hope God will forgive me for wanting a lazy, do-nothing day. And let me learn, like Anne has learned, to be thankful for the common things—like sunsets and people to talk to and the moonlight that I can see from any spot on our farm, because I can walk.

And let me thank Him every day that I have the use of my hands.

Grace V. Schillinger
Foundations of Repentance

epent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19).

The storm clouds were gathering, but Christie, in her 4-year-old self-involvement, overlooked the warning signs. Suddenly her stubborn insistence on doing things “her way” pushed Gramma’s tolerance to the limit. With a thunderous voice and the clap of hand on her bottom, I directed her to her bedroom for a period of contemplation.

I-didn’t-do-anything yelps mixed angrily with her sobs, but Gramma ignored the walls of self-pity.

Eventually a tear-streaked face peeked from the bedroom seeking signs of concern. Blond curls topped off the sweetly self-conscious grin and innocent blue eyes, melting my heart, but I knew that a lifestyle point must be made.

“Can I have a lollipop?” she asked.

“No,” I answered.

In the moment of surprised silence, I could almost hear her thoughts. She was hoping that if she ignored her transgression, I would too. She tried another approach.

“Let’s go play on the swings, Grammy! You can have my swing and I’ll push you,” she offered.

But the bribe did not work either.

“I’m sorry, Chris. You owe Grammy an apology, and I’m not playing with you until you say you are sorry.” I anticipated a quick apology, a hug, and restoration of harmony in our relationship, but I was wrong.

Her brow creased in thought. She could not believe that my loving nature would stand firm. Giggling, she snuggled close to me.

“Oh c’mon, Gram,” she wheedled. But stony silence gave her my answer. Her eyes widened in disbelief. Then her jaw set stubbornly and she walked away. Ignoring me would not heal the rift in our relationship, but it would prove that she could get along quite well without me.

Pangs of loneliness soon cut through the stubbornness and she returned to my side. Her soulful gaze mirrored a change of heart.

“All you have to say is ‘I’m sorry, Grammy, ’” I prompted. “It’s that easy.”

She looked at me and, in serious assessment, answered, “That’s not easy, Gram. That’s hard!”

My arms strained to hold her as I waited for the battle between love and pride to be waged. Was her need for me strong enough to offset her natural desire for ego-satisfying power? Seconds ticked by as I waited for her decision.

“I’m sorry, Gram,” she finally uttered. She had wept, cajoled, questioned, stonewalled, and ignored to no avail. Was it really possible that repentance would be the key to normality? If she had doubts, they were quickly swept away when I hugged her close and let the warmth of my love fill the lonely places and heal the frustration.

“I think I can swing higher than you can,” I shouted as we ran across the yard. Life was full of joy again. We were as one. Three small words and a contrite heart had made the difference.
Building Your Helpmeet’s Image

by Tim and Beverly LaHaye

While attending our denomination’s convention recently, a young pastor thanked us for last month’s article on husbands helping their wives build self-image. He acknowledged that his wife “because of a bad relationship with her father has very little self-image.” Then he said, “Can you give me some specific suggestions of how I can help her?” These, in short, were the suggestions.

Reassure her of your love and respect. Make sure she knows you would marry her all over again if you had the chance. Thank her for sharing your life and vision for family and the work of the ministry. Through your words and actions, help her realize how important she is to you. Compliment her whenever possible.

Never criticize her publicly (particularly with bad jokes from the pulpit) and only rarely point out areas where she could improve—but do this privately and “in love” (Eph. 4:35).

Demand respect for her from your children. Any man who sits by while his children sass or disobey his wife is not showing due respect for her. By not becoming involved he is raising rebellious kids.

Spend time with her. Find something she enjoys doing—tennis, golf, bowling, hiking, shopping—and join her with a joyful heart. Becoming best friends requires spending time together.

Discuss your dreams, visions, goals, and some of the interesting things you read with her. Most young mothers have little time for reading. When they do, they are usually so exhausted that they fall asleep as soon as they sit down to read. To keep from growing apart mentally, you should share with her some of the overflow from your reading. When she hears you share your dreams with someone else, she tends to think you do not respect her intelligence enough to confide in her and that she is not as important to you as others.

Ask for her advice and listen to her comments. You will find her thoughts to be similar to the thoughts of other women in your church. Listening to her can often save you many headaches.

Pray with her regularly. Not only do you bring the Lord into your relationship at the close of each day (Matt. 18:19), you bring her into a relationship with you, unshared by any other friend or person. You both need that.

FAMILY BOOKSHELF

Darcy by Joni Eareckson Tada. “Wheels”—that’s the nickname given to Darcy who is confined to a wheelchair. While her friends jest with her and Darcy pretends to put on a good front, she in reality is tired of being different. The author shares through Darcy’s eyes how it feels to be left out, lonely, and different. The reader is drawn into the physical and emotional experiences of Darcy as she struggles to accept God’s plan for her life.

Darcy has just finished sixth grade and, with both apprehension and anticipation, is contemplating the junior high experience. The author has been able to aptly illustrate some of the unusual experiences Darcy has to face in junior high because of being in a wheelchair. This book is highly recommended for both the junior age (4th, 5th, 6th grade) as well as the junior high student. An added feature of the book is a glossary to explain some of the words that might be new to this age student. (David C. Cook, 127 pp., $3.95)

Kid’s Sing Praise, Volume 2 continues the excitement and joy brought to young listeners in Volume 1. The music book, tape, and soon-to-be-released video feature 35 old and new sing-along songs that reinforce biblical teaching. Both volumes of Kids Sing Praise, featuring The Branches, led by Herb Owen of Thomas Road Baptist Church, make perfect gifts or classroom teaching tools. Lively lyrics and high energy entertain listeners of all ages. (Brentwood Music, $4.95 book, $9.98 cassette, $14.95 video)

How to Raise a Reader by Elaine K. McEwan, is a handbook for parents anxious to foster a love of reading in their children. The book discusses preparing a child for reading before he starts school, dealing with the reluctant reader who lacks motivation, and rating your school’s reading program with an eye toward improvement. A major portion of this manual is devoted to reviews of children’s books appropriate for youngsters from birth to age 12. It’s certainly a handy reference for the concerned parent who needs a starting point for selecting wholesome books — books that will nudge children toward the goal of reading for pleasure. (David C. Cook, 175 pp., $6.95)

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GRAND TOTAL
Schoolproof
by Mary Pride

For several years now, Mary Pride’s books have been a source of information and guidance to families whose children are taught at home. Her newest book, Schoolproof, is no exception. This how-to book of clear and simple methods for teaching children how to learn is beneficial to home-school novices and veterans alike. Writing with the assumption that the parent is the teacher, Pride says that one of her goals is to help parents realize that they can teach their own children. She under-stands that educational burnout is common among parents who have been home-schooling for a while and offers helpful suggestions to combat this.

The book is broken into four sections. Starting with “Something Beautiful from God,” which deals with the students as human beings rather than machines that can all be programmed the same way, she goes on to discuss “the learning game” or how to make learning fun. It was comforting to read that “a genius is a person to whom learning is a game.”

The third chapter of this section is on educational burnout and how to combat it. The author very clearly takes the reader step-by-step through different methods of teaching students how to learn, from the earliest “spoon-feeding” stage to the independent-learner stage. She gives much positive information to help your child reach his full potential while you keep your sanity.

