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FJ-45
In a society plagued by AIDS and a variety of sexually transmitted diseases, Surgeon General C. Everett Koop advocates monogamy as good science.

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Marital infidelity has become the “white-collar” sin of the church. Authors Gary Ezzo, Ronald Hawkins, Richard Meier, and Angela Hunt look at the cause and effect of this family tragedy.
A native of Long Island, New York, Tina Hoddelmann is a communications major at Cedarville College.

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Balance. That's what makes Cedarville so special. Sure, New York City has great opportunities. I love it. But Cedarville is giving me the greatest opportunity: to stretch my heart as well as my mind."

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Shimei's Dust

What the church needs is more young people. You can mark it down. If there's a stumbling block to success in a church, it is probably an old person. Try to start a building project and here comes the old spit-n-whittle club to throw ice water on it.

"It will cost too much."
"It will be too far to go."
"We should put the money into missions."

And so it goes. Old people overflow with impractical and irrelevant questions.

"Why do we need it?"
"How will we pay for it?"
"Who will be responsible?"

One solution would be to set a quota. When the number of church members over 60 years old reaches 20 percent, don't admit any more. They can always go someplace else. Or, let them start their own church. That way they could get on each other's nerves and leave the rest of us alone!

Bob Boss of Salem, Oregon, had the right idea. Now there is a man with courage. He manages (managed?) a Burger King up there. An elderly widow was making a general nuisance of herself hanging around, sipping coffee, and crocheting Christmas gifts for the employees. He ran her off for loitering. Not many people would have had the courage to do that! But old Bob knew. He had a business to run. A restaurant is no place to just sit around talking!

Likewise, the church is a business. It is no place to sit, and pray, and worship, or sip coffee while trading old stories in the basement. We've got buildings to build and programs to manage. We need people to work, not just fritter away their time being nice.

What are the buildings for? Why do we have programs? A cup of cold what? What does a cup of cold water have to do with anything? Now there you go!

Shimei

A Bit Exaggerated?...

I have read your December and January issues and I must congratulate you on two terrific issues. When I listened to Rev. Jerry Falwell's message on television last Sunday, I first thought that his praise of your magazine was a bit exaggerated. But after reading these two publications, I must admit that he was right. It is one of the finest, contemporary, Christian, Christ-honoring magazines one can find.

H. T. Buxbaum
Kingston, Ontario, Canada

Thank you...

I am a homemaker, a loving wife and mother (three children), and a born-again believer. In August I was hospitalized for over six weeks due to a massive kidney stone and internal bleeding. At that time the Fundamentalist Journal (January) arrived. Dr. Falwell's article, "Facing the Dread of Your Life," spoke to me. I realized it can happen to me. It has

Shimei
happened to others. I can survive. It will make me a better person. No one can hurt me but me.

Thank you for the Journal.

Elaine Kendall
Concord, North Carolina

Legalism?...

The dangerous road you are traveling is not more evident than is Mr. Myra’s letter to the editor in your February issue. Obviously something is seriously wrong when the president of the notorious, new-Evangelical Christianity Today commends you for finally “making it.” What can be your next milestone? Perhaps lavish praise from the National Council of Churches?

Brother Dobson’s article on “legalism” seemed quite strange in a “fundamental” magazine. “Legalism” is really a smoke screen used by neo-Evangelicals to cover up their worldliness and lack of standards. 1 John 2:15, 1 Peter 1:16, James 4:4, 2 Corinthians 7:1, Romans 12:1-2, and countless other passages teach that godly Christians are to be separated unto God. Dr. Dobson says we worry over labels.

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Maurice J. Mosley
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I do not worry over labels. But there is a big difference between a Baptist preacher baptizing a regenerate believer, and a Presbyterian minister sprinkling water on a baby. There is a huge difference between the Conservative Baptists who are worldly and ecumenical and Independent Baptists who are consecrated and separated unto God, from the world. Again, Dr. Dobson is throwing up a smoke screen. He really is attempting to downplay the tremendous differences between neo-Evangelicals and Fundamentalists.

Bible-believing Christians are not “cluttering the message with unnecessary baggage” as Dr. Dobson so frequently insists, but rather contending for the faith in these last days of ecumenicalism, apostasy, and compromise.

Probably the most offensive article was Dr. Mitchell’s “The Siege-Mentality of Pseudo-Fundamentalism.” Pseudo-Fundamentalist is a term I have heard used to describe Conservative Christians who reject biblical separation, yet cling to the term “Fundamentalist.”

Ours is not a “siege-mentality.” The Bible commands us to come out from among them. Dr. Mitchell claims to be an authentic Fundamental Christian who “engages the enemy head on.” How can you engage him head on when you are sitting in his lap?

My prayer is that you turn around and get back to your former position—as a true Bible-believing (and Bible-obeying) Fundamentalist.

James Barker
Virginia Beach, Virginia

Excellent...

Your article, “America’s Addiction: The Drugging of Morality,” was excellent. As a special investigator with a law enforcement agency, I can testify that pornography is a putrid cancer, not an “art-form” or so-called “marital aid.” It is a weapon used to wage all-out war against the monogamous family unit, not to mention the precious minds of our children. The only true source of sexual enjoyment can be found between a husband and wife in holy matrimony!

I have been focusing some of my attention on occult crimes, and you can believe that pornography definitely has its place in occult practices also.

Robert L. De Yonge
Sioux Falls, South Dakota
In preparing this issue of the Journal, with its special report on the effects of adultery within the church, the staff had no knowledge of the tragic news that would break as the magazine went to press this week.

As a result of a moral scandal seven years ago, and subsequent blackmail and extortion, Jim Bakker has chosen to resign his responsibilities as leader of PTL ministries ‘for the good of my family, the church, and all of our related ministries.’

When something like this happens it hurts the cause of Christ deeply. People in the family of God who stand back and criticize are very foolish. There is no way to excuse sin. Sin is sin. But at the same time, we cannot sit in condemnation of others. We have a biblical responsibility to reach out to a fallen brother and extend love and help.

Of course these kinds of situations give people ammunition to call television ministers money-grubbing Elmer Gantry types. That’s why it is all the more important for Christians to surround this ministry with prayer and support in this time of need.

You probably already know that Jim Bakker personally asked me to assume the chairmanship of the new board that now controls PTL and Heritage USA.

Last year I was called on to help rebuild a church in Bangor, Maine, after a similar situation devastated the people and ministry there. The church is now on its way back to health, and we are very grateful. If God can use me to help prevent the failure of a ministry so important to the cause as PTL, I am willing to do that.

There is more at stake here than Jerry Falwell or Jim Bakker. If a ministry as large as PTL collapsed because of a dilemma like this, it would affect every ministry in the nation, if not the world. The entire cause of Christ is at stake, and we are all responsible for that cause. That is why, when Jim Bakker asked me, I agreed to undertake the task.

At a time like this, the temptation is to become discouraged, but that leads to defeat. Instead we must keep the entire picture in mind. In the past 2,000 years the cause of Christ has suffered many knocks, but the church of Jesus Christ is triumphant and well.

As you receive this magazine, the new board members will be meeting for the first time to discuss the future of PTL ministries. Our goal is not to reflect on the past and what has happened but, for the sake of the cause of Christ, to try to take the ministry on toward the dream and the vision of the founders and keep it centered on Christ. Everything from finances to programs needs to be evaluated before we can determine our direction. Please pray for us. We do not know what God has in store, and we want every decision to glorify Him.

I have been asked if the Old-Time Gospel Hour ministries and PTL ministries will merge. The answer to that is no. They are separate ministries, and will remain so. Heritage USA will continue to be a Christian family resort, as it has been. Jim and Tammy have said that they are deeply in love with each other and have rebuilt their marriage since the problem of seven years ago. They still need our prayers for God’s healing and restoration.

Sexual promiscuity is the number-one cause of the breakdown of the family. Satan knows when he has an effective weapon, and he uses it on every front in his battle against God’s people and His kingdom. He wins a multiple victory when he causes spiritual leaders to fall into this sin. Families are devastated. The spiritual leader is ruined. A church or ministry may be destroyed, or at least suffer a terrible setback. Christians are disheartened. This is all part of Satan’s strategy, and every family is under attack.
On Spiritual Leaders, Adultery, and Lessons Learned

He preached from the Bible. My friend knew from his sermons that he was a sinner in need of a Saviour. After his conversion, the pastor developed in my friend a love for God's Word and a desire to study it. At 19 years old he accepted God's call to be a pastor and left home for training at Baptist Bible College in Springfield, Missouri, where he became my roommate. He hoped he could become half the man of God his pastor was.

During our freshman year, he received devastating news from his home. His pastor had left his wife for another woman. Surely there was some mistake! He was a man of God. He would not do such a thing. The incident almost sidetracked my friend from pursuing God's original call for his life. He was filled with anger, frustration, and doubt.

Last year I was called upon to serve as an interim pastor for a church in a northern state. Their pastor of 19 years had admitted to adultery with one of the women of the church. Shattered, and grieving as one mourns the death of a loved one, his congregation was incredulous. They could not conceive that their beloved pastor had fallen.

Most of them had been led to Christ by their pastor. He loved the Lord. How could he disappoint Him? His family? His church? Them?

Now their pastor was gone. He would no longer preach to them, baptize those who came to Christ, visit their sick, perform those sacred wedding services, or comfort their broken hearts. And their hearts were broken—for him, for his family, and for themselves and their church.

We all remember and have a special kinship with the person who led us to Christ, our spiritual parent. Because of the unique bond between us, we will always give him the benefit of the doubt in a questionable situation. But we must avoid putting that spiritual leader on a pedestal and building our faith around him.

Any spiritual leader—I don't care who he or she is or how spiritually strong he appears—has feet of clay. Many Christians who fix their eyes on a leader are inevitably disappointed.

God ordained three institutions for man: the church (Matt. 16), government (Gen. 9), and marriage and the family (Gen. 2). God established marriage, the first and most important of these institutions, for procreation (Gen. 1:28) and as a means of divine illustration. God uses the concept and feelings of marriage to help us understand Christ's love for the church. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:24-27).

Satan has read the Bible (Matt. 4:6). He knows God's plan, and he is at war with all three institutions. If he can destroy the family, the other two will quickly fall, for strong families make strong churches and in turn strong governments.

Sexual promiscuity has been his most successful attack strategy. There is a 50 percent divorce rate in this country, and adultery is the major cause. Satan attacks even more viciously and wins more far-reaching victories when he uses adultery to ruin spiritual leaders, destroy churches, and dishearten Christians.

In a recent study conducted by Fundamentalist Journal, we surveyed 300 pastors regarding adultery in the church. Forty-four responded, and 77 percent of those had had to deal with adultery among their church members. Of those, 85 percent dealt with it one, two, or three times in the last year.

As a course of action, 71 percent dealt with the situation in private counseling sessions, and 29 percent had private counseling and public discipline. Of the husbands counseled by these pastors, 52 percent had strayed more than once, while 29 percent of the wives had strayed more than once. Divorce won over reconciliation 50 to 41 percent and denial claimed the rest. This survey certainly gives an indication of how ruthless and relentless Satan is in his battle plan to destroy the family.
In over 30 years of pastoring the same church, and with my experience in counseling families in trouble, I can emphatically say that sexual promiscuity is the number-one cause of the breakdown of the family.

What is sexual promiscuity? It is any sexual activity prohibited by the Word of God. Sexual activity between an unmarried man and an unmarried woman is called fornication. In 1 Corinthians 7:2 God tells us “to avoid fornication, let every man have his own wife, and let every woman have her own husband.”

Sexual activity between members of the same sex is homosexuality. God calls it unseemly (Rom. 1:26-27). Sexual activity between partners when one or both are married, but not to each other, is adultery. John the Baptist was beheaded for condemning this sin.

Throughout Scripture God consistently condemns premarital and extramarital affairs. He never gives an “if-it-feels-good-do-it” blessing to such situations.

How do people get entangled in the web of sexual promiscuity? When counseling participants in an adulterous affair, I often hear the lame excuse, “It just happened. We didn’t plan it.” Nonsense! The only thing they didn’t plan was getting caught.

Before any physical violation of the marriage occurs (Exod. 20:14), there has to be a mental thought about the violation (Exod. 20:17). Satan’s first foothold is our minds. “For as he thinketh in his heart, so is he” (Prov. 23:7). If he can have a victory in the mental realm, he is just a moment from enticing you to sin (James 1:13-15; Matt. 5:28). We must master our thought lives. If we keep our thought patterns in check, we will stop Satan in the initial stage of his attack. We must be prepared for his constant attempts to entice us into his lair. We must be ever vigilant to avoid his bait.

Hardly a year goes by that I do not hear of one or two preachers who, for the lust of the eye and the sin of the flesh, have fallen by the wayside. But it’s not just a problem in the pulpit. Every family is under attack. Don’t let a momentary temptation destroy a lifetime where your moral integrity will be questioned.

The ladies of Thomas Road Baptist Church know that if their car breaks down, they are needing a ride and I happen to be the first car behind them, I will not pick them up unless Macel or one of our children is with me— even if rain is pouring and winds are howling. I will go to the nearest station and send help, but I will not transport them. As a pastor I cannot risk someone thinking ill of me. I would rather die than disappoint my family or the people of this church, or all those who have had confidence in me as a Christian.

If you have been disappointed by a spiritual leader, the only answer is found in Hebrews 7:2-2: “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Keep your eyes on the Lord. Don’t get sidetracked or quit because somebody blows it morally. Our allegiance is not to a mortal, but ever to the Lord Jesus Christ. He will never disappoint us.

If this tragedy touches your church, reach out to the younger believers and help them put the situation in perspective, with Christ as the focal point. Help them see how weak the flesh is and that Christ—not a spiritual leader—must be the author and finisher of our faith.

Pray for those who have fallen. Pray that they will seek God’s forgiveness, and rebuild their lives through his all-sufficient grace.

If you are the one who has fallen, remember, you cannot hide your sin from God. Adultery is not the unpardonable sin. Seek God’s face and repent. He will forgive you. He will walk through those valleys with you and help restore you and your family.

God sent His Son to die upon a cross that in and through His shed blood we all might have forgiveness—no matter what our sin. With Christ we can have deliverance from sinful lifestyles. We can enjoy Jesus and our lives as children of the King. Allow Him to give you a new nature. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”
A Radical Proposal for Seminary Education

by Edward G. Dobson

Last month, in discussing some of my concerns about seminary education as it exists today, I questioned the relevance of what is taught in most pastoral programs. I suggested that seminary professors are for the most part training young men to be scholars and professors—like themselves—rather than pastors who will serve in the church.

Doubtless, many involved in seminary education will disagree with my analysis, and perhaps it is too extreme. But I think a radical rethinking of our methods is in order. I offer the following suggestions as a substantive basis for discussion. The ideas are not theopneustos. I offer them only as a catalyst for enhancing debate.

What kind of pastors are we training? Seminary educators must answer this fundamental question. When we understand the product, we can evaluate the degree to which our programs accomplish our objectives. Too often institutions of higher learning operate on the principle, “That’s the way we have done it for years. Why change?” This attitude discourages creativity and inhibits the institution in its response to the needs of the culture around it. The graduates suffer from anachronistic tendencies and do not feel qualified to minister in the real world.

Seminary educators and professors should call for a national conference with pastors who are actively involved in the ministry. Together they should determine the qualities necessary for pastoring in the late twentieth century, and translate these qualities into specific educational objectives that will govern the academic decisions of seminary programs. Specific educational objectives will provide direction and ensure that the academic programs are doing what they are supposed to do.

Once the objectives have been identified, evaluate the whole curriculum. Start with a clean slate. Determine what courses and activities will contribute to the identified objectives. Begin with no preconceived ideas. Do not allow any “sacred cows.” Higher education is, for the most part, resistant to change and innovation. The academic bureaucracy moves very slowly and tends to protect its own interests. Establish an ongoing assessment of the objectives—to measure the effectiveness and efficiency of the programs and to ensure continuing response to the changing needs of society.

What degree? Seminaries have traditionally offered master’s degrees requiring at least three years of study. Most colleges and universities offer master’s degrees that can be completed in one year. In fact, a doctorate from a secular college can be earned in the same amount of time that it takes to earn a master’s degree from a seminary. The world tends to consider all master’s degrees as created equal. Therefore, a three-year seminary degree is considered equal to a one-year master’s degree. There is merit in considering restructuring the seminary program to parallel the rest of higher education. Seminaries could offer master’s and doctoral degrees with the same amount of academic and residency requirements as an M.A. and a Ph.D., respectively. Consequently, seminary graduates would enter the market with degrees similar to those of other professionals.

The Importance of Internships. Training for the ministry involves much more than knowledge gained in a classroom. Successful ministry depends on relating that knowledge to the problems of real people in a real church. In a highly academic environment there is always the danger of becoming isolated from practical ministry. The application of classroom instruction to a real setting is vital. This dimension should be considered equal to classroom instruction, and every student should be involved in a real church throughout his training. Further, the case method of teaching could be introduced in many classes. Many major business schools use this method effectively to give their students practical experience. They study and analyze situations in real companies and offer practical options for solving the problems outlined in the case. The same could be done with church-related situations. This would permit the students to apply their knowledge and gain experience in solving the problems of real churches.

I have not advocated a detailed program of change. Rather, I have suggested some overarching issues that need to be considered. I am convinced that unless we pay attention to these issues we may well find ourselves out of step with the twenty-first century. We cannot continue training pastors the same way we have always done it. The world around us has changed, and we must be sensitive to these changes. Seminaries should be leading the way into the future, not trying to catch up.
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Christian Athletes
Maximizing God-Given Talents

by Al Worthington

In "Religion Strikes Out for One Baseball Team," a recent article on the front page of the Houston Chronicle, a major league general manager attempted to place part of the blame for his club's losing ways on God. He insinuated that Christian players may not have a strong enough desire to win. As a Christian and a former professional baseball player, I am offended by this attitude. It could not be farther from the truth.

Many years ago I heard someone say, "God don't sponsor no flops!" During the first years of my career, I was a struggling big-league pitcher. When I became a Christian, my performance on and off the diamond improved. Jesus Christ helped put things together in my life back then, and He is still doing that for me today. When I retired from professional baseball after 19 years, 8 as a non-Christian and 11 as a Christian, a veteran manager wanted to hire me as a scout. His rationale was, "We need more men with your attitude in the game. There is enough of the other kind already." God instilled that attitude in me.

We can see this principle in action throughout professional sports. Even though the Christian athlete is not always the most talented member of his team, his desire to maximize his God-given talents makes him stand out.

When the Miami Dolphins appeared in two Super Bowls in the early 1980s, Lyle and Glenn Blackwood were two of their defensive starters. Both are outspoken Christians. "The better I play, the more I feel I am using the talent God has given me," says Glenn.

Lyle says, "I was a raunchy character early in my pro career. Drinking and drugs made me an unstable person. I kept running across Christian players throughout the NFL—Ron Pritchard, Norm Evans, Steve Largent, John Hannah, and others. In 1976 I sat down with a Seattle pastor who shared the gospel with me. Right then I knew what I wanted. "Glenn and I have gotten to know each other better now that we're older," Lyle continues. "We have both grown in the Lord, which is the real key to getting to know anybody in a deep, meaningful way."

In Jesus, Christian athletes have the greatest example by which to pattern their lives. Lyle and Glenn Blackwood were two of their defensive starters. Both are outspoken Christians. "The better I play, the more I feel I am using the talent God has given me," says Glenn.

In Jesus, Christian athletes have the greatest example by which to pattern their lives. Philippians 2:7-8 states that Jesus "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Christian players do not have to be boastful or egotistical. They simply play their best, strive to excel, and give the honor to God. God has a strong impact upon Christian athletes, and He is not in the losing business.

In the heyday of Cincinnati's Big Red Machine, Sparky Anderson would close the clubhouse door and let the chapel speaker go to it. Anderson liked the positive attitude of the gospel message. It is not a quitter's message—it is a winning one.

Los Angeles Dodger ace right-hander Orel Hershiser uses this philosophy to guide his pitching career. Nicknamed "Bulldog" by Dodger manager Tommy Lasorda, Hershiser states, "My aggressiveness comes from wanting to be the best that I can for Jesus Christ. On the field I try to be the best Orel Hershiser I can be, because that is what God wants of me. I have one purpose in mind when pitching and that is getting the hitter out and not letting anyone distract me."

Hershiser continues, stating that before being saved, "I had been afraid of failure and was a terrible loser. Jesus freed me to just try my best. I am still tough on myself, and I still have a burning desire to do my best. I will continue..."
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striving for consistency, but my desire is to please God and not myself."

NBA superstar Julius Erving was saved at age 29. "When I gave my life to Jesus, I began to understand my true purpose for being here. That purpose is understanding what the Lord's plan is and following that plan," Erving stated when discussing his life as a Christian. "My Christian faith has helped me put my priorities in order. If I put God number one, and my family, social life, and job after that, I can withstand any attack or criticism. I found the meaning of life in Jesus Christ."

Former NBA scoring whiz Pete Maravich was saved two years after his professional basketball career ended. "At 18 I turned Christ down, wanting no part of anything but basketball," Maravich said when discussing his salvation. Following his 1982 decision Maravich channeled his energies into his Christianity. "All my life I trained as an athlete, working as much as eight hours a day at it. Now I'm training as a Christian. Basketball is my platform, but instead of glorifying myself, I glorify the Lord. I had to become spiritually bankrupt before I realized that life is absolutely worthless without the Lord."

Frank Tanana, a 13-year veteran of four major league teams, sees no problem with a Christian meeting the competitive standards of professional baseball. "A representative of Christ has the responsibility of giving his best at all times. The Lord gets the glory for what happens to me in baseball. I now play for an audience of one, the Lord Jesus."

Many other Christians have combined their outstanding athletic career with a solid Christian testimony. Bobby Richardson is one. Many say he was perhaps the New York Yankees' finest second baseman ever. If anyone questions Richardson's desire to win, all he need do is examine his World Series accomplishments.

This year's World Series MVP, Ray Knight, and his teammate Gary Carter are also Christians. Knight is the New York Mets' chapel leader. Steve Largent of the Seattle Seahawks is another. Largent is on the verge of becoming the NFL's all-time leading pass receiver.

Examine the careers of Tom Landry, Joe Gibbs, and Raymond Berry, all outspoken Christians and very successful coaches in the National Football League. Berry comments that he "doesn't feel burdened by the demands of his job. The Lord leads me to follow a one-day-at-a-time approach. The Lord reminds me daily not to be anxious about anything, but to tell Him everything."

After my professional baseball career I coached baseball at Liberty University for 13 seasons. I retired as baseball coach last spring and am now the school's director of athletics. We recruit only Christian athletes. Our football team finished the 1986 season 1-9. Do you think we were pleased with that record and felt it was "God's will to be losing"? Absolutely not. Our coaches are working long hours to recruit "blue chip" athletes who will enable us to develop a strong program to glorify the Lord. That is what we teach our athletes and student body as a whole.

The Christian athlete, like any other Christian, has found that life is worth living with Jesus Christ. Not every Christian athlete will win a Most Valuable Player award, or own a World Championship ring, or bat over .300, but everyone possesses a treasure worth more than all these trophies combined. He has the eternal life that comes with knowing Jesus as his personal Lord and Saviour. A great number of professional athletes clearly testify that "God don't sponsor no flops!"

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\[\text{Al Worthington is athletic director at Liberty University, Lynchburg, Virginia.}\]
Science and Morality Go Hand-in-Hand

The Surgeon General's Message to the Nation

In a recent address to the student body of Liberty University, Surgeon General C. Everett Koop shared his personal testimony, and presented his stand on AIDS and the need for AIDS education in America. He will take this message across the land. Fundamentalist Journal presents this critical information by publishing the majority of the surgeon general's address for our readers.

Well, Jerry Falwell has asked me to take a few minutes to highlight my Christian pilgrimage, and I am pleased to do that. