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FEATURES

15 Life with Celebrity Dads—Is It Really Any Different?
21 "Hands-Off" Parenting
   Investing in the Freedom to Choose—Angela Elwell Hunt
28 The New Adulterers—Slaves to Sexual Freedom
   David Jeremiah
31 Shattered Generations—The Long-range Effects of Divorce—Angela Elwell Hunt

DEPARTMENTS

6 You Said It
10 Jerry Falwell Comments
   Reaching the Greater Public
12 Fundamentalism Today
   I Am Proud to Be a Fundamentalist
   Edward Dobson

49 Thunder in the Pulpit—The Forgiving Father
   Dallas Billington
50 Profile
   "Mister Sunday School"
   J. Stanley Bond
   William D. Lee
52 In Review
54 Successful Teaching Ideas
   Learning to Teach Like the Master Teacher
   Ronald T. Habermas
56 Face the Facts
   Try It in Your Town
   Cal Thomas
57 Ministry Update
62 News
   Court Rules on Care for Hopelessly Ill—Martin Mawyer
63 News Briefs
66 After All
   It’s Later Than You Think
   Truman Dollar
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Teenagers. Who needs them? They are nothing but trouble. Invite the youth group to your house and you'll be sorry. They will trash up the inside during their activity, only to return after midnight to “T.P.” your yard in appreciation for your hospitality. Tell them it was nice having them, and they will be back every weekend!

It's not much better when they are your own kids. Tell them to be in at 11:00, and they roll in at 11:15 just to see what you will say. Where have they been? "Oh, nowhere." What have they been doing? "Nothing." Liars! Why can't they ever be honest about anything? You would think they were following a bad example of some kind.

Youth pastors aren't much help either. They are usually nothing but overgrown adolescents themselves. Their lingo is as bad as the kids': "Yeah man, what a geek!" You need a dictionary of translatable terms to understand them. Since they don't read and can't spell, they spend all their time making up words nobody ever heard before.

It's a good thing God called "elders" to run the churches. You sure couldn't depend on these kids for anything. Who ever heard of a teenager in the Bible who ever amounted to anything? Of course there are a few isolated examples like Miriam, Samuel, Daniel, David, Jonathan, Eli, Hezekiah, Josiah, and Esther. But what did they ever accomplish? There are even some scholars who believe that Jesus' younger disciples, like John, may have actually been in their late teens, and that his mother, Mary, may have been only a teenager herself when she bore Him. Who ever heard of such nonsense! You can't depend on kids in a crisis. Who ever heard of sending out a boy to do a man's job! Goliath, who?

Three Cheers...

Two items in the March Fundamentalist Journal mightily piqued my interest. One was Edward Dobson's article on, among other things, Fundamentalist fanaticism, in which he rightly pointed out how little secularists know about Fundamentalism, and how much evil they consequently attribute to it. The phenomenon is by no means unfamiliar. People who know nothing about Fundamentalism, and therefore don't like it, have a nasty habit of blaming it for every act of
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fanaticism they hear about. Such is fallen human nature.

The other item was in the letters column, and revealed the same nasty bent, albeit in a different direction. Two letters responded to Cardinal Bernardin's impression of Fundamentalism in the December 1984 issue. One of them, alas, dredged up a remarkable array of the ancient hatreds so much cherished and nurtured by certain people who glory in calling themselves Fundamentalists, to the considerable embarrassment of the rest.

That the Cardinal represents a system of belief foreign to Fundamentalism is obvious. That *Fundamentalist Journal* had the intellectual integrity to print his observations is praiseworthy in the extreme. That *Fundamentalist Journal* had the courage to print a smoothly worded response accusing the Cardinal of "smooth talk" is most commendable. That, however, the hate letter was written by an ostensible columnist, and revealed the same nasty bent, albeit in a different direction.

I commend you for "Reflections on the Holocaust" (April), I am, of course, familiar both with the Indiana University conference (which I organized a few years ago) and with the book from which you cited, *Auschwitz: Beginning of a New Era?* Efforts such as this, in which you sensitize your readers to Jewish concerns, will ultimately bring about a better understanding between our two communities. Thank you for writing on this matter.

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Too many Fundamentalist pastors spend a lifetime preaching to the choir. Well-prepared sermons about salvation in Christ fall on the ears of those who already believe. And too often Fundamentalist laymen share God's Word in the comfortable fellowship of other believers.

But there is a greater public—greater as in larger. They never walk inside our church doors; they never listen to our radio broadcasts; they never read one of our tracts. How will we reach them?

In comparison to the greater public, the Fundamentalist movement is like one grain of sand on the seashore. People who do not think the way we think, and whose value systems are different from ours, still want to know the answers about matters of eternal importance: Is there really a God? Is the Bible actually inspired? Did Jesus literally rise from the dead? What does it mean to be saved?

The message we have is for the greater public, and we can answer their questions. The gospel of Jesus Christ is for sinners, not saints. Most of us spend too much time preaching salvation to the saved. Yet the Scripture tells us, “If our gospel be hid, it is hid to them that are lost” (2 Cor. 4:3). We have a great responsibility to the lost. They are everywhere, and they are waiting for someone to take that message to them—not with the old clichés and packages that they have been hearing for so long, but a new presentation at their level, on their wavelength.

We must be willing to break the mold of tradition to find and use the best means to reach the greater world. God wants to multiply us, and multiplication comes through diligence and by the work and labor of love. It comes through compassion for the lost and fulfilling our responsibility to preach the gospel to every creature.

Yet, some Fundamentalist groups are now declining in numbers because they built fences that not only keep their people from going out into the world but prevent the greater public from coming in to hear what they have to say. How can we have compassion for the lost when we isolate ourselves from them? I am overwhelmed at how totally unheard of and ineffective Fundamentalism is around the world.

We must stop thinking of those unreached people as heathen and untouchables, but rather as people God loves and for whom Jesus died. We are God's missionaries to them and we must—without abandoning principles or compromising truth—modify our methodology, renew our commitment, shun slothfulness, and diligently take the gospel of Christ to the greater public.

Paul spoke in synagogues, jails, marketplaces, private homes, on Mars Hill, and on the riverbanks. If he and the other Christians of his day had functioned like many of today's Fundamentalists, the gospel never would have gotten to Rome, to Europe, and on to America!

Evangelist Jerry Johnston takes every opportunity he can to speak in public schools on the drug epidemic and teenage suicide. Many of these teens are from broken homes. Others have never been inside a church. Jerry reaches this greater public even though he is not allowed to preach the gospel in public schools. Some would call that compromise, but he makes the contacts that later result in thousands of teens coming to Christ.

We must break out of the routine of preaching only to the choir, and to do that we must be willing to go places we have not been and do things we have not done before—without violating the principles of the Word of God. When we go where we really need to go, we will be criticized by small men who have a smaller vision of what God can do. We cannot let their limited vision keep us from doing what our Lord commissioned us to do.

We do not have to compromise the truth or abandon our message. We can never do that. We simply need to get our message to those who need to hear it. Our goal is to reach the world in our lifetime by our message, behavior, testimony, and compassion. Jesus told us to preach the gospel to every creature. There must be a way to do that.

Each of us has a sphere of influence—a greater public of our own. You have one at the company where you work, another on the street where you live, another in your community, and so forth. We must be willing to allow the Holy Spirit of God to help us share with the people in our lives something about Fundamentalism, something about the Bible, something about salvation, something about God, as we try to reach them. We dare not miss any opportunity. If our hearts are right we can reach the world in our lifetime. We must.
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I Am Proud to Be a Fundamentalist

by Edward Dobson

Recently I was interviewed by Susan Spencer of the "CBS Evening News" on the subject of Fundamentalism and its impact on religion in American society. During the interview she asked, "Why do Fundamentalists get a bum rap from the media?" I responded, "The media use the term Fundamentalist for all forms of religious extremism. From the Shiite Muslims of Iran to the abortion clinic bombers of America, all that is done in the name of fanatical religion is Fundamentalist." I went on to state that we do not want to be judged by the extremism of those who break the law or pray imprecatory prayers down on government officials. We are not a bunch of anti-intellectual, obscurantist, pew-jumping, snake-handling, sweat-drenched, holy-roller hillbillies.

We are not a bunch of anti-intellectual, obscurantist, pew-jumping, snake-handling, sweat-drenched, holy-roller hillbillies. We want to be judged for what we are—simple Bible-believing Christians! In spite of the perceived negativism of the term Fundamentalist, and in spite of the conscious effort of the media to reinforce it as a bad name, I am proud to call myself one.

I am a Fundamentalist by conviction. According to Webster, the word fundamental means "one of the minimum constituents without which a thing or a system would not be what it is." When we talk about the fundamentals of a sport, we are talking about the essential and basic skills without which the sport could not be played. When we talk about the fundamentals of Christianity, we are talking about the essential doctrines without which our religion would not be Christian at all. These fundamentals were clearly articulated in 1909 in The Fundamentals: A Testimony to Truth. From this document, edited by R. A. Torrey, historians generally list five basic fundamental doctrines—the inspiration (and inerrancy) of the Bible, the deity of Jesus Christ (including His Virgin Birth), His substitutionary Atonement on the Cross, His literal Resurrection, and His Second Coming. J. Gresham Machen, the famous Princeton scholar of the early twentieth century, was right when he argued that to accept anything less than these fundamentals as being Christian was to accept something that was not Christian at all.

I am a Fundamentalist because the term best describes what I believe. In fact, Webster defines Fundamentalism as "a movement in 20th century Protestantism emphasizing the literally interpreted Bible as fundamental to Christian life and teaching." It is "a movement or attitude stressing strict and literal adherence to a set of basic principles." I believe the Bible is the inerrant Word of God, not only in matters of religion but also in matters of history, science, and the cosmos. I believe and defend the five fundamentals as the essential doctrines of Christianity. Furthermore, I believe that to accept anything less than these doctrines is heresy and should be exposed as such.

I am a Fundamentalist by choice. Someone suggested to me the other day that because of all the negative press on the term Fundamentalist, we ought to drop it as descriptive of who we are. Never! While others may misinterpret the term, it has a distinct advantage over other labels, clearly stating what we believe—and those with whom we disagree are not standing in line to adopt it. To some people, the word Christian denotes a flag-waving, God-fearing American. The word Evangelical has become so broad that it includes those who question the inerrancy of Scripture. The terms Baptist, Methodist, Presbyterian, and so forth, may describe Liberals as well as Conservatives. While there is merit in all these labels, I still prefer Fundamentalist. In doctrine and practice, it clearly identifies who I am.

Christianity in America is a complex and often confusing montage of groups and subgroups. While we all agree on the fundamentals of the faith, many would not adopt the label Fundamentalist. If you prefer another—that's fine. When the disciples came to Christ, upset because someone who did not belong to their group was casting out devils in His name, He reminded them that there were really only two sides. He stated, "He that is not against us is on our part." Even within Fundamentalism there is great diversity. The various subgroups have been identified by labels as diverse as moderate, hyper, historic, biblical, pseudo. However, we are all essentially Fundamentalists. The language in some Fundamentalist publications makes it hard to imagine that the authors are writing about fellow Fundamentalists. When that language is directed toward Evangelicals, it is even harder to imagine that they are talking about fellow Christians. While we may disagree with others, we are obligated to love all who love our same Christ. Remember, there are really only two sides—on which side are you?
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Ben Johnson once said, “Greatness of name in the father oftentimes overwhelms the son; they stand too near one another. The shadow kills the growth.”

Is it difficult to be the child of a well-known father? How do children of successful people cope with the added pressure? Many children of successful fathers find that being the child of a “celebrity” is sometimes unusual, but when Dad comes home, the cloak of fame melts away. “Famous” families are still just people bound by love.

Larry Burkett, often considered the most respected and best-known Christian financial counselor, has four children—three sons and one daughter. His youngest son, Todd, respects his father very much and believes “with an unbiased opinion,” that his father is “probably one of the most intelligent men I know. He also has an incredible ability to look in the Bible and get practical principles for people to use.” Larry Burkett gave his children leadership and guidance, but Todd believes that the most important gift from his father was “the freedom to fail. He let me make some of my own mistakes.”

Larry Burkett and his wife, Judy, were childhood sweethearts; she was 15 when they married. They have a strong marriage and a strong family. Todd’s two older brothers are now married and establishing their own families. Todd and his younger sister are in college.

Todd believes that his parents’ marriage is best described as “complementary.” Each parent has gifts in different areas; where one is weak, the other is strong.

Larry Burkett’s work is a service to others. “Dad doesn’t go around seeking publicity, he just writes books and gives seminars to try to help people.” From his father, Todd has learned to “do everything with all my heart and nothing only halfway. My dad taught me to do everything to the best of my ability, and one of my immediate goals is to attain the heart of David, the man of God.”
Bob Gray is pastor of Trinity Baptist Church in Jacksonville, Florida, and president and founder of Trinity Baptist College. He is known as a great preacher and compassionate man of God. His daughter Dawn says, “My father is someone I can laugh and have fun with.”

Bob and his wife, Charlene, have six daughters and one son. Most of their children are married and have children of their own now, but the family is still close. When all 22 of them gather around the table at Christmas time, Dawn says they sit for hours and “just laugh at all the silly things that have happened in the past.”

Dawn is a 21-year-old psychology major in college. Someday she would like to work with troubled juveniles in New York City. Did her father’s success influence her decision?

“Of course my father influenced me indirectly. He led me to the Lord and brought me up in a Christian home and growing church. But he has let me make my own decisions since I’ve left home.”

One of the things Dawn admires most about her father is his willingness to allow her to set her own convictions and principles. “Of course he let me know all of his convictions and standards while I lived at home, and I was expected to abide by them. But since I’ve left, he’s given me the freedom to choose for myself. He respects my opinion and allows me to disagree with him without looking down on me.”

The roles of parent and child inevitably change as the child grows to maturity, and Dawn has found that she now sees her father in a new light. “I’ve found that he’s very human. The older I get, I see his mistakes, and they’re precious to me because I can allow him to fail and pray for him as a friend.”

Was it difficult to be the child of a successful pastor? Dawn did not feel much pressure while she was growing up, but she does believe that there was one big drawback to her father’s ministry. “I wish he would have been home more.” Dawn believes that the world will remember her father as a man with “compassion for souls and a love for his congregation.” But to her, he will always be the dad who laughs a lot around the family table.
Art and Nancy DeMoss had six children in five years, waited six years, and had another daughter. David De Moss, the youngest of the first six, is now a 21-year-old student preparing for a preaching ministry. His father died four years ago, but left a heritage and an example for which his children are deeply grateful.

Who was Arthur S. De Moss? The business world considered him to be a "maverick and an innovator"—the first person to successfully sell insurance through direct mail. He did not fit into the staid, traditional insurance industry, but his business grew into a billion-dollar company.

Art De Moss really was a missionary first, a businessman second. David says, "He was one of those people who simply took God at His word and believed that he couldn't outgive God. Although he loved his business and loved to work, he considered the business to be a means to an end—being able to further the kingdom."

David remembers his father as one who had a passion for people—those who were lost, hurting, or who had needs. He was a catalyst, who brought people together.

Despite an extremely busy schedule, Art De Moss kept his family his first priority. He was fond of statistics, and in his yearly engagement calendars he added up his days and nights away from home. Those numbers decreased each year, and David says, "I did not feel like my Dad was never home. We did practically everything together as a family."

The De Moss family was built upon the strong relationship between Art and Nancy. Both were Christians when they married, and from the outset they prayed that they would establish a Christian home. David believes that one word describes their relationship: commitment. "Their commitment was the essence of love for almost 22 years. They were more in love after 22 years than when they first married."

How would Art De Moss like to be remembered by the world? "I don't think he'd want to be remembered," says David. "But I remember him as a man who sought the Lord's business first, and as a father—and all that's wrapped up in what a father should be."
According to Heather, the youngest child of Jay and Betty Jane Adams's four children, Jay Adams is the perfect dad. "Of course he's human and he makes mistakes," she laughs, "but I wouldn't change one single thing that he's ever done."

Jay Adams is one of the most well-known and best-respected Christian authors and counselors today. But Heather never realized the extent of her father's eminence until she went away to a Christian college and found that his name was practically a household word. "He's not famous to me; he's just my dad. We're very close."