Part 2 takes us from the abstract to the concrete in home education. This is the book’s how-to section and begins with the actual schoolroom setup. She points out that a neater work space makes a more efficient learner. Chapter 5 outlines “Twenty Ways to Show and Tell” and “Educational Clutter’s Last Stand.”

The rest of the book deals with tailoring learning techniques to your child’s personality and respecting him for the individual he is. The last section on making the school beautiful helps the home-school teacher realize her full potential in “training up a child in the way he should go.”

If you are considering educating your children at home, or if you have been in the “trenches” for a while, this is one book you will want in your library. (Crossway Books, 204 pp., $7.95) Judy Gerlinger

An excerpt from SCHOOLPROOF

Schoolproofing means making sure your children get a great education, no matter what political or educational theory happens to be in vogue. It means having children who learn to read in an age of illiteracy; who learn to obey legitimate authority in an age of sullen rebellion; who learn to stand against injustice in an age of craven conformity. It means that your children will be smarter, more affectionate, less dependent on external rewards and punishments. It means that you will be more confident, less worried about your children, more able to enjoy them and have high hopes for their future.

Schoolproofing means learning how to educate, so you can recognize good and bad education. It means knowing your options: different ways of presenting a lesson, different educational philosophies, different types of teaching setups.

Schoolproofing means YOU are in control. You will have the tools to shop around intelligently in the educational marketplace, or even to opt out and do it yourself. You will recognize the warning signs if a change is needed, and have the power to make the change. You will have more respect for good teachers, and less awe of the bad. You will understand your children’s difficulties and triumphs.

No longer will your children have to stand in line at the educational cafeteria and take whatever is dished out. You will have learned how to cook up your own educational feasts; and if you choose, instead of doing your own cooking, to send the children to a better restaurant, you will know what to look for.

THE HOW AND WHY OF HOME SCHOOLING
by Ray E. Ballmann

Ray E. Ballmann, one of the directors of the Washington-based National Association for Christian Home Education Associations, has presented a comprehensive rationale for the emergence of the home school movement, as well as a handbook for parents who want to succeed at teaching their own children outside the public school system.

There is a tendency to think anything that was done before our lifetime is irrelevant to today—that the way things are done now is the way they should always be done. Ballmann notes, however, that public education as we know it today (30 children per class, each the same age, with one teacher) has been around for only the last 100 years. He reviews the growth of American education from 1620 to the present and shows the slow-but-sure trend toward anti-Christian
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BAPTIST MID-MISSIONS • P.O. Box 308011 • Cleveland, Ohio 44130-8011
Mythologies in the system we have today. Public education, he suggests, should receive an "F" in five critical areas: academics, morality, student self-image, discipline, and patriotism. Ballmann urges parents to seriously consider their educational alternatives, demonstrating how home education, conducted in the right way, fosters excellence in all areas of education.

As a certified teacher home-schooling my own child, the question I hear most is: "What about socialization? How will he ever learn to get along with other people?" Ballmann explains that there is both positive and negative socialization. While home-taught children do not lack for neighborhood friends, they spend most of their time around their parents in an atmosphere of love and acceptance. They adopt the values and sociability of their parents and are able to engage in multiage situations with a high level of confidence.

On the other hand, negative socialization occurs when a child's activities are centered primarily in his peers. Studies show that placing a child into an institutional setting before he has an understanding of his own values will lead him to lock onto the value system of his age-mates. Because he spends more time with his peers than his parents, he becomes peer-dependent and adopts the habits, mannerisms, and language of those around him. In the process of drawing his conclusions, Ballmann examines a variety of documented independent studies (which are very helpful when discussing home-schooling with grandparents—see chapter 7).

I would recommend this book to anyone interested in knowing more about the emergence of the home school movement. It's worth its price, if only for the appendix: an index of specialized curricula, support materials, and organizations designed to help the home-schooler get started. (Crossway Books, 157 pp., $6.95) Janine H. Campbell

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**Booknotes**

**THE NEW BIG BOOK OF HOME LEARNING**

by Mary Pride

Mary Pride's newest home-school "Bible," *The New Big Book of Home Learning*, is for anyone interested in learning at home, or who wants to help a child learn. Home-schoolers or those who simply want to supplement their children's traditional school education will use this resource book to find the best educational products available today.

As in *The Big Book of Home Learning*, Pride makes it easy for the average person to become an educational expert. The current, up-to-date information includes: toll-free telephone numbers for ordering, methods of payment allowed, refund policies, brief descriptions of the suppliers' product lines, and more. Prices listed should be good through 1989. An important addition to any home library. (Crossway Books, 382 pp., $17.50) JG
Pleasing God
by R.C. Sproul

R.C. Sproul’s Pleasing God, together with The Holiness of God and Chosen by God, completes his significant trilogy on the central matters of the Christian life. Before one can rightly respond to God, he must reckon with His glory and His saving work. Having set forth such foundational realities in the first two books, Sproul now correctly turns to the question and quest for sanctification in light of the prior full grace of God.

How can imperfect people please the one, holy, and living God? Unfortunately, many today are not concerned enough with the critical nature of this question. They consider it secondary to daily necessities or often pretend that all is well now.

Sproul shows clearly that the goal of Christ-centered living is not just possible but essential, as he turns our focus on the nature of the battle and to the God on whom we can and must depend. He cuts it all exceedingly straight with regard to the nature of our sin, the sins that “so easily beset us,” and the sure hope we have toward growth in holiness in Jesus Christ.

Very biblical, constantly stimulating and insightful, highly recommended! (Tyndale House, 234 pp., $10.95) John D. Morrison

How to Get Your Teenager to Talk to You
Edited by Youth for Christ Staff

What parent has not at one time or another walked out of his teenager’s room in despair because his child will not talk to him? Communication is one of the most basic building blocks of relationships, yet most people do not know how to use it. How to Get Your Teenager to Talk to You (perhaps better named “How to Communicate with Your Teenager”) addresses this communication drought between parents and teens.

The book is a compilation of 85 articles written by 45 distinguished authors such as Bill Bright, Anthony Campolo, Howard Hendricks, Jay Kesler, Josh McDowell, Adrian Rogers, and Charles Swindoll. These writers are doctors, educators, counselors, youth pastors, but most important of all, they are parents. This is a non-technical book written by parents for parents. The articles are grouped into 10 chapters. Chapter 2 on how to create the proper environment for communication is most helpful. Chapters 3 through 5 are also excellent on how to really understand yourself as a parent and how to understand what your teenager experiences today.

This is an excellent resource for parents who want to have a better relationship with their teenagers. A frustrated parent will come away from this book with a sense of relief and hope as he hears the message of these experts and parents—communication with your teenager is possible! (Victor Books, 180 pp., $6.95) Matt Willmington

When all around you is failing — when there’s no hope for tomorrow and no life for today, God keeps His promises.

Dr. Richard Lee, pastor of Rehoboth Baptist Church in Atlanta, has drawn popular themes from his There’s Hope television and radio ministry to write this book of hope. Using biblical stories, he provides practical help for problems such as guilt, a bitter spirit, and impure thoughts. This book is filled with inspirational daily reading and stimulating sermon material.

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Dealing with the Social Security Issue—Part 2

by Paul Barringer

Just sign on the dotted line at the bottom of Form 4361, and you are out of the Social Security system. It's like getting an unscheduled raise. Sounds simple, but is it really?

