The Fundamentalist Journal, Volume 5, Number 7

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

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

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

'Whenever a Biblical passage deals either with a broad scientific principle or with some particular items of scientific data, it will inevitably be found on careful study to be fully accurate in its scientific insights. Often it will be found even to have anticipated scientific discoveries.'

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

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- Great pioneers in science who had no doubt that the Bible is the inspired Word of God.
- "Miracles and the Laws of Nature."
- Problems with the "big bang" theory. Other modern theories of creation and solar system that don't hold up -- even on scientific grounds.
- "Fossils and the Flood": new findings that strengthen the old arguments for Genesis.

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

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

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1. It is not clear what the purpose of the text is. It seems to be a mix of advertising and editorial content.
2. The text mentions a book called "Biblical Basis for Modern Science" by Henry M. Morris.
3. The text contains several references to "the average reader" and "the scoffers."
What is it like to live with an alcoholic parent? Fear, embarrassment, and guilt are only a few of the emotions endured.

FEATURES

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21 Carry Nation: Determined to Destroy “Demon Rum.” With much prayer—and action—she fought to conquer the immoral evils that tear lives and families apart.

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Shimei's Dust

Signs of the times are everywhere! I've heard that all my life. Half the preachers I know are convinced that prophecy is being fulfilled every time they turn around. I've heard sermons on candidates for the Antichrist until I've lost count: Mussolini, Hitler, Stalin, Kruschev, the Pope, Nehru, Sadat, Kissinger, Carter, Reagan, and now computers! How could a computer conquer the world anyway?

Sometimes these guys get carried away. I've heard dates for the rapture all my life: 1966, 1975, 1982, 1988. Don't they know that no one knows the date in the first place? The Seventh Day Adventists and the Jehovah's Witnesses found that out. So why do we keep trying to guess the date too?

Speculation about the future seems to be a favorite theological pastime, but it sure gets us in a lot of trouble. I'm not so sure the end is really all that near anyway. Has the gospel been preached to all the world? Has the Antichrist been born, let alone revealed?

So Israel is back in her land. What does that prove? The alignment of the nations—10 in Europe, a Russian-Arab alliance; Libya in prophecy—come on! Imminent nuclear disaster? You've got to be kidding! They have those nuclear reactors under perfect control. I am optimistic about the future. I've even written my next column on prospects for peace in the Middle East. What do you mean it was rejected? Khadafy did what?

Shimei

Conservative Christian Perspectives

Thanks for publishing a needed publication espousing Conservative Christian perspectives. I especially enjoyed your April issue with its articles concerning the times of the patriarchs.

Joel B. Curry
Roanoke, Virginia

From Britain...

Thank you so much for your March edition which depicted the spiritual degradation in Great Britain.

You may be interested to know that the British spend 200 times as much money on alcohol as they give to the church. That of course is a symptom of the root problem. The problem is sin and the answer is salvation. Only 10 percent of the British attend church regularly and 3 percent of the population profess to be born again.

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Marriage and Divorce

After reading your articles on marriage and divorce (September through April) I felt impressed to let you know how I appreciate your stating your position.

T. H. Masters, Pastor Emeritus
Bible Baptist Church
Wichita Falls, Texas

I disagree with Brother Dobson's final article on marriage, divorce, and remarriage. He claims 1 Timothy 3:1-4 excludes a divorced man from church office. This is a contradiction. If one is truly scripturally divorced, that individual is the innocent partner. How can one be accused of mismanagement when the other spouse is the guilty one?

Using Brother Dobson's strict interpretation, we must also exclude the never-marrieds and the widower who remarries because they don't fit the "husband of one wife" criteria.

God is completely willing to wipe the slate clean when one becomes born again. An obligation to the no-divorce rule is an encroachment on God's grace. It's ironic that April's issue has a story called "Forgive to Forget." and in another story advises us not to forget one's scriptural divorce, even though God has declared him innocent. I don't believe Paul was telling us in 1 Timothy one's scriptural divorce, even though it's an encroachment on God's grace.

Gordon Boersma
Citrus Heights, California

Inerrancy

I am a longtime subscriber and enjoy your magazine more than any I have ever received. You write much about inerrancy, Dr. Falwell preaches it, and I fight for it too. The fight goes on but, praise God, we're on the winning side.

Gordon Boersma
Citrus Heights, California

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to place restrictions on believers who have been set free. 1 Timothy 3:14 applies only while one is in office, not the past. It says "must be blameless" not "must have been blameless."

Mark M. Dunnesy
Lincoln, Nebraska

Fundamentalism and Evangelicalism...

I am appreciative of your periodical and have said, "Amen" to many of Ed Dobson's articles. By the way, I too am happy to consider myself a "Fundamentalist."

I was disappointed, however, in "Fundamentalism and Evangelicalism" (March). To me, it seems to emphasize surface issues, not the heart of the matter. In this article, Dobson was guilty of over-generalizing to the possible misrepresentation of both "Fundamentalists" and "Evangelicals." Some of the strengths mentioned for each group should be characteristics of all Bible-believing Christians.

I probably need to read Dobson's book on this subject before I draw too many conclusions, but this editorial, while addressing important issues, seemed to be more confusing than helpful as to distinguishing a "Fundamentalist" and an "Evangelical." Wouldn't it be more helpful in this realm to address the vital issues such as doctrinal positions, ecclesiastical separation, cooperative evangelism, and biblical inerrancy? I do want to commend your periodical for its quality and for speaking to vital issues for Bible-believers in an objective way.

Mark Johnson, Pastor
Perry Baptist Church
Perry, Michigan

Celebrity Syndrome...

As I read Truman Dollar's article, "The Celebrity Syndrome" (April), I felt a sense of ambivalence. Certainly, I appreciated Dollar's humility. A preacher is a servant whose obligation is to exalt Christ and not himself. John the Baptist set the example for all preachers when he said, "He must increase, but I must decrease."

On the other hand we have a great need to hold up godly men as role models for the younger generation. Our boys and girls and young people are going to have heroes of some sort and I would rather it be men like Truman Dollar. As I was growing up in an independent, fundamental Baptist church my heroes were men like A.V. Henderson, Raymond Dunn, John Rawlings, Bill Dowell, and other great men of faith. They set an example of courage, steadfastness, and purpose that, throughout the years, has remained an encouragement to me.

Jerry McGuire, Pastor
Heritage Bible Baptist Church
Longview, Texas

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Sacrificing All for a Mess of Pottage

"What shall it profit a preacher, if he save the whole world and lose his own children?" In recent years we have all watched sadly as prominent Christian leaders sacrificed their families for a mess of pottage. Pastors, evangelists, influential lay leaders in local churches, and well-known Christians in business, politics, and sports seem to have contracted this terrible "forget-your-vows" virus.

A highly respected pastor of a large independent Baptist church stood before his congregation several weeks ago and announced his resignation from the church pastorate and his planned divorce of his wife of many years.

Many other Fundamentalist and Evangelical leaders who would never consider anything so drastic and tragic as divorce have little or no time for their wives or children. They often earn high marks for achievements in Christian ministry, pulpit ability, and administrative prowess while failing miserably as husbands and fathers.

For that reason, many children of Christian leaders grow up bitter against God, the church, and often turn their backs on the Lord.

Why is this problem so prevalent in Christian circles? Should not leaders who are well-versed in biblical principles know better?

It is certainly true that the very atmosphere is permeated with moral permissiveness. Lasting commitments, including marriage, do not enjoy the prestige and importance they once did. A 50 percent divorce rate, soap operas in prime-time television, and a pulpit laxity on the sanctity of marriage and family certainly make their contribution to the problem.

Sadly, this is also the age of celebrities. Many pastors and prominent

We must return to the principles taught in the Word of God and to our marriage vow "till death do us part."

Christian leaders look on themselves as having "hot shot" status rather than as being bondslaves of Christ and servants of the people. The Scripture warns us about thinking more highly of ourselves than we ought. This is also an era when the rank and file are looking for someone to worship—an entertainer, a politician, a preacher, and so on.

The leader too often forgets the wife of his youth, who loved him when he was a nobody. She sacrificed to help him through school, to give birth to his children, and to stand by his side when there was very little money and a whole lot of loneliness inside the four walls of an inadequate apartment or home. Familiarity, hardship, and tenure often remove some of the surface excitement of the honeymoon days.

And then appears "Miss or Mrs. Perfect." Strange flesh, glamour, worshipful attention, understanding, and so much more, seem to be all personified in this wonderful person—things that do not now reside in the wife of his youth.

When these leaders tell me, in a counseling session, "I don't love her anymore," I always ask, "Who are you loving now?" They usually lie and deny any third-party involvement. Sometimes 30 days pass before everyone knows her name.

We must come back to the principles taught in the Word of God and to our marriage vow "till death do us part."

And we must return to a lifestyle based upon biblical priorities. Our first priority is a perpetual commitment to a healthy relationship with God. When daily Bible study and prayer are neglected, worse things follow.

Immediately behind our relationship to God is our responsibility to our family. Absentee parents are eventual losers. Insensitive spouses will also eventually lose. Birthdays should be protected and revered. Little League games and piano recitals should be attended by both parents as much as possible. The father is obligated to see that the home is filled with love and forgiveness—every day. Dad should never spend more money on himself, his clothes, his toys, than on his wife.

And, as the years pass, devotion to one another should increase. Successful families do not simply happen—they are worked at. The children should always consider Mom and Dad their very best friends. Communication must not break down. And parents are never allowed the luxury of renouncing and rejecting their children, regardless of their sins or crimes, anymore than God rejects us. Remember, Christian leader, you will either succeed in your ultimate ministry, with the wife of your youth by your side, or you will fail without her, and be forced to accept far less. And your children deserve both of you—at your best—'till death do you part.
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The Statue of Liberty

by Edward Dobson

Two years ago I shared in this column my experience of arriving in New York Harbor as a 14-year-old boy. I would like to reprint portions of that column again, because on July 4th America will celebrate the lighting of the torch on the Statue of Liberty, and for me that will be a special joy. Like millions of immigrants who arrived before me on ships and boats, the Statue of Liberty was one of the first things I saw as we sailed into the harbor. I remember that September morning in 1964 as if it were yesterday, standing with my sister, mom, and dad on the deck of the Queen Elizabeth. We had left Ireland a week earlier to come to the United States. I shall never forget how I felt, standing there with my parents on that dark September morning. As we passed the Statue of Liberty I began to cry. I don't know why I cried. Later I would learn the significance of that statue and the words written on it.

I'm proud of my Irish heritage, but I have a deep love and appreciation for the heritage I acquired in the new country.

I was immediately impressed by the size of American cars. When I spotted a Volkswagen, I could not believe it really was one. In fact, I told my dad that it could not possibly be a Volkswagen—it was too small. It was a large car in Ireland.

Going to school was a traumatic experience. I had always attended Protestant schools and in fact had very little contact with Catholics. To my shock, most of the students in my new high school were Catholic—and they were friendly toward Protestants. Amazingly, the tension and division of Irish Catholics and Protestants seemed far away. I wondered why these same groups back in Ireland could not coexist in peace as they did in South River, New Jersey. I soon discovered that this was America—a land of cultural and religious diversity, where everyone is accepted on an equal basis. I made new friends, all of whom talked rather funny.

Twenty-two years have passed. My Irish accent is gone. There are a few remaining clues to my foreign origin. I've been absorbed into the melting pot of American culture. I am not American by birth; I am American by choice, and as such I have a unique perspective on this great land. I'm thankful for the freedom that is ours to be what we want to be. I'm thankful for a country devoid of civil war. While my relatives in Ireland live in constant fear that they will be the victims of the next terrorist bullet or bomb, I can go to sleep at night free from machine-gun fire and army sirens. I'm thankful for an economic system that promotes personal incentives and is limited only by one's initiative and vision. I'm thankful for a country with thousands of Christian day schools. In Ireland there are none. I'm thankful for the vision of godly parents who took the risk of emigration and offered to their children a future of unlimited opportunity.

At times it seems as if I never lived in the Emerald Isle, yet the emotions of those first days in America are as real as if they had happened yesterday. I'm proud of my Irish heritage, but I have a deep love and appreciation for the heritage I acquired in the new country. Like thousands of Irish immigrants who arrived in New York City before me, I now "pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all."

So on this July 4th as I watch the celebration in New York City, my mind will be filled with memories. I won't be making any flowery speeches about America—I'll just be thanking God for freedom and my parents for bringing me here. I'll probably cry. When they light the torch, they will be lighting it for me and for future generations of immigrants who will enjoy the abundant opportunities of this great land.
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How to Really Solve the Problems of Our Society

by Mark Ray Schmidt

Among the local taverns there'll be slack in business, because Jesse's drinkin' came before the groceries and the rent. Among the local women there'll be slack in cheating, because Jesse won't be stepping out again.

They baptized Jesse Taylor in Cedar Creek last Sunday. Jesus gained a soul and Satan lost a good right arm. They all cried "hallelujah" when Jesse's head went under, cause this time he went under for the Lord.

— "The Baptism of Jesse Taylor" © 1972, written by Dallas Frazier and S.D. Shafer. Acuff-Rose-Opryland Music, Inc. All rights reserved.

The other day as I was listening to "The Baptism of Jesse Taylor," I was reminded of how shortsighted we Conservative Christians are becoming. The story of this song teaches us something very important. It tells of a man who drank too much, who had adulterous relationships, and who did not provide for his family. He was constantly in trouble with the law, and he gambled away his money. But something happened! His life was changed for the better. This change made his family life happy again. And this change made a major improvement in the quality of life in the community.

Did this happen because new anti-gambling laws were enacted through a strong Christian lobby at the state capitol? Did this change occur because the county voted and passed a Christian-sponsored referendum to become a "dry area"? Did the change come to Jesse's life and to his community because of tough new anti-crime laws?

No! The change came because Jesse accepted Jesus Christ as his Saviour. This person stopped getting drunk, stopped neglecting his family, stopped gambling, stopped breaking the laws, and stopped his adultery by a very simple process. When someone accepts Jesus as his Saviour, things change.

When someone accepts Jesus as his Saviour, things change. He has new strength to do good and to resist evil.

True, Jesse will still have problems after his salvation experience. He will continue to be tempted by sin, and sometimes he will give in to those temptations. Yet, when a person receives Jesus Christ as his Saviour, he has new strength through the Holy Spirit to do good and to resist evil.

As Christians, who accept the Bible as our absolute authority, we know the power of the gospel. Yet, today many Conservative Christians are forgetting that if we really want to solve the drunkenness in our communities, we need to get people saved. We are overlooking the fact that if we want to put an end to abortions, we need to get people to look at sex and human life from a biblical perspective. We are losing sight of the truth that if we want meaningful prayer in the public schools, we need to lead the teachers and students to a personal relationship with God.

Christians spend a great deal of time, energy, and money trying to improve the quality of life in the United States. Some Christians lobby state legislatures to pass laws allowing moments of silent prayer or meditation. Others picket abortion centers. Some Christians fight pornography. Others fight local propositions to allow gambling. Still others are in the courts trying to have Creation taught with evolution in the public schools.

All these projects are worthy of our attention. In love, we should serve our neighbors by helping to make our communities better places in which to live. However, if these efforts to improve our society distract us from the most important and most powerful way of changing a society, we are wrong. The most important duty given to us is to save souls. When Jesus gave us the ability and command to bring individuals to God through the gospel, He gave us a very powerful tool for changing a nation. There is nothing wrong in serving our communities by creating better laws and by seeking to shape a healthier, more moral environment. But more important than all these projects is the need for the Holy Spirit to work through us to bring others to the Saviour.

The simple gospel changed the hatred of Saul into the love of the apostle Paul. Augustine's knowledge of philosophies and religions did not rescue him from his immoral life. Only a repentance founded on the Bible changed Augustine. All the efforts of Luther to do good did not give his troubled heart rest, but the good news of Christ's forgiveness gave his soul strength and led him to truly love others. Who can measure the effects Paul, Augustine, and Luther had on their generations? What social programs can match the conversion of one Luther? We cannot forget that Christ commanded us to feed the hungry and help the weak. But let us not be distracted from preaching the gospel, which brings lasting changes to a soul and to a nation.

Franklin County is a better place now that Jesse Taylor has come to know the Lord. My community and yours would be better off if more people found Jesus Christ as their Saviour. We need to pray that God will use us to lead others to Him. As we try to improve the quality of American life, we need to remember that the most permanent and deepest changes occur when men are reconciled to God.

Mark Ray Schmidt is a writer and researcher for Probe Ministries, Dallas, Texas.
I found a way to SELL PART-TIME... MAKE FULL-TIME INCOME!

earned $7,700 from my first Pace order... plus financial security in my own business.

1st person story by Tedd Mainwaring

"I worked on an oil drilling crew out west. We drilled 11 wells one year, every one a gusher! But did I strike it rich? Not on your life. I was paid by the hour and struggled to feed a growing family. That started me to thinking, 'Why should I do all the work while someone else gets all the gravy.'

"About that time I got injured and ended up having to move my family to a different area to take a job as a maintenance mechanic. That idea of controlling my own destiny kept gnawing at me. By now I had five children with extra expense of about $2,400 a year sending the oldest one to a speech and hearing center.

"How could a guy like me save up enough money to start my own business? To get into most businesses you have to own a corner of Fort Knox. If I could only ease into a business without giving up the regular salary I had to count on to put food on the table. And without making any investment. As long as I was dreaming, wouldn't it be great to find something where every single spare time order could bring in really big extra money.

"Sound like the impossible dream? Well, I had seen a Pace Products story about a man who earned $4,154.65 on just one Seamless Spray order. And he didn't have to invest a penny. I sent for the free information. Believe me, when I received their literature and saw how easy their field-tested sales kit made everything—'I knew it could all be more than just a dream. I decided to become a Pace distributor. And it was the best decision I ever made.

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"Now I haven't mentioned anything about Pace—I've saved the best for last. As you know, it costs a fortune these days for schools, hospitals, plants and other commercial buildings to have roof contractors repair or re-do their roofs. Pace saves them that fortune—by-passing the contractor. The building owner uses Pace's Seamless Spray process to apply Pace Roof Renewal Sealant right over the old roof. The cost is so low, the proven results so satisfactory for such well-known firms as General Motors, American Airlines, Holiday Inns and hundreds more, that there is little if any sales resistance.

"Pace ships the Pace Seamless Spray equipment on Free Loan. The customer pays only for the roof products from Pace. His own men apply it. And the clincher—I would get my big commissions up front. Paid in advance. Weekly.

"With my mechanic's job, I was able to start out with Pace in my spare time. I didn't know a thing about roofs, but Pace told me everything I had to know. They showed me how easy it is to set up a business and keep it running profitably. So all I had to do was go out and find somebody with a leaky roof, and tell him about Pace products.

"Quite frankly, my first prospect didn't buy. But I made a call for a school building with a roof the size of a football field. They called it the "Bucket Leaker," because every time it rained they had to put out buckets—in classrooms, hallways, even the cafeteria—to catch the water. I got the job and made $7,700 on it.

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Living with an Alcoholic Parent

by Angela Elwell Hunt

“I knew my father had a drinking problem, but my mother took care of it,” Robert McDonald recalls from his childhood. “I remember a lot of parties and social get-togethers, and I remember seeing Daddy looking like he had too much to drink. But Mother hid a lot of it from us. When Mother died, my sister and I had Daddy and his problems thrown into our faces. Now we’re the ones who have to cover for him and pick him up at midnight because he’s too drunk to drive.”

Current statistics from the Department of Health and Human Services indicate that between 9 and 10 million people in the United States are alcoholics. As many as 10 to 16 million children under 18 live in homes where alcoholism is a problem. More than 100 million people over 15 years of age (over 60 percent of the available population) regularly drink some form of alcohol. Annually, 30,000 people die of cirrhosis of the liver—directly attributable to alcohol.

In Dying for a Drink, Anderson Spickard, M.D., writes, “Only five percent of addicted drinkers live on skid row; the rest are our neighbors. Some are infants born with the smell of alcohol on their breath. Some are grammar school children: in Nebraska, boys and girls as young as eight years old are suffering from cirrhosis, delirium tremens, and other alcohol-related problems. Others are among the 3.3 million teenagers all over the United States who bounce back and forth between alcohol and illegal drugs. A growing number are housewives, ‘hidden alcoholics’ who secretly sip their lives away and baffle unsuspecting husbands with erratic, unpredictable behavior.

“Alcoholism is a family affair. It is estimated that every alcoholic deeply affects at least four people; in the United States, this means that at least forty million angry, anxious, and guilt-ridden adults and children are spending much of their life energies trying to cope with the bizarre and manipulative behavior of an alcoholic.”

Dennis Wholey, an alcoholic and author of The Courage to Change, believes that those who surround the alcoholic—family, friends, and co-workers—become “co-alcoholics” and are also affected by the disease. “To the degree of their closeness,” writes Wholey, “they develop a manner of thinking, a way of reacting, and emotional scars which they will carry for life.”

Conway Hunter, Jr., M.D., a physician in private practice in Atlanta, Georgia, is blunt. A contributor to The Courage to Change, he states, “You show me the child of an alcoholic and I’ll show you a sick child.”

The effects of alcoholism are not limited to those who drink. A web of deceit and secrecy is woven by the entire family, a conspiracy to protect and defend the problem drinker. Soon the fragile and unsound family structure collapses, leaving emotional scars and irreparable damage. Janet...
Ohlemacher, writing in Beloved Alcoholic, has found that "unlike the bruises of physically abused children, the bruises of children abused psychologically and emotionally are invisible, making them almost impossible to detect and thus difficult to heal."

Dr. Spickard, medical director of the Vanderbilt Institute for Treatment of Alcoholism in Nashville, Tennessee, believes, "The truth is that the passage of time seldom heals the wounds of children of alcoholics. Unless they get help for their deep psychological and spiritual difficulties, for the remainder of their lives they will be at high risk for the development of addiction or emotional collapse."

James Dobson's newly released film series, Turn Your Heart Toward Home, features his wife, Shirley, as she recounts her experience with an alcoholic father. "Drinking robbed my father of everything valuable to him" she relates in the film. "He lost his family, his friends, his self-respect—everything that would make life meaningful."

The alcoholic father is not unusual. Fathers often do their drinking away from home, and the family unites to protect and defend him. The wife assumes the role of the "chief enabler," dividing her time between covering for the alcoholic and taking responsibility for his own actions. The therapist even told us not to pick him up when he was drunk—that maybe running his car into a telephone pole would be good for him. But what if he hit and injured someone else? We decided to let the police pick him up. Maybe a night in jail would do him more good."

True compassion in an alcoholic family involves moving in the opposite direction from the alcoholic. Too many women, however, are as addicted to their overprotective lifestyles as their men are to the bottle. According to Dr. Spickard, 9 out of 10 men leave their alcoholic wives; 9 out of 10 women stay with alcoholic husbands. Dr. Hunter's research shows that 9 out of 10 times the daughter of an alcoholic father will marry an alcoholic. She will become so accustomed to an inappropriate caretaking role that she will continue the pitiful cycle of frustration and sorrow.

Mrs. Helen Falwell loved her alcoholic husband. He died from cirrhosis of the liver when his son Jerry was 15 years old. Thankfully, Carey Falwell was saved shortly before his death. Jerry Falwell later founded the Elim Home for Alcoholics in his father's memory, and dedicated it to restoring alcoholics before liquor brings their lives to an untimely end. Dr. Falwell remembers, "Dad used to come home after a long day, and quite a few drinks, yelling and screaming, and upset everything. Mother was never disturbed by it, and because she wasn't we never paid any attention to it. He was never violent to his family; he never struck any of us. But he was very noisy."

"I didn't have to stay around the house, but I never dared bring a girl friend or anyone refined to the house because Dad was totally unpredictable. Whenever Mother saw a storm arising, she would tell us to just get out of the house and go. Dad knew he could never pick a fight with Mom, and if he didn't have an audience, he'd stay pretty quiet."

"I knew a lot of kids at school who weren't as well off as my family financially, but they seemed to have very
happy family relationships. Their parents and family all seemed so close. We were always careful to cover up, to pretend we had the same thing, talk about it as if we did. It was our family secret—I doubt that any of my friends knew that my father had a drinking problem until he was dead.

In his book Dr. Spickard reports that the average family with an alcoholic member waits seven years after the evidence of addiction is indisputable to admit that there is an alcoholic in the house. They wait another two years before seeking help. Many continue to deny the alcoholic's addiction long after he or she has died. Silence in an alcoholic home seems to buy a precious commodity—peace.

We all laughed when Granny of the "Beverly Hillbillies" referred to her jug of liquor as "rheumatiz medicine." The attempt to cover up an alcohol addiction is far from humorous.

When the pillar of the home, the mother, is an alcoholic, the results are more devastating. The children are shamed, mortified, and embarrassed to bring friends home. Dr. Hunter reports that nearly 100 percent of the children of alcoholic mothers blame themselves for their mother's problem. "It's like that nearly 100 percent of the children bring friends home. Dr. Hunter reports shamed, mortified, and embarrassed to more devastating. The children are mother, is an alcoholic, the results are of addiction is indisputable to admit that there is an alcoholic in the house. They wait another two years before seeking help. Many continue to deny the alcoholic's addiction long after he or she has died. Silence in an alcoholic home seems to buy a precious commodity—peace.

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Women are increasingly becoming alcoholics in the later years of life.

Doctors who prescribe "one drink at bedtime" to help the distraught widow sleep are "sending senior citizens into alcoholism at record rates," writes Dr. Spickard. "More than one grandmother has taken her first drink at the age of sixty, only to be admitted within a few years to a hospital detoxification ward by a shocked and disbelieving family."

How do children cope with an alcoholic parent? Researchers have found that certain roles are almost always assumed by children, usually based upon birth order.

**The Family Hero.** This child, often the oldest, becomes ultra-responsible. He will assume more than his share of household chores. He learns to trust only himself and to work hard, channeling his emotions into energy. He becomes an overachiever, trying vainly to please and impress the alcoholic parent and to show the world that all is well in his family. His effort always fails to change the situation at home, and as a result he is left with the scars of low self-esteem and inadequacy.

**The Scapegoat.** This child withdraws from the family, looking instead to his peers for approval. He breaks every rule, reasoning that negative attention is better than no attention at all. He allows his trouble to be perceived as the root of the family's problems, thus removing the attention from his drunken parent. This child is a candidate for future chemical dependence, and as an adult he may continue to be troublesome.

**The Lost Child.** This child also withdraws from the family, but in a quiet way. He does not seem to need anyone and often has a weight problem. He is the type to simply 'go with the flow.' He is passive and prefers to be left alone and unnoticed. In addition, he will continue to retreat into himself when faced with conflicts.

**The Servant/Clown.** This child believes a clowing attitude will help things. He tries to cheer up the dismal home atmosphere by diverting attention from the serious problem to his antics. He is often described as hyperactive, but in reality he is covering insecurity and fear. He will carry his sad joking into adulthood, trying to cover turmoil and conflict.

Because one parent is unpredictable and the other emotionally paralyzed, the children of alcoholics learn that their parents cannot meet their needs. In response, they learn to rely on themselves. They can only guess what a normal family should be like, and they lack the support and loving approval that parents usually instill. They have no role models for their future parenting experience, and unless they learn from someone else, their children are at risk for the same emotional harm in the following generation.

Dr. Hunter reports, "Children of alcoholics grow up with not only a negative role model, but an incredible amount of verbal abuse, physical abuse, and often sexual abuse. They're all people-pleasers. Their abnormal growing up is an abnormal way of life. Not until they get beyond that, get out and away from home, do they find that other people don't live that way. They never know what 'normal' is."

**Alcohol and Health,** a report submitted to the U.S. Congress in 1983 by the Secretary of Health and Human Services, shows that "children of alcoholics feel rejected by their parents, guilty or somehow responsible for the parent's alcoholism, resentful of the alcoholic parent, and in constant fear."

Alcoholic families rarely survive. Evidence suggests that the rate of separation and divorce among alcoholics and their spouses is seven times that of the general population. Forty percent of family court problems involve alcoholism in some way, and estimates show that 33 to 40 percent of intact alcoholic couples have poor marital relationships. Dr. Hunter has found that alcoholic families may "stick it out, but the integration of the family..."
Everyone recognizes the evils of excessive use of alcohol, yet increasing numbers, even among some professing Christians, insist that drinking is all right “in moderation.” They reveal an appalling ignorance that carries its own disastrous consequences.

In conversing with a Christian recently, I was shocked to discover that she drinks—without apology. She did, perhaps somewhat reluctantly, concede that it “would be wrong to get drunk,” but flatly declared, “I choose to partake of life in the fullest and I choose to drink.”

If she really were concerned about life “in the fullest,” she would obviously want to lengthen, not shorten, it. What she is high on is the “pleasures of sin for a season” (Heb. 11:25).

But no matter what I said, she refused even to consider the evidence, much less discuss the dangers. Her mind was made up.

What does the Bible say about this monstrous evil? Can a Christian properly partake of alcohol “in moderation”?

This recalls Billy Sunday’s famous answer to the question, “Can you be a Christian and smoke?” He replied, “Well, you could be a Christian and never take a bath, but you wouldn’t smell very good!”

The issue is not how far you can go in copying the conduct of the godless world, but simply—what is right?

As Louis L. King, president of the Christian and Missionary Alliance, pointed out so well: “Evangelical Christians are drinking alcoholic beverages believing they have the Bible’s authorization to do so. Knowing only the present wines of commerce, which are intoxicating, they have jumped to the conclusion that wine is wine the world over and the wine mentioned with approval in the Bible was inebriating.”

Scripture, however, sharply distinguishes between two kinds of wine—which is actually a generic term, like fruit. Today’s alcohol advocates fail to realize (or accept) this simple but enormous difference.

The very first mention of wine in the Bible is the word yayin (Gen. 9:21), obviously referring to fermented, and obviously condemned. On the other hand, many references, such as Genesis 27:28, are to tiyrowsw, which is unfermented and approved. Unfortunately, the English Bible makes no distinction in the words, and terrible confusion results.

Furthermore, the wine used in Bible times was often mixed with water in proportions of 1 part of wine to varying amounts of water from 1 to 20 parts. Thus there is no resemblance whatever between wine in use today and in Bible times.

While Scripture is always the supreme authority for Christian life and practice, there is certainly no harm in considering what other responsible authorities have said regarding this highly charged issue.

“Take alcohol into the body is like putting sand on the bearings of an engine. It just doesn’t belong.” —Thomas Edison
Thomas Edison, as far as I know, was no Bible-thumping religious fanatic. He said, "To take alcohol into the body is like putting sand on the bearings of an engine. It just doesn't belong. I have a better use for my brain than to poison it with alcohol."

Lincoln said, "Liquor might have many defenders but no defense."

The tragic and eventually complete downfall some years ago of a man who had formerly lived a consistent life and testimony started with one beer! The habit of drinking begins with the first drink.

God can provide the needed stimulant for your life, and it will not come from a bottle. What a shameful testimony for one who names the name of Christ to seek relaxation from booze when the "peace of God, which passeth all understanding" is so readily available with no possible adverse consequences (Phil. 4:7).

King also notes, "Some Christians argue they can drink with Scriptural sanction if they do so 'within limits.' Their text is, 'Let your moderation be known unto all men' (Phil. 4:5).

"Such reasoning must be rejected out of hand; it is an opinion lacking in fact. The text has not the remotest reference to drinking.

"Biblical moderation never carries the sense of a license to 'indulge within reasonable limits.' It does not mean that a little bit of drinking, or drug taking, or fornication is permitted—just so you don't overdo it.

"The truth is the believers at Philippi were being admonished to react to all the sufferings inflicted upon them by their adversaries with patience, gentleness and calmness because the Lord was soon to come. They were told to practice self-restraint and not grow bitter. Moderation had to do with their tempers. Paul's call for moderation was an appeal for mastery over their passions to retaliate.

"Similarly, an examination of all the other Bible texts put forth to condone wine drinking would show the untenableness or falsity of so employing them. Moreover, when a Christian argues his continued on page 51

From Billy Sunday's Famous Sermon "Booze"

When you come staggering home, cussing right and left and spewing and spitting, don't think that you are the only one that suffers. A man that goes to the penitentiary makes his wife and children suffer just as much as he does. If you're a dirty, low-down, filthy, drunken, whiskey-soaked bum you'll affect all with whom you come in contact. If you're a God-fearing man you will influence all with whom you come in contact. You can't live by yourself.

I occasionally hear a man say, "It's nobody's business how I live." Then I say he is the most dirty, low-down, whiskey-soaked, beer-guzzling, bull-necked, foul-mouthed hypocrite that ever had a brain rotten enough to conceive such a statement and lips vile enough to utter it. You say, "If I am satisfied with my life why do you want to interfere?"

If I heard a man beating his wife and heard her shrieks and the children's cries and my wife would tell me to go and see what was the matter, and I went in and found a great, big, broad-shouldered, whiskey-soaked, hognosed, weasel-eyed brute dragging a little woman around by the hair, and two children in the corner unconscious from his kicks and the others yelling in abject terror, and he said, "What are you coming in to interfere with my personal liberty for? Isn't this my wife, didn't I pay for the license to wed her?" You ought, or you're a bigamist. "Aren't these my children; didn't I pay the doctor to bring them into the world?" You ought to, or you're a thief. "If I want to beat them, what is that your business, aren't they mine?" Would I apologize? Never! I'd knock seven kinds of pork out of that old hog.
Carry Amelia Nation was born on November 25, 1846, in Garrard County, Kentucky. She died in 1911. During her lifetime she carried a hammer and that helped to bring about Prohibition in 1919, eight years after her death. Many people think of Carry Nation as violent because her battle against alcohol included the destruction of saloons. Others agree with Carry's viewpoint that it is the liquor industry which is violent.

Carry Nation loved children, and perhaps that is why she became a schoolteacher. No doubt, in this capacity she often saw children who were abused or neglected because of alcohol.

"Drink has dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world."

—Evangeline Booth

Carry herself did some public speaking, and she joined in other activities that helped to bring about Prohibition in 1919, eight years after her death. Many people think of Carry Nation as violent because her battle against alcohol included the destruction of saloons. Others agree with Carry's viewpoint that it is the liquor industry which is violent.

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Carry was characterized by a child-like simplicity. For instance, when she and her husband moved to Kansas in 1889, she was soon beset with as many whys as a 5-year-old. She knew that in 1880 a state law had been ratified which prohibited the sale of liquor. Yet alcoholism was running rampant. Carry went to the local authorities and said, "Why aren't you enforcing the law?" They did not know why. No doubt Carry was discouraged. She knew that the families of her community were being destroyed by alcohol faster than she could communicate with those in state and local government, or with those at the White House.