"I admire my dad because I've traveled with him, and I've heard him teach and preach about family life. Of course I've seen him at home, and I know that he practices what he preaches. One of the things I appreciate most is that he really wants to do things with me, whether it's just going out for a doughnut or sitting together to talk about my plans and goals."

Was her father's success ever a problem in the family? "No," answers Heather. "In fact, the only thing that bothers me is when people tell me that they disagree with my father on one point or another. Of course I know we all are entitled to our own opinions but I'm defensive of my dad."

Heather feels that her father influenced her to enter college, where she is now a junior studying speech communication with a minor in counseling. "But what I want most in life is to be a wife and mother—that's a full-time job," Heather says. "But I'll always appreciate the way Dad encourages me to stretch my mind and use the brains that God has given me."
Jamie Jones is a pretty red-haired girl whose father is often referred to as one of the country's most inspiring motivational speakers. His book, *Life Is Tremendous*, earned him a popular nickname, but Jamie laughs, "His real name is Charles Edward Jones."

In Jamie's eyes, her father is not just a professional. "He's a loving and caring father who is always ready to give me guidance and help."

The quality Jamie appreciates most about her father's parenting is his willingness to let her make her own decisions. "Oh, he always lets me know what he and my mother think I should do, but ultimately he will let me make the decision. I'll always remember his being there when I needed him for any situation."

Charles met his wife, Gloria, at a YWCA while in high school. It was love at first sight, and today Jamie describes their 38-year marriage as "devoted. Their commitment to one another is evidenced every day in their actions and reactions. When one is down, the other is there to encourage and support."

Jamie did not find her father's success hard to cope with. "On the contrary, I found that he gave me many chances to meet new people. Once in a while I felt I had to be above-average because people were watching, but that wasn't really the case." But there were drawbacks. "Of course it wasn't his fault, but because of his profession, my father wasn't at home as much as I would have liked. But he made up for that—when we did get to spend time together it was really good."

Is Jamie a super-motivated positive thinker like her dad? "No," she smiles, "I'm just average. But I have learned from my dad that encouragement is important. I try to spread encouragement around. One thing I greatly admire in my dad is his friendliness to everyone. He will walk by a stranger and greet him as if they were best friends. He makes everyone feel like a king or queen, and I think that's why he's been so successful in his work."

How would such an outgoing man like to be remembered? "By me," says Jamie, "as a Christian father. By the world, not as a perfect Christian, but as a real Christian and a witness for Christ."

"I'll always remember his being there when I needed him for any situation."
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Many people in church leadership, who love the Lord dearly and believe in His word deeply, think that you must abandon the Word and use the world’s technique of pressure to raise money. STEWARDSHIP ENRICHMENT does not go along with that thinking.

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The Apostle Paul said it this way, “Each one must do as he has made up his own mind, not reluctantly or under compulsion, for God loves a cheerful giver.” (II Cor. 9:7)

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If asked what they would value most in a parent, many young people today would say, “The freedom to let me make my own decisions.” Independence is a hallmark of adolescence, and the wise parent will try to let his children make as many independent decisions as possible. But if those decisions are not made from a strong base of biblical principles, they may become painful mistakes.

Would you have the courage to allow your children to form their own convictions and standards? The Bible teaches that we
are to instruct and discipline our children, but does it ever say that we are to legislate what is acceptable and unacceptable in the "gray areas" not specifically mentioned in Scripture?

What does the Bible say about dancing? Rock videos? Punk hairstyles? Movies? We know that the Bible does not address specifics in these areas; it provides the principles through which we choose our convictions, standards, and personal preferences.

Curtis Goldman, pastor of Temple Baptist Church in Albuquerque, New Mexico, dared to trust his children to set their own convictions. When his son and two daughters each stood on the threshold of adolescence, he told them, to the misdeed and was severely punished by his father; the other boy lied his way out of it. "That happened in 1955, and I saw that the boy who told the truth was deeply hurt by what hap-

Goldman never forced his children to go to church. "Some things are too precious to be forced on children, especially in the teen years. You can't force a child to do right, or resentment can build up."

Were those "gray areas" ever tested? Yes. Goldman related that his family

"Sure," said his father. "If that's what you want to do."

The parents prayed for their son and waited to see what would happen. After about three weeks, Joe decided to rejoin the family for breakfast devotions. He sat down, smiled, picked up the Bible and said, "Guess it's my turn to read, huh, Dad?" For the remainder of his time at home, Joe never missed breakfast.

"I know that many preachers consider my method controversial, but I believe that the proof of the pudding is in the eating. I believe God made children with two ends: one to love on and one to whack on. When both ends are properly used in right proportions, beginning early in life, it will go a long way to having young-uns that parents can truly be proud of and thankful for," says Goldman. "My son is now a deacon in a Baptist church, my oldest daughter is a minister's wife, and my youngest daughter is teaching Sunday school in my church. We never had a problem with our children, and I say that in all humility. I just think it's sad that many pastors are too concerned about what other pastors think about their emphasis on separation. Their
children are more important than public opinion.

"This honesty has been important to our family, and it has created bonds that tie us together closely. I made mistakes while they were growing up, but my children knew that I was being totally honest with them, so they were honest with me. We would rather give permission with honesty than deny permission and have sneaking around and deceit."

Another test of a gray area resulted in the greatest compliment Goldman has ever received. His daughter Sue was very popular in her public high school. So popular, in fact, that she was asked to run for homecoming queen, and she stood a good chance of winning. She approached her dad one evening and asked, "Daddy, if I'm elected, I can choose any escort and I'd like to have you."

Goldman was flabbergasted. He had just finished speaking in her school assembly on the evils of The Catcher in the Rye and had received 20 unsigned letters saying, "How can a nice girl like Sue have such a crud for a father?"

He quickly explained to his daughter that, although her invitation was the nicest compliment he had ever received, he did not think that, as a pastor, he should attend the homecoming dance. "But what if we go and don't dance?" she asked.

He explained again that his presence there might be a stumbling block to some who would not understand. "But honey, you feel free to go. I'll be proud of you."

One week later Sue entered the room, her face beaming. "I've decided not to run for homecoming queen," she said. "It occurred to me that I hadn't prayed about it, and now I really don't want to run."

Goldman's children are now 37, 35, and 20, all serving the Lord. His six grandchildren are also growing up in the nurture of the Lord, and Goldman is thankful that his children have chosen to do right.

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**Children are more important than public opinion.**

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1 & 2 Corinthians
God's Prescription for the Local Church

by Harold L. Willingham

In 1 Corinthians the church at Corinth had been infected by a number of satanic and fleshly viruses. For example, they had a wrong concept about human leaders, baptism, Christian maturity, future judgment, church discipline, Christian justice, marriage, Christian liberty, personal appearance, Communion, tongues, resurrection, and giving.

Through Paul's efforts, the church was now in Corinth—but somehow Corinth had gotten into the church. This is probably the second most carnal New Testament church. The church at Laodicea was undoubtedly the worst. (See Rev. 3:14-22.)

Here Paul gives a description of their problems and offers the proper prescription for them.

Paul reminds the church of its relationship to God. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God; and ye are not your own?" (6:19).

He offers solutions to the church. "Now I beseech you, brethren, by the

name of our Lord Jesus Christ, that ye be perfectly joined together in the same mind and in the same judgment" (1:10).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (10:31).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (15:58).

Of all Paul's church letters, Romans is no doubt the most important, but 1 Corinthians is probably second in importance because of its great section on the Resurrection of Christ and of believers (ch. 15); and, if for no other reason, because of its sheer bulk, for this book is by far the longest epistle written by Paul.

The most exciting single word in the Bible is found in 1 Corinthians—Maranatha! (See 1 Cor. 16:22.) The book also includes perhaps the greatest verse on temptation in an apostolic church (10:13), as well as the most beautiful treatise on Christian love in God's Word (ch. 13).

In essence, 1 Corinthians provides the most information in Scripture on the following subjects: characteristics of the natural, carnal, and spiritual man (2:14-3:4); the judgment seat of Christ (3:9-15); rules concerning the married and single life (ch. 7); Christian liberty (chs. 8-10); Communion (11:17-34); rules for personal conduct in God's house (11:1-16); spiritual gifts in general (ch. 12); the gift of tongues in particular (ch. 14); and the doctrine of the Resurrection (ch. 15).

There are quotations or allusions in 1 Corinthians from 18 Old Testament books.

The Book of 1 Corinthians is the 7th longest in the New Testament, and the 28th longest biblical book, with 16 chapters, 437 verses, and 9,489 words.

In 1 Corinthians we see the congregation in the pews, but in 2 Corinthians we can view the preacher in his pulpit!

One reason Paul had written 1 Corinthians was to instruct the church to remove an unrepentant member (1 Cor. 5:1-8). He then wrote 2 Corinthians, instructing the church to receive back that one who had since become repentant (2 Cor. 2:6-11).

Paul lists no less than 15 characteristics of the gospel ministry. One of the most important reasons God allows a Christian to suffer is explained in this book (1:1-6). In no other epistle does Paul refer to his own sufferings as he does in this letter (4:8-10; 6:4-10; 11:24-33).

He also provides the most concise reason why God uses men to do His work (4:7).

The most extended discussion of the grace of giving is found in 2 Corinthians. (See chs. 8-9.)

Paul was the first of two human beings allowed to visit paradise and return again. John the apostle was the other. In fact the phrase, "the third heaven," is found but once in the Bible (2 Cor. 12:2).

And 2 Corinthians also serves as an expose on the person and work of Satan. (See 2:10-11; 4:4; 11:13,13-15, 12:7.) At least four names for Christians are found here and nowhere else in the Bible. These are: living epistles (3:3-4), a sweet savor of Christ (2:15), treasure-carrying earthen vessels (4:7), and ambassadors of Christ (5:20).

Only in 2 Corinthians does Paul take the time to defend his apostleship against the lies of his enemies. (See chs. 10-11.)

There are quotations or allusions in 2 Corinthians from 14 Old Testament books. The Book of 2 Corinthians is the 10th longest New Testament book, and 33rd biblical book, with 13 chapters, 257 verses, and 6,092 words.

Adapted from Willingham's Visualized Study Bible, © 1984 Tyndale House Publishers, Wheaton, Illinois.
When Dreams Die
by David W. Anderson

Dreams die. That sounds so sad, so tragic, so final. But through the death of a dream, a new hope can arise, a vision can be reborn, a new direction found. Christian history is saturated with accounts of believers who rose from apparent defeat of a dream that perished.

Is God the author of dead dreams? Look at the accounts in Scripture:

Joseph had dreams of leadership that were dashed by jealous brothers. From the dark depths of prison, his dreams were reawakened by his powerful God.

Abraham had dreams of raising up a son, but old age killed his dream. From Abraham's depths of despair, God provided not only a son, but a great nation of descendants.

Moses no doubt had dreams of leadership and potential in Egypt until they were stripped away in shame when he fled as a fugitive. God raised him up to become a leader who would challenge and defeat the greatest human government of the day.

Job, whose life of prosperity and family bliss were suddenly turned into nightmare, remained faithful and saw God multiply his dream.

David was anointed king while he was very young. He dreamed of all that he would do for Israel, but it took 14 years of heartache, tears, and apparent defeat before God finally allowed him to be king over all Israel.

Esther was a pure young Jewish maiden who was snatched from her home and taken to the court of a pagan king. Her girlhood dreams vanished, but from the supposed tragedy God exalted Esther far more than she could ever have imagined.

Caleb and Joshua dreamed of taking the promised land, but their dreams were killed by the pessimism of others. Forty years later God was faithful and fulfilled their dream.

Samson's undisciplined life often wreaked havoc with his potential, and he saw his dreams and his strength die when his body was abused and chained for service to his enemies. But even in his death, God was faithful and granted him the greatest victory of his life.

The disciples surely were overwhelmed when they saw their dream for the new kingdom hanging on the cross, but from that experience the kingdom of God was established in the hearts of men. The disciples themselves saw the dreams of the prophets being fulfilled.

The early church, motivated by the Great Commission and empowered by the Holy Spirit, saw their dreams snuffed out by the repressive Roman Empire. But through death and persecution, God began the worldwide circulation of the gospel, which has the power to fulfill the dreams of all men.

Like these people, we may often see our dreams fade into oblivion. The dreams we have for our children,
ministries, careers, and personal dreams are all subject to unexpected developments. The businessman may dedicate his enterprises to the Lord and then see them sink into bankruptcy. Parents may pray for a child and dedicate it to the Lord, only to experience the painful loss of death before the baby's first birthday. A promising athlete may be permanently injured in a freak accident. What begins as the death of a dream may be the first stage of development for a resurrected vision. Character, maturity, direction, empathy, understanding, wisdom, and growth are all results of the dying of a dream—if the death is viewed in its proper perspective. What is the proper perspective? God is the owner of the vineyard, and we are the workers in His vineyard. At His prerogative He can move us, adapt us, change us, and mold us, for the good of the vineyard and to accomplish His purpose. There is no shame or permanent sorrow in the obedient servant letting go of his dream to follow God's direction.

God allows dreams to die in order to reveal His plan at a later date. Just as failure is relative, so is death. There is no death with the God of the Resurrection, and we should be mindful that God may be working a greater work, a more glorious dream, in us through our present difficulty. When a dream dies, do not mourn too long. The God of all eternity can take the ashes of a dead dream and scatter them as fertile soil and eager seed that will bring forth a greater dream.

David W. Anderson is assistant pastor of Millgrove Bible Church, Alden, New York. He holds an M.A. from Liberty Baptist Seminary, Lynchburg, Virginia.
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Julie's friends stayed by her during the difficult days when her husband left her for another woman. The couples in her Sunday school class took food to her apartment. They even set up a schedule, so someone was sure to spend time with her each week.

Then Julie met Jim at church one Sunday and her whole life changed. At first the relationship was wholesome, and everyone seemed happy for them both. But later Julie's friends were told that she and Jim were going on a weekend camping trip, and that she had been on one of his recent business trips. His car was parked in front of her house at all hours of the night and day. Even her children had been talking in the Christian school about how "Uncle Jim" had been staying all night.

"It's none of our business," one of her friends said. "What they do is between them and the Lord."

The fictitious Julie and Jim represent a major problem facing the church in this generation. What are we going to do about the growing number of Christians and church members who are involved in sexual immorality? Christian leaders are leaving their wives. Couples within the church are divorcing and switching partners. Known sexual sin within the church is tolerated and accepted by church leaders.

When I was growing up in the church 30 years ago, fundamental churches dismissed people from the fellowship for these sorts of sins. Today we view those times as relics of our puritanical past, out of style with our present age of tolerance and compromise.
of sex outside of marriage annually. Eighty-eight percent of all sex on television is outside of marriage. Today one of every five mothers is a teenager, and this year 30,000 mothers will be under age 15. We are an immoral nation, and we are not even trying to excuse it anymore.

Paul’s letter to the Corinthian church was to people who had been part of an amoral society. His reminder in 1 Corinthians 6:9-10 shows up the Corinthian culture for what it was, a group of fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, covetous men, blasphemers, drunkards, and extortioners. That was the culture out of which many of the members of the church in Corinth had been redeemed.

Paul wrote to these Christians in Corinth because he received a report that shocked and grieved him. He learned that those who had been saved from the filth of Corinth had begun to wander back into some of their old ways and had been justifying their wicked conduct by quoting out of context some of the statements that Paul had made in other communications with them. His words to them in the last half of chapter 6 are a scathing denunciation of their pseudo-Christian conduct. In one of the clearest statements of the Bible, Paul sets forth the arguments for Christian morality.

When Paul wrote to the Corinthians, a new ethic—apparently allowing for fornication in the Christian lifestyle—had begun to develop among the “Christians.”

Paul’s statement, “All things are lawful unto me,” became a license to support their lust and promiscuity. Paul did say that all things were lawful for him. In fact, that statement is found again in 1 Corinthians 10:23, “All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not.”

That which is lawful in itself—physical intimacy—can be prostituted so that rather than being freedom, it becomes a kind of bondage.

This attitude is prevalent today. But one has to ask modern adulterers, Is freedom in the sexual area really the road to pleasure and joy? Let someone who is not a Christian, Dr. Armand Nicoli, a psychiatrist from Harvard University, speak to the reality of libertine joy:

“This is what a psychiatrist sees—unwanted pregnancies, ill-advised marriages, abortions followed by severe depressions and haunting repetitive nightmares, disillusionment, frustration, despondency, suicide. It is for this reason that psychiatrists are concerned about what is happening. It is for this reason that many of them are convinced that something is wrong somewhere. This new sexual freedom is not what people are led to believe.”

The freedom that so many seek in their promiscuous is to be found only in the design and plan of God for His own. Just as birds are not capable, by the design of God, to swim in the ocean; just as fish, by the design of God, are not free to fly in the air; so human beings, by God’s design, are not made to enjoy intimacy outside the shelter and protection of the mutual commitment called marriage. Fornication is wrong because it defeats God’s purpose for your sexuality. It replaces freedom with bondage and closes the door to the deepest intimacies of all.

Far from being mean and restrictive about sex, God wants you to experience the fullest possible enjoyment of it that is consistent with your happiness. He wants to make you sexually free. You can enjoy sex in freedom, but “The body is not for fornication, but for the Lord” (1 Cor. 6:13). In other words, the purpose of sexuality was that you might know intimate love within the secure and growing relationship of marriage. Any other use of it will not free you, but enslave you. You have only two options—to be free with God’s purposes for you, or to be a slave to sex, to yourself, and to others outside his purpose.

When you indulge in premarital sex, you do something fundamentally against nature and against the instincts God placed within you. You sin against your own body. You do something detrimental to the very purpose for which you were created. Sex outside marriage is self-centered and enslaving.

To misuse our bodies is to miss the beauty of God’s plan.
Christian liberty is not the privilege to do as we please. It is the power to do as we ought, and so Paul said that he would not be in bondage to anything. He would not make a slave of his body. Just as God raised up the Lord Jesus in His body, He is going to raise us up too. God has a purpose for our bodies in the life to come. This is a wonderful mystery. To misuse our bodies is to miss the beauty of God's plan. Intimacy is destroyed or defiled when it is indulged in for self-satisfaction or without the full commitment that marriage represents. The sacredness of these bodies is preserved in the Resurrection.

“...ye are not your own” (1 Cor. 6:19). Paul tells us that Christians have discovered that lost secret of their humanity; God has come to dwell in His temple again. That temple is to be maintained without defilement, not offering it to another except as God Himself ordained in the beautiful relationship of marriage.

C. S. Lewis said, “Chastity is the most unpopular of the Christian virtues. There is no getting away from it; the old Christian rule is, ‘Either marriage, with complete faithfulness to your partner, or else total abstinence.’ This is a hard thing. It is an unpopular saying, and it seems totally unreasonable to many a young couple ‘turned on’ physically toward one another. And yet it is the biblical picture of sex. God has painted this picture because He wants the best for man. And while the best may seem painful and even unreasonable at the time, in the long run the Christian sees clearly that God’s best is worth waiting for.”

David Jeremiah is pastor of Scott Memorial Baptist Church, El Cajon, California.
Instead of wedding ‘until death us do part,’ couples will enter matrimony knowing from the start that the relationship is short-lived. And when the opportunity presents itself, they will marry again ... and again...and again.”

This prediction was made by Alvin Toffler in Future Shock, published in 1970. Today his prophecy is being fulfilled with alarming accuracy and in ways he probably never imagined.
A small story in an August 1983 newspaper read: “Family Court Judge Linda Thomas said a few words, 108 people raised their right hands in unison, and seconds later all of them were divorced.

“All were clients of the same lawyer, who persuaded the judge to avoid a backlog by dispensing with all of the cases simultaneously.

More American marriages than ever broke up in 1979 as the number of divorces nearly tripled what it was 20 years before. There were even more children involved in these broken marriages. The National Center for Health Statistics reports that 1.18 million children under 18 had parents who were involved in divorce in 1979, compared to 356,000 children in 1963.

According to the New York Times News Service, Suzanne Prescod, editor of Marriage and Divorce Today, cited census figures showing that 50 percent of American marriages now end in divorce. Eighty-five percent of these divorced people remarry, usually within five years, with 60 percent of those marriages ending in divorce.

Why are people marrying and divorcing two or more times? According to an article on “serial marriages” in the New York Times, the reasons are “the relative ease of divorce; the greatly lessened social stigma that it now carries; a romanticization of marriage that cannot live up to the long-term reality; a ‘flip-the-switch attitude that fosters moving on as soon as problems or ennui set in; the economic independence of women; a level of affluence that makes multiple families possible for some; an attitude among the so-called ‘me’ generation that places fulfillment of personal needs ahead of compromise or sharing; and medical advances that have prolonged vigorous life.”

What will be the problems of these “serial marriages?” The Times quoted Robert Garfield, a family expert at the Hahnemann University in Philadelphia who believes children will be most affected. “I see children not being able to concentrate, a sense that nothing lasts, and a loss of faith in relationships,” he said. “They never develop trust or long-term values. They become self-centered and cynical.” Other experts believe these children will continue the pattern of divorce and remarriage because it is part of their family background.

William Selsberg, a lawyer in Stamford, Connecticut, told the Times that multiple marriages will aggravate sibling conflicts. "We are entering a period of interfamilial feuds of the likes of which you have never seen. Who is entitled to get college money if there isn't enough to go around? How do you equitably settle the claims of the children from the different marriages when the parent dies? What if the children from a former marriage are left out of the will? Estate planning is becoming impossible."

The Times story quoted Raul Lionel Felder, a divorce lawyer from New York, who reported that adults who divorce and remarry a number of times will become poorer and poorer. “You see their lifestyle getting progressively worse each time they marry again. Equitable distribution depletes the assets. They're stuck with regular commitments to a spouse or children from a previous marriage. It's a finite cup. Only so many people can take from that cup before it's empty.”

But there are more serious problems with divorce than economics. Recently Dr. Armand Nicholi, a psychiatrist at Harvard Medical School and Massachusetts General Hospital, spoke at a White House briefing on the problems of contemporary families. He presented startling evidence that divorce can hurt children far more than most parents realize. James Dobson considered this information important enough to address in his end-of-the-year message: "One study revealed that 90 percent of children from divorced homes suffered from an acute sense of shock when the separation occurred, including profound grieving and irrational fears. Fifty percent reported feeling rejected and abandoned, and indeed, half the fathers never came to see their children three years after the divorce. One-third of the boys and girls feared abandonment by the remaining parent, and 66 percent experienced yearning for the absent parent with an intensity that researchers described as 'overwhelming.' Most significantly, 37 percent of the children were even more unhappy and dissatisfied five years after the divorce than they had been at 13 months. In other words, time did not heal their wounds. According to Nicholi, divorce brought such intense loneliness to children that its
What To Do If
Your Marriage
Is In Trouble

Admit it. Stop pretending everything is all right when it isn't. Be honest (not harsh) with each other. Express your frustrations to your partner and start talking about the problems. If you are not honest with each other nothing will change.

Analyze your problems. Be specific. Don't beat each other down with generalizations. Make a specific list of your differences and conflicts. Analyze it closely. Decide who should take responsibility to tackle each item. Establish a specific plan of action to correct each problem.

Accept responsibility. Stop waiting for your mate to take the first step of correction. You take it. Decide right now that you will do whatever you can to resolve the conflicts and save your marriage.

Adjust accordingly. You can't change your partner, but you can change your behavior. Don't just promise to change, do it. Idle promises will only add to your frustrations. Decide to make some real changes.

Accept one another. No one is perfect. Not even you! Your partner cannot do all the changing. You will have to accept certain unchangeable characteristics in your partner. Real maturity will help you do this.


Accent the positive. Stop dwelling on the negatives in your lives. Learn to emphasize the positive qualities in each other's lives. Let God love your partner through you. Remember, you can learn to love each other. Don't give up. Let God help you.

pain was difficult to describe or even contemplate.

What are the specific reactions to divorce or parental separation? Dr. Nicholi quoted several: anger, rejection, and depression; futile attempts at reconciliation—placing phone calls and writing frequent letters; fantasy experiences; irrational guilt over the

A 'flip-the-dial' attitude fosters moving on as soon as problems set in. parent's departure; a decrease in impulse control; a decline in school performance; low self-esteem; and an increase in peer dependency.

In Dr. Lee Salk's book, What Every Child Would Like Parents to Know About Divorce, the overriding concern children are likely to have regarding the divorce of their parents is, "What did I do to cause this to happen?" Many children may draw into themselves in an effort to lessen parental disputes—they try to become perfect children, so Mommy and Daddy will not have anything to worry about. Other physical reactions to divorce stress are sleeplessness, unexplained crying, physical exhaustion, a lack of appetite, stomachaches, and sad facial expression. But most important, the feeling of helplessness that is experienced can result in a weakening of the child's defenses against physical stress. These children will be more susceptible to infections and illnesses in general. Many children who undergo the trauma of a divorce have to seek professional medical or psychological help.

But young children are not the only group that can be severely affected by divorce. Adult children can be devastated when, after years of marriage, their parents divorce. Tamara Engel, a family therapist in New York, said, "We have given the problems of the adult children short shrift in the past. The expectation on both sides was that as adults it (divorce) was no big deal. But that's not necessarily so.

"I remember one pregnant woman who burst into tears when she suddenly realized she wouldn't be sharing the joy of that grandchild with both parents together. It was the shattering of a fantasy."

Divorce is also the shattering of the past. Families who come together annually for holidays such as Thanksgiving and Christmas may feel bereft when the "home" they've always known is gone. Family traditions that were treasured for years become worthless, and the children wonder if they were worth practicing in the first place.

One 25-year-old whose parents were recently divorced questioned, "Was it all just an illusion that we were a tight family?" Other children may wonder, "Did they stay together just for me?"

Two words that do much to sell products today are "disposable" and "instant." Neither one should apply to the human institutions of marriage and family. Respected psychiatrist Dr. Nathan Ackerman said, "I've never seen a family where the divorce between the husband and wife is not parallel with manifestations of divorce between the parents and grandparents, and parents and children. This means that in the literal sense divorce of the husband and wife union is a symptom of alienation and estrangement of family relations across three generations" (Children of Separation and Divorce, edited by Irving R. Stuart).

If we wish to save the children of the future, we must invest our efforts in establishing healthy families now. God ordained the family, and it can be kept together only by His help. God's principles for successful family living will work if we obey them. He has promised "righteousness unto children's children" (Ps. 103:17) to all who will keep His covenant and follow His precepts.

God's prescription is clear: Do not give up your marriage. Give it to Him!
Some years ago the Saturday Evening Post carried an article entitled, "The Seven Ages of the Married Cold." It revealed the reactions of a husband to his wife’s colds during their first seven years of marriage. It went something like this:

The first year. "Sugar dumpling, I’m really worried about my baby girl. You’ve got a bad snif-

flle and there’s no telling about these things with all this strep going around. I’m putting you in the hospital this afternoon for a general checkup and a good rest. I know the food’s lousy, but I’ll be bringing your meals from Rossini’s. I’ve already got it all arranged with the floor superintendent."

The second year. "Listen darling, I don’t like the sound of that cough. I’ve
FOR YEARS, AN ACCREDITED UNIVERSITY EDUCATION WAS OUT OF REACH FOR THE VAST MAJORITY OF WORKING ADULTS.

NOW, IN 1985, LIBERTY UNIVERSITY COMES HOME—TO YOUR HOME.
BECAUSE WE’VE DONE OUR HOMEWORK,
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Learning and growing is a part of life that should never be neglected. But, for many, responsibilities and busy schedules have all but ruled out the possibility of pursuing any form of higher education. To uproot, leave home and job behind, is impractical for many.

At Liberty University we are working hard to overcome the obstacles which keep adults of all ages from continuing their education. That’s why we have founded the Liberty University School of Lifelong Learning. Now, by way of video instruction, we can bring Liberty University to your home—and you can earn your degree at home.

Our goals are simple; we want to make a quality education available to anyone who wants one. Furthermore, we are determined to provide educational opportunities comparable to those available in our on-campus resident programs.

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Acquiring an education at Liberty University is an achievement of which anyone can be proud. Liberty University is the only Christian University to be approved by the Southern Association of Colleges and Schools to offer this “prototype, experimental, pacesetting” program. These accredited courses of study allow our students to learn from some of the finest professors in America. Over 90 percent of the Liberty professors have completed work beyond the masters level, 40 percent have earned doctorates and 70 percent are published authors.

So whether you’re working toward an A.A., B.S., M.A. or just taking courses for personal achievement, you know you’re getting a distinctively Christian education of the highest quality.

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According to a leading accreditation authority, “Many higher education experts are now predicting that off-campus distance-learning via television-communications is the wave of the future.”

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A Flexible Program Designed Just for You

The Liberty University School of Lifelong Learning is designed with the busy person in mind. You receive comparable instruction to that provided on our campus students, but with one big difference... you set your own schedule! You enjoy fascinating lectures in the privacy of your own home at times convenient for you.

So, whether your desire is to acquire a University degree (undergraduate or graduate), additional training for job advancement, or you simply feel the need for personal enrichment, we have a program that is tailored to meet your need.

The Liberty University School of Lifelong Learning Is Designed To Help You Achieve Those Hidden Dreams

Many adults dream of progressing to higher levels of education. But for most persons—time, family and financial commitments make those dreams seem impossible. Now, through the Liberty University School of Lifelong Learning, adults 25 years of age and older, can receive the education which once seemed so elusive.

There are several groups of people who will benefit immensely from this type of program:

Adults, 25 and older, without a college degree can now earn an Associate of Arts or a Bachelor of Science degree from Liberty University through the School of Lifelong Learning. This program enables you to work on your degree without interrupting your present lifestyle. Your present employment, family and financial responsibilities need not suffer while you earn your degree.

Teachers in Christian schools will also find a tremendous opportunity in the Liberty University School of Lifelong Learning. The school's program for Christian Teacher Certification will give you the specialized training that will help you achieve the academic professionalism you desire. Besides improving your performance in the classroom, this professional training will enable you to expand your job opportunities within the field of education.

Pastors will especially appreciate the opportunity of obtaining an M.A. degree in counseling. This will greatly enhance the pastor's ministry to his people—since this accredited M.A. is Biblically-based. And, of course, pastors will not leave their churches to accomplish this feat. It will be achieved on the pastor's personal schedule—at home. The on-campus study requirements are very limited and convenient.

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Parents with grown children will be delighted with the Liberty University School of Lifelong Learning.
Learning. You can enroll in the School of Lifelong Learning and work at your own pace. If you've been out of formal schooling for many years and would feel uncomfortable in a classroom setting, the Liberty University School of Lifelong Learning is the right answer for you. This program gives you everything you need to make your learning experience pleasant and rewarding.

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**Senior citizens**, all across America, are going back to college. The Liberty University School of Lifelong Learning will enable you to do this in your own home.

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- As a graduate of Liberty University you will have the greatest student benefit of all... an accredited degree from America’s finest Christian University!
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(A.A.)
60 Semester Hours Required

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Principles of Communications
- Technologies I & II
- Appreciation of the Arts I & II
Awareness of Man and His Environment I & II
Man and His Place in the Universe I & II
History of Man I & II

Biblical Foundations
Hebrew History, Archeology and Backgrounds I & II
The Life of Christ and the Early Church I & II
Doctrines and Foundations of the Church I, II & III

Church Ministries Major
Ministries Core:
- Methods of Teaching Bible
- Local Church Administration
- Theological Issues
- Educational Ministries I & II
- Choose three courses from the Religion offerings

Bible Courses
Required courses: Acts, Romans
Choose one course from:
- John, Genesis, Daniel, Revelation
- Expansion of the Church
- Expansion of the Church I & II

General Electives
The balance of required degree credits may be selected from any other course included in the School of Lifelong Learning.

ASSOCIATION OF CHRISTIAN SCHOOLS INTERNATIONAL
(A.C.S.I.)
Teacher Certification

General Studies
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The course offerings in Biblical Foundations and the Church Ministries Major exceed the number of Bible courses required by any A.C.S.I. certificate.

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(Grades K-8)
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- Teaching Elementary Social Studies
- Teaching Elementary Language Arts
- Teaching Arts and Crafts in the Elementary School
- Children’s Literature
- Mathematics in the Elementary School

Additional courses required for elementary certification will be specified after evaluation of the student’s transcript.

Secondary Education Certificate
(Grades 7-12)
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- Instruction in the Secondary School
- Teaching Reading in the Content Areas

Additional courses required for secondary certification will be specified after evaluation of the student’s transcript.

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Marriage & Family Counseling
Crisis Counseling
Group Process
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Theories and Techniques
Vocational Counseling and Testing
Counseling Practicum I & II
Counseling the Adolescent
Introduction to Research & Statistics

Electives in Religion I & II
Q. Will a degree from Liberty University School of Lifelong Learning be accredited in the same way as a degree earned on your Liberty University campus?
A. Yes. The Liberty University School of Lifelong Learning is accredited by the Southern Association of Colleges and Schools.

Q. How does the Liberty University School of Lifelong Learning compare in cost to on-campus programs?
A. The cost of the Liberty University School of Lifelong Learning program is substantially less than that of the average on-campus program.

Q. Will I receive personal attention from the faculty?
A. Yes. “The Optimizer Phone System,” coupled with videotaped instruction, are much more personal than many instructional methods used in large universities today. We take a personal interest in each student. Our program is designed to offer quality and individual attention to every student enrolled in Liberty University School of Lifelong Learning.

Q. Is this program flexible enough to fit my busy schedule?
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Q. Is a residency required?
A. Yes, the specifics for the courses to be taken at the Lynchburg campus of Liberty University are explained in the School of Lifelong Learning catalog. Students with unique cases, such as military personnel and senior citizens, will have their requirement for residency evaluated on an individual basis.

Q. How is the residency satisfied?
A. For a bachelor’s degree, twelve semester hours are required. For an A.A. or M.A. six hours are required. However, these hours may be taken in two-week intensive sessions in Lynchburg—during summer and selected holiday periods.
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Chancellor
Liberty University

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Applicants for admission will be considered without regard to sex, race, national origin, or handicap.
called Doc Miller and asked him to rush over here. Now you go to bed like a good girl, please, just for papa."

The third year. "Maybe you'd better lie down, honey: nothing like a little rest when you feel lousy. I'll bring you something. Have you got any canned soup?"

The fourth year. "Now look, dear, be sensible. After you've fed the kids, washed the dishes, and finished the floors, you'd better lie down."

The fifth year. "Why don't you take a couple of aspirin?"

The sixth year. "I wish you would just gargle or something instead of sitting around all evening barking like a seal."

The seventh year. "For Pete's sake, stop sneezing! Are you trying to give me pneumonia?"

The decline of marriage, as seen through the common cold! A humorous look at a not-so-humorous reality.

Second Timothy 3:1 says: "This know also, that in the last days perilous times shall come." Then in verse 13 Paul writes: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Things are going to get worse, not better. And to define the character of those evil days we need to consider verse 2: "For men shall be lovers of their own selves."

We will see in the last days an overwhelming amount of self-centeredness, selfishness, self-absorption, self-indulgence, and self-satisfaction.

Another characteristic of the last days is that children will be "disobedient to parents" (v.2). Children will lose respect for their parents' authority. There will be rebellion in the family, with a corresponding lack of obedience to parents. With all of the chaos in families some children never even comprehend what a parent's place is, so disobedience is an obvious result.

Another interesting characteristic of the people of the last days recorded in verse 3 is "unloving." The Greek word is astorgoi, which is from storge, meaning "family affection." When you add the a in front of it the word means literally "without family affection." In other words, we can expect the last times to be characterized by self-love, rebellion in the family, and lack of normal family love. When that happens, the home turns into something perverted. In the last days, everything will come crashing down on the home, God's basic unit of human society.

The husband is first and always to love his wife, "as Christ also loved the church." The standard is infinitely high, isn't it? Of course, Paul is talking not about the fullness of the capacity of divine love, but about the kind of love that Christ manifested. Obviously we cannot love to the extent that He did, but we can have the same type of love for our wives. So we need to ask how Christ loved the church. There are at least four qualities of that love.

Sacrificial love (Eph.5:25). First of all Christ's love was a sacrificial love. He gave Himself up for us. Jesus Christ loved the church in eternity past enough to leave heaven, come to earth, take on a human form, suffer through humanness and rejection, be spit on and mocked, be crowned with a crown of thorns, be nailed to a cross, and have a spear drilled into His side. He loved the church enough to die. Such sacrificial love is to mark the love of a husband for his wife. When Christ gave up His prerogative to be in eternity with God and chose to come to earth in the form of a servant, He was acting in sacrificial love.

Keep in mind that this kind of love can never be deserved. When God by His infinite, sovereign love placed people in the body of Christ, when they were chosen to be His children, it was not because they were deserving! Sacrificial love is unmerited love. God is not rescuing people who deserve it; He is rescuing people who do not deserve it, just because it is His nature to love.

So when Paul tells husbands to love their wives he is not saying, "Love her because she deserves it." We are commanded to love our wives: that is the issue. I have discovered that what you choose to love will become greatly attractive to you. A heart determined to love sees only beauty. What you choose to love becomes attractive to you.

A heart determined to love sees only beauty. What you choose to love becomes attractive to you.

In John 13 Jesus' disciples were in the Upper Room arguing about which of them would be the greatest in the kingdom. They were on an ego trip: they were being selfish, self-centered, self-indulgent, and insensitive to Jesus and the pain and sin He was about to bear. In their self-indulgence they would not wash each others' feet. Finally, Jesus knelt down and washed their filthy feet, and when He finished He said, "A new commandment I give unto you, That ye love one another; as I have loved you" (v. 34). And how had He loved them? Not by feeling emotional! But He washed their feet anyway, because love does not do what it feels, it does what is needed. Where there is a need, love acts, sacrificially. And that is the husband's part in marriage.

Husbands, you will never really know how to love until you have sacrificed yourself, crucified yourself, and died to yourself. Paul says true love does not seek its own (1 Cor. 13:5). As long as a man is looking for what can be personally gained from marriage, he will never know what it is to love his wife as Christ loved the church, and he can never experience the richness of self-giving and its amazing dividends.

Ask yourself a question: when was the last time you made a sacrifice for your wife? When was the last time you wanted to do different things and you said, "Honey, I'm ready to do what you want to do." Sometimes we need to lay aside our carefully made plans and do what she thinks we ought to do. The issue is sacrificial love. And husbands must die to themselves to have that kind of love.

Purifying love (Eph. 5:26-27). The love a man is to have for his wife is also to be a purifying love. Jesus gave Himself for the church so "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."
We learn from this a very basic truth: when a man loves someone, that person's purity is his supreme concern. No one loves and wants to defile whom they love. Christ loved His church, so He wanted to purify His people. When someone is saved, the Lord Jesus Christ cleanses every sin he has ever committed, or will commit. The moment we open our hearts and invite Jesus Christ in, He cleanses us absolutely so that "though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). He has removed our sin as far as the east is from the west (Ps. 103:12), He has buried it in the depths of the ocean, and remembers it against us no more (Mic. 7:19, Jer. 31:34). We are clean through the blood of Christ. His love does all that.

In John 13:10 Jesus said to Peter, "He that is washed needeth not to wash his feet." Jesus used the Greek word luo for the idea of a complete bath. In the Orient a person would bathe himself in the morning. Then as he went through the day he would just have to wash (nipto) his feet. When we came to Christ we were cleansed positionally before God. That settled our eternal destiny. But every day as we walk through the world our feet get dusty, and we need the daily washing Jesus speaks of here. That deals with our fellowship. When we were saved all our sins were washed away, yet 1 John 1:9 says that Jesus keeps on cleansing us from all sin.

Marriage also involves a purification. A man takes his partner out of the world and apart from the past. Marriage sets two people apart unto each other and in that sense purifies them. And if a man really loves his wife he seeks that which keeps her feet clean from the dust of the world, doing everything in his power to maintain her holiness, her virtue, and her purity. Love always seeks to purify! He would never do anything that would lead her or provoke her to sin.

Go back to verse 26. Christ sanctifies and cleanses the church "with the washing of water by the word." The Word of God keeps us pure (cf. John 15:3). God's Word redeems us, and God's Word keeps us clean. Husbands have the responsibility in the home to provide for the wives every purifying influence that will make them holy. That means they are to teach them the cleansing Word. A wife is a man's first priority for ministry.

In verse 27 Paul says the Lord wants to present to Himself "a glorious church, (endoxon, "an intense splendor"), not having any stain or flaw, but absolutely holy and without a blemish. That is how a man must deal with his wife—never doing anything that would lead her into any illicit thought or relationship, never doing anything that would cause her to look

Husbands never know how to love until they have sacrificed, crucified, and died to self.

...continued on page 60
HITTING the TARGET

by Roger Dixon

Oceania, the 64 million square miles of Pacific Ocean dotted by 20,000 islands, is the first mission field to be featured in our Missions section. Throughout history these islands have beckoned to explorers, merchants, and missionaries. They continue to be a fertile field, challenging all who continue to carry the gospel to the ends of the earth.

In many sports events such as archery and skeet shooting, the thrill of the sport comes from hitting the target. There is also a thrill in successful missionary strategy. God has set the target—the world—and our goal is to win individuals, families, communities, and nations. Before we can implement a systematic approach to reaching our goal, we must understand three basic targets for world evangelization.

Just as a minister should conduct a community census before starting a church, the missionary should make a careful survey of the people before he approaches his work. He should know who is already preaching the gospel and what their plans are for the future. If no one is involved in Christian work there, the question is, Why not?

The next job of every missionary is to know the culture of the people he plans to reach. This entails continual language learning and extensive study in the life and thought of the people. Paul wrote, “I am made all things to all men, that I might by all means save some” (1 Cor. 9:22).
Although the gospel will bring conviction to any person, if a missionary does not understand the worldview of a people, or their religious orientation, very often the presentation of the gospel will not hit the target—it may even offend.

Development of evangelistic models that effectively communicate the gospel to non-Western culture is essential.

If a missionary does not understand the worldview of a people, very often the presentation of the gospel will not hit the target.

There are many variations of thought, and what works for one culture may not work for another. “So then faith cometh by hearing,” but hearing must be coupled with understanding. Our gospel presentation must be understandable and relevant to other cultures.

Though all our efforts to make a good approach are important, in the final analysis the Holy Spirit must undertake for us. We learn the culture in order to speak clearly to the people, but we rely on prayer to release the power needed to defeat the forces of evil. We wear out a lot of shoe leather and develop calluses on our knees—both are necessary when seeking lost sheep.

While a missionary’s approach to evangelism may be different from a pastor’s, our goal is the same—planting churches in a community. But the missionary pastor may encounter some unique difficulties. Often the converts are so geographically widespread that the missionary cannot shepherd them. He cannot make disciples of people he does not see from week to week.

Few missionaries have buildings in which to meet, but this can be a definite advantage. The wise missionary prays for believers to open their homes because that removes the gospel from the place of the foreigner and plants it in local soil. Eventually a special building may be dedicated to the Lord’s service, but the important thing is keeping the home of the gospel message indigenous.

As new believers separate themselves to Christ they should not be alienated from their culture. Our calling is to be salt and light in a corrupted and dark world. The thrust of separation to God is not disassociating ourselves from a culture, but drawing back from idolatrous elements. The only thing we “touch not” is the “unclean thing”—the worship of Satan.

Community involvement is absolutely necessary to complete the cycle of Christian growth. The converts and their families are gathered into a congregation and separated to Christ, so they may “go into all the world.” If the missionary restricts his ministry to those he alone can reach, he will have a pitiful work indeed. He must equip his converts to reach the lost in their neighborhood. The sheep reproduce, not the shepherd.

Once we have achieved the basic goal of winning souls and developing a congregation, should we stop? What is the next step? I believe missionaries should visualize an ever-enlarging community, a people group, and a nation won to Christ. We must always reaffirm our task to reach and nurture the widest possible community. God’s goal is to reach everyone.

In the beginning we reach a few. Through these few, we embrace families. When families believe, a community is within reach, then an entire district. From a district we have the potential to win a society, to change a culture, and to reach a nation. If we keep our aim centered we can fulfill God’s purpose and reach the widening circles on a distant target.

Roger Dixon has been a missionary for 21 years and works among the Sundanese of West Java, Indonesia. He is associated with the Sundanese Missionary Fellowship in Lynchburg, Virginia.

Almost 20,000 islands dot the vast 64 million square miles of the Pacific Ocean. More than 10,000 of them lie from Hawaii to Australia in a section of the world called Oceania, meaning “the islands of the sea.” Some have less than one acre of land area. Australia, the largest island in the Pacific, is a continent and has the greatest population at just over 16 million. About 150,000 are Aborigines, descendants of the first inhabitants. Until recently many of these people were little beyond the Stone Age in development. They live in some of the immense, otherwise unpopulated portions of central and northern Australia.

The Philippine grouping of 7,107 islands stretches for 1,150 miles and has more than twice the population of the rest of the islands—over 56 million. Estimates say that 1 in 10 Filipinos live within 15 miles of the Manila city hall. By the end of 1985 the population of Manila will top 10 million.

Apart from Australia and the Philippines, Oceania is divided into three great areas: Melanesia, Micronesia, and Polynesia. Melanesia, or the “black islands,” is comprised of New Guinea, the New Hebrides, New Caledonia, Fiji, and the Solomon Islands. Micronesia, the “small islands,” are scattered across an ocean area equal to the continental United States, yet the 2,203 islands have a land area of only 711 square miles. Included in these islands are the Marshalls, Carolines, Marianas, and Guam. Polynesia, the “many islands,” is the largest grouping, forming a rough triangle from Hawaii to Easter Island to New Zealand. Among the smaller groupings of islands are French Polynesia, the Cook Islands, and the Galapagos Islands. In all, there are 30 main island subgroupings within the three greater groupings. The combined population of the islands of Oceania is approximately 25 million.
Roger slipped into the back of the schoolroom to listen to missionary Beulah Heaton teaching a Bible story to a small group of high school students. Fascinated by the figures on a flannel-covered board, and intrigued that they did not fall off, he listened carefully to the story. Roger was a serious young man and strongly inclined to religious matters.

The oldest son of the Baldemor family, Roger grew up in the picturesque town of Paete in southern Luzon, Philippines. The Baldemor family belonged to the large Philippine Independent Church community there. This church, sometimes known as the Aglipayan Church after its founder, broke away from the Roman Catholic church at the time of the Philippine revolution against Spain. However, Aglipayan priests still said mass, and the people continued their devotion to special images of saints.

Beulah Heaton emphasized that she was teaching the Bible itself, not any church's special doctrine. Impressed, Roger continued to attend the Bible classes. Another Baptist missionary conducted a special evangelistic meeting in town, preaching on Abraham’s offering of his son Isaac.

The next week, a teacher asked Roger about the message and listened with great surprise as Roger repeated the sermon word for word, exhibiting a gift of memory that God was able to use later in his life and ministry. Through intensive study of God’s Word, Roger came to a personal relationship with Jesus Christ. He wanted to share the Good News with his family, and as a good Filipino, he first told his grandparents, then the others in his family. Eventually his parents, brothers, and older sister, came to Christ. Family-centered evangelism has been a key to the almost explosive growth of the gospel in the Philippines.

Family-centered evangelism has been a key to the almost explosive growth of the gospel in the Philippines.

a dynamic illustration of how the gospel can spread through family lines in Philippine society.

When Roger graduated from high school, he was chosen as class speaker. He wrote his testimony as a poem, which he movingly recited before his schoolmates and townspeople. The news of this young man's poem spread to the nearby town of Pagsanjan, where he was invited to recite this testimony poem again before a large audience.

Roger felt God’s direction into Christian service, even though he could have pursued other professional paths. He entered Far Eastern Bible Institute and Seminary (now Febias College of the Bible). Roger excelled in his studies and was active in practical Christian service, becoming student pastor in a young Pagsanjan church.

After graduation a church in Lucena invited Roger to come as pastor. His preaching and evangelistic gifts developed rapidly. He read the sermons of preachers such as Oswald Smith and Charles Finney, and though his training had all been in English he began an intensive study of the Tagalog Bible, since he was preaching and ministering in that language. God blessed his ministry, and many came to Christ under his clear, powerful gospel preaching and teaching.

Shortly after beginning his full-time pastorate in Lucena City, Roger married Flor Alvarez, a gifted and hardworking Christian education graduate of Febias College of the Bible. Together they formed a team that brought a beautiful ministry balance to the church. Roger was an indefatigable evangelist, always out preaching or visiting the people he met in the stores, shops, offices, and homes of the city. Flor trained women as Sunday school teachers and helped develop a dynamic women’s ministry.