Can you in good faith agree to this statement taken from the form? "I certify that because of my religious principles, I conscientiously oppose accepting for services I performed as a minister, member, or practitioner, the benefit of public insurance that makes payments in the event of death, disability, old age, or retirement; or that makes payments toward the cost of, or provides services for, medical care."

Though not clear on Form 4361, Section 1402(e)(1) of the Internal Revenue Code outlines two types of objections: conscientious opposition and opposition because of religious principles.

However, IRS Publication 517 (Social Security for Members of the Clergy and Religious Workers) makes clear the IRS's interpretation of the regulation. "Your conscientious opposition must be based on the institutional principles and discipline of your particular religious denomination, or it must be based on your individual religious considerations. Opposition based on the general conscience will not satisfy this requirement."

The publication goes on to warn, "If you file an application for exemption only for economic reasons, you have not made a valid election." The IRS supplied the bold type.

Not only must you deal with the IRS, but you must also answer to a higher authority—so you had better know where you stand.

Do you oppose this government program because of your religious principles? If so, which ones? Must you be able to quote chapter and verse? Are all religious principles by nature biblical principles?

Perhaps the tenant of separation of church and state comes to mind. Sorry, that is a legal concept—not a biblical one.

How about the socialistic underpinnings of the system? Does that bother you? Perhaps, but the sharing principle is clearly established in the New Testament.

I am opposed to the system because it assumes a role that was meant for the church. The Bible teaches that we are to work to provide for our own needs and for those of our family. If we are unable to meet those needs, we should look to the church for assistance.

Because the church became somewhat lax in its obligation to the needy, the government stepped in and instituted its own program. With Social Security available, even more abdicated their responsibility. If I were a minister and could legally choose between supporting the government's system or the biblical system, I would not have a problem with the decision.

Another facet of the decision has to do with the government's intent when it included the exemption. Legislators realize that many ministers are underpaid. Therefore they occasionally provide some assistance in the form of tax breaks.

You are probably using them now. The housing allowance enables you to take housing costs off the top of your salary, thereby reducing your taxable income. If you have a retirement program, it likely operates under Internal Revenue Code Section 403(b) which is applicable only to nonprofit organizations.

You do right to use these breaks when they are available. The Gospels imply that we are not to render to Caesar that which is God's.

Is the Social Security exemption just another tax break offered to ministers? In my opinion, the answer is yes.

I Paul Barringer is an independent financial planner who heads Financial Advisory Services in Lynchburg, Virginia.
The Importance of Memorizing Scripture

Every Christian who wants his life to count for God should memorize Scripture. Oscar Lowry, my personal evangelism teacher in Bible school, left this profound impression on me. That man of God memorized a verse of Scripture a day. Through his ability to quote from the Bible, he became a delightful

in the Bible.

Hebrews 4:12 states, “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” How important therefore to quote the actual words of Scripture whenever possible, rather than to use our own words when we seek to lead men and women to Christ.

It is a means of edification to others. In these desperate days people need, as never before, the encouragement and comfort that only the Bible can give. As we share precious portions of the memorized Word with them, we speak “that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph. 4:29). In so doing our hearts will be blessed with the impartation of “wonderful words of life.”

James Braga. Next month learn “How to Memorize Scripture.”

Take Off the Labels!

We accept a label reading “crackers” on a box in the grocery store at face value. The busy shopper never bothers to actually check inside the box before taking it home. However, when we begin labeling children in the same way, we get into trouble.

Many factors in a child’s life may render his label inadequate or false. For example, the natural change that is a part of growing up often makes labels meaningless. One boy who carried the dull and obtuse label was slow in learning to read. To hide his inability, he pretended he wanted nothing to do with reading. Through special help in school, he soon became a reader. With this new ability came cooperation.

The circumstances that prompt one teacher to attach an unfavorable label to a student will often change. A physical problem or an insecure attitude can cause a child to be labeled as listless or a bully, depending on the circumstances.

I was sharing some of these unfair labeling experiences with a fellow Sunday-school teacher recently. She wondered, “If you don’t put much stock in what other people tell you about your students, how do you get acquainted with them?”

“My best device,” I told her, “is my ‘get-acquainted Sundays.’ During the first three Sundays following promotion, I devote part of the class time to finding out about the children and letting them find out about me.”

“How do you do it?” my friend asked.

“I begin by telling my name. Then I say something about myself: ‘I...”
live on a farm. We have two children and two tractors. I would enjoy telling you more about myself if you would like to ask me questions.

"Do they ask questions then?"

"Indeed they do," I assured my friend. "They always seem to ask. Do you have horses? Baby pigs? Chickens? Cows? Can we come to your farm sometime? How old are your children? Where do they go to school?"

As the children ask questions, they begin to talk about themselves, their pets, their school, or their families. After this informal conversation I suggest that we play "interview." I ask them questions such as, "What do you like to do? What don't you like to do? What do you like about Bible school?"

As the students talk, I jot down their answers. Sometimes I have them draw pictures of a happy day, a sad day, someone they like, or someone who helps them. As they explain their pictures to the class, I gain valuable insights into their personalities, friendships, interests, and family lives.

After the "get-acquainted Sundays" I visit in the home of each student. One such visit, complemented by the information gained from the interview game, answers more questions about a child than a whole year of isolated, haphazard guesses.

Such understanding of my students helped me lead a painfully shy little girl into class activities. Nan had very little to say when she came into my class. When her hands were not otherwise busy, she twisted her handkerchief nervously. During our interview game I asked her to name something pretty. Without a moment's hesitation, she said, "Flowers!" So I asked her to be responsible for arranging the flowers for our worship center each week. She did so eagerly, enjoying the responsibility and attention she had previously tried to avoid.

Through another "get-acquainted Sunday" I discovered that Arthur enjoyed reading. So I asked him to read church library books on life in Jesus' day and report his reading to the class. Nancy loved art, so she printed Bible verses for our classroom bulletin board. Lillian found her place of service in passing out materials and supplies.

One brisk fall day a new class of busy, squirming, mischievous boys descended on my classroom. As a group, they had been labeled unmanageable. When we interviewed one another I learned they were all avid football fans. So I devised a simple "football game" for class time.

I divided the boys into two teams. Then I drew a football game. "Since I'm the teacher, I'll have to carry the ball for both teams. The ball is our lesson. Each team that completes a lesson to my satisfaction makes a touchdown.

"You run interference for me by answering a question correctly. A wrong answer means no gain. A right answer moves the ball 10 yards. Hitting, talking out of turn, moving around without permission, or other misbehavior brings a penalty of 10 yards."

The boys played "football" with me enthusiastically. They even reprimanded offenders who caused the 10-yard penalties.

Soon we had no such offenders. The boys responded remarkably, and absorbed much biblical material.

When promotion Sunday comes in your Sunday school or Christian school, welcome your new class warmly. Remove the labels others have attached and begin immediately to find out what your students are really like. Get to know them personally. Let them get to know you personally. Who knows? Maybe you have been labeled too.

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Evelyn Witter

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Sound in the Church

Financing Sound.

When God established the laws of physics He made them absolute and universal. In other words, the same laws apply to all churches regardless of their budget capabilities. Distressingly, small churches with limited budgets often face acoustic and geometric conditions that force the cost of a proper sound system out of reach. The choices, then, are going without, accepting mediocrity, or investing more than would be prudent relative to available funds.

Does a satisfactory solution exist to this dilemma? While not perfect, a special lease variation offers some interesting possibilities.