In her simplicity, she decided that she was ill-equipped to perform the job of sheriff, or congressman, or President of the United States. Therefore, she decided to put the matter in God's hands. In 1890 she began her nonviolent campaign against alcohol by praying outside saloons. This was no fly-by-night protest. She had apparently prayed for at least 10 years. History says she began chopping saloons in the early 1900s. At that time Carry was a sensitive, dignified woman in her mid or late fifties. Nevertheless, she must have looked like a member of the lunatic fringe as she walked the streets with her weapons against alcohol. In her left hand was the open Bible, its holy pages flipping wildly.

continued on page 51
We've Seen It All, Lord

We've seen it all, Lord—
the buildings on a grand scale,
the Sunday schools that grow and grow,
the preaching, colorful and compelling,
the great choirs,
the conferences,
vast parking lots, paved and paid for.

We plan our programs—promote and advertise.
We educate our children—
with all the proper rules and codes.
We picket and we write our congressmen.
We even pray—sometimes.

And we are separated, Lord!
How carefully we avoid the taint of associations that would mark us friend of liberal, humanist, or even friend of friend...

And yet... and yet... O Lord,
a quality is missing.
Perplexed, unsatisfied,
we look for blame—
We pick and point our fingers.
How quick we are to plaster labels on our brethren—
to divide and sub-divide
until all joy is gone,
all fellowship destroyed!
We hurl, like children, our epithets across the barriers that divide us.

But, O Lord, how we hate:
Our great are fallen into sin:
our hungry hearts are left unfed.
Our children—

Our precious children, Lord—
see only the hypocrisy of our creeds,
the emptiness of our lives,
the bitterness of our words
as we bite and devour each other.
And the world looks on and laughs!

How frail we are, Lord, how subject to the weaknesses of flesh—
this love of power, love of comfort, love of self.
Our earthen vessels—however adequate they seemed, have let us down.

But we are yours, Lord—and we are all you've got to do your business here.
It is your design that our little clay pots,
though flawed by sin,
and glazed with our own self-importance, should contain the presence and power of God—should spill it out to a waiting world—should fill our own emptiness—should manifest to our children that the excellency of the power is not of us, but of God.

O Lord, let it be so.
Let it be so!

—Jessie Rice Sandberg
Copyright 1985
We are to preach the Word. Why? Titus 1:3 says, "But hath in due times manifested his word through preaching." God makes Himself known through the preaching of His Word. The early church went everywhere preaching the Word of God. As we travel around the world, I realize the churches that preach the Word through expository preaching are filled with people.

To preach the Word, preachers must spend time studying the Word. Whenever the pulpit is strong, the nation is strong. And when the pulpit is weak, the nation is weak. If you do not believe the Bible is a compass giving direction for life day after day, you just do not have anything.

We are to preach the Word diligently—when it is convenient and when it is not convenient. Paul said we are to reprove, rebuke, and exhort with all longsuffering. Though we take an uncompromising position, we must do it with compassion. However, the idea that love overlooks sin and error is not in the Bible. Philippians 1:9 says that love must abound in knowledge and in discernment or judgment. We need to judge in the light of the Word of God. That is why we have to know the Bible. Every Christian is called of God to be a theologian.

We also preach the Word because we love His appearing. Every day I ask, "Lord, is this the day?" I believe there are only two reasons Jesus has not yet come. He is giving you and me more time to spread the gospel, and He is giving sinners more time to repent. I know you are glad the Lord did not come the day before you got saved. I like Joshua 3:5, "Sanctify yourselves for to morrow the Lord will do wonders among you." We are to expect great things from God and attempt great things for Him. When you sow a seed here and there, 50 years later you will meet people who have been saved through some of your work, no matter where you go. One of the greatest, most rewarding things in this world is to do the work of an evangelist—preach the Word.

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The End of the Age

The End of the Age (Matthew 24)

I. Sins of the End of the Age (24:1-13)
II. Signs of the End of the Age (24:14-32)
III. Symbol of the End of the Age (24:33-35)
IV. Significance of the End of the Age (24:36-51)

Word Study

Eschatos, means the "end" as in the end of the age. It is the term from which the doctrine of eschatology is derived. Eschatology is that area of systematic theology dealing with the "end times." Thus, it incorporates the study of biblical prophecy and future events.

Two Little Red Books

Possibly no two similar works have so affected the world as two little red books—one with enormous, the other astronomical, circulation. Poles apart in philosophy, they have tremendously influenced millions of lives.

The little red book that many called the most powerful and challenging document of the century is Quotations from Chairman Mao Tse-Tung. For years it was the "Bible" of millions of dedicated, enslaved Communists.

A publisher’s note to the first U.S. publication of Quotations from Chairman Mao (Bantam Books, 1967) says: "Every great political upheaval of modern times has produced a document of paramount importance in the battle for the minds of men. Tom Paine’s Common Sense, Harriet Beecher Stowe’s Uncle Tom’s Cabin, the Communist Manifesto of Marx and Engels, Hitler’s Mein Kampf—all these works served to inspire, to persuade, and to inflame great masses of people.

Just such a document is Quotations from Chairman Mao Tse-Tung. The 'little red book,' complete with plastic cover and bookmark, has become the familiar symbol of Mao’s new Cultural Revolution."
According to Leo A. Orleans, a China research specialist at the Library of Congress, 3.5 billion volumes of Mao's works were published in China between August 1966 and December 1968. The book flooded the country "in an effort to deify Mao and all his works. Everywhere young Chinese are carrying their little red books, memorizing Mao's sayings, and repeating them aloud in a fashion reminiscent of the way Chinese in past ages recited Confucius's sayings" (A. Doak Barnett's introduction to Quotations). A journalist asked a group of Red Guards, all professing atheists, who created the universe. Dutifully, they intoned, "Chairman Mao and the thoughts of Chairman Mao."

A 19-year-old soldier, before losing his life while saving a trainload of Red Guards, proclaimed fervently, "I can go without food for a day, but I cannot let a day go by without reading Chairman Mao's book." How many Christians are equally dedicated to the life-giving Word of God?

In 1983 the first "Big Yellow Book" (quotations of Chairman Deng Xiaoping) went on sale, replacing the "Little Red Book" as the "Bible" for modern China. How remarkable that the "most powerful document of the century" could be so soon and so easily replaced!

By contrast, the familiar red Horton Gospel of John, whose circulation now tops 52 million, has been an indispensable tool for generations of soul-winners.

This remarkable publication began in 1922 when T.C. Horton prepared an edition of the fourth gospel with special helps for Christian workers. Certain verses were underlined or set in boldface type. Horton, who held a number of pastorates and had been associated with J. Wilbur Chapman, was a cofounder of what is today Biola University.

His goal was that the gospel be placed in the hands of everyone, man, woman, and child in the world.

Pete Gunther, former international sales administrator of Moody Press, recalls how widely the book has been used over the years, especially through the Moody Literature Mission free distribution program in public schools:

"We had asked the children to memorize certain verses from the Gospel of John, and through the course of years we received literally thousands of letters from teachers and pupils indicating to us what this little Gospel of John meant to them, as well as the other books that were sent. Hundreds of those who responded indicated that they had received Christ as Saviour through the Horton John."

Pete also remembered visiting a hardware store in Indianapolis, where "the assistant manager was leaning over the counter with a red Gospel of John, leading a customer to Christ."

The Horton John is still in print in both King James and NASB versions. After all, it is part of the Bible, the only book in the world that is never off the press or out of print.

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Biola University has undertaken a $1.3 million dollar building program and the new building should be complete and paid for by this fall. "Half of the money was waiting for me when we came here in June 1984," Adams said. "And the rest of the money is coming in."

The new building will house a gymnasium and offices. "We are at capacity now," Adams says. "But we have a very extensive athletic ministry that is an outreach to the community. We have athletic teams for everyone from kindergarten through adults and many neighborhood people signed up for our church leagues. Of course all of the coaches and umpires are church members, and we've found it a tremendous method to reach out to the community." The church even owns a park complete with a baseball diamond for the baseball leagues.

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Jeff Adams: Meeting the Challenge

After serving in Central America for 10 years, 8 of which were spent in restless El Salvador, Jeff Adams, his wife, Cheryl, and daughters, Sarah and Rebekah, found themselves back at his home church—Kansas City Baptist Temple. At first Adams did not understand the Lord's moving, but since he had been a part of the church pastoral team before he went to Central America, it soon seemed natural that God would lead him to answer the call of his home church.

In the 40-year history of the church, only three men have held the pastorate. Adams assumed the pulpit after Truman Dollar resigned, and he reports that the church has continued to grow.

How many people attend Kansas City Baptist Temple? Adams is not sure, but he knows that "there's no place to sit and no place to park." The church has undertaken a $1.3 million dollar building program, and the new building is totally packed each service. "I'm sure we'll have to go to two services soon," says Adams.

Jeff Adams enjoys working with the folks in Missouri. "People here are
very open, very warm, and easy-to-know. They're not the least bit reserved. One of the things that's been a blessing to me is the church has been so receptive to my ministry. That is a credit to the man who preceded me and to the people of the church. They are hungry for the Word and want to grow. I expected to find a situation of apathetic materialism when I returned to the States, but it's not that way at all. There's an air of excitement. The people are eager to move into bigger and better things."

The church has three goals: to provide every member the opportunity to be an effective minister and the chance to edify and be edified; to develop a mature leadership that would clearly understand and carry out biblical functions; and to become a world church, aware of God's mission in the world and effectively using its members and resources to be a role model for other churches in world evangelization.

Adams feels that his greatest challenge as a pastor is "to demonstrate that true Christianity can be lived in twentieth-century America. We have turned inward, we need to turn outward to the world."

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**Angela Elwell Hunt**

**Caring for Newcomers**

Are you a caring Christian when it involves newcomers? Do visitors to your congregation leave thinking they will not return because "no one bothered to speak to me or shake my hand...or the pastor?" Put yourself in the place of visitors and imagine what their first impressions might be.

Remember Jesus' words in Matthew 25:35, "I was a stranger, and ye took me in." Perhaps this is the time for your congregation to institute a more effective outreach to newcomers. But how?

When our congregation asked the same question, a caring committee was born. Meeting weekly, the group consists of two representatives from each adult Sunday school class, including college and career, singles, handicapped, and other special ministry groups. Their purpose is to reach out to all visitors and potential prospects by learning their identities and needs—including the need for salvation or a church home.

"In a year's time our caring committee discovered that church growth increased 50 percent as a result of their efforts. Rather than hear, "No one noticed me," they now hear, "This is such a friendly church. We've finally found a sense of belonging."

The following methods may help your church employ greater measures to reach new people.

**Information.** Maintain an information booth or area near the sanctuary. Staff it with volunteers from each Sunday school class on a rotating basis. Provide information on classroom locations and see that visitors are personally escorted to appropriate classes and worship areas if necessary.

**Greeting.** Greeters should be on the lookout for visitors as they come in the door of the sanctuary or to Sunday school classes. Each greeter should introduce himself, then introduce the visitor to three others. All members of the caring committee should seek out visitors before and after services.

**Visitor Cards.** Provide information cards for visitors to complete. This may be handled during Sunday school, worship services, or on a one-to-one basis. Give the cards to the caring committee.

**Prayer.** During caring committee meetings, go over the visitor cards. Thank God for bringing those new people into your midst, and pray for wisdom in discovering and ministering to their special needs.

Determine the Sunday school class where each visitor would best fit, and assign cards to the appropriate Sunday school representatives for further contact.

**Follow-up.** Make telephone and house calls as quickly as possible. Be sensitive to each individual's spiritual condition. Make every attempt to lead those who need Christ to salvation. Provide information on church ministries and activities. If necessary, direct people to the pastoral staff for further counseling.

**Socials.** Have regular newcomer gatherings in the informal atmosphere of member homes. Include both newcomers and older members. Design conversation and games around an icebreaker theme. Allow time for relaxation and refreshments. Provide additional information on the nature of your church's ministry and areas of personal service.

**Membership Classes.** Institute classes over a several-week period when newcomers become fully acquainted with the procedures for joining your church. Instruct them on salvation, their responsibilities to your local congregation, and their witness to a lost world. Respond to their questions with Bible-based answers.

**Nurturing.** Assign prayer partners to new members. Introduce them to the congregation at large before and after regular worship services. Disciple them in Bible studies. Honor them at luncheons and dinners. Follow up at 3-, 6-, or 12-month intervals. Through the prayers and efforts of caring Christians, God will bring in souls.

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**Linda Paine**

*July/August 1986 25*
We Asked Paige Patterson...

What are five character traits of a good pastor? Love for Jesus, the shepherd heart, thirst for biblical understanding, zeal for those who are lost, and courage.

Which three pastors had the greatest influence on your life? T. A. Patterson, C. H. Spurgeon (through study of his life and work), and W. A. Criswell.


How old were you when you first began pastoring, and if you knew then what you know now, what would you have done differently? Twenty years old; only to love Jesus more and self less.

Paige Patterson is associate pastor of First Baptist Church, Dallas, Texas, and president of Criswell Center for Biblical Studies.

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Church News

NEW YORK (ABS)—Since 1886 the Statue of Liberty has meant hope to millions, but much older and greater is God's promise of hope.

A selection of Scriptures dealing with that promise has been created by the American Bible Society.

The Selection presents passages from the 9th and 60th chapters of Isaiah. "A Light for All Nations," is intended for churches and other organizations for use in observing historical occasions throughout the year, or for general outreach, and is available in the King James version.

Anthony Evans, senior pastor of the Oak Cliff Bible Fellowship, Dallas, Texas, has announced the inauguration of a new nationwide radio broadcast, "The Urban Alternative." The program is expected to air on stations in major markets as well as via the satellite distribution services of the Moody Broadcasting Network, Chicago, Illinois.

Evans speaks regularly in pulpits and on college campuses across the country. His unique ability to present the Bible in an insightful and colloquial style, and his commitment to sound doctrine, make him especially competent to address audiences of all socioeconomic backgrounds. As the first black American to graduate with the doctoral degree from Dallas Theological Seminary, Evans has a vision to shape the theological direction of black America through expository preaching and teaching.

For more information contact Ambassador Advertising Agency, 515 East Commonwealth Avenue, Fullerton, California 92632.

In August 1976, Chuck Colson and Gordon Loux joined in beginning a ministry to prisoners. This year marks the 10th anniversary of Prison Fellowship Ministries—a growing organization that has reached into our nation's prisons, touching hearts, meeting needs, and changing lives through the love of Christ.

Some 36,000 volunteers and 175 staff members minister at 428 prisons in 47 states. Their programs include in-prison evangelism, instruction, and visitation, pre-release counseling and support, aftercare and family assistance, criminal justice reform, volunteer recruitment and training, and prison ministry product development and publishing.

The headquarters for Prison Fellowship is in Washington, D.C.

The Narramore Christian Foundation will host its sixth annual seminar for the sons and daughters of missionaries, July 29 to August 12. This two-week seminar is designed for those who have completed high school and are returning to the United States or Canada to enter college. In the past five years, missionary kids from over 50 mission agencies have attended the event.

Directed by Clyde M. Narramore, internationally known psychologist, the seminar faculty will include professionals on the NCF staff as well as other specialists.

The purpose of the seminar is to reorient the children of missionaries to United States culture and to help them with personal adjustment.

For full details contact Dr. Clyde M. Narramore, Box 5000, Rosemead, California 91770.

David A. Cavin retires after 22 years at High Street Baptist Church.

On May 18 David A. Cavin retired after 22 years as pastor of High Street Baptist Church in Springfield, Missouri. Cavin plans to participate in revival meetings, missions conferences, and youth camps.

His first pastorate was in El Reno, Oklahoma, for 11 years. Then he pastored in Fort Worth, Texas, for 14 years. He served as president of the Baptist Bible Fellowship from 1977 to 1979.

Cavin and Maxine, his wife of 50 years, will remain in Springfield. They are parents of two children; a son, David, who is a pastor in Fort Worth, and a daughter, RoJean, who lives in Ohio.
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The Standard for Bible-Believing Churches Everywhere.
The Almost-Chosen People

Why America Is Different
When Abraham Lincoln called Americans "the almost-chosen people," he used an apt phrase, as valid now as when he coined it 120 years ago. It perfectly expresses the close but at the same time slightly uneasy relationship between the American republic and the religious spirit.

The notion of a chosen but flawed people is directly related to America's historical origins, for the first settlers were undoubtedly animated by a sense of divine mission. In a sermon to the Virginia Company in 1622, the poet John Donne, dean of Saint Paul's, told the subscribers: "Act over the Acts of the Apostles; be you a Light to the Gentiles, that sit in darkness. God taught us to make ships, not to transport ourselves, but to transport Him. You shall have made this island, which is but the suburbs of the old world, a bridge, a gallery to the new; to join all to that world that shall never grow old, the kingdom of heaven."

Religion and politics are organically linked in America, movements in one echoing and reinforcing movements in the other.

Whereas in the old world state authority drew its divine sanction from traditional sacral kingship, in America it took the form of conscious dedication by democratic assemblies expressed in formal documents. Those sailing in the Mayflower in 1620, "for the Glory of God and the advancement of the Christian faith," stated their desire "solemnly and mutually in the presence of God" to "covenant and combine ourselves together in a civil body politic."

No one who studies the key constitutional documents in American history can doubt for a moment the central and organic part played by religion in the origins and development of American republican government. The Fundamental Orders of Connecticut (1639), the first written constitution in the modern sense of the term, drawn up by popular convention, and the first to embody the democratic idea, states in its prolegomena that the state owes its origin to "the wise disposition of the divine providence," and that "the Word of God" requires "an orderly and decent Government established according to God" to "maintain and preserve the liberty and purity of the Gospel." Where specific provision was not laid down, magistrates were to administer justice "according to the rule of the Word of God," and both governor and magistrates swore to act "according to the rule of God's Word." The same principle, that the Bible was to supply any defect or omission in the written law, was articulated in the first New England law-code, the Massachusetts Body of Liberties of 1641, which based itself on what is termed "humanity, civility, and Christianity." It did not seem possible to these founders to distinguish between government, on the one hand, and religion (by which they generally meant Protestant Christianity) on the other. As William Penn put it in his Preface to the Frame of Government of Pennsylvania (1682): "Government seems to me a part of religion itself, a thing sacred in its institution and end... an emanation of the same divine power that is both author and object of pure religion."

The danger was that such quasi-religious societies would become total societies on the Medieval Christian model, tolerating no dissent from established creeds and exercising the right to persecute on Saint Augustine's principle of "compel them to come in." But they did not do so for two reasons. In the first place, even the churches were run by laypeople, not by the clergy. So they stressed morals and behavior rather than theology and doctrine. They moved away from the Augustinian tradition of close and detailed definition of dogma and toward the alternative proposed by...
The signing of the Constitution of the United States of America marked one of the most important events in history. Since religious establishments were popular, not hieratic, a distinctive American religious tradition began to emerge. The word secular never had the same significance in America as in Europe because the word clerical had never conveyed an image of intolerance and privilege. America had a traditionless tradition, making a fresh start with a set of Protestant assumptions, taken for granted, self-evident, as the basis for a common national creed.

In any case, in a frontier society it was impossible to preserve sectarian discipline and uniformity: dissenters simply moved on. Breaking away from strict New England Calvinism, and founding Providence, Rhode Island, Roger Williams called it "a shelter for persons distressed for conscience." His constitution (1644) defined "the discipline and uniformity: dissenters simply moved on. Breaking away from strict New England Calvinism, and founding Providence, Rhode Island, Roger Williams called it "a shelter for persons distressed for conscience." His constitution (1644) defined "the

As American society embraced the principles of voluntarism and tolerance in faith, it did so in a spirit not of secularism but of piety. Almost unconsciously the consensus grew that voluntary adherence to one faith, and tolerance of all others, was the foundation of true religion.

It is probably true to say that the American Revolution was in essence the political and military expression of a religious movement. Certainly those who inspired it and carried it through believed they were doing God's will. Its emotional dynamic was the Great Awakening, which began in the 1730s. The man who first preached it, Johnathan Edwards, believed strongly that there was no real difference between a political and a religious emotion, both of which were God-directed. The right kind of politics, for him, were no more than realized eschatology.

Edwards saw religion as the essential unifying force in American society and the force was personified in the shape of his successor, George Whitefield. Religious evangelism was the first continental phenomenon, transcending differences between the Colonies, dissolving state boundaries, and introducing truly national figures. Whitefield was the first American public celebrity, as well-known in New Hampshire as in Georgia.

The key state in the formation of the union, Pennsylvania was the most diverse in religion. The Declaration of Independence and the Constitution were thus framed in an appropriate setting, which was also the center of America's economic communications. Hence the institution of religious freedom and of a state which did not distinguish between faiths was the work not so much of millenarian sects revolting against magisterial churchmen as of the denominational leaders and statesmen themselves, who saw that pluralism was the only form consonant with the ideals and necessities of the country.

The United States of America was not a secular state; it might more accurately be described as a moral and ethical society without a state religion. Clearly, those who created it saw it as a political and military expression of a religious movement. Certainly those who inspired it and carried it through believed they were doing God's will. Its emotional dynamic was the Great Awakening, which began in the 1730s. The man who first preached it, Johnathan Edwards, believed strongly that there was no real difference between a political and a religious emotion, both of which were God-directed. The right kind of politics, for him, were no more than realized eschatology.

Equally, the men called to govern the new state saw it as a political society within a religious framework. Washington began his First Inaugural (1789) with a prayer to "that Almighty Being, who rules over the universe, who presides in the councils of nations," asking Him to bless a government consecrated "to the liberties and happiness of the people." He added that in "tendering this homage

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"Our government makes no sense unless it is founded on a deeply felt religious faith."

—Dwight D. Eisenhower
to the great Author of every public and private good" he was certain it expressed the sentiments of Congress as well as his own, for "no people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States." In Washington's eyes, at least, America was in no sense a secular state. During the nineteenth century the cold, secularizing wind that progressively denuded government in Europe of its religious foliage left America virtually untouched. The Civil War was the political and military expression of a religious event, the product of the second Great Awakening. Lincoln saw the Deity as the final arbiter of public policy, but in addition he articulated the religious and the republican democracy in the United States was the first thing that struck de Tocqueville. "In France," he wrote in Democracy in America (1835), "I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country." The point was reiterated 120 years later by President Eisenhower, probably as typical of those prevailing in the mid-nineteenth century. Eisenhower told the Christian Century in 1954: "Our government makes no sense unless it is founded on a deeply felt religious faith."

By the twentieth century, the American republic had come to rest on a tripod of forces: religion, democracy, capitalism. All were mutually supportive; each would fall without the others. Indeed, each two would fall without the third. When Coolidge said, "The business of America is business," he might equally well have added "and the religion of America is religion."

What we are seeing now is a fourth Great Awakening and that too is proving divisive in some ways. In no period has American exceptionalism been more marked, have American religious patterns diverged more sharply from those of the West as a whole, than in the twentieth century. In Europe, nearly all religions were in numerical decline by 1914, a trend never since reversed. In Britain, for instance, church attendance, as a percentage of the population, peaked in the 1880s (so did institutional atheism). But in the United States, church affiliation was 43 percent of the population in 1910; the same in 1920; by 1940 it was 49 percent, rising to 55 percent in 1950 and 59 percent in 1960, then falling to 62.4 percent a decade later.

The fourth Great Awakening has gathered speed slowly but now appears to be maturing. Like its predecessors, it is having political consequences, the first being the phenomenon of Reaganism and the revulsion from the liberal collectivism of the 1960s and 1970s. This popular Ecumenicalism is based upon a common reassertion of traditional moral values and of belief in the salient articles of Christianity not as symbols but as plain historical facts. Indeed it appeals to many nonpracticing Christians, and even non-Christians who feel that the Judeo-Christian system of ethics and morals which underlies American republican democracy is in peril, and in need of reestablishment. The phenomenon has no counterpart in Europe. Religion and politics are organically linked in America, movements in one echoing and reinforcing movements in the other. Just as the strength of religion in America sustains and nurtures democracy, so the vigorous spirit of American democracy continually reinforces popular religion. So, while America remains the world's most powerful and enthusiastic champion of democracy, it is likely to preserve its exceptional role as the citadel of voluntary religion.

"Government seems to me a part of religion itself, a thing sacred in its institution and end."—William Penn

The Lincoln Memorial stands to remind us of our country's rich heritage and honorable leaders.
Lady Liberty
Her Lamp of Freedom Shines Again

The torch would symbolize liberation, dignity, and authority.
by Angela Elwell Hunt

“I love the Americans because they love liberty,” proclaimed William Pitt, Earl of Chatham, in 1770 as he addressed England’s House of Lords. Little did he know that one hundred years later the world would witness the formation of a striking visual symbol of that love: “Liberty Enlightening the World,” a statue designed by Frederic Auguste Bartholdi. The Statue of Liberty, as we have come to know her, celebrates one hundred years of welcoming the throngs of “tired, poor, and huddled masses yearning to breathe free,” who would come to our shores. Forty percent of Americans can claim an ancestor who immigrated past the protective watch of the Statue of Liberty.

Chrysler Chairman Lee Iacocca’s father, Nicola, arrived on Ellis Island in 1902 from Italy. In 1907 William Hope, a stonemason, sailed past the Statue of Liberty on his way to Cleveland, where he had been commissioned to construct a church. A year later he sent for his wife and six sons, one of whom was Leslie Townes Hope (Bob Hope). Dora Press arrived in America in 1901. She later married Daniel Salk and bore three sons. The eldest son, Jonas, discovered a polio vaccine; her second son, Herman, devoted himself to preserving livestock in underdeveloped countries, and her youngest son, Lee, became a famous child psychologist.

Not only has the Statue welcomed immigrants, but the American soldiers coming home from World War II cried at the sight of her. To whom do we owe the Statue that has meant so much to so many?

Bartholdi traveled to the United States in 1871 to find a location for the statue and to encourage public support for his plans. He found the ideal site as he sailed into New York Harbor—Bedloe’s Island, which had over the years served as a quarantine station, a refuge for Tories, a garrison, and a recruiting post.

He spent night after night proposing his statue and expounding the ideal she would represent. The statue would take the form of a classical goddess with a torch and a crown that symbolized liberation, dignity, and authority. The seven spikes of her crown would represent liberty extending to the seven continents and the seven seas. Broken shackles at her feet would signify freedom from tyranny, and the tablet she would carry would be inscribed, “July 4, 1776.”

A New York Tribune editorial of 1875 debated the appearance of the proposed statue: “In view of the climate it may be presumed that Liberty will be draped. Indeed, she is always represented as wearing a sort of disheveled nightdress. There are those who believe that the Genius of American Liberty should be clad in trousers. No Frenchman, however, can be found who shares this delusion, and if the artist will only spare us the odious Phrygian cap, we shall be entirely contented with the orthodox style of drapery.”

continued on page 36
by Lee Greenwood

If tomorrow all the things were gone
I'd worked for all my life,
And I had to start again
with just my children and my wife.
I'd thank my lucky stars
to be livin' here today,'Cause the flag still standi for freedom
and they can't take that away.

And I'm proud to be an American
where at least I know I'm free.
And I won't forget the men who died,
who gave that right to me.
And I'd gladly stand up next to you
and defend her still today.'Cause there ain't no doubt
I love this land.
God bless the USA.

From the lakes of Minnesota,
to the hills of Tennessee,
Across the plains of Texas,
from sea to shining sea,
From Detroit down to Houston
and New York to LA.
Well, there's pride in ev'ry American heart,
and it's time to stand and say
That I'm proud to be an American
where at least I know I'm free,
and I won't forget the men who died,
who gave that right to me.
And I'd gladly stand up next to you,
and defend her still today.'Cause there ain't no doubt
I love this land.
God bless the USA.
Lady Liberty

continued from page 33

Upon his return to France, Bartholdi's work was hampered by an uneasy political situation. Napoleon III's imperial regime had collapsed and the Third Republic was in its infancy. Liberty was being tried and tested in the everyday lives of Frenchmen. Finally, in 1875 the Union Franco-Américaine was organized with de Laboulaye as its first president. The plan was formally announced: France would build and supply the pedestal upon which the statue would raise from the sea. De Laboulaye had originally submitted the idea for a female statue with torch to Egypt as the pedestal, the largest concrete mass built for stability. He said it should be filled with compartments of sand, which could be opened individually in case repairs were needed.

Bartholdi enjoyed thinking big. He had originally submitted the idea for a female statue with torch to Egypt as the pedestal, the largest concrete mass built for stability. He said it should be filled with compartments of sand, which could be opened individually in case repairs were needed.

Bartholdi could not do his work alone. To build the largest statue in the world at that time, he needed a qualified engineer. He first began working with Eugene Emmanuel Viollet le Duc, who proposed the statue should depend entirely on mass for stability. He said it should be filled with compartments of sand, which could be opened individually in case repairs were needed.

In 1883 Emma Lazarus wrote a sonnet as a contribution to help pay for a base for the Statue of Liberty.

The Writing of "The New Colossus"

While the statue was being constructed, the American Committee asked poet Emma Lazarus to write a poem to help create interest in the Liberty project. A descendant of Spanish Jews, the young poet was far removed from the problems and concerns of her people, until she visited a group of Jewish immigrants waiting on Ellis Island to be admitted to the United States. From the moment she saw that her own people were victims of tyranny she began to write as she never had before.

Emma Lazarus died at age 38, the year after Liberty's dedication. In 1903 her poem was inscribed on a bronze plaque and is now displayed at the monument. Each day more than 8,500 visitors view the statue and read the poem of Liberty.

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon hand
The world's Lee welcome; her mild eyes command
The air-bridged harbor that twin cities frame.

"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me.
I lift my lamp beside the golden door!"
What Is a Family?

There are many kinds of families. There are parents and children, members of congregations, groups of people who care for one another, groups of people with similar heritage, or perhaps even the family of mankind. These relationships are important to us in many ways each day of our lives. But just what is an enduring family?

A family is a group of people who actively approve and care about each other. They delight in each other and accept each other.

A family is a center for healing, a place where you can live on a basis of being real, and recover your ability to be your honest self.

A family has a way of working through conflict and is experienced at it.

A family is an association of growers, people growing simultaneously.

A family is a power center, generating within its adults and children the love and power so desperately needed in our world.

A family home is a place where lives are woven together. Family members are available to each other at meals, at bedtime, in leisure, and on vacation. They work together. This group has a style of living that is particularly individualized.

A family has common memories, special words, traditions, and loyalties.

A family has eyes that really see each other, ears that really hear each other, minds that really understand each other, and hearts that really love and accept each other.

In these ways, the family lives in the world. All this is possible only when a family is looking together in the same direction—toward God. Love and creativeness come not from merely looking at each other, but from looking together toward a Greater Example.

Frank Minirth is a psychiatrist with Minirth-Meier Clinic in Richardson, Texas. He has authored numerous books and cohosts radio and television broadcasts.

Should You Send Your Children to a Christian College?

by Tim and Beverly LaHaye

One of the greatest sacrifices Christian parents make is sending their beloved 18-year-old off to a Christian college. Most of us could send our kids to a local secular college, enjoy them at home for a few more years, and have much less expense.

For 30 years we have watched parents make that decision—"Should I send my child away to a Christian college or not?" To avoid looking back with regret at your decision, carefully weigh the factors in choosing a college.

Only a Christian school educates from a God-centered base. Almost everything in a secular school is presented from a humanistic point of view.

Most young people decide their life's vocation between the ages of 18 and 24. That is the time they need godly counselors who have their best interest at heart. The counselor needs to direct your child in seeking God's will for his life. This would be a rare, if not nonexistent, practice at a secular school.

God does not call all young people to be ministers or missionaries. However, He does want them to serve Him regardless of their vocation. A Christian college can best prepare them to serve the Lord in any profession.

Some of the most important friends in a person's life are met during college years. This is a time when they especially need the companionship of other Christians who share their values. The secular campus is not a wholesome environment today, particularly with the acceptance of coeducational dorms. Some humanistic teachers are evangelists of permissiveness. Do you want your child exposed to them?

Your children are your most precious possessions, and their brain is their greatest asset—guard it at all costs. We told our four children that we would make whatever sacrifice necessary to help them get Christian college training, but we refused to pay for a secular school. Today we do not regret that decision. Sending your child to a Christian college is an act of faith. Do not limit God by deciding in advance that you cannot afford a Christian education for your children. Trust Him. You will be amazed what He can do.

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July/August 1986
**The Great Curfew Battle**

Your parents love you and want to keep you safe. The easiest way would be to keep you home every night. But, lucky you, most parents realize that we are not living in the Middle Ages and teenagers need to socialize.

So rules are set. Your approach to your parents and how you stick to your side of the bargain will have a lot to do with how tough the rules are going to be.

As you get down to contract negotiations, keep in mind: Where are you going and with whom? How are you getting there—and back home? Is it a weekend or a school night? How old are you?

Once you have reached an agreement with your parents, it is up to you to make sure that you keep the privileges you have and in time, if necessary, get them extended. Don't ask for or expect unbounded liberty on your first excursion.

Avoid the temptation to "go along with the crowd." There may be a driving urge to talk about the many liberties of the rest of the kids on the block. But parents resent the psychology of "everybody's allowed to but me." This could turn the "going out" switch to "off."

Rules and restrictions are made and kept by people who care.

**Blossoms in the Desert**

When Jim and Vera Dingman moved to the desert near Mesa, Arizona, the wilderness and the solitary place was glad for them and the desert rejoiced and blossomed as the rose (Isa. 35:11). There in the hot, dusty plains, the Dingmans sprouted "Sunshine Acres," a home for children with emotional or behavioral problems, whose parents are deceased or have deserted them.

On the night of their wedding, Jim and Vera had knelt and asked God to give them a job no one else wanted. Looking at the dilapidated boys' school that hot day in August 1953, they realized answered prayer. They were excited about scraping off peeled paint, patching holes, restoring plumbing, and installing electricity. Jim sold their own property and with the help of the Optimist Club of Mesa, they made the down payment on Sunshine Acres.

Their first two "children" came to them from separated, alcoholic parents on June 1, 1954. Before they could even get adjusted, 30 children crowded the single dorm. Echoes of children's laughter filled the air and young feet stirred the desert dust to new life. The Dingmans were happy with their big family as they cooked, cleaned, and did laundry while trusting God for each day's necessities.

When the well went dry, they and the children turned to God. A well-driller struck solid rock at 400 feet. The situation looked impossible. The children were again summoned to pray and the well-driller came back. The second day, the miracle came: the soil began getting softer, and after 325 more feet, water spouted from the dry land—more than enough for all their needs.

The "family" continued to grow, yet God met every need. Even in times of apparent tragedy, as when the girls' dorm burned to the ground, God moved hearts with love and many volunteers built an even better dorm.

A parade of miracles has marched across Sunshine Acres over the past 32 years. Volunteers from nearly every occupation have come to help construct the buildings. The Dingman children stepped in to help when James Dingman passed away on April 12, 1980.

Vera has seen many dreams come true. When she received the "Mother of the Year" award for the state of Arizona in 1970, she cried with happiness, but that kind of satisfaction is not what keeps her going. From early in her marriage, Vera has prayed:

The only crown I ask dear Lord to wear is this:
That I may teach a little child.

I do not ask that I shall ever stand among the wise or worthy or the great;
I only ask that softly, hand in hand, a child and I might enter the gate.

**I Need You**

In my job as supervising nurse of a nursing home, I commonly use the phrase, "If you need me, I'll be...."

Last week I got a phone message from my husband. "If you need me, I'll have time between 3 and 5 p.m."

If I need him! Of course I need him. I'll always need him—to love and to be loved by, to experience all the beautiful togetherness of a good marriage.

When my 2-year-old grandson cannot reach up to a high shelf to get a book to read, he tells me, "Grandma, I need you to get that book."

Need. A lovely thought. "I need you" are three little words that make friends and show devotion, dedication, and love. They have a golden ring. They are a golden ring, holding people together. No one is invincible. No one is helpless in a nursing home bed, but there are others worse off who need our help. By doing for others, we lighten our own loads.

"I need you." These three wonderful words make connections between people.

**Martha Beckman**

**I Only Ask**

When I was young, I had a dream that I would be a mother. I pictured my children as growing up to be good people. I had a dream that I could cut the grass, but as I got older, I realized that I could cut the grass.

I only ask that softly, hand in hand, a child and I might enter the gate.

**Mel Johnson**
God is answering her prayer in an abundant way. She has taken the hands of more than 700 children at Sunshine Acres and lovingly cared for and trained them to trust God for every need.

Glenna Fields

Vera Dingman is author of five bedtime storybooks for children 5 to 14 years old. For more information write Vera Dingman, 3405 North Higley Road, Mesa, Arizona 85205.

The Invisible Investment

So much has been written on the cost of raising children that parents who were ecstatic at the arrival of their first child now hesitate before producing a second or third. When I read that the cost of rearing one child is $100,000 and up, I smile inwardly. Money is not the price you pay for children. Gray hairs, sleepless nights—they are part of the more significant currency required to bring a child to adulthood.

At the shower for my second baby, one of the hostesses gently cleared her throat to gather everyone's attention. "We're going to do something different today," she said. "Instead of playing party games, I'm going to give each of you a blank card. Please write on it a bit of motherly advice—something important that you've learned."

The room grew quiet as each woman sorted through her convictions and memories. Soon each had filled her note card. Though every woman was of a different age, situation, and background, each card reflected the price tag of childrearing.

Shirley has raised four daughters, two are married and two are still hers, but I realized I had confused what was important.

Jane's two sons are entering adolescence, and she wants them to mature spiritually as well as physically. "I encourage our boys to have their own private devotions in addition to whatever our family does together. I helped them set up their own notebooks for prayer and Bible reading."

Mary Jane advised, "Spend plenty of time building the child's self-esteem. Give lots of encouragement and praise. When they enter school they will not always have teachers who verbally praise them enough and their self-esteem can be damaged. Abundant reinforcement from the home base can cushion this blow. Give lots of hugs, kisses, pats, and words of love. You cannot give too much love."

As each woman shared, I was reminded that the real cost of raising a child has little to do with money. Parenthood is costly, but love, time, and prayer are the investments that ultimately pay off.

Angela Elwell Hunt

Catch Them While You Can

Not long ago I was looking at slides of our three oldest when they were under 6 and loved to wear hats. It home. She wrote, "I want to pray for each of my children every day of their lives—for guidance, protection, and wisdom, that they might be what God wants them to be."

Debbie wants to follow her mother's example: "My mother always had time for her family. Over the years she saved little keepsakes of ours in a memory box. She was a strong disciplinarian and a mother who showed lots of love. She protected us and taught us to be independent."

Lisa has two young sons and loves to romp with them. She wrote, "The one thing I remember my mom saying was, 'You have such a short time to be a child and such a long time to be an adult—don't try to grow up too fast.' I try to let my boys enjoy their babyhood and childhood without rushing them to grow up."

Becky knows the value of time. Though her three children are all five years apart, she makes time for each one. "I am very aware of the time I give to my children, not just the time doing the necessary things such as washing, cooking, ironing, and so forth, but the time spent with them. Those moments are precious and shall never be relived."

Martha echoed Becky's thoughts. "Don't worry about cleaning and housework. A neighbor of mine spends hours just looking for dirt to clean. I was under pressure to keep my house as immaculate as
A child's mind, at start, is eager and curious. How do parents help their children develop their minds into inquiring instruments which ask the questions, which make the observations, which "seize the chance" and turn it to opportunity? How do we help children develop fully their mental capacity? What goes into the "making of a mind"?

At the heart of the thinking process is a continual asking of questions and testing of answers. Parents' responses to young children's "Why?" may be the determining factor in cultivating the habit of inquiry so crucial to the developing mind. An habitual "I don't know," or "Hush, I'm busy now" may lead to a dead-end street whereas "Good question!" or "Let's look that up" may lead to a freeway to learning.

**Family Bookshelf**

**A Time to Play**, by Miriam Huffman Rockness. Mrs. Rockness has not only drawn back the curtains of her home to allow the reader to share in its warmth and intimacy, she has also given every parent a prescription to their children: spend time with your children. She documents how much time, energy, and thoughtful involvement is required of both parents for a happy family; spend time with your children.

Mrs. Rockness has not only drawn back the curtains of her home to allow the reader to share in its warmth and intimacy, she has also given every parent a prescription to their children. (Zondervan Publishing House, 1983, 202 pp., $5.95)

**Oh, No! Miss Dent is Coming to Dinner**, by Raymond and Dorothy Moore. Pedro is often in trouble at school for not showing good manners. When he finds out his teacher—the one who always says, "That's not good manners!"—is coming to his home for dinner, Pedro panics!

This children's book teaches that manners show our esteem for others and determine the extent of our acceptability in society. (Thomas Nelson Publishers, 1985, 32 pp., $3.95)

**Loneliness**, by Carole Gift Page. After nursing her mother through two years of terminal cancer, Maria's father takes her to California to stay with Grandma Estrella. Maria feels alone, bitter. Even after committing her life to Christ, Maria just does not seem to fit in with the youth group in the church. Yet she knows she should not become a part of the wild crowd in her Hispanic neighborhood.

Maria confronts the same problems most teens encounter today: being popular, battling loneliness, standing up for Christ, dealing with drugs, and keeping love in perspective. She manages to come out on top, with the assurance that anyone, with God's help, can do the same. (Moody Press, 1985, 136 pp., $3.50)

**Tina Barringer**

**Daryl W. Pitts**

**T.B.**
The fall class sessions will be held at the Moody Keswick Conference Grounds in St. Petersburg, Florida. For further enrollment information or an application to the Graduate program, use the coupon below or call 312-329-4344!

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A study of the nature of the urban structure and life and the implications for evangelism in the city and inner-city.
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The Gideons

A Quiet Revolution against Darkness

by Angela Elwell Hunt

The desperate man in the hotel room reasoned that the best answer to life's problems was death. He planned a suicide. After a shower and shave, he would dress in his best suit and leave the hotel to drive his car off a nearby overpass.

He ran the hot water in the sink and pulled his razor from his toiletry case. He cursed softly. The razor had cut his tube of toothpaste and Crest covered the blade. He looked around for something to wipe away the goo and spotted a book on the nightstand. He opened it, ripped out a page, and carefully wiped the razor.

Red printed words on the page caught his eye: "For God so loved the world, that he gave his only begotten Son..." The man lowered himself to the floor and began to cry softly as words he had not heard since childhood ministered to his grief. The page was from a Gideon Bible.
The Salvation Army
Fighting and Loving to Reach Humanity

They came to launch a great crusade. By all odds, they should have failed on the spot, outright and finally. Led by an amiable eccentric, as single-minded as an arrow in flight (but who proved in the end to be as ill-fitted to this grand endeavor as he was to many smaller ones), were seven women so graceless that their leader referred to them affectionately as “half-a-dozen ignoramuses.” This was the pioneer party of the Salvation Army. They struggled with a flag, luggage, and the other passengers down the gangplank of the steamer Australia at Castle Garden, New York City, on March 10, 1880, to claim America for God (Bernard Watson, Soldier Saint: George Scott Railton, William Booth’s First Lieutenant).

The Salvation Army began as the work of William and Catherine Booth among the working class and poor of East London in July 1865. First called the Christian Mission, the Booths’ work attempted to provide the poor, orphans, prostitutes, and the helpless of Victorian England with wholesome food and shelter so they might be reached with the gospel. Faced with a burgeoning organization and a limitless opportunity for ministry, Booth’s volunteer army found strength and capability within the sternness of martial organization. In 1878 the disciplines of a military structure were completely implemented and the Salvation Army was officially “at war.”

The Salvation Army was not without missionary zeal. One family, Amos and Annie Shirley, with their daughter Eliza, left their mother country to immigrate to a foreign land and establish the work of the Salvation Army. The Shirleys sailed to the United States, found work in Philadelphia, and promptly rented a dilapidated hall in which to hold meetings.

The Shirleys’ work began slowly but God began to give the increase. News that the “war” was breaking out in America reached the ears of William Booth in England. A pioneer team was assembled and dispatched for America. George Scott Railton was selected to head the missionary group, and he selected seven stable women as his helpers. Captain Emma Westbrook, leader of the women, received the first telegram of her life instructing her to send in her measurement for a uniform because she had been appointed to America. The poor woman had never heard of uniforms and had only a vague idea where America was. According to

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William Booth founded the Salvation Army to fight the battle for souls.
Is It the Real Thing?

by George M. Bowman

Many counterfeit faiths have emerged on today's religious scene. But according to the Bible, only one faith leads to eternal salvation. Consequently, for the security of our own souls, we must make sure our faith in Jesus Christ is the real thing.

We can do this by examining our faith in the light of what God has declared to be certain proofs of its authenticity.

If our faith is genuine we will exhibit joy in times of grief and suffering. True Christian joy is so important in the believer's life that it is mentioned in the New Testament about 200 times. This is why James said it is characteristic of true discipleship to "count it all joy when ye fall into divers temptations [various trials]" (James 1:2).

After teaching a Bible lesson on this subject one Sunday morning, I was confronted by a man who said, "It's not natural to display joy in times of sorrow and suffering."

I had to agree with him because I knew that true faith is not natural; it is supernatural. True faith can enable us to do what otherwise would be impossible. For example, I know of a couple who found their 2-year-old daughter drowned in a creek that runs through their property.

The mother, steadfast in faith, said, "Though I couldn't understand why she drowned, I had learned years before to trust God's will. Even in this I knew that God is too good to be unkind, and He is too wise to make a mistake."

The history of Christianity shows that this amazing joy is an essential part of authentic New Testament faith. Many of those who were tortured and put to death for their declaration of faith in Jesus Christ never lost the joy of their salvation. In the midst of their suffering they actually prayed and asked God to forgive their tormentors.

If our faith is genuine, we will practice sincere love for the unseen Christ. Sincere love for Christ is more than an emotional high to be judged by the temperature of our feelings.

According to the Bible, love for Christ is related to spiritual knowledge and discernment. If we want to raise the height of our love for the Lord, we must learn more about Him and His gospel doctrine. "And this I pray," says Paul, "that your love may abound yet more and more in knowledge and in all judgment [or discernment]" (Phil. 1:9).

The Word of God teaches that our love for the unseen Christ can be expressed in service to the saints. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

In the rootless and unstable society of the world, this kind of practical love for Christ provides us with a foundation for living. Paul described it as "being rooted and grounded in love" (Eph. 3:17).

If our faith is genuine we will hold on when others are falling away. Genuine faith is not a momentary decision that gives the "believer" eternal life and then allows him to live as he pleases. Its very nature is to continue believing in Christ with a deep desire to be obedient to Him.

If our faith in Christ is authentic, we will never give up our faith-race to glory. We will never let go of the sound gospel doctrine of Jesus Christ and allow ourselves to slip away from the life of "holiness, without which no man shall see the Lord" (Heb. 12:14).

I am not talking about sinless perfection here, because there is no such thing this side of heaven. I am saying that genuine faith is obedient faith, and it will not allow the true believer to live continuously in sin.

Perseverance in holiness, then, is evidence of genuine faith, and the lack of such perseverance indicates that the faith professed is counterfeit. When we truly believe something, it shows up in our lives.

If our faith is genuine we will believe in the unchangeable and the permanent. In the midst of a world of rapid change and obvious social decomposition, true faith believes in the unchangeableness of God and in the permanence of the unseen world.

"Now faith," says the Word of God, "is the substance [assurance] of things hoped for, the evidence [conviction] of things not seen" (Heb. 11:1).

The true believer finds his real pleasure, not in this world of sense-consciousness, but in that world which cannot be physically seen, touched, smelled, heard, or tasted.

We enjoy this unusual pleasure because true faith gives us a spiritual insight that enables us to endure "as seeing Him who is invisible" (Heb. 11:27).

May this invisible God, by the ministry of His blessed Holy Spirit, encourage you to examine your faith in Christ to make sure it is the real thing.

George M. Bowman is editor of The Shantyman, the official publication of The Shantyman's Christian Association of North America, and author of several books. He resides in Scarborough, Ontario, Canada.

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If our faith is genuine we will believe in the unchangeable and the permanent. In the midst of a world of rapid change and obvious social decomposition, true faith believes in the unchangeableness of God and in the permanence of the unseen world.

"Now faith," says the Word of God, "is the substance [assurance] of things hoped for, the evidence [conviction] of things not seen" (Heb. 11:1).

The true believer finds his real pleasure, not in this world of sense-consciousness, but in that world which cannot be physically seen, touched, smelled, heard, or tasted.

We enjoy this unusual pleasure because true faith gives us a spiritual insight that enables us to endure "as seeing Him who is invisible" (Heb. 11:27).

May this invisible God, by the ministry of His blessed Holy Spirit, encourage you to examine your faith in Christ to make sure it is the real thing.

George M. Bowman is editor of The Shantyman, the official publication of The Shantyman's Christian Association of North America, and author of several books. He resides in Scarborough, Ontario, Canada.
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William Ames
Watchman for Orthodoxy and Purity

by Mike Fluent

Separatist John Robinson once poked fun at Puritan theologian William Ames by referring to him in a treatise as "Mr. William Amiss." But to Ames's credit, his theology and ethics never fell short of the biblical mark, and later Ames even persuaded the rigid Robinson to soften some of his church views. But persuading an opponent pales in comparison to the influence Ames had on the religious destinies of three nations.

English Protestantism was in its own travail when Ames was born in 1576. The inevitable clash of religious thought and theology made his native Ipswich in Suffolk a hotbed of Puritanism. In fact, the word Puritan was barely 10 years old at the time.

Little is known of William Ames's upbringing, other than that his parents were godly merchants who died when he and his sister were quite young.

Ames moved in with a gracious uncle, whose generosity enabled him to enter Christ's College at Cambridge in 1593. There he earned his bachelor of arts and master of arts degrees. The college eventually elected him fellow and ordained him a minister.

While at Christ's College Ames was converted under the powerful preaching of William Perkins. "To this time Ames, in spite of his precise piety, had never passed through the climactic Puritan experience of conversion," writes noted biographer Keith Sprungler. "But the preaching of Perkins was unforgettable... Although Ames had lived his early life according to religion and the prescribed moral code, this was not enough. Without conversion there could be no Christian life."

With his conversion, Ames's faith deepened. So did his Puritan persuasion. And if reborn William Ames stood for anything, it was orthodoxy.

"Ames viewed himself as the watchman of Ezekiel," says Professor Ken Sarles, former instructor of church history at Dallas Seminary. "He warned fellow students about sin. He wanted people to have purity in their lives because he felt people weren't taking their faith seriously."

As a fellow at Christ's Church, Ames preached on Saint Thomas's Day, an annual festivity at Cambridge. But over the years the festivities grew raucous and included cards and dice. Finally, during a sermon, Ames railed at the games and the players.

"The sermon gave great offense," says Matthew Netnethus in his work on Ames. "Many listeners who were keen at gaming felt personal hurt. The annoyance was even greater because of the fact that the authorities themselves had arranged for entertainments of various kinds, even on Sundays; and the incident, coupled with the sin of nonconformity, made Ames' position impossible."

It was not just that incident that contributed to the impossibility. Ames once accused a colleague of immorality. He refused to wear traditional vestments. He vigorously opposed the Anglican church. And in the background of all this, a Puritan backlash intensified, especially after the death of William Perkins. In short, England balked at Puritanism in 1609, and it had no time for the sermons of one William Ames.

The end came when Edmund Barwell, the master of Christ's College, died. Some historians speculate that Ames might have attained the post under different circumstances. Nevertheless, the appointment was given to Valentine Cary. Cary and Ames never mixed well. Within two months Ames was gone, and in January 1610, after finding that the English church and the university system were intolerant of him, he left for Holland. The Netherlands proved to be the foster home for Ames and English Puritanism. English merchants and soldiers settled in the Low Countries, and for eight years Ames served as chaplain to the English community at The Hague. During this time he married his predecessor's daughter, but she died shortly thereafter. Eventually Ames remarried and had three children.

In Holland, Ames developed his writing skills and soon published several anti-Separatist and anti-Arminian works. His opposition to Separatism was not vitriolic. He opposed it (and John Robinson of "Amiss" fame) because he felt Separatism divided the Puritan movement. Actually, Robinson and Ames...
Ames preferred reformation and unity. Robinson championed separation; agreed on many points. The major break came on church organization. Ames was an influential theological advisor to Johannes Bogerman, president of the Synod of Dort. He also had many friends and allies there who respected his accomplishments and potential.

The synod, called to settle the Arminian controversy over Calvinism, formally conceived the Canons of Dort, addressing the five points of the Arminians. The Calvinist position emerged victorious on all counts, although later years witnessed a renewal of Arminianism.

Also renewed at this time were the attacks on Ames. Some of his writings offended the English church hierarchy, and although that establishment was across the English Channel, its influence reached into Holland and forced Ames’s dismissal as chaplain.

After Dort, Ames joined the faculty at the University of Franeker, where he wrote his greatest works: Medulla Theologiae (Marrow of Theology) and De Conscientia (Cases of Conscience).

Marrow was Ames’s systematic theology. ‘Theology is the doctrine or teaching of living to God,’ he wrote in the beginning of that book. Ames preached a way of life, not a system of dogmas.

‘Theology, as Ames saw it, was as wide as human experience and as long as life. Other arts teach how to reason, to speak, to communicate, to count, and to understand nature, but theology teaches how to live’ (Harvard Theological Review 59, 1966).

Marrow experienced 17 printings that century and established Ames as a theologian of the first order. Conscience, which was his doctoral dissertation at Franeker, explored the Christian ethics of daily living.

“Making theology practical as well as methodical was the major work of Christian theologians, Ames believed. In an 'Admonition' to young theological students at Franeker, Ames urged that they lay aside the controversial and turgid barbs of polemical theology and instead strive to live a godly life. The fundamental goal of the theologian was to save himself and then by righteous living to lead others also to God” (William Ames, 1965, Harvard Divinity School Library).

Leading others to God also meant setting the proper example. Ames strove to be a model of Christian virtue. When he became rector at Franeker he felt compelled to restore piety and discipline. Ames even shortened the traditional Christmas and Easter holidays for the students and promoted a strict Sabbath-keeping.

His genuine attempts at piety drew criticism from some of his Dutch colleagues, notably Johannes Macovius. Macovius was a well-respected but seldom-like Polish scholar who taught systematic theology at the university. Increasingly, he attacked Ames.

“He could not leave Ames alone. Neither the latter’s quiet piety, nor his kindness of character could protect him from Macovius’ thrusts. On the contrary, his devoutness gave Macovius his bone of contention. Macovius was one of those who could not live without quarreling. It is possible that his actions were motivated by vanity” (William Ames, p. 60).

Ames worked in spite of the attacks. Foremost a theologian, he also wrote books on philosophy and logic. He studied Ramus and applied it against Aristotelian ethics and metaphysics, which he feared would dominate the church. Ramus was a French Protestant philosopher who developed the science of technometria, in which arts are categorized according to nature and use. Ames used this science in shaping his theology. From proper method came proper theology. It was a natural pairing for the orthodox Ames.

During his last years at Franeker, Ames entertained the idea of going to America. The Puritans of New England were overjoyed at the prospect of obtaining this eminent European theologian. Even when Ames left Franeker and took a pastorate at Rotterdam, he talked of a voyage to the New World.

But the “New World” would not be America. Rampaging waters flooded the family house and Ames suffered from the cold and exposure. Days later he died. Friends and followers were stunned. Many grieved at what “might have been” had he gone to America or even continued on the Continent.

Ames, though, did not have to go to America to influence it. “I think he would have been the first president of Harvard,” says Professor Sarles of Dallas Seminary. “It is interesting to note that his disciple, Nathaniel Eaton, did become the first president there. The Puritan dream was to make New England that city on a hill, where light would traverse the globe to the glory of God. In many respects, William Ames was the dreamer of that dream.”

Ames’s influence continued in many ways after his death. Both Marrow and Conscience were translated into German (in addition to Latin, English, and Dutch). For 100 years Marrow was standard reading at Harvard and Yale. In fact, for years to come English Puritanism, Dutch Pietism, and American Congregationalism would owe an inestimable debt to William Ames—a man of orthodoxy whose ethics and theology never missed the biblical mark.

Mike Fluent is a free-lance writer in Dallas, Texas.
The Marrow of Theology

by William Ames

The Definition or Nature of Theology. Theology is the doctrine or teaching (doctrina) of living to God. "The words of eternal life" (John 6:68). "The words of this life" (Acts 5:20). "Reckon ye also yourselves alive unto God" (Rom. 6:11).

It is called doctrine, not to separate it from understanding, knowledge, wisdom, art, or prudence—for these go with every exact discipline, and most of all with theology—but to mark it as a discipline which derives not from nature and human inquiry like others, but from divine revelation and appointment. "Law shall go forth from me" (Isa. 51:4). "From heaven?... Why did ye not then believe him?" (Matt. 21:25). "We know that God spake unto Moses" (John 9:29). "The gospel... is not after man. For I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12).

The principles of other arts, since they are inborn in us, can be developed through sense perception, observation, experience, and induction, and so brought to perfection. But the basic principles of theology, though they may be advanced by study and industry, are not in us by nature. "Flesh and blood hath not revealed it unto thee" (Matt. 16:17).

Every art has its rules to which the work of the person practicing it corresponds. Since living is the noblest work of all, there cannot be any more proper study than the art of living.

Since the highest kind of life for a human being is that which approaches most closely the living and life-giving God, the nature of theological life is living to God.

Men live to God when they live in accord with the will of God, to the glory of God, and with God working in them. "That he should live... to the will of God... according to God" (1 Peter 4:2,6). "That I might live unto God... Christ liveth in me" (Gal. 2:19-20). "That the life of Jesus might be made manifest in our body" (2 Cor. 4:10). "Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20).

This life in essence remains one and the same from its beginning to eternity.

The highest kind of life approaches most closely the living and life-giving God.

"He that believes on the Son hath everlasting life" (John 3:36; 5:24). "No murderer hath eternal life abiding in him" (1 John 3:15).

Although it is within the compass of this life to live both happily and well, living well is more excellent than living happily. What chiefly and finally ought to be striven for is not happiness, which has to do with our own pleasure, but goodness, which looks to God's glory. For this reason, theology is better defined as that good life whereby we live to God than as that happy life whereby we live to ourselves. The apostle therefore called it by synecdoche, "the doctrine which is according to godliness" (1 Tim. 6:3).

Furthermore, since this life is the spiritual work of the whole man, in which he is brought to enjoy God and to act according to His will, and since it certainly has to do with man's will, it follows that the first and proper subject of theology is the will. "From out of it [the heart] are the issues of life" (Prov. 4:23). "Give me thine heart" (Prov. 23:26).

Now since this life so willed is truly and properly our most important practice, it is self-evident that theology is not a speculative discipline but a practical one—not only in the common respect that all disciplines have good practice as their end, but in a special and peculiar manner compared with all others.

Nor is there anything in theology which does not refer to the final end or to the means related to that end—all of which refer directly to practice.

This practice of life is so perfectly reflected in theology that there is no precept of universal truth relevant to living well in domestic economy, morality, political life, or lawmaking which does not rightly pertain to theology.

Theology, therefore, is to us the ultimate and the noblest of all exact teaching arts. It is a guide and master plan for our highest end, sent in a special manner from God, treating of divine things, tending toward God, and leading man to God. It may therefore be called a living to God or a working toward God, as well as theology.

The Division or Parts of Theology. The two parts of theology are faith and observance. "Hold fast the form of sound words, which thou has heard of me, in faith and love" (2 Tim. 1:13). "Holding faith and a good conscience" (1 Tim. 1:19). "Trust the Lord, and do good" (Ps. 37:3). The theology of Paul consisted of these parts: Believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:14-16). The same parts made up the...
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faith, that they observe everything which He commanded (see Matt. 28:20). Paul covers the same matters in his Epistle to the Romans, which manifestly contains the sum of theology. Finally he wanted to have these things taught in the churches. "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

It is characteristic of this division (as required in any art) that it follows from the nature of the object. Since the beginning or first act of the spiritual life, which is the proper concern of theology, is faith and the second act or operation of that principle is observance, it follows that these two are the genuine parts of theology and that no others are to be taught.

In the Old Testament (fitted for a legal and servile state) theology appears to be divided sometimes into the fear of God and the observance of His statutes. "[et us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13). But by metonymy, faith is included in the former, as appears in Proverbs 3:5-7: "Trust in the Lord with all your heart... fear the Lord, and depart from evil."

These two parts are always joined together in use and exercise, but they are distinguished in their nature and in the rules which govern them. They are also distinguished in the order of nature, so that faith holds the first place and spiritual observance the second, for no vital actions or life are forthcoming except where there is an inborn principle of life.
Alcoholic continued from page 18

unit—the wholesomeness and cohesiveness as we know it—is gone.”

What can be done for alcoholic families? Julie Bowden, a marriage counselor, and psychologist Herbert Gravitz have written Guide to Recovery: A Book for Adult Children of Alcoholics (Learning Publications). Included is a five-step process to begin healing in adult children of alcoholics.

Many junior and senior high schools have specially trained counselors who offer help to children who are worried about their parents’ drinking.

When interviewed, Dr. Spickard strongly urged that children of alcoholics first “get educated. Read Dying for a Drink by Toby Rice Drews (Drews Publishers). Next, go to a local alcoholic counseling center or attend an open AA meeting. If there is a chapter of Al-Anon in your community, go to a meeting because those are people with the same problems that you’ve faced.”

If he could speak for the families of alcoholics, Robert McDonald would tell an alcoholic: “You are self-centered. You really don’t think of those around you, and you never give of yourself to others. Everybody has needs, but we always give to you, and you never give back unless it’s on your terms. Learn to see others. Don’t be so concerned about what you can get out of life.”

Abstinence continued from page 20

liberty in Christ permits him to drink, he is using the doctrine in a way that is deadlier than infidelity.

But as we approach the end of the age, we can expect, not a wave of renewed righteousness, morality, and holiness, but precisely the opposite (2 Tim. 3).

Even some who remain doctrinally correct in their beliefs may find the enormous and increasing pressures to conform taking their toll. Thus worldly practices that formerly would have been unheard of among Evangelicals gain acceptance—and spread like a cancer: dress, amusements, drinking, and so on.

Satan is certainly working overtime, with his legions, to tempt men to sin (Matt. 4:1, 9), to prepare snares for them (1 Tim. 3:7; 2 Tim. 2:26), and to strive to prevent believers from living spiritual lives (Eph. 6:12). Surely one of his greatest weapons in these efforts toward personal uncleanliness is alcohol.

God’s repeated warnings to Israel about the nations (“Take heed to thyself that thou be not snared by following them”—Deut. 12:30) certainly apply to any believers today who are enticed to follow the world in drinking and other sins.

Since the believer’s body is the temple of the Holy Spirit, how can anyone defile it with smoking, drinking, drugs, or any other poison (1 Cor. 3:17)? Christians are called to be separate from the present evil world system, not to wallow in it. They have such clear, unequivocal, and undeniable standards as: “Touch not the unclean thing” (2 Cor. 6:17).

“Abstain from all appearance of evil” (1 Thess. 5:22).

“Abstain from fleshly lusts, which war against the soul” (1 Peter 2:11).

“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Prov. 20:1).

When I was learning to drive, my uncle told me about the ancient king who was seeking a driver for his chariot. He asked the first applicant, “If there were a precipice on one side, how close could you drive to it?”

“Confidently, he answered, “Within a foot!”

The second was even bolder—why, he could get within six inches of disaster.

But the next declared, “I’d drive just as far away from it as I could!” He promptly got hired.

The only safe course is to drive just as far as possible away from danger. The only sane policy regarding alcohol or any other poison is total abstinence.

Bernard R. DeRemer is a free-lance writer in West Liberty, Ohio.

Carry Nation met a lot of people who “couldn’t find anything in the Bible that said they were not supposed to drink.” She must have spent many hours showing them Scripture that was opposed to the degradation of alcoholism. Hopefully, because of her busy schedule, she learned to point to Revelation 21:8 and say, “It comes under ‘abominable.’ ”

There are some things too terrible for God to mention, such as abortion, alcoholism in children, sexual molestation of children, the beating of children, and the child pornography industry. He put them all under abominable. The perpetrators of these atrocities were put under “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars.”

Carry A. Nation’s hatchet is still now, but the battle against alcohol continues.

Ruth Turley Morgan is a free-lance writer in Brighton, Michigan.

July/August 1986 51
LETTERS OF FRANCIS A. SCHAEFFER
edited by Lone T. Dennis

Francis Schaeffer has been recognized as one of the foremost Christian thinkers of the twentieth century. He will long be remembered for his books, tapes, and lectures, but his greatest personal ministry may well have been his letters. Anyone who ever received a letter from Francis Schaeffer received a twentieth-century epistle. Mine is several pages long and I shall cherish it for the rest of my life.

He was an amazing man with a rich mind and a warm heart. He loved people and deeply cared about how they thought. His letters reveal this aspect of his life and ministry. The pages of this volume of his letters clearly reveal him as he really was. He was perhaps the last great letter-writer of the Christian era. Few people have a file of correspondence worth reading, let alone worth publishing! But he did.

Each letter in this collection is personally captivating and intellectually enriching. Each takes the reader on a spiritual journey through the mind and heart of the greatest Christian thinker of our times. Because of their chronological arrangement, these letters also take the reader on a journey through the last half of the twentieth century. Though the times changed, he did not. He was ever committed to the same principles upon which he had built his own life, family, and ministry.

Letters of Francis A. Schaeffer is a compelling odyssey of epistolary advice from a modern "Apostle Paul" on spiritual reality, daily living, marriage and the family, childbirth, pain, divorce, sickness, and death. His strong conviction against abortion as the murder of the unborn is clearly sounded, as are his beliefs regarding homosexuality, premarital sex, and male/female roles. His advice is biblically based, theologically sound, and essentially practical.

If you wanted to meet Francis Schaeffer but never had the opportunity, read the Letters of Francis A. Schaeffer. You will come away believing that you did in fact know this incredible man whose words were always wisdom, love, and truth. (Crossway Books, 1985, 264 pp., $15.95)

Ed Hindson
Fortunately their marriage was saved. By someone who cared. Someone who was trained to counsel.

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*Scheduled for publication in the Fall of 1986.
BOOK NOTES

THE EFFECTIVE PASTOR by Robert C. Anderson

The ministry of the church in and to a world of needy, sin-entangled people always reflects the reality of continuity and change from methods that have gone before. The truth stays the same, but ways we communicate and apply that "once-for-all" truth will and must change in order to accomplish God's work effectively. Seeing the current lack in up-to-date works on the whole pastoral task, Robert Anderson, a seminary professor and Baptist pastor, has sought to fill the void with a text that will helpfully and realistically point out and portray the shepherd's role as it is in the latter part of the twentieth century. Anderson gives the reader an exciting, exceedingly balanced, and practical picture. Included are insightful discussions of the pastor's character, personal life, family and relationships (helpful in overcoming hurtful perspectives of the past), ethics, duties in both ministerial and administrative roles, and so forth. Indicative of Anderson's desire to show the possibilities for the pastorate as it is now is his discussion of ways to use available electronic and computer programs to best advantage. In all, he has provided pastors and those preparing for the pastorate a text that ought to be bought and read thoroughly. (Moody Press, 1985, 378 pp., $14.95)

Mike Kachura

DYING FOR A DRINK: WHAT YOU SHOULD KNOW ABOUT ALCOHOLISM by Anderson Spickard, M.D., and Barbara R. Thompson

This much needed book addresses the problem of alcoholism and alcoholic treatment from a perspective that is clinically sound and consistent with biblical Christianity. The views presented are not based on opinions and whims, but on documented clinical research and experience. Thus the material is convincing, authoritative, and enlightening. Chapter 13 presents five myths of addiction that perpetuate the alcoholic's problem if not identified and corrected. The authors also address the important controversial issue of whether or not alcoholism should be considered a disease or simply a sin problem (pp. 134-135). Whether or not you agree with their reasoning and conclusions, you will find that their opinions deserve consideration. This book is essential reading for pastors, laymen, or professional counselors who work with alcoholics. (Word Publishing Company, 1985, 201 pp., $12.95)

M.K.

BELIEVED ALCOHOLIC: WHAT TO DO WHEN A FAMILY MEMBER DRINKS by Janet Ohlemacher

This book is primarily a subjective personal account of the author's lifelong struggle to help her alcoholic mother. She details childhood memories and impressions and provides a testimony of how God worked in her life to help her gain proper perspective on herself, her family, and particularly her mother, over the years. This is not a magic fairy tale with a happy, predictable ending, but an account of personal agony and spiritual insight. The author shares how she and her family managed through numerous alcoholic treatment programs, counseling processes, and alcoholic family support groups. Perhaps the greatest strength is the way she learns to trust God completely, even when His answers to prayer do not equal her expectations. This is easy, worthwhile reading for the person struggling to cope with an alcoholic family member. (Zondervan, 1984, 93 pp., $4.95)

M.K.

A SECRET HELL: SURVIVING WITH AN ALCOHOLIC by Claire Costales and Priscilla Barack

This is a well-organized and very readable approach to a problem the authors call "co-alcoholism." A co-alcoholic might be the spouse, child, parent, or sibling of an alcoholic. Because of various emotional, psychological, and interpersonal dynamics, the co-alcoholic actually feels responsible in some way for the alcoholic's problem. Therefore, the co-alcoholic will allow himself to be manipulated, deceived, and used by the alcoholic in order to "survive" his situation. Co-alcoholics usually experience the same denial and low self-esteem as the alcoholic. They do not realize that by excusing and covering for their alcoholic, they are actually perpetuating their torment. The authors make the point that treatment for the co-alcoholic is as important as treatment for the alcoholic, in order to achieve full recovery. If you have an alcoholic in your life, you will benefit from this book. (Regal Books, 1984, 138 pp., $4.95)

John D. Morrison

Suggested reading if one you love is an alcoholic:


I Will Never Happen to Me, by Claudia Black (MAC Publishing). A Ph.D. writes about the children of alcoholics and the long-term and often disastrous effects of growing up with an alcoholic.

Guide to Recovery: A Book for Adult Children of Alcoholics, by Julie Bowden and Herbert Gravitz (Learning Publications, Inc.) Marriage counselor Julie Bowden and psychologist Herbert Gravitz write about the steps adult children can take to heal the wounds caused by an alcoholic parent.


God is for the Alcoholic, by Jerry G. Dunn (Moody Press). God wants the alcoholic to win over his addiction.
I suppose I am most grateful for the obvious thing, my salvation. I don’t ever take that for granted. I know a lot of pianists talk about what they would be if they were not Christians—where they would be playing and that kind of thing—and I’ve never been able to quite understand that. I’ve never been able to understand why God would want to use me at all.

But God is using David Musselman—a pianist of extraordinary talent. He travels over 100,000 miles yearly to perform concerts in over 200 churches. He has recorded five solo albums and played backup instrumental on 40 to 50 other record albums. During the summer of 1985 he won the national piano competition at Estes Park, Colorado.

Dave Musselman is not a typical Christian musician. He graduated from Liberty University with a degree in piano, and later from seminary with the Master of Divinity degree. Why did a musician go to seminary? “I’d like to think my music is top shelf. Music is my first love, but at the same time it is secondary to our intent of getting out the gospel. In our family, going into Christian work was a foregone conclusion. My decision to attend seminary was influenced by Don Wyrten, a hero of mine who got a degree from Dallas Theological Seminary. Musicians in the Old Testament were ordained to the ministry of music, and though we have a lot of great musicians today, many of them would do well to get more theological training, especially if they are going to be writing songs. I had also noticed that some of the greatest songs in my
hymnbook were written by preachers, not musicians."

From a family with five generations of preachers, Dave remembers accepting the Lord in his mother's Vacation Bible School class when he was 4 years old. "We were meeting in the furnace room where I could see the flames of the furnace through a little glass window. I've often wondered if that's how I got under conviction," Musselman laughs.

He realized his unusual talent at an early age. Musselman recalls being fascinated by the piano. "I absolutely fell in love with the piano. A friend of ours, Johnny Nordquist, would come over and play our piano once in a while. One song was all we could ever get him to play, but he never made a mistake. What he could do with that piano! As a little kid, I thought there was God in heaven, then Johnny Nordquist, and then everybody else."

Musselman began taking formal piano lessons at age 7, but he never realized he had any special talent until his elementary school choir was to present their spring concert. The choir teacher was ill and could not come. The principal agreed to step in to direct the choir, but the piano stood silent. Musselman volunteered to play, accompanying the choir while playing by ear.

Though he has played for thousands of people, one instance stands out as Musselman's greatest opportunity. "It was the first time I played on the 'Old-Time Gospel Hour.' I am overwhelmed at all the opportunities the Lord has given us, but that day when I looked across that nine-foot concert grand and realized that I would play for more people that day than I would ever meet in the rest of my life, Matthew 6:33 became very clear to me."

Who has most influenced his life and ministry? "Without question, Jerry Falwell has. I've always loved his attitude. I grew up hearing people say, 'Well, this is what we ought to do. Of course, we can't do it, but it's what we ought to do.' But Dr. Falwell says, 'If this is what we ought to do, let's do it.'"

"When I came to Lynchburg I was totally excited by a man who believed God could bring a revival to America, that things could be turned around for God. I've heard a lot of well-known preachers say, There will never be another great revival. These are the last days. Things will never get better.' Well, the apostle Paul thought he lived in the last days, and I'm glad he never said there would never be another great revival—or we wouldn't be saved. Jesus may come tomorrow, but He may not come for another 2,000 years, and if He doesn't, we had better hope there is another revival."

Dave is not only a busy traveling concert artist, but also a family man. He and his wife, Debbie, have two sons, 2-year-old David John, Jr., and 2-month-old Joshua Paul. Dave considers marriage one of his greatest challenges. "It's work, definitely. But I would like to think that musicians can provide some kind of a role model for Christian kids. There are so many people whose lives don't measure up to what they're preaching. Sometimes I feel that Debbie and I can have our greatest ministry if we can just keep our lives together. We're completely committed to it."

Why does Dave Musselman subject himself to the lonely hours of driving and nights away from home for this ministry? "There are pianists who draw huge crowds all over America, and those crowds may be totally different from the ones Fundamentalist churches get. But I believe that some people are reached by music who are not reached any other way. The Bible says it is through the foolishness of preaching that men are brought to repentance. That's true. But it doesn't say that is the only way people are brought to repentance. The verse I claim is Psalm 40:3: 'And he hath put a new song in my mouth, even praise unto our God: many shall see it, and shall trust in the Lord.'"

This fall Dave and his family will move to Atlanta, where he will become chairman of the music department at Baptist University of America.

For more information about concerts, write to Dave Musselman, P. O. Box 11422, Lynchburg, Virginia 24506 or call 804-845-4454.
Liberty Names Richardson New Baseball Coach

Liberty University athletic director and baseball coach Al Worthington announced that former New York Yankee great Bobby Richardson will succeed him as the Flames baseball coach effective July 1.

Worthington, who began Liberty’s baseball program in 1974 and has a career record of 329-187-1, will remain as Liberty’s athletic director. Highlights for the Liberty baseball program during Worthington’s era were three consecutive trips to the NAIA World Series (1981-1983). Under Worthington six Liberty players have been drafted. Three, Renard Brown, Lee Guetterman, and Sid Bream, are still playing. Bream is presently the Pittsburgh Pirates’ starting first baseman.

“I feel the combination of both jobs doesn’t allow me the time to be the type of baseball coach I need to be. Being Liberty’s baseball coach has been a great job due to the fact that baseball is such a great game. An athletic director at a college has many problems and for some reason, I like these problems. I have chosen to be the athletic director with the problems. Just don’t ask me why.”

One of these “problems” referred to by Worthington is the move of Liberty to Division I. “We will be NCAA Division I in 1988-89. That is the only road we are traveling.”

Richardson’s career as a Yankee began at the age of 19. The Yankees were pennant winners in eight of Richardson’s first nine seasons with them. He was selected to play in seven All-Star Games and was a Gold Glove Award winner as a second baseman on five occasions. Richardson, who was MVP of the 1960 World Series, holds World Series records for hits and runs batted in. In 1962 he was runner-up to Mickey Mantle as the American League MVP.

Worthington is excited about Richardson’s arrival on the Liberty Campus. “Bobby Richardson is one of the most respected men to ever play professional baseball. Many major league players have sent and are still sending their sons to play under Bobby because of the respect they have for him. He is a very knowledgeable baseball man.”

Secretary of the Interior Speaks at Liberty Graduation

U.S. Secretary of the Interior Donald P. Hodel addressed the 1986 graduating class of Liberty University and Schools. The 796 graduates received diplomas from Liberty University, Liberty Baptist Theological Seminary, the Institute of Biblical Studies, and Liberty Home Bible Institute.

Hodel charged the graduates to battle Secular Humanism and Pantheism and to lead the nation in a return to a Judeo-Christian value system.

“Society says it’s all right to do something because it feels good. We’re heading toward perdition. . . . These Secular Humanist views are dominating the media and teaching—although, praise God, not at Liberty University,” he said.

Hodel received an honorary doctor of humanities degree from Liberty. Honorary doctorates were presented by Liberty Baptist Theological Seminary to four other outstanding Christian leaders. George Bell, president of Central Baptist Seminary, Toronto; Kenneth A. Chapman, pastor of Bangor Baptist Church, Bangor, Maine; and Armie F. Jesalva, a medical doctor and pastor of Bible Baptist Church, Cebu City, Philippines, each received an honorary doctorate of divinity; James O. Combs, editor of the Baptist Bible Tribune, was presented an honorary doctorate of literature.

CALENDAR

July

6-11—TRBC Children’s Ministry Camp
Disney

14-18—TRBC Children’s Ministry Smith Mountain Getaway—III

21-25—TRBC Children’s Ministry Smith Mountain Getaway—IV

27-Aug. 1—TRBC Children’s Ministry Camp
Olympia

August

21—Liberty University students return for 1986-87 school year

27—Liberty University classes begin

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A Celebration of Life

A Celebration of Life was held at the Liberty Godparent Home on May 24, 1986. Over 400 people from the local community and as far away as California attended the open house and picnicked on the grounds.

Dr. Jerry Falwell started the baby Olympics for ages 1-3. Games included nerf ball throw, 10-yard toddler run, Mommie and Baby relay, 5-yard baby crawl, chubbiest baby, and fastest eater. Falwell presented ribbons to the winners.

Falwell spoke briefly concerning his vision of the establishment of pregnancy crisis centers. He hopes to see 10,000 centers started over the next 20 years, which could mean 30 billion babies saved from abortion. Presently, Liberty Godparent Ministry has helped start 260 centers, and there are 500 centers in its referral network.

For more information please write Liberty Godparent Ministry, Box 27000, Lynchburg, Virginia 24514.

LU Graduate Chosen Miss Lynchburg

Joan Bryant, a 1986 Liberty University graduate who majored in human ecology, was crowned 1986 Miss Lynchburg Bicentennial at the March 22 pageant.

Liberty University underclassman Angela Dawn Stewart was chosen as the third runner-up, and Lynda Tait was chosen as the fourth runner-up.

Miss Bryant will compete in the Miss Virginia Pageant July 12-14.

Looking Back... 1980-1981

1980—TRBC's main sanctuary was renovated to seat 4,000 as average Sunday attendance reached 9,000. Liberty University was accredited by the Southern Association of Colleges and Schools, with an enrollment of 2,970.

1981—Liberty Home Bible Institute had over 11,000 enrolled in its Bible study program. LU athletics were approved for membership in the NCAA Division II. Radio station WRVL went on the air.

Foreign Exposure Campaign to Romania

Twenty-nine Liberty University students, staff, faculty, and guests participated in the Foreign Exposure Campaign to Romania March 26 to April 5. Sumner Wemp and Terry Miethe spoke in Romanian churches, and students participated in singing, testifying, and ministering to children. The large team was divided into two groups for travel convenience. Both groups visited the cities of Bucharest, Oradea, Cluj, Arad, and Timisoria. Two LU students from Romania interpreted for the groups and participated in the campaign. Special guests included Gardner Gentry, pastor of Victory Baptist Church, Louisville, Kentucky, and Leslie Munts, a Louisville businessman.

Kelvin Edwards Headed for New Orleans

Liberty University 1986 graduate Kelvin Edwards (6’3”, 195, receiver, SR/Atlanta, Georgia) was the 6th pick in the 4th round and 88th overall by the New Orleans Saints. Edwards was elated with his selection and looks forward to going to New Orleans.

Edwards currently holds five of the school’s receiving records: most career receptions (158), most career yards receiving (2,546), most career touchdown receptions (22), most touchdowns receiving in a season (8 in 1983) and most touchdown receiving in a game (3 v. JMU, 1983).

Edwards also became the first Flame to play in a post season All-Star Game (Blue/Gray All-Star Game).

Steve Clark (6’3”, 185, FS, SR/Annandale, Virginia) has committed to a free agent contract with the Buffalo Bills. Clark had also been contacted by Washington, Detroit, and Pittsburgh. The Small College All-American led the Flames in tackling, with 103 total tackles.
He says he is a Southern Baptist because he was saved in a Southern Baptist church, but no matter what church he was in, Adrian Rogers would have risen to the top leadership. He is cut from leadership material. That is as evident in his manner and stately deportment as it is in his powerful and resonant voice. But he is an amiable leader—no matter how forceful his statement or firm his opinion. His dark eyes always smile and reach out with a friendly glow and inner twinkle.

Adrian Rogers was president of the Southern Baptist Convention for the 1979-1980 term. His name was placed in nomination again for this year's controversial SBC battle between the Conservatives and Liberals. “We have a saying: 'The office seeks the man, not the man the office,'” said Rogers, 54, when asked why he would consider running. “More than a few people encouraged me to allow my name to be placed in nomination. This past Easter I came to a place where I was willing to have my name put in nomination, full well realizing that I might not be nominated, and there was a possibility, certainly, that I may not have been elected. I was not running for office, but simply willing—if God’s will were confirmed by the people.”

Rogers, who pastors the 16,000-member Bellevue Baptist Church in Memphis, Tennessee, grew up as the typical boy next door. Born and raised in West Palm Beach, Florida, his first job was as a soda jerk in an old-fashioned drugstore. “Our town was very much like ‘Happy Days’ on television. We had one major high school. When I was in the fourth grade I met Joyce, the girl I eventually married. We didn’t get serious until the sixth grade. We dated through junior high and high school and got married after our first year in college.”

Rogers first felt he was called to the ministry when he was a junior in high school. “I had not been saved very long, and I began to pray for God’s will for my life. I got a germ-thought that God might want me to preach. Where it ever came from, apart from the Holy Spirit, I don’t know. It was remarkable, absolutely astounding to me, that He might want me to preach. But I thought He might, so after a while I began to pray, ‘Lord, I think You might want me to preach.’ Then it was, ‘Lord, if you don’t want me to preach, You’d better let me know.’ One day at the Baptist encampment of Ridgecrest, North Carolina, a man preached on committing your life for whatever God is calling you to do. I went forward, committed myself to preach, and never looked back on it. I tell people kiddingly, ‘I’ve sometimes doubted my salvation, but I’ve never doubted my call to preach.’”

Rogers was called to pastor his first church while he was a student at...
Stetson University in Florida. He continued to pastor while he attended New Orleans Baptist Theological Seminary. Though many people have touched and influenced his life, including preachers W. A. Criswell, Billy Graham, Hyman Appelman, and John R. Rice, Rogers claims his wife has had the greatest influence. “She was saved before I was, and she’s the most consistent Christian I know.”

“My wife says I preach for fun,” says Rogers. It’s true. Adrian Rogers does love to preach. It’s evident in his excellent sermon preparation, in his fervent delivery, and in his voice. When you listen to Adrian Rogers preach, you know you are hearing a man who loves what he is doing.

If he could choose a time in history in which to live and preach, Rogers would choose “right now. I think this is the most exciting time to live. I don’t think there’s ever been a greater time to preach the gospel. There is more genuine hunger for the gospel in this day and age than any time in my history of being a preacher. There’s more excitement, more ability to get the gospel out—radio, television, newspaper,... It’s tremendously exciting. Christians need to stop singing ‘Hold the Fort’ and start singing ‘Onward, Christian Soldiers.’ There has never been more hunger, because now people have tried about everything and they know that there’s nothing there. They’re ready one more time to hear from the Lord.

“I don’t think there is a greater opportunity than to be pastor. And although it may sound prosaic, I would say that to be the pastor of Bellevue Baptist Church—where I am right now—is the greatest opportunity for me. I have some other open doors. We are expanding our media ministry, television and radio, and doing some writing, and of course the denominational service, but first and foremost I am a pastor and a preacher. I don’t see anything higher or greater than that calling.

“This may sound a little pietistic, but there’s nothing discouraging about the ministry. It’s all encouraging. It’s frustrating, often, because of the lack of time. I hardly preach a sermon that I don’t feel that I’ve pulled it green. I want to spend more time preparing to preach. There are people I want to see, books I want to write, places I want to go, opportunities to serve and to minister, people I want to visit in the hospital. There’s just not enough time in the day to do it. But I believe there’s enough time in every day to do gracefully everything God wants us to do. So I’ve got to determine the things God wants me to do and the things people are imposing on me, and the things I have imposed on myself that God never intended for me to do.”

Sixteen associate ministers assist in the tremendous work of Bellevue, and Rogers has found that his greatest challenge is “to stay on top of all the administrative affairs of the church and not become a businessman or a spiritual entrepreneur, but to be a minister and a preacher. There are certain things that you can’t take your fingertips off of. You have to know what’s going on. But you have to have that quiet time with God alone. I heard someone say a long time ago that the preacher who’s always available isn’t worth that much when he is available. Every man has to have that quiet time.”

What does such a busy man do for relaxation? “Every now and then Joyce and I will get out and play tennis, and we like to take early morning walks.” Adrian and Joyce reared four children; their two daughters married ministers, and their two sons are also involved in ministry.

Rogers has been pastor of the Bellevue Baptist Church for 13 of its 83 years. He believes the greatest thing
Conservative Continues to Lead Southern Baptist Convention

Though the preconvention estimates of fifty to sixty thousand never materialized, the nearly 41,000 messengers who crowded into the sprawling World Congress Center in Atlanta, Georgia, June 10-12, became the second largest number to register as messengers to the Southern Baptist Convention.

Edwin Young, pastor of Second Baptist Church, Houston, Texas, opened the conference preaching a message on the preexistence of Christ. He was followed by Adrian Rogers, pastor of the 16,000-member Bellevue Baptist Church, Memphis, Tennessee, who was later to be nominated as the Conservatives' candidate for president.

Rogers told the crowd that the house of Christianity stands firmly on the Virgin Birth of Jesus Christ.

Rogers said, "If you do not accept the Virgin Birth of Jesus Christ, you have some real problems. If you don't believe in the Virgin Birth, then you will have difficulty with Mary, Jesus Christ, the Word of God, and your own character. I wouldn't give you half a hallelujah for your chances in heaven if you don't believe in the Virgin Birth."

In the traditional president's address given by the outgoing president, Charles Stanley took his text from Numbers 13-14. Stanley said Southern Baptists must not make the mistakes the people of Israel made when God brought them to the brink of the Promised Land. To avoid the Israelites' mistakes, he said, Southern Baptists must refuse to compromise "our unalterable convictions concerning the living Word of God," reject negative reporting, and avoid a change in leadership philosophy.

But the focus of the day, if not of the entire convention, was on Tuesday afternoon's session when a new president was to be elected and a slate of recommendations for new trustees to various agencies was to be presented for approval.

The election of a president has been the focal point since 1979 when Conservatives within the convention, sensing a liberal drift in the institutions, and a burgeoning bureaucracy in the 14.4 million-member denomination, began efforts to elect men of conviction who would use the appointive powers of the office to turn the convention back to its historical roots, affirming the inerrancy and infallibility of the Bible.

Crowds stayed in the convention hall during the lunch break, so as not to lose their seats. By 2:00 p.m. the 39,099 messengers who were to vote on the presidency had their attention turned to the podium. As expected only two men were nominated. Adrian Rogers of Memphis, Tennessee, who had previously held the office from 1979-1980; and Winfred Moore, pastor of First Baptist Church, Amarillo, Texas, and current first vice-president of the convention.

In nominating Rogers, Nelson Price said, "God has prepared a man for these times. Adrian Rogers is that man." Adrian Rogers was elected with 21,201 messenger votes.

The election of Rogers insures the continued turning of the SBC back to its heritage and a commitment to the inerrancy of Scripture. It further states to those in places of responsibility that grassroots Baptists desire the seminaries to teach and affirm that same position.

Two conservative vice-presidents, Jack Stanton of Missouri and Ray Roberts of North Carolina, were also elected.

Russell Kaemmerling

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Edward McKinley, who has researched the Salvation Army's early years, says, "The first of several farewells held for the departing pioneers was no more reassuring: the speaker prayed for God to 'drown 'em' on the way if they were going to fail Him when they got there!'"

The Salvationists did not fail; and who has not heard of the Salvation Army band or seen the Salvation Army bell-ringers during the Christmas season? But the Salvation Army is much more than bells and bands. Today the Salvation Army throughout the United States and 85 other countries offers services ranging from soup kitchens to day-care centers. A Missing Persons Bureau begun in 1888 locates 8,000 missing persons annually. The Adult Rehabilitation Centers work with alcoholic men and women. The Salvation Army is quick to arrive on the scene of national and international disasters, and a team of Salvation Army officers served four civilian refugee camps in South Vietnam during the war. Army soldiers work in prisons, hospitals, and homes for the aged. Over two billion meals are provided each year to the poor.

The Salvation Army also runs clubs for boys and girls, thrift shops, anti-suicide patrols, and community centers where people can participate in basketball and baseball leagues and other sports events. Each summer the Salvation Army directs several youth camps. The Home League, a group for women, provides fellowship and service for the community. The Sunbeams/Guards program for girls and the Boys Adventure Clubs are equivalent to Boy/Girl Scouting.

Although the legalization of abortion and sociological changes have led to a decline in usage, the Salvation Army continues to operate maternity homes for unwed mothers. The Army also operates halfway houses, institutes for the blind, servicemen's centers, and leprosariums.

What is the Salvation Army? The official pamphlet states: "The Salvation Army is an international, multicultural Christian community which combines joyous religious faith with a practical worldwide service. They know from experience that the evil in the world will not yield to pious exhortations, but needs to be out-fought and out-loved by people who are single-minded in their Christian charity."

The Salvation Army is small—only .004 percent of all churchgoers in the United States. A Sunday morning congregation of 75 people is considered good for most corps. But despite its size, the Salvation Army touches more lives than many mainline denominations because of their belief that social and spiritual work are inseparable. Army leaders officially recognize that the primary purpose of the Army is "to reach the spiritually and physically impoverished with the gospel of Jesus Christ."

Standards set for Salvation Army soldiers are uncompromising. Soldiers must avoid every sort of immorality, vulgarity, and dishonesty. Everyone a soldier meets is to be treated in a straightforward, kindly, and brotherly way. Soldiers are not to use tobacco or alcohol. They are to obey their officers in every lawful thing, and to support the Salvation War with their time and money, heart and soul.

Throughout its history, the Salvation Army has never wavered from its forthright statement of Wesleyan theology and its divine calling to reach sinners with the gospel. According to Edward McKinley, "Salvationists have always made up for every lack with courage; they have never abandoned all thought of their own comfort and well-being, but they have lived as though their lives had no higher purpose than to love and serve God, and to get others to do the same. The Salvation Army has always been willing to do anything that a precious soul may be saved. That has been its glory. That is its glory now."
Another Small Victory for Religious Institutions

SEATTLE, Wash. (RNS)—A federal district court has dismissed a suit against a Christian university that hires only Evangelical Christians. The suit was brought against Seattle Pacific University by the Washington Human Rights Commission, which argued that the school is not a religious organization and therefore is not allowed to prefer employees on the basis of religious belief and practice. But the court ruled that SPU is a nonprofit religious organization and therefore exempt from state antidiscrimination statutes.

School District Admits Error in Banning Bible Distribution

Florida school officials who confiscated a sixth-grader’s Bibles and allegedly interrogated the student about her religious beliefs have admitted to an “honest misunderstanding” and have affirmed her right to exercise her freedom of speech in the public school.

The Sarasota County school district approved a legal stipulation that puts to rest a lawsuit sparked by a short book report that 12-year-old Rebecca Higgins presented to her classmates at Venice Area Middle School last May.

After the students were assigned to report on a book of personal interest, Rebecca chose the Bible because “I believe the Bible is a very important book which can serve as a guide for daily living,” she said.

At the end of her oral report, which won her an A, Rebecca then passed out Bibles and demanded that all of the Bibles be immediately turned over to him. The confiscated Bibles were later returned to Rebecca, who was forbidden to pass them out on school property.

Twelve-year-old Rebecca Higgins sparked a lawsuit in Florida.

Those and subsequent events prompted Rebecca and her parents, John and Beverly Higgins, to file suit against the school district in August, charging violation of the girl’s constitutional rights. The Higginses were represented by attorneys with the Rutherford Institute, a Virginia-based nonprofit organization that specializes in the defense of religious freedom.

By approving the stipulation, which was negotiated by attorneys for both sides and signed into order by a U.S. district court judge, the school district acknowledged that public school curriculum may constitutionally include a study of the Bible when it is “presented objectively as part of a secular program of education.” Agreeing that Rebecca’s distribution of the Bibles met this requirement as part of “an approved book report,” the school district, as stated in the stipulation, “regretted” that an “honest misunderstanding” of school policy and constitutional principles resulted in a “limited abridgment” of her rights.

Henrico County Forbids Worship Services in Parks

RICHMOND, Va.—The Rutherford Institute recently filed suit in U.S. District Court to stop the enforcement of a Henrico County policy that forbids worship services in county parks.

The Institute, which specializes in religious liberties, is representing Michael Mosteller, pastor of the Richmond Church of the Redeemer, who was denied permission to hold an Easter Sunrise Service in Dorey Park. Mosteller was turned down because of a policy that prohibits the use of county facilities for political or religious activities.

The complaint argues that the policy is ambiguous, vague, and a violation of the church’s first amendment rights to freedom of speech and religion.

Jim Knizley, attorney with the Rutherford Institute, says he expects the county to change present policy and allow religious and political activities on county property.

U. Methodists, Citing “Militaristic Images,” Drop Traditional Hymns

NEW YORK (RNS)—“Onward Christian Soldiers” and the “Battle Hymn of the Republic” have been dropped from a list of tunes to be included in the new United Methodist hymnal by the denomination’s hymnal revision committee at a meeting in Nashville May 16-17.

But while the “militaristic images” of the two songs were cited as reasons for dropping them from the list, the committee voted to include “Soldiers of Christ Arise,” and reversed a previous decision in voting to include “Am I a Soldier of the Cross?”

The denomination’s news service described the discussion on warlike imagery in hymns as “clearly the most impassioned debate to date” within the 25-member committee. The two hymns dropped because of “militaristic images” had both been favored by a majority of United Methodists in a 1985 survey, with 69.4 percent wanting “Onward” retained and 86.6 percent favoring the “Battle Hymn.”

Rev. Beryl Ingram-Ward of Bellevue, Wash., spoke against “Onward,” asserting that “this hymn puts Christ in the role of supreme field commander.” Another opponent of the hymn, Mary Brooke Casad of Gainesville, Georgia, said, “This is our opportunity to say we love Jesus Christ, he is the prince of peace and we are trying to follow him.”

In contrast, Bishop W. T. Handy, Jr. of St. Louis said he didn’t think that anyone singing the hymn “would have an idea of grabbing up a gun and shooting someone, or unleashing a nuclear bomb.” And Randy Smith of Houston...

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said he considered the hymn to be "a call for church unity against whatever the foe may be."

The Rev. Jerry Falwell found the move to be a further dilution of the church's presentation of the gospel. "We are to put on the 'whole armour of God' in our war against Satan," he said.

**Pro-Life Forces Suffer Setback**

The pro-life movement suffered a minor setback in May when the U.S. Supreme Court refused to reinstate an Illinois law that would have required physicians to explain the humanity of unborn children to women before performing an abortion.

The unanimous ruling, however, was not based on the merits of the law, said Dr. Diamond did not have the authority to stand in for the state and appeal the law.

The appellate court struck down the law saying doctors should not be forced "to act as the mouthpiece for the state's theory of life."

But the Supreme Court, choosing not to rule on the merits of the law, said Dr. Diamond did not have the authority to stand in for the state and appeal the law.

"Because the state alone is entitled to create a legal code, only the state has the kind of direct stake in defending the standards embodied in that code," Justice Harry Blackmun wrote for the court.

And since the state opted not to appeal the law, the Supreme Court refused to reinstate the statute.

**Liberals Complain LU Professor Unqualified for Government Grant**

Ultra-Liberal critics, led by Senator Paul Simon of Illinois, and People for the American Way, have denounced the Justice Department grant recently awarded to the Center for Judicial Studies, a Conservative educational organization that plans to prepare studies on the U.S. Constitution for public high school students to use. Part of their pique seems to be the presence of a Liberty University professor on the editorial staff.

"This grant was given to our organization by the office of Juvenile Justice and Delinquency Prevention to develop a series of pamphlets for high schools to study the Constitution during the bicentennial," says James McClellan, president of the Center.

Regnery, director of the government's Juvenile Justice Division, says the grant is part of a group of grants awarded under a congressional project called "Law-Related Education." Regnery explains the project has been in existence for eight years and is designed to teach students American law and governmental systems. "We added the Center for Judicial Studies as the fifth organization selected to develop curriculum particularly related to the Constitution," he says.

McClellan believes the real objection raised by Simon was that the Center for Judicial Studies, as a Conservative organization, should not be allowed to receive any federal grants. "What's particularly objectionable is his additional remark that someone who teaches at Liberty University would be totally unqualified to work with the Center in writing this book. An indication of complete intolerance, it seems to me."

McClellan says that, while his organization has no ties with Liberty University, he did ask Jerry Combee, a political science professor at Liberty, to assist him with his study. "People for the American Way has been putting out false information all over the country in advertisements and interviews that state emphatically that the Center for Judicial Studies is funded by the Moral Majority," McClellan says. "This is preposterous, but Senator Simon apparently believes what he reads from advertisements put out by irresponsible groups."

Regnery says that Simon apparently was not fully informed about "Law-Related Education" during the time of the Judiciary hearing. "Frankly, from the way he was asking questions, I don't think he knew what he was talking about." When asked if he thought Simon was simply objecting to a Conservative organization's being awarded a grant, Regnery says, "Well, you'd have to ask him. But yes, it certainly sounded that way to me."

McClellan says the Liberals who control Congress do not want Conservatives to receive any money that's available under the various federal grant programs.

He says his organization is particularly interested in developing studies on the Constitution because American high school students are exposed to civics textbooks that are distorted and biased. He says in most cases the textbooks fail even to acquaint the students with the basic principles of the American Constitution. "We are attempting to fill that gap."

McClellan says there is a well-organized and well-financed effort on the part of the Left-wing to sabotage the work of his organization. "The outburst from this senator is a manifestation of this general effort to cripple our activities."

Simon would not return calls to the Liberty Federation regarding his discriminatory remarks.
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Chernobyl and the Believer

by Truman Dollar

Among believers exists a fatalistic attitude that God's sovereignty protects us from a major nuclear accident. Scripture makes no such guarantee.

Chernobyl may also come to represent the dangers of government secrecy. The Soviet Union acted irresponsibly by withholding information from the world after its government was fully aware that this catastrophe would rain radioactive debris over unsuspecting neighboring nations. Following its well-known pattern of secrecy, the USSR put its own national goals before the well-being of other nations, including its own eastern European client nations, and even the Russian people. Finland, Sweden, Norway, Denmark, and Poland were particularly affected.

Specific information about the nature and scope of the accident would have allowed other nations to quickly take necessary steps to protect the health of their people. But self-interest seems to have been the overriding concern of the Soviet government. The Communists have again displayed their disregard for human life.

Apparently the Soviets are not alone in secrecy. Only after Chernobyl did I learn that the United States had 15 significant nuclear accidents in the past 30 years. I am no longer willing to believe that those in power are always concerned about the preservation of human life.

Chernobyl and the Believer

T here is a new word in the English language—Chernobyl. It sounds like a name from the writings of the Russian novelist Tolstoy. The beautiful sound of the word stands in stark contrast to the horror it represents. The full extent of what Chernobyl will finally come to symbolize is still elusive—because the saga is not yet over. Some experts say 20 to 30 years will have to pass before we know the story. Realistically, the long-term effects of radiation exposure could take a lifetime to surface. But even now "Chernobyl" is a synonym for all the dangers of nuclear power.

Looking at the *New York Times* map measuring nuclear debris spreading over western Europe was a chilling reminder of the global implications and potential for death and destruction. This was not a bomb, but a domestic power plant out of control—the gravest crisis in the 32-year history of commercial atomic power. The runaway nuclear blaze burned at a temperature of up to 5,000 degrees—twice that of molten steel. One U.S. expert said, "No one knows how to stop it." The news reports were reminiscent of pages out of the Book of Revelation.

While we often regard the Russians as bumbling technicians to whom the preciousness of life is not a compelling issue, Three-Mile Island is a reminder of our own technical ineptness. While we believe our scientists and others in charge of plant operation took greater precautions, we too are waiting to see what long-term effects that incident will have on human life.

We face the worldwide proliferation of industrial power plants. There are currently 375 reactors and many more in the planning stages. If the more advanced Soviet Union has an incident that threatens western Europe, what will happen when underdeveloped Third World countries build reactors? Soviets are helping Cuba install two reactors just 250 miles from Miami.

Nuclear power may well be potentially safe for domestic power plants, but it is not inconsistent for believers to express concern or to demand safety measures. We live in a world where sin has cursed the whole human race and our planet. Believers have a stewardship responsibility over God's creation. A blind commitment to nuclear energy could violate that responsibility.

I fear that in Fundamentalism our apocalyptic view of history often blinds us to the reality of today's very real problems. Among believers exists a prevailing fatalistic attitude that the sovereignty of God protects us from a major nuclear accident. Scripture makes no such guarantee. We need to remember that God allowed massive loss of life at Nagasaki and Hiroshima.

Man is accountable for the consequences of his actions in the application of technology just as he is for his moral actions. Although God will not allow man to destroy the earth, He will and has allowed him to pollute it. Just as it is proper to be concerned about the rights of unborn life, it is also proper for us to be concerned about genetic damage to the unborn child.

I am not for a nuclear freeze or disarmament. A strong defense is the best deterrent. We cannot give the Russians or any aggressor an advantage. Unilateral disarmament makes no sense at all, but these goals should not keep us from being realistic in our discussions of nuclear power plants. We can separate the defense issue from domestic power.
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