Roger was particularly effective in helping new Christians grow. He conducted weekly prayer meetings in believers' homes on a rotating basis. He would explain to new converts that as they prayed, Christ was present with them, and they should talk with Him in prayer as they would with any other person. This lively sense of Jesus’ presence gave the new believers vitality.

He and the missionaries conducted evangelistic home Bible studies several evenings a week. Later, however, he saw the need for special spiritual care for the believers. He began weekly “believers’ meetings” and encouraged people to share what God was doing in their lives. In these meetings Roger learned the problems and struggles new Christians face in the Philippines.
and how God’s Word can be applied to these problems.

After several years of renting meeting space, the Lucena Baptist Church moved into its own building. Pastor Baldemor led the church in an aggressive outreach program into various districts of the city and nearby towns. He led several effective tent campaigns, often running several weeks and featuring powerful preaching, effective teaching, gospel films, and music.

Roger caught the attention of the townspeople by clearly and powerfully answering the religious questions uppermost in Filipinos’ minds: How can God be one yet three? How can we know if a church is a true church? What about faith and good works? Is Jesus Christ true God and true Man? Should Christians tithe? Using a large blackboard, he explained scriptural truths in a culturally relevant way. Many people received Christ and followed Him in baptism. The Lucena church grew, and a mission church was established in a nearby town.

By 1971, 25 Conservative Baptist churches with a total membership of 2,000 had been planted in the Philippines. Roger Baldemor was serving as president of the Conservative Baptist Association of the Philippines. In March of that year he joined other Filipino Baptist leaders and American missionaries to plan and pray about the future of the work. Out of this meeting came “Operation 200,” a vision to plant 200 churches with a total membership of 10,000 in the next decade.

Always eager to become more effective for the Lord, Roger felt he should move to Manila and enter a program to sharpen his ministry skills. In June 1973 Roger, Flor, and their four young children moved to Quezon City to work with an interdenominational ministry known for its strong evangelistic training program.

After a little over four years in this ministry, Roger felt the Lord’s leading to return to the Conservative Baptist movement that had given him spiritual birth and nurture. His brother Oscar had already moved into the leadership of the church association, revitalizing Operation 200 by recruiting a team of Filipino church-planters who fanned out into different areas of the Philippines to preach the gospel and start new churches.

The multiplying churches needed a strong ministry of nurturing and evangelism. God began to lead Roger and Flor in a wide-ranging ministry as a “Church Development Team.” They have been able to go to many churches in an effective encouragement and revival ministry.

As they moved into this ministry, Roger and Flor enrolled at Asia Theological Seminary in Manila, and in March 1983 they graduated—Roger with a master’s of divinity, and Flor with a master’s of religious education.

They continue to minister in local Baptist churches in many provinces, offering a Family Life Seminar, Bible messages, evangelistic meetings, and revival meetings.

Though Roger and Flor are often away from home, their four children are growing into adulthood loving and serving God. As a family, they exercise strong faith in God, and He is honoring that faith as He blesses their ministries.

A. Leonard Tuggy is overseas secretary for Asia at the Conservative Baptist Foreign Mission Society, Wheaton, Illinois. He formerly served as a missionary in the Philippines and has authored several books on that region. He holds a D.Miss. from Fuller Theological Seminary, Pasadena, California.

GOSPEL ALIVE in ’85

On June 24, 1985, 115 Fundamentalist pastors will travel to the Philippines for “Gospel Alive in ’85—Philippines,” a series of crusades that promises to reach thousands.

From June 26 through June 30, the pastors will hold nightly revivals in 115 Philippine churches. Joining them will be the LIGHT team from Liberty University, a musical team from Baptist Bible College, and several church choirs, quartets, and trios. The pastors and musicians will also present programs in high schools and other public meetings.

After June 30 the pastors will reassemble in Manila at the Philippine International Convention Center for a three-day crusade and national pastors’ conference. Jerry Falwell will open the meeting on July 1, with Al Janney speaking on July 2, and E. G. Robertson on July 3.

Gospel Alive in ’85 was the brainchild of Delbert Hooge and Dale Peterson, currently president of Gospel Alive, Inc. The two men were in the Philippines in 1976 and saw over 6,000 people accept Christ. They realized that the area was fertile for the gospel, and the combined effort of several churches could pave the way for extensive long-term evangelistic work.

The expenses of the pastors are being met by their individual congregations. “It is a tremendous burden for us to help others as well as our own churches,” said Peterson. “For instance, Dave Janney, from Shiloh Baptist Church, is taking a group of 25-30 people who have been supporting Philippine missions for two years. These people will have the opportunity to see the field themselves.” Hopefully, pastors and their people realize how their money is being used to evangelize the Philippines, their vision and burden will grow, and they will become more active in their support of this fertile field.

Gospel Alive, Inc. is planning a similar crusade for Brazil in 1986.
Religiously, Pacific islanders held to a variety of animistic and ancestor worship religions. Several practiced human sacrifice, black magic, and sorcery. They were highly superstitious, attributing most evil and good events to the gods and spirits. Cannibalism was frequently associated with these religions.

After the explorers and soldiers, merchants and missionaries came to the islands. The merchants were concerned only with financial gain, and they often exploited the islanders unscrupulously. However, the people of the islands soon realized that the missionaries were different. They had not come to take advantage, but truly cared for the people.

The first four missionaries arrived in the South Pacific at Tahiti aboard the "Duff" in 1797. These missionaries from the London Missionary Society were greeted warmly, as the natives were surprised by white men who were not after their women or goods. The islands of the Pacific was one of the first areas of the world to be evangelized by Protestants at the beginning of what is considered the modern missionary movement begun by William Carey.

These early missionary endeavors resulted in large numbers of conversions. However, within a short period an intense rivalry developed between Protestant and Catholic missionaries as the Catholics tried to gain ground they felt they were losing. This rivalry was often not peaceful. Catholics and French joined forces to "evangelize"—if not by the Catholic faith, by French guns. Protestant and Catholic missionaries often represented rival nations and thus rival navies. Catholics had more direct assistance, but faced an entrenched Protestantism. As late as the 1930s Methodist and Catholic natives on Bougainville were burning each others' chapels.

World War II brought many changes to the islands, and the churches were also affected, experiencing a drifting toward nominalism and formalism. Though statistics show that most islanders belong to either Catholic or various Protestant churches, indications of true faith have declined and evangelistic fervor diminished. In the Philippines only about 7 people out of every 100 attend mass, and there is only one priest to every 12,500 people, yet this is a country that is 85 percent Catholic.

Pacific-wide there are three dozen different church bodies. The denominations with the largest number of adherents are the Roman Catholics, Methodists, Lutherans, Presbyterians, Free Wesleyans, Seventh-Day Adventists, Anglicans and Assemblies of God, with the top three having over 100,000 communicants.

The Philippines is currently wide open to the gospel, as are the majority of the Pacific islands. There is complete freedom of worship, maturing indigenous churches, and diverse missionary activities. The Philippines is classified as one of the most responsive English-speaking countries in the world.

The effect of colonialism, mistreatment, and war are fading away in the islands of the sea. However, a new turmoil is rising as seen in the Philippines. Whether this too will spread as did the early peoples throughout the islands is uncertain. At one time, numerous people responded to God's leading, many giving their lives so the gospel could be proclaimed throughout these islands. That early foundation needs to be built upon so that a wall of Christianity can effectively stop the rise of Communism and restore life to once vibrant churches. The South Pacific has been on the periphery of world events, often overlooked and forgotten. While the Philippines has witnessed strong missions work, along with the rest of the Pacific and the world, it needs a renewed interest on the part of dedicated Christians. William Carey was motivated to go because of what he heard. May we be so willing.
How did you become interested in such a remote place of ministry?

Dick Griffiths initially went into this area as a pioneer missionary in 1959, using picture rolls of the life of Christ to teach the gospel. He later reduced the native tongue to writing and translated the Bible into the language of the people. I came shortly thereafter as a single missionary to join him in this task. During my first furlough Julie and I were married and returned together to this wonderful region, where we have now ministered for over 20 years—while raising four children.

What interest did the people express when you arrived in Irian Jaya?

They were a primitive animistic people. Many suffered from terrible diseases, such as yaws, which manifests itself in infectious, ulcerating lesions. Yet in their religious practice they sought after “the Father up there.” When they heard us proclaim that the Father sent His Son down here to die for our sins, they were thrilled. Thousands burned their superstitious trinkets and professed Christ. Today there are 85 Hatam churches throughout the area.

What approach did you use to reach these people?

We have always used a holistic approach to the Hatam people, because they do not divide physical needs from spiritual needs in their thinking. Prior to their conversion, their religion included spiritism, charms, incantations, and trances in which they would speak in other voices. They claimed these were voices of their dead ancestors whom they feared and worshiped. When they burned their fetishes they brought and burned them themselves. We did not do it for them. We would not have even known what to burn, but they knew immediately.

What is the most unique thing God has done among the Hatam people?

He has given them a missionary zeal for other unreached tribes. In 1972, only nine years after our first church was established, we sent out our first Hatam missionary as an evangelist to the Moskona tribe, who lived in a remote jungle region in 50-foot-high tree houses. Within two years three-fourths of the tribe were converted. Today we have 12 churches among the Moskona people. It has been a thrill for me to see our people risk their lives to take the gospel of Christ to their enemies.

With such a great percentage of converts, what obstacles do you still face?

Today we have trained 65 village health workers, who treat over 60,000 patients per year, but we still do not have enough workers. The infant mortality rate is nearly 50 percent. We desperately need medical workers, church-planters, and linguists. Last year our Moskona translator had to leave due to illness. We must set the Bible into the language of the dear people. We also need to continue training our national pastors and workers and providing them with materials in their own language. In addition, there are at least 10 major tribes in our area that have not been reached with the gospel. Each contact is a major undertaking and must be done at great risk. However, we cannot let this stop us when our Lord has commanded us to go into all the world and preach the gospel to all peoples.

Modern missionaries are unique servants for Jesus Christ. They are products of the modern world, using every means of technology at their disposal, yet, many minister to primitive peoples whom time has forgotten. Missionaries like Doug Miller, who serves with TEAM in Irian Jaya among the Hatam people, minister on the frontier of cultural change. Irian Jaya sits on the primitive western end of New Guinea, the second largest island in the world. There in the “Bird’s Head” region Doug and Julie Miller, following the lead of Dick Griffiths, have seen 12,000 of the 18,000 Hatam tribe members come to Christ since 1962.
Have there been other success stories like yours in missionary efforts in Irian Jaya?

Yes. So much so, that Irian Jaya today is mostly Christian. It has one of the highest percentages of born-again believers of any place in the world. Several books have been written on the stories of the miraculous transformation of these primitive and cannibalistic people into glowing testimonies of the grace of God. One of the greatest people movements of modern times involved the Dani tribe in the central Irian Jaya highlands. The first missionary contacts were made in 1938 by Robert Jaffray of the Christian and Missionary Alliance. These early attempts were interrupted by World War II. After the war the mission stations were reopened in what was then called Dutch New Guinea. Not until 1950 were missionaries able to renew their contact with the Dani. In 1954 the first missionary team moved into the Baliem Valley to stay—not for fame or fortune, but for the sole purpose of proclaiming the message of Jesus Christ. In time, these bold and warlike tribesmen came to the Saviour. By 1958 entire villages began to burn their fetishes. By 1960 virtually the entire tribe was converted. The powerful change resulted in a standard of personal piety and cleanliness unknown before.

How extensive has the impact of missionary effort been in Irian Jaya in the last 30 years?

Today over half the population of 2 million are professing Christians. Don Richardson, author of Peace Child, has said, "Future historians of Christianity will remember the advance of the gospel into central Irian Jaya as one of the greatest breakthroughs in the saga of our faith." In spite of all the physical, geographical, and linguistic barriers, a handful of missionaries have established over 1,400 churches in less than 25 years. The Dani tribe has been entirely converted. These tribespeople have turned from tribal wars, cannibalism, nakedness, witchcraft, and polygamy. Their conversion is one of the greatest stories of all time.

Are these accounts of mass conversion limited to only a few tribes?

No. The same story has been repeated in hundreds of tribes where the gospel has been preached. Don Richardson worked among the Sawi tribe, who practiced both cannibalism and head-hunting, sleeping at night on the skulls of their victims. They were masters of treachery who viewed Judas Iscariot as a hero. They used sharpened human thighbones for arrows and daggers, and they hung human jawbones around their necks as jewelry. The same was true of the Asmat, whose children played with human skulls as toys. Their conversion came more slowly but was just as spectacular. The impact of the gospel on the tribes of Irian Jaya on the island of New Guinea proves that Jesus Christ is truly the Saviour of all people.

What are the greatest obstacles to completing the evangelization of Irian Jaya?

Certainly the geographical and physical barriers of the island are a major obstacle. The terrain varies from massive swamps larger than the Everglades to mountains higher than the Alps. The island is 1,500 miles long and 500 miles wide. Technically it is part of the Melanesian Chain. Politically, the western half of the island is a province of the nation of Indonesia. Prior to the twentieth century this remote island was virtually isolated from all outside influence. That isolation allowed the native people to develop an ingrown culture all their own. This resulted in language, social structure, cultural patterns, and religions that are unique to this region. Thus, the greatest challenge to evangelization was the primitive mind-set of the people. For example, they did not believe that white men were real. They thought they were ghosts or spirits. Many of the interior people had never been to the coastal region of their own island, and some of them did not comprehend the vastness of the world beyond them for years. Tribal warfare was fierce and kept the people in isolation from one another. Drunken orgies,
wife-swapping, sorcery, head-hunting, cannibalism, and human sacrifice were all a regular part of tribal life.

How would you answer secular anthropologists who often argue that missionaries have disrupted the natural culture of these native people and cause more harm than good?

The answer is simple. One merely needs to visit Irian Jaya for himself and compare the tribal areas where there has been no penetration of the gospel to those where the people have turned to Christ. Anyone who believes this was an island paradise before the missionaries came only needs to talk to the native people—especially the women. In place of murder, rape, and fear, there is now peace and prosperity. Ignorance is being replaced by education. Literacy is now a reality. Medical help has aided the people greatly. Agricultural improvements have vastly increased food supplies. The native culture was based upon witchcraft and superstition. Today, there are thriving indigenous churches where the people worship God in the context of their own culture and according to the principles of Scripture. This is a society that has been changed by Jesus Christ, not merely by the arrival of the white man. Other Europeans came here seeking fame and fortune for themselves and made little or no impact on the culture. Only the penetration of the light of the gospel has brought permanent change to the peoples of this island that time forgot.

**HISTORY of the Islands**

The first white man to view the Pacific was Vasco Nunez de Balboa, who named it the Great South Sea. Seven years later Magellan sailed around the stormy tip of South America to emerge in relatively calm, peaceful waters. He named it the Pacific Ocean. After three months of continuous sailing he stumbled on Guam, not having glimpsed any of the thousands of other islands. What Magellan and numerous other explorers “discovered” were islands already populated by brown-skinned natives.

The majority of these people had a common ancestry, having migrated from Asia, down through the Malay peninsula, into Indonesia and the Philippines, and finally across the widely scattered islands of the South Pacific. Others, such as the Aborigines of Australia are of Negroid descent, and as Thor Heyerdahl suggested after the journey of the Kon Tiki, possibly descended from seafarers from the Inca Empire in Peru. Altogether, there are nine main ethnic or cultural groups in the islands.

During the period of European colonialism numerous explorers ventured into the South Pacific. There was little true concern for the natives. They were often taken advantage of, robbed, used as slaves, killed. The only foreigners the people of the islands met carried guns, planted flags, and claimed their land for king and country. Before long, the islands were divided among the major powers of Europe. Australia was a British penal colony until 1868. The French claimed numerous islands in Polynesia, one of the three main island groupings. The Solomon Islands, so named as it was thought these were the source of King Solomon’s gold, were originally Spanish. Micronesia, another of the three groupings, was first owned by Spain, sold to Germany, captured by Japan during World War I, and finally a trust territory of the United States after World War II.

The independent kingdom of Tonga is the only island nation to never be colonized. First occupied around 430 B.C., Tonga is one of the oldest kingdoms on earth, next only to Japan and Ethiopia. The present ruling monarch comes from a line 1,000 years old.

The first inhabitants of the islands found their way there the same way the later explorers did, hit-and-miss. Since these islands appeared on no map or chart, no one knew they were there until they happened upon them. It thus took many centuries for the various clans and tribes to migrate throughout the region.

So much for the distant past. The recent past is best looked at from the time of World War II, after which most of the island nations finally gained their independence from the colonial powers. Many islands suffered terribly during the war. Thousands of islanders were dislocated and life was severely disrupted for years afterwards.

Most of the governments of Oceania are either democratic or parliamentary republics, or constitutional monarchies with little or no Communist influence. But slightly north in the Philippines there is a dramatic change, though the people have a related, distant heritage.

The history of the Philippines follows that of the colonial period in Oceania. After World War II it also gained independence from the United States, which had governed since 1898. The Philippines were once called “the show window of democracy in Asia.” However, due to civil unrest prompted by Communists, and in the southern portion by Muslims seeking independence, martial law was put into effect September 21, 1972. President Ferdinand Marcos placed himself in a position of dictatorship and rule by decree. Martial law ended January 17, 1981. The Communist threat is building to the point many in the West feel that the Philippines will go the way of Vietnam and other southeast Asian countries.
Fifty-seven years ago on a dreary March afternoon in Akron, Ohio, a distraught father was forced to decide if his only son would undergo a life-threatening operation. After authorizing the doctors to proceed, the father, Dallas Billington, had a Jacob-style confrontation with God that not only influenced the outcome of the operation, but ultimately affected thousands who fell under the ministerial shadow cast by one of the twentieth century’s Fundamentalist giants.

Recounting that fateful day, Billington said, "I was always trying to find an excuse so that I would never have to preach. I had promised greater offerings to the church. If God would let him live, I would train him in a godly way. I was trying to hold that final last thing from God. . . . Then it was that I said, 'Dear Lord, if you will let my dear baby, Chuckie, live, I promise you that however I can or whatever I can or wherever I can, I'll do my best to preach the gospel of the Lord Jesus Christ.'"

The last 44 years of Billington's life were spent fulfilling that pledge.

Dallas Franklin Billington was born January 23, 1903, and lived all but six months of his first 17 years on a farm 14 miles east of Murray, Kentucky. Educationally, he was the product of a one-room schoolhouse; and because his father could not afford to send him to high school, Dallas completed his formal education when he was 12.

The family of James and Margaret Billington was not poor spiritually, however, and young Dallas's life centered around frequent trips in the family hay wagon to the various revivals conducted by Russell's (Methodist) Chapel, Liberty (Presbyterian) Church,
In June of 1934 Lee Dickens approached Billington, then a popular radio preacher, and asked him to speak for a half dozen families desirous of starting a church. Billington agreed to help. On that historic Sunday, the Janitor was enticed into the service, to avoid an unpopular number, and 14 people met in the spartan facilities of a public school gymnasium.

According to Billington's autobiography, *God Is Real*, "In the River School building on the second Sunday in June, 1934, the Akron Baptist Temple had its humble beginning. The offering that Sunday was $1.18. God blessed and one lady came forward accepting Christ. "For who hath despised the day of small things?" (Zech. 4:10).

The advances thereafter were meteoric and constitute one of the finest chapters in church history. In October, the first evening service resembled a sporting event as 217 folding chairs were filled and people dotted the walls of the gym. By 1937 around 1,500 regularly attended Sunday school, and by 1940 the figure had grown to near 2,000. In 1942 the Akron Baptist Temple pioneered in the area of busing by running 21 buses, carrying over a thousand pupils to Sunday school. In 1950 J. Frank Norris's periodical, *The Fundamentalist*, J. Frank Norris's periodical, reported Akron's average attendance as a shade under 4,000, and the church regularly claimed crowds of between 5,000 and 6,000 by the time of Billington's death in 1972.

Back in the fifties and early sixties, one of the fiercely debated issues in the Fundamentalist hot stove league was "which is really bigger, Akron or Temple Baptist (Detroit)," the nation's two acknowledged superchurches, which both claimed to be the "world's largest." The salient point is that both pastors, Billington and G. B. Vick, plainly stated prior to assuming the reins of their respective churches that they intended to build the largest church in the world. At one time or another, they both probably succeeded.
and the Sugarcreek Baptist Church. Although Billington frequented revivals, knew the words of great hymns, was conversant with the rudiments of theology, was reared in a strict (some would say legalistic) home, and was never rebellious, he somehow drifted through his teenage years without experiencing salvation.

When Billington was 17, he announced his intention to quit the farm and seek his fortune in nearby Paducah, Kentucky. His four years in Paducah would prove life directing. Even though he spent the first three years without

Billington into the pastorate once he had settled in Akron. For instance, he began to work in the Furnace Street Rescue Mission and found he had a gift for communicating the gospel to common people. He also started a radio ministry that quickly produced a quasi congregation for the fledgling preacher, replete with near pastoral responsibilities. His growing exposure produced a demand for "the southern evangelist," as he billed himself, to hold weekend meetings that were far flung enough to cause him to come dragging into work exhausted on most

we are Christians, when they say no, that we will just close our little hands and say, 'The Lord bless you.' Well, Bud, it won't work on this guy. I will never give up when God lays it upon my heart. I will go down to my grave fighting when I think I am right."

Billington was also a practical, innovative administrator, who was not adverse to reminding underlings who was the boss and demanding a day's labor for a day's wage.

Although the six-foot-one, 220-pound preacher appeared robust to the casual observer, health was a continual problem from the time of his first heart attack in June of 1941. At that time, Billington was convinced God was going to take him home and seemed more intent on preparing his family for

June 1985 47
Following His Father's Example

Charles Billington

When Dallas Billington went home to heaven, he had no worries about his work on earth. He had left it in the capable hands of his son, Charles Franklin Billington.

Dallas and Charles Billington were very different. Mrs. B. R. Lakin, who knew them both well, once said, "Dallas Billington was a strong leader who ruled the roost. When he wanted something done, he wanted it (and got it) done immediately. Charles is more like his mother—more smooth and polished, and more gentlemanly."

Though their personalities were very different, their ministry is the same. Charles has patterned his pastorial leadership after his father's successful example and the work has continued to grow.

Akron Baptist Temple now ministers to over 19,000 people and has 14,000 members on the roll. In recent years the church has added ministries that seek to meet the needs of the jailed, the elderly, the hospitalized, and the drug-addicted. They have also added a large printing ministry, producing Bibles, pamphlets, tracts, and so forth.

What challenges does a pastor of the eighties face that a pastor of the fifties did not? Charles believes that more attractions from the world place demands on people's time. "In my father's day, most people didn't even own a radio, but with today's affluence people have second homes, cable television, and extended vacations to draw them away from the church. Before, there was nowhere to go but church."

"Another aspect that is different today is the tremendous cost of operating a church. For instance, in the month of February our church received a $14,000 bill from the gas company and a bill for $12,000 from the electric company. Today a church requires a greater income to have even the same ministry it had many years ago. Some churches have had to cut out their bus ministries because of the high cost of gasoline."

Charles Billington is assisted in his ministry as pastor by his son Dallas. The younger Dallas is presently an associate pastor of the church and teaches the young married's Sunday school class, "Partners in Christ."

Perhaps one day we will see a third-generation Billington following in the footsteps of his father and his grandfather. "I don't know, but we've been working now for 50 years," said Charles. "And I hope if the Lord tarry that 50 years from now we'll still be working in the same way."

"I've had to fight so much that when I see somebody coming I just roll up my sleeves and get ready."

his absence than getting well. He later wrote, "Nell left the room and sent my son in at my request. I told him that it looked like Dad might have to leave him and Mother. ... Charles listened very attentively and then, like a soldier of 30, stood up by my bed and took my hand in his. With a trembling voice he said, 'Dad, you are discouraged; Mother needs you and I need you. Won't you fight for me and get well? Won't you try your best for the thousands of people praying for you at church?'"

Despite this "thorn in the flesh," God was not through with Billington. In fact, there would be 31 more years to build his beloved Temple, win the lost, and serve as mentor to dozens of preacher boys, such as Harold Heminger, Roy Thompson, Charles Vadin, and of course, Charles Billington. Ever mindful of his stewardship responsibility to the Temple and due to his tenuous health, Dallas recommended in 1965 that Charles be installed as copastor, with the clear understanding that at Dallas's death, Charles would assume full control.

For over 40 years Billington had warned countless eternity-bound audiences that: "the hearse will not always back up to somebody else's house," and on August 26, 1972, the house was his own. Amidst the tears and heaviness of heart that inevitably accompanies a doctor's terse confirmation that a loved one is gone, Charles felt the added weight of comforting and leading a congregation numbering in the thousands. However, his mentor, friend, preacher, and father had left him with the training, the heritage, and the example to lengthen the long shadow of his father's influence over the souls of a new generation.

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The Forgiving Father
by Dallas Billington

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry (Luke 15:21-24).

You are living where God never expected the human race to live. You are trying to satisfy your soul with the things of the world and they cannot satisfy.

Yesterday we had more godly parents than we have now. A lot more. I would not ask this audience to be truthful before God and your fellowman, and stand to your feet and say how many had family prayer in your home last night. If I would ask how many in this present audience gave thanks at their table, it would embarrass you and your friends to think how few in this audience even gave thanks at your table.

Family prayer and the reading of the Bible in the home is almost a thing of the past. It is almost out of the schools, but beginning to come back, and thank God for it. When I went to school, they read the Bible and had prayer.

Before you'll ever be saved according to my Bible, you'll have to become hungry for Christ, as this man was hungry for home and family. You'll have to realize without Christ you are naked before God. That every sin is open and visible to the God of heaven. You'll have to realize the truth that you are barefooted, and are walking on the rocky path of sin, and you need to be saved with the gospel of the Lord Jesus Christ. That is the great truth that we have here today.

When are people saved? Where are we saved? This boy said, "I perish with hunger, but back home in my father's house the servants have plenty to eat and to spare." When you begin to realize the truth that you cannot live alone, that you cannot walk alone, when you begin to realize those things and turn your face to God and believe that Christ has the robe of righteousness, you will be saved.

Sickness, sorrow, financial trouble, disappointments, hunger, and heartache will come. Why? Because you are living in the hog pen with the swine. You are living where God never expected the human race to live. You are trying to satisfy your soul with the things of the world and they cannot satisfy.

Some of you are sick and afflicted, some of you are on the hospital beds. Not all sickness is judgment. You may not be there for someone else's sake. But if it is your own personal sins, why don't you thank God if he has wrecked your health and brought you to the sickbed to make a Christian out of you.

What shall it profit a man if he gain the whole world and lose his own soul?

Now let's talk about the forgiving father for a few minutes. Why did Jesus tell this story so beautifully and so vividly. I'll tell you why. When the son decided to come home, when he was a great way off, there were a pair of eyes watching the road, looking for him, and he saw the son coming. He recognized him, he knew him, and ran to meet him. He fell on his neck and kissed away the tears and said, "Bring me a robe and put it on him."

In heaven today Christ is looking for you. Wherever you are you can be saved. But remember, there is a pair of all-searching, all-seeing eyes watching your footsteps—longing, trusting, and hoping that you will come home. And when you start, the song writer said, He will meet you there.
On November 9, 1969, Dallas Billington and John Stanley Bond stood together in the auditorium of the Akron Baptist Temple as Elmer Towns presented an award for "The World's Largest Sunday School" to them. Together, they had dreamed a dream and made a commitment to bring it about.

Dallas Billington was a young Kentucky farm boy when he and Stanley Bond decided to start a Sunday school in 1934. Billington, pastor of the church, led the congregation to elect Bond as Sunday school superintendent. At the end of his one-year term, Bond approached the preacher and reminded him that it was time to elect someone else. But the preacher knew the importance of continuity. "He put his arm around my shoulder," said Bond, "and said, 'Please stay on, Stanley, and with God's help we'll build the biggest Sunday school in the world.'"

J. Stanley Bond has been known as "Mister Sunday School" since 1969. His people knew he had earned the title many years earlier. The Sunday school grew from 13 people to a membership in excess of 17,000. Bond's teaching staff grew from just a few to over 500. This man of God shared the responsibilities of well over 6,000 worshipers weekly.

How could a West Virginia roughneck football player come to a strange city and become a legend in Sunday school history? Stanley Bond said it took commitment, something he learned as a boy. He often quoted from a McGuffey Reader: "When a task is once begun, never leave it 'till it's done. Be the labor great or small, do it well or not at all."

Stanley learned many boyhood lessons about shouldering responsibility. He was the third oldest of eight children. His parents were farmers who taught their children to work hard and go to church. That training carried Stanley through life.

In 1928 Stanley married a beautiful Southern girl named Corelle Hughes. They had three sons—all outstanding athletes at Garfield High School in South Akron—and one daughter. Although Stanley Bond spent many hours working for God, his family took priority. He spent time and energy to see that his children were trained to make a living, but more importantly, trained how to live. Stanley's example and prayers resulted in the salvation of each of his children.

Stanley worked the 6 a.m. to noon shift at the Firestone Tire and Rubber Company for 43 years. This made it possible for him to work for the Lord in the afternoons and evenings. Stanley was a familiar sight, knocking on doors in Akron and standing by hospital beds in the dimness of the night.

Bond was no stranger to sickness. On two different occasions he suffered bouts with cancer. Although he went through two extensive and difficult surgeries, he never gave up. His determined spirit was an inspiration to all. He knew God was in control. He became an inspiration to other segments of the community and was called upon many times to comfort a troubled cancer victim. His strong but compassionate bedside manner was reassuring to Christians and non-Christians alike.

In 1982 Stanley realized that his life would soon be over. He began to look
for a replacement, and he noticed a young man who had been given the responsibility of the visitation ministry. He approached Charles Billington and said, "Well, I believe I found my man!" Billington asked, "Who might that be?" "Bill Lee," Stanley replied.

I met Stanley Bond when, as a nine-year-old, I came to the church altar to be saved. Now I was honored to accept the position that Stanley Bond wished to pass on.

On February 26, 1982, the church family of the Akron Baptist Temple paid tribute to their beloved Sunday school superintendent with a surprise program. All Stanley was expecting was a concert by Robbie Hiner, and he was speechless when the concert ended, the lights went down, and a blaze of light revealed a huge sign across the front of the auditorium, "John Stanley Bond—This Is Your Life."

For nearly an hour well-wishers, friends, family, and special people from the past greeted Stanley and Corelle. A large number of congratulatory letters were received from people who wanted to show appreciation to this man, including President Ronald Reagan, the mayor of Akron, and many preachers.

Stanley was willing to share his faith and work with anyone. He was not concerned about a man's status in life, or what he might think of Stanley Bond. This was evident in the letter Stanley received from Woody Hayes:

"Perhaps you remember when I was recruiting your son," he wrote, "I talked at considerable length about your Sunday school. I was amazed to hear the almost unbelievable story from Bud recently of its continued growth. If I did not know you personally, I would say that this is a job that could not be done. But with your leadership and your deep religious conviction, only then can I understand your success. When I first met you I was impressed by your sincerity and integrity. The expression, 'First teach what you are, before you teach what you know' would certainly apply to you, for what you are has been for half a century a shining light to your congregation. Thank you for all the good and worthwhile happiness that you have brought into your work. I am proud to be one of your long-time friends."

When all the surprises were over, I asked Stanley to come to the pulpit. The congregation rose to their feet in a spontaneous standing ovation, and Stanley tearfully addressed those with whom he had shared the past 48 years. His steps were the steps of a tired champion, his shoulders stooped a little from the burden of years, and his voice was only an echo of his former strength. But he stood with the dignity of a returning warrior and expressed his appreciation to those he loved. Stanley Bond's last wish was to have enough strength to attend the dedication of his church's new $7 million sanctuary in September 1984. "I may be in a wheelchair, but I want to be there," he said. But he died on September 1—two days before the dedication. He left a heritage at the Akron Baptist Temple that will remain. This man, rough but tender, strong but kind, stern but compassionate, and quick but longsuffering will live on in the lives of the young people he has taught. "We'll miss Stanley," Billington said, "but as long as Bill Lee lives, Stanley will live. As long as I live, Dallas Billington will live. They both knew the value of redeeming the time by training those to stand in their stead."

In the dedicatory service on September 3, Charles Billington said, "I can't help but feel that God in His mercy is permitting Dad and Stanley to peek through the curtain of time. Dad's probably saying, 'Well, Stanley, those boys are doin' okay, aren't they?'"

William D. Lee is director of Christian education at Akron Baptist Temple, Akron, Ohio. He holds a B.S. from Bob Jones University, Greenville, South Carolina.

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June 1985 51
Jerry Falwell's newest collection of titles is aimed at pastors and laymen alike. The first three are practical in nature; the fourth is an edited collection of famous historic sermons by some of the world's greatest preachers.

The best of the bunch is *Wisdom for Living*, a very readable study of the Book of Proverbs. Based upon his highly successful television series on Proverbs, this volume is filled with sound biblical exegesis and powerful personal anecdotes. Laymen will be thrilled with the positive and practical advice that leaps off every page. Pastors will be pleased with the careful exposition of this important book. (Victor Books, 1984, 168pp., $4.95)

*When It Hurts Too Much to Cry* was written in conjunction with Harold Willmington. This helpful and heart-warming volume deals with the mystery of suffering, and wrestles with the question: Why do the righteous suffer? The biblical examples of Job, Joseph, Jeremiah, and Paul are carefully examined for principles related to suffering. There is much help here for hurting hearts and troubled souls. (Tyndale House, 1984, 219pp., $6.95)

*Stepping Out on Faith* is a study of church planting and church growth coauthored with Elmer Towns. The opening chapter by Falwell, entitled "Faith to Move Mountains," provides a firsthand glimpse of his concept of faith and its relation to the ministry. The balance of the book surveys the church planting experiences of 10 Liberty University and Seminary graduates. This book is a must for young preachers who intend to plant churches. (Tyndale House, 1984, 219pp., $6.95)


**BOOK NOTES**

**SPURGEON**
by Arnold Dallimore

This brand new biography on England's greatest preacher of the nineteenth century examines aspects of Spurgeon's life and ministry that have generally been overlooked in other biographies. Dallimore has already proven his enormous talent as a writer of biography in his monumental two-volume work on George Whitefield.

This book presents Charles Spurgeon, not only as a gifted pulpiteer, but as a great lover of people. The growth of his many ministries and enterprises is examined at length: the Pastor's College, the Sunday school, his voluminous writing, The Sword and Trowel magazine, the almshouses for the poor and elderly, and the orphanage. This biography also probes the friendship of Spurgeon and the American evangelist D. L. Moody. One of the finest biographies ever written on Spurgeon, it is laced with original sources never before in print. (Moody Press, 1984, 252pp., $9.95)

—E.H.
HEBREWS
by John MacArthur, Jr.

The author, a graduate of Talbot Theological Seminary and pastor of Grace Community Church in Sun Valley, California, has written an excellent commentary. It is linguistic only in sometimes referring to Greek to explain a difficult verse, and it is theological insofar as it focuses only on major doctrines. The commentary, then, is mainly "expository." While MacArthur is unsure of the epistle's writer, he is sure that the apostle Paul did not write it. He views Hebrews to have been addressed to a mixed multitude of Jews—saved and unsaved. The letter seeks to prevent the former from mixing Judaism with Christianity, and to urge the latter to accept Jesus as Messiah. The warning passages of Hebrews are therefore admonishing the unbelieving element of the readership against rejecting salvation through Christ. The commentary nicely unravels some puzzling passages. For example, 3:6, 14 are commendably shown to teach that "the greatest proof of salvation is continuance in the Christian life." Accordingly, when the enigmatic text of 6:4-6 is explained in light of this truth, those who fell away and failed to continue in their profession of the Christian faith are seen to have been unbelievers all along. One wishes that MacArthur would have interacted with more than just the 11 commentaries—only 3 or 4 of which can be considered scholarly—listed in his bibliography. Nevertheless, the book is well written, reads easily, ably explains the epistle, and contains helpful applications to daily life. Highly recommended. (Moody Press, 1983, 466pp., $11.95)

R.S.

COUNSELING

EIGHT STAGES OF CHRISTIAN GROWTH
by Philip Captain

Written by a clinical psychologist and associate professor of psychology at Liberty University, this book examines human development in psycho-spiritual terms. It offers a radically new Christian alternative to the theories of secular psychology. In a unique approach, the author parallels the stages of human development with the dispensational development of God's revelation to man. He isolates those stages as innocence, nurturance, obedience, behavior, motive, meaning, love, and fruitfulness. The book is interesting and helpful. (Prentice-Hall, 1984, 218pp., $13.95, $6.95)

F.H.

TAKING A STAND: OR WHAT GOD CAN DO THROUGH ORDINARY YOU
by Howard G. Hendricks

In a day that celebrates the extraordinary, this is a welcomed addition. Howard Hendricks gives us a glimpse of what God can do by reminding us that God chooses and uses ordinary people to impact others for his glory. This book will be very helpful in ministering to those who are young in the Lord or those who are being overwhelmed by a sense of failure. (Moody Press, 1983, 72pp., $4.95)

R.H.

CHILDREN

GOD CARES WHEN I DO SOMETHING STUPID
by Elspeth Campbell Murphy

A refreshing combination of delightful illustrations, a simple story to which every child can relate, and a Bible verse for the young child to hide in his heart forever. Just one in the excellent series of "God's Word in My Heart Books," this one teaches little ones about God's compassion and forgiveness, even for the "stupid" mistakes. (Chariot Books, David C. Cook, 1984, 23pp., $2.50)—J.B.

ANGELS AND ME
by Carolyn Nepron

What does an angel look like? Does it really wear a white robe and have wings and a halo? The answers to these questions and more are found in this carefully researched and written book. The simple text and colorful illustrations give accurate, biblical answers to questions about who angels are and what angels do. Children and parents alike will be fascinated by this book. Excellent! (Moody Press, 1978, 30pp., $5.95)

J.B.

HELPING IS...
by Jane Buerger and Jennie Davis

Delightfully illustrated, this book gives little ones many suggestions for ways they can be good helpers—at home, in school, in the neighborhood. A short song at the end is also a good teaching tool. (Dandelion House, 1984, 32pp., $4.95)

J.B.

ARE YOU LISTENING?
by Henrietta Gambill

This book teaches the young child that listening to God means reading His Word and then obeying it, even when it is hard. Through captivating illustrations and simple words the little child will learn specific ways he can be a good listener. (Dandelion House, 1984, 32pp., $4.95)

J.B.

SIZES IN GOD'S WORLD
by Beverly Beckmann

An excellent tool for teaching preschoolers about size. With illustrations from God's world, the author teaches the concepts of short and tall, big and small, light and heavy, same-ness and difference. A fun book for children and parents to read together. Others in the series include Numbers in God's World, Colors in God's World, and Shapes in God's World. (Concordia Publishing, 1984, 20pp., $4.95)

J.B.

SURPRISE AT MUDDY CREEK
by Leone Castell Anderson

Little Carrie and her family had come out West to Muddy Creek by train, and then by horse and buggy. They had left behind the houses of Boston, their neighbors, and all of Carrie's friends, except for a small rag doll named Molly. Carrie was frightened when she discovered that her only neighbors were Indians, but then she met Running Fawn, a little girl her own age. The Bible verse "love thy neighbor as thyself" soon began to take on a whole new meaning for Carrie. A great Christian character story for the young reader. (Dandelion House, Scripture Press, 1984, 32pp., $4.95)

J.B.

June 1985 53
Someone once said that education at its lowest level is transferring facts from the notebook of the teacher to the notebook of the student without going through the head of either one!

Unfortunately, this situation may occur in church education, from weekly Sunday school lessons to the halls of Christian colleges.

To avoid spiritless teaching and learning, the sensitive Christian educator must ask, "How can I best teach those entrusted to my care?"

Why not look to the Master? Jesus was not only leader, Saviour, physician, and friend—He was the great teacher. His teaching process is an example for us.

Jesus' focus on the learner. Undeniably, a teacher's perception of his students affects the way he teaches them. How did Jesus consider man as a learner? He realized that man is free to make personal choices, and He recognized that man is responsible, based on the choices he selects.

Nowhere in the Bible are the plain facts about man's free choice so vividly depicted as in Mark 6:16. Following a rude welcome in His country of Nazareth, Jesus acknowledged that "a prophet is not without honour; but in his own country." Mark then went on to observe that Jesus "could there do no mighty work" except for healing a few people, and Jesus "marvelled because of their unbelief."

Christ's work is always limited by unbelief. And although Jesus dearly wanted these people to believe in Him, He never violated their personal, God-given right to choose freely. Jesus was a wise teacher. He never violated the freedom of those He taught, just to get them to respond the way He wanted them to respond.

The converse of this educational axiom is likewise true: man is fully responsible for his own choices. Jesus placed an extraordinary trust in the God-given abilities of man to exercise both his faith and reason. He defended man's right to make choices that fairly reflect the intent of his heart.

Jesus' focus on the message. Whether the word was addressing an individual or a multitude, He consistently proclaimed divine revelation in such a way that it required a personal response. In his book *Youth Ministry: Its Renewal in the Local Church*, Lawrence O. Richards calls this concept of Scripture "a revelation of reality." He explains that an encounter with the Word will necessarily involve a "reconstruction of our understanding of reality...Our way of living must also change...It is because of our reality-orientation that we hesitate to cross the street in the face of onrushing traffic....A mistake in gauging the speed and distance of an oncoming automobile is likely to be our last mistake." Then we are fully convinced that something is rooted in reality, we modify our behavior to harmonize with it."

In Matthew 16:13-19, the Master Teacher confronts His disciples with the two ultimate questions of life. The first is, "Whom do men say that I the Son of man am?" After He tallied the latest polls on this issue, Jesus asked the more personal question, "But whom say ye that I am?"

Peter's proclamation, "Thou art the Christ, the Son of the living God," essen-
Christ often spoke about the Holy Spirit and His role in the teaching-learning process. Jesus said that the Holy Spirit was a Convictor of sin, a Comforter of saints, and the Clarifier of all truth. At the end of His ministry, the peculiar ministry of the Holy Spirit to make the outer Word an inner experience...Educational method is simply finding out how the Spirit works and working with Him rather than against Him, as we so often do even with the best of intentions."

The regular appropriation of the Spirit as "Clarifier of all truth" into the lives of both the teacher and learner is critical. Without neglecting the responsibility to be personally prepared, the "still, small voice of God" must be heard and obeyed.

Certainly these are not all of the principles that can be gleaned from the example of Christ, the Master Teacher. But if we can implement these concepts into our teaching, and instruct others as the Master Teacher did, the world will once again testify of God's people that "they had been with Jesus."

Ronald T. Habermas is assistant professor of educational ministries at Liberty University, Lynchburg, Virginia. He holds a Ph.D. from Michigan State University, East Lansing, Michigan.

Tire Master Teacher helped the learner recognize the relationship between his personal needs and his faith.

Jesus told His disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Yet the next verse extends the celebrated promise: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

Lois E. LeBar, in Education that is Christian, summarizes: "It is the
Try It in Your Town

by Cal Thomas

Three cheers for the unintimidated people of Morehead, Kentucky—some of them anyway. Adult “skin magazines” disappeared from all but two of dozens of stores, after 200 church members threatened a boycott.

Steve Hallman, associate director of the National Federation for Decency, which coordinated the threatened boycott, said, “Economic leverage is the bottom line.”

Much of the pornography in this country is sold through convenience stores. Recently, adult publications such as Playboy and Penthouse were removed from every store in Morehead except a local Revco and an independent pharmacy near the campus of Morehead State University. Those stores chose to keep the magazines covered up behind a counter and available only on request.

Reaction from Morehead’s 7,000 residents and 7,000 college students ranged from approval to outrage. There were the typical references to censorship, but the question must be asked, “How can it be considered censorship when decent people tell stores they are not going to do business at the places as long as they carry offensive materials such as Playboy and Penthouse?”

After all, doesn’t everyone have the right to spend his money where he wishes? If you and I don’t want to see this kind of filth when we buy a gallon of milk or a loaf of bread, and we tell the store manager that, we are perfectly within our rights. Don’t you think blacks would boycott a store that sold racist magazines, and feminists would stop doing business at a store that sold material offensive to them? Of course.

The campaign in Morehead, Kentucky, was launched by Mitchell Burch, pastor of the First Church of God. He handed out bumper stickers reading, “Say no to porn,” and two form letters—one a “friendly complaint” to stores, and the other a note thanking shop owners for compliance with their request not to sell pornography.

Said the letter, “I am a frequent customer of this store, and I object to the presence of pornographic magazines. That presence is a growing concern to many people in this community, and I will have to take my business elsewhere if they are not removed.”

It worked in Morehead, Kentucky. Perhaps you ought to try it in your town. We can put the porn merchants out of business if we work at it.

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Liberty University Plans Orient '85 Missions Campaign

A three-week evangelistic campaign to Korea, Hong Kong, and the Philippines will be conducted by the staff and students of Liberty University from June 12-July 5, 1985. A brief visit to China will also be included in this extensive tour. Over 80 Liberty students will participate in the LIGHT Ministries effort.

The team will be participating in evangelistic crusades and literature distribution to over 100,000 people in Seoul and Eui Jong Bu in South Korea, and in two church-planting efforts in the Philippines on the islands of Bohol and Cebu. The highlight of the campaign will be the dedication of Liberty Baptist Church in Lapu Lapu City conducted by Jerry Falwell. This church is being built by the contributions of Liberty students. The team will also conduct extensive ministries in churches, public schools, colleges, and universities. They will assist local missionaries in a "Gospel Alive" citywide campaign in Manila at which Dr. Falwell will be a speaker.

Orient '85 was conceived by Vernon Brewer, the dean of students at Liberty and the director of LIGHT Ministries. Also leading the campaign will be A. Pierre Guillermin, president of Liberty University; Ed Hindson; and Summer Wemp. Beyond their ministry objectives, the students will be receiving a priceless first-hand opportunity to visit several mission fields during this campaign.

Liberty University Enrollment Reaches New High

Liberty University is anticipating its greatest enrollment increase in its 14-year history. Already one of America's fastest-growing universities, LU administrators predict the enrollment will jump by more than 1,000 next year.

Liberty began in 1971 with 141 students and no permanent buildings or classrooms. As the fall term of 1985 approaches, the student body of Liberty University is predicted to swell to over 5,500, and the total in all the related schools to 7,500.

According to assistant director of academic support services, June McHaney, letters of confirmation and enrollment applications indicate that this will be the largest wave of growth experienced by the school. The 4,400-acre campus has been buzzing with construction workers and visitors as new buildings go up to accommodate the expected onslaught of students.

Why is Liberty University growing so rapidly when other colleges are struggling to keep their doors open? According to university president A. Pierre Guillermin, "Students are coming to Liberty because they want to be a part of what is happening on the campus. They are identifying with our commitment to academic excellence, to the fundamentals of the faith, and our action-oriented curriculum."

To accommodate this growth, Chancellor Jerry Falwell has embarked on an extensive fund-raising campaign to raise the finances necessary to support the massive construction effort now under way to make room for the new students. Construction crews will be busy all summer working on a new 100,000-square-foot academic building, two new three-story dorms, an extensive enlargement of the cafeteria, and a number of improvements to the existing campus. This is the most expansive building program yet undertaken by the university.

CALENDAR

May
27—Session 1 of LU Summer School begins

June
12-27—TRBC Senior High Outreach Teams minister in Albuquerque, New Mexico
12 July 5—LU's Orient '85 Missions Campaign
24—Session 2 of LU Summer School begins
24—Thomas Road Baptist Church's 29th Anniversary

Alumni Receptions

The following Liberty alumni receptions will be held in June:

Dennis Fields hosts:
15 7-9 PM, Holiday Inn, Jacksonville, FL (904)737-1700
16 2-5 PM, Holiday Inn, Orlando, FL (305)645-5600
20 7-9 PM, Holiday Inn, Tampa, FL (813)879-4800
22 7-9 PM, Holiday Inn, Atlanta, GA (404)952-8161

Jerry Whitehurst hosts:
22 7-9 PM, Holiday Inn, Lancaster, PA (717)393-0771
23 2-5 PM, Holiday Inn, Long Island, NY (516)349-7400
24 7-9 PM, Holiday Inn, Binghamton, NY (607)729-6371

Len Moisan hosts:
23 2-5 PM, Holiday Inn, Cincinnati, OH (513)771-0700
25 7-9 PM, Holiday Inn, Chicago, IL (312)425-7900

For more information call (804)237-5961, ext. 325.
Benefit Finally Drains Adrenaline

After playing 320 volleyball games in 80 hours, achieving a world record, and raising $5,000 for the Muscular Dystrophy Association, Jeff Jack deserved a rest.

But he was playing in the last game of the Liberty Volleyball Marathon, and his team was down 12-1. Although it was just a final courtesy game played after a 15-minute victory celebration, Jack was still diving all over the gym floor.

Nearly all the 1,500 or so spectators seemed ready to end the three-day spectacle. One miss here, a bad shot there, and the sleep craved by players and fans alike would finally arrive.

But Jack, a 23-year-old Australian, would not end it. He had promised to give his all and was not about to stop now.

"I really like to win," Jack said later. "It's not everything, but it's the key to a lot of things. We've played the whole thing together and both sides played their best. We weren't going to stop."

So with many yawns and a few sighs, Jack's efforts gave strength to everyone else. The other five players on Jack's A-team started finding enough adrenaline and loose balls to rally for nine straight points.

The crowd, which moments before had drained its emotions in waves of celebration, also rebounded.

Chants faded behind the screams and yells. Many of the fans had been there nearly as long as the players.

On the other side of the net, Brett Miller's B-team, already winning by more than 50 games overall, pulled ahead 14-12. It looked as if the A-team would fold and finally it did. But only after five game points, several face-first floor dives, and a B-team corner shot that sealed the victory.

Afterward, Brett Miller was understandably happy and tired. He had finally finished playing and succeeded in an effort that failed last year.

"I feel great, nothing hurts," he said between embraces from well-wishers.

"I played in last year's (which fell short of a world record), so this is great."

On the sidelines, Amanda Martin's big brown eyes filled with tears. One of three team alternates, she was ready to play and had trained with the team for three months. But no one faded and she did not play a single point.

"This is just awesome," she said. "No matter what, I really feel like a part of the team."

Like the players, she had stayed at the gym since Wednesday, leading cheers and encouraging teammates and friends from the sidelines and getting only four hours of sleep.

Everything hurt, she said, including her eyelids.

Bev Buffington was smiling, not crying. One of three coaches, she had helped prepare the team. After last year's failure, Bev said she studied and prepared a plan for success by looking at the effects of sleep deprivation, fatigue, and water loss—factors that cost them last year.

Three months before the marathon, the team members began training. Using a high carbohydrate diet, an intense exercise program, and practices that included a 52-hour mini-marathon, the 12 members prepared their bodies and minds.

"The mental part is the most important in something like this," said trainer Cathy Thompson.

Adapted by permission of the News and Daily Advance, Lynchburg, Virginia.
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June 1985 59
indivisible and cannot be cut apart, so in marriage we are to leave our father and mother and become one inseparable flesh with our wives. The word "leave" is an intensified form, kateleipo, which means "to abandon completely." Total and permanent, unbreakable union that severs former ties and creates one new person is the design of marriage, as illustrated by the permanent, unbreakable union in the body of Christ.

The next word is also an intensive form, proskollao, "cleave." It means "to glue something together." The idea is that you are to leave one thing and then glue something new together. It is a new relationship—you become one. And it is absolutely unbreakable. The term expresses the idea of a pursing love. The hymn says it: "O love that wilt not let me go."

Verse 32 provides us with the motive for a husband's love: "This is a great mystery: but I speak concerning Christ and the church." You say, "Why is it important to love like this? Why is it important that marriage be based on these principles?" Because it is a picture of the church, and this magnificent picture was a mystery, not known in the past but now revealed. The sacredness of the church is wed to the sacredness of marriage; by your marriage you are either an affirmation or a denial of Christ and His church! Because marriage is so sacred Paul repeats the principles in a summary in verse 33: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." If we would learn again, in Christ and in the power of the Spirit, to make our marriages what God wants them to be, we could know true blessedness and fulfillment. Approach marriage from God's perspective. He will pour out so much blessing you will not be able to contain it.

John MacArthur, Jr., is pastor of Grace Community Church, Sun Valley, California, and president of The Master's College, Newhall, California. Adapted from The Family by John MacArthur, Jr. Copyright 1982 by Moody Bible Institute of Chicago. Used by permission of Moody Press.
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Food and Water May Be Withheld from Hopelessly Ill

The same court that ruled respirators may be disconnected from terminally ill patients has now ruled intravenous food and water may be disconnected from chronically ill patients.

The New Jersey Supreme Court, basing its ruling on the Claire Conroy case, said doctors may discontinue medically administered food and water from hopelessly ill patients if their pain and suffering is sufficient to warrant death.

Claire Conroy was an 84-year-old nursing home patient who suffered from a heart and mental disease that left her in a highly confused— and almost vegetative—state.

In 1979 Miss Conroy’s nephew Thomas Whittemore asked doctors to remove her nutrition and hydration tubes. He said his aunt would not have wanted to live if she could speak for herself. But her personal physician, Dr. Kazemi, refused the request, saying Miss Conroy could live three months to a year with proper medical care.

Whittemore then sought a court order. He won a favorable opinion from a trial court that ordered the tubes removed. Judge Reginald Stanton reasoned, “If the patient’s life has become impossibly and permanently burdensome, then we are simply not helping the patient by prolonging her life, and active treatment designed to prolong life becomes utterly pointless and probably cruel.”

Critics quickly objected to the court’s decision, saying Judge Stanton was making a value judgment on Miss Conroy’s burden to society rather than making a judgment on the burden of food and water to the patient.

Miss Conroy’s doctor immediately appealed the trial court’s decision. And though she died of natural causes during appeal, the Appellate Division accepted the case saying the issue was of great public importance.

The appellate court then overturned the trial court’s decision, ruling that withdrawal of food and water from the chronically ill would be tantamount to killing patients rather than simply letting them die.

Furthermore, the court made a distinction between life-sustaining “treatment” and life-sustaining “care.” Food and water, which helps “care” for the patient, should not be thrown into the same category as a dialysis machine, which helps “treat” the patient.

Saying life-sustaining “treatment” may be discontinued when a patient becomes brain dead, irreversibly comatose, or facing imminent death, the court ruled food and water may be discontinued from the hopelessly ill as well.

The ruling, therefore, was viewed as critical since many patients—from the severely retarded to the permanently handicapped—are hopelessly ill.

The court explained that treatment may be discontinued or withheld only when the patient’s pain and suffering “markedly outweigh(s)” any physical pleasure, emotional enjoyment, or intellectual satisfaction that he might receive if he continued to live.

And the court cautioned doctors that such decisions are more than a personal judgment. The court added that doctors are not to base their opinions on “personal worth or social utility of another’s life, or the value of that life to others.”

The court stated, “The mere fact that a patient’s functioning is limited or his prognosis is dim does not mean that he is not enjoying what remains of his life or that it is in his best interest to die.”

Applying these guidelines to the Conroy case, the court said it would have been impermissible to remove Miss Conroy’s feeding and hydration tubes, thus implying that there would be cases when removing such tubes would be allowed.

The court came under mild to heavy criticism from pro-life groups. Joseph Piccione, of the Free Congress Research Foundation in Washington, and author of Last Rights: Treatment and Care Issues in Medical Ethics, criticized the Supreme Court for allowing food and water to be categorized as “treatment” rather than “care.”

“The state is permitting a nursing home staff to assume the role of God by not allowing a disease to naturally run its course but instead speeding up the process through starving and dehydrating the patient,” he said.

Martin Mawyer
Dallas Bible College
Changes Name and Relocates

President U.A. Doiron has announced that Dallas Bible College has changed its name to Woodcrest College and Conference Center and will relocate this fall to a complete 68-acre campus 15 miles northwest of Tyler, Texas.

The acquisition of the campus, an unanticipated outcome of the college's recent "Commitment to Excellence" fund-raising campaign, has been valued in excess of $5 million.

"This development is certainly one of the most significant events in the college's 45-year history," Doiron said.

"This new facility will enhance our expanding curriculum," Doiron continued. "Augmenting our primary emphasis on Bible studies, we will be offering majors in business, psychological counseling, and teacher education."

Constitution Takes a Beating in Illinois

U.S. District Judge John Norberg upheld the right of child protection agencies to enter homes and perform intimate inspections on children based on a single anonymous tip.

Critics immediately blasted the court's decision as tearing down constitutional protections against "unreasonable searches and seizures." Even in murder-related cases, they say, police must first persuade a judge to issue a search warrant. But in child abuse cases, state authorities need only a complaint from a possibly irrate, vengeful neighbor.

Under existing policies at the Department of Children and Family Services, agency workers must investigate all complaints within 24 hours. Only 23 percent of alleged abuses are substantiated.

The federal court upheld DCFS procedure because "consent to enter homes and examine children was totally voluntary." The parties involved argued differently, however. One woman testified that a caseworker told her, "If you don't let me in, I can get a court order, and I can have the children removed from your home."

Another woman said she was told that if she did not cooperate the police would force their way into her home.

Syndicated columnist Stephen Chapman complained, "Even in a case such as murder, a search warrant can't be issued on the basis of an uncorroborated anonymous tip. But that is what the DCFS acts on every day. Thanks to this indiscriminate approach, the privacy of thousands of Illinois families is groundlessly violated every day."

Pro-Abortionists Say Patients Need Protection

A House Judiciary subcommittee heard testimony from pro-abortionists demanding protesters be prosecuted under federal civil rights laws. The hearings were held in response to the growing number of attacks on abortion clinics. Representative Don Edwards said, "Civil rights laws protect blacks who want to enter any restaurant in the land. Why isn't the same law applied to women entering abortion clinics? Reproductive freedoms are constitutionally protected, yet the Justice Department has not intervened here." A justice official, however, said no civil rights statutes have been violated.

Joseph M. Scheidler, executive director of the national Pro-Life Action League, told the committee that pro-life supporters are committed to launching a "new era of activism" to close the abortion industry. Scheidler, possibly the most controversial pro-life figure, said he would not condemn the bombings. "I'll condemn the damage to bricks and mortar when they [the abortionists] condemn the destruction of human lives," he said. Scheidler added that his group has also been the object of violence by pro-abortionists. "We just don't bellyache as much as they do, because we expect a battle of this magnitude to have some diversity."

Supreme Court Gives Homosexuals Two Victories

In two major homosexual victories, the U.S. Supreme Court upheld lower
court orders forcing Texas A & M to recognize a homosexual group and forbidding Oklahoma from firing teachers who advocate or promote homosexuality.

Citing lack of jurisdiction, the Supreme Court let stand a lower court ruling ordering the university to give official recognition to "Gay Student Services."

Official recognition allows the homosexual group to use campus facilities, share in bookstore profits, advertise in the school's newspaper and radio, and have access to school bulletin boards.

Texas A & M officials argued against official recognition, saying they wanted to "prevent an apparently inevitable increase of students with psychological and medical problems associated with homosexuality," including AIDS.

The U.S. Court of Appeals for the 5th Circuit, however, said such a policy would violate the First Amendment rights of homosexual students.

In the Oklahoma case the Supreme Court, in a deadlocked 4-4 tie, upheld a lower court ruling making it unconstitutional for the state to fire teachers who advocate "homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees."

The lower court said such firings violate a teacher's right to freedom of speech. The deadlocked decision carries no national precedent.

Life Began in Clay, Scientists Say

Twenty years after Graham Cairns-Smith of the University of Scotland first proposed the "clay-life" theory, scientists are now beginning to agree that life on earth began from clay rather than the sea. Scientists at the National Aeronautics and Space Administration's Ames Research Center announced in April that an accumulation of chemical mistakes in clay led to life on earth—known as the "clay-life" theory.

The "clay-life" theory holds that clay has the two essential properties necessary to life: the capacity to store and transfer energy. And because clay has the ability to act as a catalyst it is capable of such lifelike attributes as self-replication. In fact, scientists are now finding that the mineral structure of certain clay is almost as intricate as a DNA molecule. Scientists acknowledge that the theory is similar to the biblical version of Creationism: "And the Lord God formed man of dust of the ground" (Gen. 2:7). And though they emphasized that the theory does not prove Creationism, they say the clay-life explanation does make it more reasonable than the "primordial soup" theory.

The "soup" theory, still the most widely held by scientists, was set forth by Russian scientist A.I. Oparin in the 1930s. The theory held that life evolved when organic molecules rained into primitive oceans from an atmospheric soup of chemicals interacting with solar energy.

Wheaton's Dean Tenny Dies

Merrill Chapin Tenny, pastor, professor, author, and dean of the Graduate School of Wheaton College, died March 18. His death leaves behind a flood of books and articles by which his posterity may be enriched.

Tenny was widely recognized as a leading scholar in New Testament studies. As an example to his students, Tenny brought with him a pastoral experience dating back to 1928 and a Ph.D. degree in Greek and patristic studies from Harvard University. It is little wonder that his students wished to emulate him. He balanced his ability with humility and great carefulness in interpreting and teaching the Word of God.
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It's Later Than You Think
by Truman Dollar

The Bulletin of Atomic Scientists has maintained a doomsday clock since 1944. According to their calculations it is now three minutes to midnight. These scientists believe we are only moments away from a nuclear holocaust that could eliminate mankind from the face of the earth.

There is concern in religious circles as well. The entire faculty of Fuller Theological Seminary signed a declaration against the nuclear arms race and called upon the President to stop the production of nuclear warheads. Even among premillennialists, who believe the world will barely survive the Tribulation Period, there is concern.

There are good and honest people on both sides of this debate. The administration has certainly been an effective deterrent to the Soviets up to this point, and may be the very thing that has brought them back to the bargaining table. President Reagan has now proposed research on the "Star Wars" defense system to develop the necessary technology for a satellite laser system that would eliminate incoming nuclear missiles. The cost of this research alone could reach more than $20 billion.

At the same time, the cost of operating the federal government is continually escalating, and many are calling for a scaling back of expenditures for defense. Some question the need for such an elaborate system, while others believe it is our only hope for preventing nuclear war. Some Christians even believe the development of such technology could be a fulfillment of Bible prophecy and are quick to refer to Ezekiel's prediction of Magog's invasion of Israel on horseback (Ezek. 38-39).

Certainly no sensible person in the world wants a nuclear war—limited, or otherwise. But hoping it never happens does not eliminate the problem. Wishing the whole thing would go away is ridiculous and naïve. Our planet is a virtual time bomb. If you listen to the experts you can almost hear it ticking!

What is a reasonable response for Christian believers? Let me make a few preliminary suggestions.

First, we can never be completely secure by depending upon our weaponry alone. God rebuked Israel through the mouth of Jeremiah the prophet for looking to Egypt for protection against Babylon (Jer. 46). He reminded His chosen people that He alone was their ultimate protector. The psalmist wrote: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7). We too must place our trust in the sovereign protection of God over that of human military prowess.

Secondly, the Scripture clearly teaches that God has provided human government to assure peace and defend the public (Rom. 13:1-7; 1 Tim. 2:1-4). One of the major responsibilities of government is the defense of its populace. Certainly we in America have much to be thankful for in this regard. Ours has been a benevolent government, providing liberty and protection to its citizens.

Unfortunately, this is not true in most of the rest of the world. As long as we live in a world where the Soviet Union is engaged in a program of world domination, our security is threatened. The Russian commitment to the buildup of nuclear weapons poses the greatest threat to peace in our world. We have no choice against this demonic menace. The failure to defend ourselves would be unconscionable. The cost would be too great.

I believe we must support President Reagan's program of peace through strength. He has shown great foresight and courage in the face of worldwide propaganda against his policy of military preparedness. If we will not defend ourselves, clearly no one else will.

What can we do to further the cause of peace? We know we live in a world of turmoil and conflict. We believe there will be no lasting peace until the Prince of Peace ushers in the Millennial Age. Until then, our Lord Jesus warned that there would be "wars and rumors of wars" (Matt. 24:6). However, that does not mean that a Christian must be a "hawk." We need to use care in our advocacy of the use of force to maintain peace. We also need to use care in calling those who disagree with us "unbelievers." Concerned Christians are clearly divided on this issue.

More than anything else, we who believe in the power of prayer need to pray for our country and our national leaders. We need to pray that the current negotiations for arms reductions will become a reality. We who believe in the reality of a personal Devil know that he has always tried to destroy every work of God. We must pray that God will triumph over Satan's diabolic efforts to destroy God's creation. We who believe in the literal return of Christ need to pray: "Even so, come, Lord Jesus."

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month.
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