Most leases focus on users who need expensive products, but do not want to purchase them because of the rapid depreciation, accelerated obsolescence, and prohibitive cost. Cars, copy machines, and word processors are typical examples. In these cases the lessee makes payments until the end of the lease, surrenders the product to the lessor, and initiates a new lease on a later model.

Such a lease is not wise in a sound system, not only because of the effective interest paid, but primarily because a good sound system will last many years and title to it is desirable. A lease with a reasonably short term, typically three years, and with a $1.00 buy-out at the end, is possible. This allows for obtaining a quality system with minimal downpayment, paying only a reasonable amount of interest, then assuming ownership for a trivial amount while the equipment is still early in its life expectancy.

The question of paying interest has both economical and doctrinal considerations. Many Fundamentalists are opposed to the idea of paying interest at all, preferring to pay as they go. Others weigh the potential benefits against the interest, trying to be the best stewards overall.

Having the benefits of a quality system to enjoy, and negating some of the interest outlay with earned interest on money kept in the bank, are strong considerations.

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John Westra. For help with specific church sound questions, call John Westra at (800) 222-6463.
W.E. Dowell has retired as pastor of Baptist Temple in Springfield, Missouri, where he served for over 15 years. The church honored him with the title of pastor emeritus. Dowell still plans to preach revival services and teach Bible conferences, health permitting. Bill Dowell, Jr., who has ministered with his father at Baptist Temple for 10 years, is the new pastor.

The church launched a multimillion-dollar relocation and building program with a new 1,300-seat auditorium on 19 acres.

Recognizing that Fundamentalism is at a crossroads today, Gage is burdened to strengthen the pastor’s ministry in the local church. He seeks to promote genuine, biblically centered revival. He is available for revival meetings, evangelistic crusades, Bible conferences, missions conferences, and family-life seminars in local Fundamentalist churches.

The 12th annual meeting of the Virginia Assembly of Independent Baptists will be held at Varina Baptist Church in Richmond, Virginia, September 15-16. This year’s theme is ‘He Loveth Our Nation’ (Luke 7:5).

Guest speaker is Bob Gray, who has pastored Trinity Baptist Church in Jacksonville, Florida, for over 30 years.

A special forum will be held Friday afternoon. The presidential candidates and the candidates for the Senate race in Virginia have been invited to take part.

The assembly has been used of God in a number of major battles for morality and righteousness in the Commonwealth of Virginia. They are presently working to see pari-mutuel gambling defeated in the state.

For further information about the meeting call (804) 737-9145.

Clyde W. Taylor, known for his work with Evangelicals, died on June 3 at his home in Arnold, Maryland. He was 83.

For more than 40 years Taylor served the National Association of Evangelicals. He contributed to the founding of both World Relief Corporation and the National Religious Broadcasters. He also had leadership roles in the Evangelical Foreign Missions Association, the World Evangelical Fellowship, and the American Bible Society.

Baptist Bible Fellowship International will hold its annual meeting September 26 at Landmark Baptist Temple in Cincinnati, Ohio, where both the church and the city are celebrating their bicentennial. Fifty speakers will participate in the four-day convention which is centered around the theme of “Lights in the Night,” emphasizing BBF’s missionary outreach.

Display booths are available. Among the special events, a ladies’ brunch is scheduled for September 28. For more information call Landmark Baptist Temple at (513) 771-0960.

Retirees interested in the mission field? Contact any mission board or the Association of Baptists for World Evangelism’s ENCORE program. ENCORE is for retirees who wish to be referred to a local or foreign mission field. For more information, write ABWE, PO Box 5000, Cherry Hill, NJ 08034.
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THUNDER IN THE PULPIT

W. H. Griffith Thomas

A Saintly Sage

"Think yourself empty, read yourself full, write yourself clear, pray yourself keen—then enter the pulpit and let yourself go!"

That striking sage counsel to young preachers came from W.H. Griffith Thomas—minister, scholar, teacher, and author. His experience, devoutness, intelligence, and undulating humor combined to make him outstandingly effective in the pulpit and on the lecture platform.

R.A. Torrey, the great revivalist, paid tribute to Thomas's gifts of scholarship, vision, and unique ability to state profound truth with clarity and simplicity.

William Henry Griffith Thomas was born in England in 1861. After his father's early death, young Thomas lived with his grandfather. When he was 14 he had to leave school to work and help support the family.

At 16 he was prevailed upon to take a Sunday school class at Holy Trinity Church, Castle Fields, Oswestry. He did his best but realized that he was trying to teach others what he had never experienced himself.

In a long talk with two friends from the young men's society, Thomas declared that he could not feel saved. One of them gave him a coin, then asked, "Do you feel you have it?"

"No," Thomas replied, "I know I have it."

"So," his friend responded, "we know we have Christ when we accept Him and believe in His Word, without feeling it."

That significant Saturday night in 1878, Griffith Thomas was born again, never afterwards to doubt the reality of his conversion and his heavenly relationship. Immediately he threw himself into Bible study and wondered whether God was calling him to the foreign field or a ministry at home. He faced much opposition and criticism, including that of his stepfather, but persevered—growing mightily in grace through the process.

Those who have endured the sometimes severe pressures of part-time employment in order to obtain an education can appreciate Thomas's struggles. In London he worked in his uncle's office. He could study only from 10:30 p.m. to 2:30 a.m. Yet he obtained a good knowledge of Greek, basic to all his great future service.

Then his vicar provided an opportunity for him to attend morning lectures at King's College, London, with afternoons and evenings devoted to parish work.

Important friendships dominated his formative years, including that of Henry Wace, later dean of Canterbury. These greatly enlarged the mind and enriched the spirit of young Thomas.

He was ordained an Anglican in 1885, became a curate (assistant) to his vicar, and preached his first sermon on John 1:29. Ever conscious of his early meager schooling and need for further education, Thomas was eager to study at Oxford. He became assistant at Saint Aldate's, Oxford, where he began working toward a degree.
The church derived its power from intercession, with no fewer than six prayer meetings a week!

The church derived its power from intercession, with no fewer than six prayer meetings a week! Its bustling activities also included a circulating library (which must have been revolutionary back then), day schools, cycling club, Boys' Brigade, and many others.

The weekly Bible readings (an excellent term which has unfortunately fallen into disuse) deserve particular notice. Printed outlines and notes were provided for these group studies. This seems to have been one of the earliest forms of the Bible school.

Two other innovations must be mentioned. A large bulletin board outside the church displayed Bible texts, a powerful witness to the community. A plaque on the pulpit, visible to the speaker, reads: "Sir, we would see Jesus. Then were the disciples glad when they saw the Lord."

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The inspiration of these simple, practical exhortations on succeeding generations of preachers mounting that pulpit must be very great indeed.

In 1905 Thomas left Saint Paul's, with keenest regrets, to become principal of Wycliffe Hall, Oxford, the center of ministerial training for Evangelical Anglicans. There he found even greater opportunity for touching young lives and influencing their future ministry.

Calls for service elsewhere multiplied. In 1906 he first spoke at Keswick, the great conference movement that has done so much, both in the British Isles and North America, to emphasize the deeper life and consecration to the Lord.

Finally he was invited to become professor at Wycliffe College, Toronto, Ontario, Canada, where he taught Old Testament literature and exegesis for nine years. In 1919 Thomas moved to Philadelphia for his home base, and began a wide ministry—lecturing in leading Bible schools and seminaries, teaching theological courses, and speaking in various conferences. His travels also included a trip to China and three to England.

Thomas had much to say by way of exhortation to preachers as well as to Christians generally. For example: "We cannot make up for failure in our devotional life by redoubling energy in service. As water never rises above its level, so what we do never rises above what we are. ... We shall never take people one hair's breadth beyond our own spiritual attainment.

"Everything that God says to us, everything that God gives to us, is for the purpose of witnessing to Christ, rendering our testimony to Him. There is scarcely any other word in the New Testament more frequently used than this word witness to express what the Christian has to be and to do."" In the 1920s the curse of Modernism was making devastating inroads, especially in seminaries. At this strategic time Thomas joined with Lewis Sperry Chafer and A.B. Winchester to found the Dallas Theological Seminary. His personal library continues to minister to the hundreds of dedicated students there. He is well remembered through the annual W.H. Griffith Thomas Memorial Lectures.

Thomas made his most enduring contributions through the printed page. He authored 50 books and booklets, as well as innumerable articles for the *Sunday School Times*, *Bibliothea Sacra*, and the *Toronto Globe*, Canada's foremost daily. For years he wrote the International Sunday School lesson commentary.

Warren Wiersbe, in *Listening to the Giants*, says flatly, "Add every one of his books to your library." He declares that the works of Thomas are "exposition at its best—sound exegesis, pastoral concern, clear outlining, practical application, relevance to the needs of the day. He did not attempt to be sensational; he wanted only to be biblical."


While on a 1924 lecture tour in Duluth, Minnesota, Thomas became ill and was hospitalized because of heart trouble. He recovered sufficiently to return home to Philadelphia for a projected long rest; hopes were high for his complete restoration.

But in the providence of God it was not to be so. Soon afterward he was rushed to a local hospital, where he died. Surely "all the trumpets sounded for him on the other side."

**"Ich Dien": I Serve**

The following sermon by W. H. Griffith Thomas was preached at Moody's Northfield Conference, Northfield, Massachusetts, in January 1904.

The motto of the Prince of Wales is a short but very expressive one, "Ich Dien": "I serve." At first sight it may seem peculiar that "I serve" should be the motto of a prince, but a prince is never more really a prince than when he is giving himself to the service of others. The true prince is a servant. The true servant is a prince.

Our Lord Himself became a "Servant" in order to be our Saviour. In order to do the will of God and redeem mankind, it was necessary for Him to humble Himself and become a "Servant," so that along the pathway of service He might come to that cross which was at once the exemplification of devoted duty, redeeming grace, and divine love.

This conception of our Lord is intended to have a practical effect on all who profess and call themselves followers of Christ. The "Servant of God" is the Master of men, and His service which wrought their salvation also bought their lives. "Ye are not your own, for ye are bought with a price: therefore glorify..."
God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

What, then, are His claims on His followers? Every fact in the life of Christ is intended to be a factor in the life of a Christian. Out of these facts we shall mention nine, which are nine stages in the revelation of Christ, and then try to show how these constitute nine factors and make a ninefold claim on our lives. Every fact conveys a truth, and every truth makes a claim. Each of these facts carries a revelation, and each revelation is intended to elicit a response in our lives.

The Fact of Our Lord's Incarnation. The Incarnation is a revelation of Supreme Condescension. 'Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and was found in fashion as a man, he humbled himself.'

This stupendous act of divine condescension makes a very definite claim upon us, and calls for a response of Deepest Humility. 'Let this mind be in you which was also in Christ Jesus.' Humility of mind, heart, and soul is one of the fundamental requirements of true Christianity. Humility has been well defined by Caroline Fry, in her invaluable little book, Christ Our Example, as "unconscious self-forgetfulness." Mark the force and depth of that thought of the unconsciousness of our humility, for conscious humility is none other than the most terrible form of pride. The servant of God who realizes most fully what his Master did in becoming incarnate will ever remember that unconscious self-effacement is the one great requisite of all true work for God.

The Fact of Our Lord's Earthly Ministry. The earthly ministry is a revelation of Devoted Work. Our Lord inaugurated His ministry by His act of consecration in the rite of baptism, with its keynote, 'Thus it becometh us to fulfill all righteousness,' and all through the three years, service for God was the dominant note. His preaching, His miracles, His training of the 12 apostles, all meant work. The entire picture of Jesus in the Gospel of Saint John is that of One whose supreme desire and determination are to do the will of God. This revelation makes its claim upon us, and is intended to elicit a response of Wholehearted Consecration. The Lord's earthly ministry is a call to steadfast purpose, to strenuous endeavor, and to genuine work for our Master.

The Lord's earthly ministry is a call to steadfast purpose, to strenuous endeavor, and to genuine work for our Master.

to elicit a response of Unquestioning Obedience. "To this end Christ both died, and rose, and revived, that he might be Lord." Through that Resurrection, and because of it, we are to yield Him our unquestioning allegiance and entire obedience. "Jesus Christ our Lord" is the favorite designation of the apostle Paul. "My Lord and my God" is the adoring submissive confession of Thomas. "Lord and Saviour," is Peter's repeated title of his Master. "Ye call me Master and Lord, and ye say well, for so I am." So He is. And as we realize this and yield Him our loving loyalty, we shall find the peace and joy, and the power and blessing of the Resurrection of Him whom God hath raised up as the Servant of Jehovah, the Lord of mankind.

The Fact of Our Lord's Ascension. The Ascension is a revelation of Heavenly Provision. It was the closing and crowning act of His earthly work, and the entrance upon the larger sphere of heavenly service on our behalf. Though He sat down on the right hand of the Majesty on high, it does not mean that He is inactive or at ease in that exalted position. He ascended as Priest; He abides there as Priest and King. This revelation makes a claim upon us, and is intended to elicit a response of Spiritual Fellowship. The Ascension means entrance into the holiest, not only for our Lord, but for us. It means access, liberty, fellowship, power, and blessing.

The Fact of Our Lord's Pentecostal Gift. Pentecost is a revelation of Supernatural Power. Pentecost was the gift of none other than the risen Christ, and Pentecost spells power. Pentecost makes its claim upon us and is intended to elicit a response of Absolute Dependence. Pentecost means power to live, to labor, to love; power to work, to witness, to wait; power to serve, to stand, to suffer; power to resist, to insist, to persist; yea, more—power, if needs be, to die. "Not by might, nor by power, but by my Spirit saith the Lord of hosts." The gift of the Spirit means provision for every need and every emergency. It means that His divine power has provided for us all things that pertain to life and godliness and service, and that there is no excuse for barrenness or unfruitfulness.

The Fact of Our Lord's Present Life in Heaven. The present life of our Lord in heaven is a revelation of His continued on page 65
In mid-June nearly 33,000 messengers from all 50 states and the District of Columbia gathered in San Antonio, Texas, for the pivotal convention in the 10th year of a Conservative 10-year plan to control the boards and agencies of the 14,000,000-member Southern Baptist Convention—by again electing a Conservative convention president and his subsequent use of appointive powers to name board members.

In the closest election since Adrian Rogers won by a margin of 51 percent to 49 percent in 1979, Jerry Vines, copastor with Homer Lindsay, Jr., of First Baptist Church in Jacksonville, Florida, defeated Richard Jackson, pastor of North Phoenix Baptist Church in Phoenix, Arizona, by less than 1 percent. His margin of victory was less than 700 votes out of the almost 32,000 counted.

Both men are Conservative theologically, and personal inerrantists, but Jackson was touted as the Moderate candidate. The truer indication of the strength of the two sides might be seen in the race for first vice president, where Moderate James Pleitz of the First Cities Church of Dallas lost to Darrell Robinson of Dauphin Way Baptist Church in Mobile, Alabama, by a 60-40 split. This race offered the messengers a clear choice between Moderate and Conservative.

The election of San Antonio evangelist and pastor Rudy Hernandez as second vice president encouraged the priesthood of the believer. Taken by the Moderates to unduly enhance the decision-making authority of the pastor in deciding matters of the interpretation of Scripture, it rather was presented by the convention Resolutions Committee in the context of using cooperative funds to support individual beliefs that the overwhelming majority of Southern Baptists do not support.

In essence the resolution said, “Believe what you choose—it is an individual’s right to do so—but don’t expect us to use cooperative program funds to pay you a salary to expound beliefs that are contrary to what most of us believe.”

The passage of this resolution led to the most spirited debate of the convention, and ultimately over 200 Moderates, led by Randall Lolley, former president of Southeastern Seminary in Wake Forest, North Carolina, tore convention programs in half to protest the resolution.

There was little talk of splitting away from the Convention. Moderate leader Winfred Moore asked, “How can you split sawdust?” echoing the familiar Moderate theme that there is no significant theological difference between most Southern Baptists. Buckner Fanning, pastor of San Antonio’s Trinity Baptist Church, spoke of feeling “left out,” but he did not talk of leaving the convention.

The only mention of a possible split was made by left-wing liberation theologian Alan Neely, head of the Southern Baptist Alliance, who, in a hastily called...
Messengers to 1988 SBC annual meeting raise ballot books in show-of-hands vote.

Ultimately, over 200 Moderates tore convention programs in half to protest.

by the denomination's "Cooperative Program," were again forced to set up their exhibits in a nearby hotel. Only "official" schools and agencies were permitted to set up displays in a mammoth area with over 50 such exhibits and a 20,000-square-foot Baptist bookstore. These "unofficial" schools include Luther Rice Seminary of Jacksonville, Florida, Mid-America Seminary of Memphis, and Criswell College of Dallas.

As usual, the largest state registrations, apart from Texas, the host state, came from states that house convention offices: Tennessee (Executive Committee, Sunday School Board); Georgia (Home Mission Board); Virginia (Foreign Mission Board); and Alabama (Women's Missionary Union). Convention bureaucrats and employees, coming as messengers of their home churches, are perceived to vote almost as a block, primarily the Moderate side. Some label Moderates as "denominational loyalists." Some noted cynically that the first job of any bureaucracy is self-sustenance.

There was block voting on both sides, as has been the custom for the past few years. Political activity was intense, especially for the months immediately preceding the convention, with a well-run Moderate campaign, reportedly costing several million dollars, being waged largely under the direction of Houston businessman John Baugh, head of Sysco, and pastor Winfred Moore of the First Baptist Church of Amarillo, Texas. Some attribute part of Vines's final vote count to the negative reaction to a mailing sent by Moore to every pastor shortly before the meeting. This mailing attacked Paige Patterson, president of Criswell College, and Judge Paul Pressler of Houston, considered the architects of the Conservative takeover, and was perceived by many to be grossly unfair.

"Nonofficial" publications abound for both sides, with the Southern Baptist Advocate and the slick new SBC Cause championing the Conservatives, and SBC Today and The Lathy Journal speaking for the Moderates.

For the most part, the secular press in San Antonio praised the Baptist gathering, the largest convention in the city's history. Local bars suffered from lack of business, little impatience was shown at the considerable traffic, and many city residents were able to get in. The city of San Antonio was "cheering us on" with the Baptist message and even the Baptist Advocate referred to the city's history. Local and county government officials were present to protest.

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Outrage Rises Over
Last Temptation

Jesus is just like any other guy in the street. —Martin Scorsese, film's director

Truly horrible and completely derogated... outrageous and offensive to Christian values. —Franco Zeffirelli, Italian director

Powerful, eccentric, bloody, filled with theological gaffes. —TIME

With reviews like these, who needs confrontation from America's Evangelicals? Despite a growing tide of objection to Martin Scorsese's film The Last Temptation of Christ, Universal Studios continues with its plans to release it—six weeks ahead of schedule.

Calling it "Hollywood's darkest hour," Dr. Jerry Falwell joined the ranks of those mounting an aggressive campaign to protest the film and to make a statement that such an offensive work will be challenged in the marketplace. At the last minute Universal rescinded its invitation to Falwell to preview the movie.

Rabbi Yechiel Eckstein, president of Holyland Fellowship of Christians and Jews, objected to the film's content calling it "a contemptuous disregard for the feelings and faith of countless millions."

Bill Bright, president of Campus Crusade for Christ, and Larry Poland of Mastermedia offered to buy and destroy all copies of the film. In response, Universal bought full-page ads in the New York Times and Washington Post, rejecting their offer on the basis of the freedoms of speech and religion.

Beverly LaHaye's Concerned Women for America has asked MCA stockholders to sell their stocks on September 15. Marketing consultant Tim Penland, once hired to promote the film, joins Donald Wildmon's American Family Association, James Dobson's Focus on the Family, and others in protesting the showing of Last Temptation.

"What all the fuss over a movie? The Last Temptation of Christ is based on the 1955 novel by Nikos Kazantzakis. Paramount Pictures first started production on the film in 1983. It cancelled the project because of protest."

"Last Temptation is blasphemy of the worst degree, an abomination before almighty God."

Columnist Patrick Buchanan noted the film was undergoing hasty revisions in late July. He said, "If Last Temptation were a 'piece of art,' as Jack Valenti [president of the Motion Picture Association] suggests, Universal would not be busy bowdlerizing it right now, to clean it up."

TIME's August 15 cover story succinctly summarizes the film. "Jesus has brief on-screen sex with his first wife Mary Magdalene and later commits adultery. Judas is a hero, the strongest and best of the apostles. Paul is a hypocrite and liar. Jesus is so dazed that, even on the eve of his Crucifixion, he is still not quite sure whether to preach love or murder Romans."

Excerpts from a copy of Paul Schrader's script, confirmed by sources who have seen the film, indicate the objectionable nature of the content.

Mary the mother of Jesus says, "Forgive my son! He's crazy! He doesn't know what he's doing. He has problems. Ever since he was a baby, He's not well in the head."

In a 35-minute "dream sequence" Jesus and Mary Magdalene make love. Jesus says, "I never knew the world was so beautiful. I was blind. I didn't know that the body was so holy, but now I understand... I tried to find a way outside my own flesh... but now I know: a woman is God's greatest work, and I worship you." Magdalene says, "I want to have a child with you." Jesus replies, "Me, too."

While TIME calls the film a docudrama, Universal says the movie is based on fiction and that quoted scenes have been taken out of context. Falwell said, "As blasphemous as these few scenes have been, it is academic whether they are quoted in or out of context. Regardless of what this movie claims to be, The Last Temptation of Christ is utter blasphemy of the worst degree. Claiming that this film merely 'shows the human side of Christ' is not adequate defense. The Scriptures clearly show us that while Christ was on earth He was both God and Man. However, the humanity of Christ as depicted on the screen is warped and repulsive. It is an abomination before almighty God."

The late September release date was moved to August 12, putting even more pressure on those who oppose the film to mount an effective attack. The groups are calling for a boycott of Universal Studios; its parent company, MCA; and all its subsidiaries including MCA Music, Motown Records, MCA Publishing, MCA Television, Putnam Publishing Group, Berkeley Publishing, Jove Publications, Coward-McCann Publishers, Grosset and Dunlap Publishers, G.P. Putnam's Sons Publishers, Spencer Gifts, Universal Television, Universal Amphitheater, and Yosemite Park and Curry Company at Yosemite Park. Cineplex Odeon Films will distribute the film.

Additionally, Falwell has asked that the continued on page 64
New Magazine Too Sassy for Youth

Sassy, a new magazine geared for 11-to-14-year-olds, may provide its young readers with a little too much for their money.

Making its debut in March, the slick publication is a spin-off of Dolly magazine in Australia, and is published by Fairfax Publications in New York. The May issue featured articles such as, "The sad story of a 17-year-old stripper" and "How to be the best kisser."

In addition, a short article on page 14 informs readers that 10 states have passed laws requiring a girl's parents to give their consent before she can have an abortion, or at least that they be notified of their daughter's wishes.

"We think this stinks, how about you?" staff writer Christina Kelly informs young readers.

Page 76 includes a letter written by a girl involved in a sexual relationship with another girl. She writes that she now has a boyfriend and wants to know if she should end her previous relationship.

The answer?

"First of all, you're definitely not the first girl your age to experiment sexually with another girl," the advice begins. "But if you want to stop, you should."

A typical problem for a young teen?

Consider this one from a 14-year-old.

"I have slept with a few guys and found that one of them had a sexually transmitted disease... How can I get help without my parents finding out?"

The response: "If you need a doctor who is cheap and confidential, look in the yellow pages under 'clinics' for one in your neighborhood."

Finally, the same issue contains a special six-page swimsuit photo section titled, "Dare to Bare It."

"The blacker, the barer, the better," advises the magazine concerning proper swimsuit selection. Included in the section are revealing bikinis and exotically styled one-piece swimsuits.

Jay Clark Battles the ACLU

If you were to drive down quiet Indian Trail in Cocoa, Florida, eventually you would pass Fairglen Elementary, where 847 students in kindergarten through the sixth grade learn reading, writing, and arithmetic. Jay Clark, principal there for 22 years, wants his students to learn something else, too: a love for God and country.

Therein lies the problem. The ACLU, largely through the efforts of the local chapter's president, Jim Hooper, has badgered Clark for years about one issue or another. Most recently Hooper objected to the school's announcement board which is visible to passing traffic. Under the bold letters that proclaim "Fairglen Elementary: Where Everybody is Somebody Special," Clark posts a weekly message designed to "insill a thought or inspire people to be good citizens." The message for a week last May was "What on Earth are you doing for Heaven's sake?"

Clark, a Christian, says he read that quote years ago in Reader's Digest and it has stuck with him through the years. "Often I look at myself and evaluate what I'm doing," he says. "Heaven is my ultimate goal, and that little quote reminds me of what is important."

But when Hooper heard about the quote on Fairglen's announcement board, he wasted no time in calling Leroy Berry, Clark's boss and central area superintendent for elementary schools. Although no parents have complained, Clark was asked to remove the "offensive" question from the sign and he was reprimanded. He was told if there is another incident he will be given more than a reprimand on paper.

Hooper told Florida Today, the local newspaper, that Clark is either "abyssmally ignorant of his constitutional responsibilities in running a secular school, or he is flaunting the Constitution. One way or the other, he displays very, very bad judgment to our students."

"The ACLU would not have objected if our sign had read 'What on Earth are you doing for man's sake,'" says Clark, "because instead of worshiping the God that made them, they worship the god they made. We will always differ for that reason."

Clark has been a principal long enough to know how to lead and encourage children to build productive lives. He is not personally intimidated by the ACLU, but without support from his superiors, the battle is lost far too often. "The only ground the ACLU has is what has been given to them," says Clark. "We've got to stop giving in to them."

Children's Home Raided

Armed with a court order and accompanied by state police officers, welfare officials took custody of 64 children at a Baptist children's home in Lucedale, Mississippi.

The battle between the Bethel Baptist Home for Children and the Mississippi Welfare Department erupted after the home's minister, Herman Fountain, refused to cooperate with a state investigation.

Fountain called the state raid "a conspiracy against Fundamentalist homes." He told the New York Times, "These people are the Liberals who want to control us, but we don't want any of their Humanistic learning. We believe in the separation of church and state, and that's..."
Crackdown on Mail-Order Obscenity

A major federal investigation into mail-order obscenity has netted indictments against 20 people and 14 corporations. In “Project PostPorn” the Department of Justice and the U.S. Postal Inspection Service said they are conducting investigations in more than 24 additional federal districts.

The investigation was the first nationwide effort to identify and prosecute violators of federal laws prohibiting the use of the mail to advertise and distribute obscene materials, said Edward S.G. Dennis, Jr., acting assistant attorney general in charge of the Justice Department’s criminal division, at a news conference in Washington.

He explained, “The sexually oriented advertisements which produced the citizen complaints leading to the indictments unsealed today advertise hardcore videos, films, and magazines. Many of the advertisements themselves contain photographs taken from the obscene materials advertised.”

Dennis said the advertisements were mass mailed, unsolicited, to millions of Americans, including minors.

More than 350,000 individuals have filed Postal Service forms requesting that they not receive sexually oriented materials through the mail.

In addition, more than 130,000 prohibitory orders have been filed against sexually oriented mail-order companies in the last two years. A prohibitory order directs a company to refrain from mailing sexually oriented advertisements to a particular individual at a specified address.

Supreme Court Upholds Teenage Sex-Counseling Law

In a narrow decision, 5-4, the U.S. Supreme Court ruled that a federal law providing money to nonprofit groups for teenage sex counseling is constitutional.

Passed by Congress in 1981, the Adolescent Family Life Act provided federal funds to nonprofit groups to help prevent unwanted teenage pregnancy.

As the law states, it is intended to promote “self-discipline and other prudent approaches to the problem of adolescent premarital sexual relations.”

A storm of protests began immediately after the law passed. Led by the American Civil Liberties Union, protesters claimed that the goals of the law reflected a religious point of view on abortion and premarital sex. Therefore, their argument continued, the act was a violation of the First Amendment’s separation of church and state.

But the Court stated, “The statute has a valid secular purpose.” Writing for the majority, Chief Justice William H. Rehnquist said the fact that grants pay for counseling “on questions such as premarital sex, abortion, and the like” that “tend to coincide with the religious views” of some groups receiving the grants was not enough to argue the law advanced religion.

The Court did say some grants may have been used inappropriately by groups using the funds for religious indoctrination.

The Court ordered the case back to a federal district judge to determine how widespread the violations were and how to remedy them.

Hey Mighty Mouse! What Was the Power of the Powder?

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Hey Mighty Mouse! What Was the Power of the Powder?

“This time CBS went too far,” Don Wildmon wrote to members of his American Family Association. The Tupelo, Mississippi, minister is upset over the CBS airing of “Mighty Mouse sniffing cocaine to stop feeling ‘down.’ ”

CBS denies the Saturday morning cartoon character was sniffing cocaine. Instead, the mouse was simply enjoying aromas. But CBS is confused over what aroma Mighty Mouse was enjoying. In one letter, CBS states the mouse was “shown enjoying the smell of his ‘lucky chunk of cheese.’ ” The letter was never sent, but Wildmon obtained it from a reporter.

The letter Wildmon did receive says the powdery substance was “a pink mass of crushed stems, tomatoes and flowers.”

Regardless, Wildmon still believes the uplifting power of the powder was neither lucky cheese nor crushed flowers. “The lesson CBS was trying to teach our children is that sniffing cocaine is okay. And CBS did this at a time when our country faces a monumental drug problem,” Wildmon wrote.

The creator of the Mighty Mouse series, ironically, is Ralph Bakshi, and Wildmon complains he is “the same man who created the first hard-core, pornographic, X-rated cartoon, ‘Fritz the Cat,’ back in 1972—a cartoon Playboy helped finance.”
Perspective continued from page 13

less, Evangelical attitudes do not give administrators and teachers or school board members the right to treat concerned Christian parents as second-class citizens, or to ignore or ridicule their deep-seated concerns.

Teachers and administrators must remember that, more often than not, Evangelical and Fundamentalist Christian children and youth come from homes where they are taught a strong value system. These young people can bring stability, discipline, and respect for authority to the local school. Christian youth often take leadership roles in the public schools. Today, even more than in the past, valedictorians, athletic team captains, and class presidents are Christian students. This is especially true in suburban schools.

Christian young people have qualities that public schoolteachers and administrators should appreciate, value, and encourage.

Last Temptation continued from page 61

protest “hit them in the pocketbook,” calling for a boycott of companies that have common board members with MCA or that are operated by major MCA shareholders. “MCA and Universal are publicly held companies, and we intend to challenge them in the marketplace of free enterprise and we have the right to do so,” said Falwell as he announced Liberty Federation’s game plan of attack.

The groups want to educate Americans about the film’s contents, urge people not to see the film, and to never attend a theater that does show it. They will encourage and organize protests and pickets at theaters and mount a massive letter-writing and telephone campaign to MCA Chairman Lew Wasserman, President Sidney Sheinberg, and Universal Chairman Tom Pollack, objecting to the film and boycotting other MCA products.

“We need to make the industry aware that Christians will not tolerate such blatant sacrilege. While we cannot stop them from producing and distributing this film, we can make them realize that similar productions would be unprofitable.” Falwell’s comments were directed toward next year’s planned production of Christ the Man, directed by Paul Verhoeven for Mel Brooks’s production company.

To date United Artists Theater has refused to book the film in its 2,000 theaters, and a theater manager in Knoxville, Tennessee, has resigned his job because he was forced to schedule the movie.

Why would such a film be made in the first place? Columnist Buchanan writes, “We live in an age where the ridicule of blacks is forbidden, where anti-Semitism is punishable by political death, but where Christian-bashing is a popular indoor sport; and films mocking Jesus Christ are considered avant-garde.

“What all of Hollywood, now rallying around Universal Pictures, is saying with its unqualified endorsement of The Last Temptation of Christ is ‘Hey, you Christians, look here; we’re showing your God and your Saviour, Jesus Christ, having sex with Mary Magdalene; now, what are you going to do about it?’”

Anyone interested in “doing something about it” can call Liberty Federation at (800) 345-8095 and ask for the MCA information packet.

D. Huff
Perpetual Presence. There is nothing more definite, clear, and unmistakable in the New Testament than the truth of our Lord’s present life and service in heaven. His work on earth is finished, but not so His work in heaven. He intercedes, He bestows the Spirit, He guides the church, He is interested in individuals, He uses His people, He controls affairs. The Book of the Acts of the Apostles is really the Book of the Acts of the Ascended Christ; and this revelation of our Lord’s perpetual presence makes its claim upon us, and is intended to elicit a response of Evangelistic Enterprise. It is the claim upon us to evangelize the world, to preach the gospel to every creature. He said, “Lo, I am with you always,” and because of this we are commanded to go into all the world. This is our highest warrant, our complete justification, our adequate guarantee, our perfect power for worldwide missionary work, the presence with us of the loving and divine Lord. How can we, how dare we, shrink from the fulfillment of His great mission, when He has provided for us all things that pertain to the fulfillment of His own command?

The Fact of Our Lord’s Second Coming. We call it “fact” because of its certainty. Prophecy is history written beforehand. With God promise is reality, truth is fact. His Second Coming is a revelation of Eternal Kingship. In the coming of the Lord is the hope of the world. Not the “larger hope,” but the “blessed hope,” is the true and substantial hope of God’s people and of all humanity; and this revelation of eternal Kingship makes its claim upon us, and is intended to elicit a response of Joyful Confidence. We are to live and work in the light of this glorious day. It will give tone and power to our service, it will save us from despair, it will give fiber and force to all our endeavors, it will make us radiantly optimistic and never gloomily pessimistic. Not for an instant must we ever be discouraged, even by the gravest problems in the present condition of the world. He must reign, He will reign, He shall reign. As God is true, as Christ is real, as the Spirit is powerful, the present days are better and the best are yet to come.

Our Lord’s claim upon us presses us at every point. The Incarnation calls for lowliness, the Ministry calls for labor; the Example calls for likeness; the Death calls for love; the Resurrection calls for loyalty; the Ascension calls for liberty; and the present Life in heaven, with the perpetual gift of Pentecost, provides life, full, free, and abundant, as we live in the light of the promise of the glorious appearing of our great God and Saviour.

What, then, shall be our response to this marvelous claim? The world and the church wait to see something of the infinite possibilities of the life of the true Christian. Four great words of the New Testament surely sum up our responsibility. Be it ours to realize them in all their fullness of meaning. “I should”; “I ought”; “I must”; “I will.” That is, I am inclined to respond, I am impelled to respond, I am compelled to respond, I am determined to respond. Be it ours to say what David’s followers said to their master, “Thy servants are ready to do whatsoever my lord the king shall appoint.”

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(Not available in book stores)
Nancy Hanna, a 1988 prelaw graduate of Cedarville College, currently studies at the University of Illinois Law School.

"My Day In Court Will Come... when I finish law school.

"Before I enrolled at Cedarville College my goal was to prepare for a career in the legal profession. In such a saturated field the process is highly competitive from the beginning. So the choice of an undergraduate school was an all important one for me. I was looking not only for academic excellence, but also for a solid commitment to the standards of God's Word and exciting social and cultural opportunities.

"I found that balance at Cedarville. When I applied to the Notre Dame and University of Illinois law schools, both accepted me. Cedarville's professors prepared me well for what I'm experiencing now in law school and provided a basis for dealing with issues facing a practicing attorney. They not only taught facts, but also trained me to think, analyze, and integrate new information with God's truth.

"Beyond academics Cedarville provided an environment in which God could prepare me for His service. At Cedarville I was exposed to some of the best Bible teaching in the country. Daily chapel services brought opportunities to hear pastors, missionaries, and other professionals, even attorneys. God used these, together with time alone with Him and quality Christian friendships, to develop me into the Christian He wants me to be.

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"Quality academics, a strong spiritual emphasis, and exciting social interaction all balance in a way that is distinctively Cedarville.

"I can't put a price tag on my education at Cedarville. It gave me tools to deal with experiences I will encounter my whole life. It's an investment which is paying off now while I'm in law school and will continue to do so when I have 'my day in court.' "

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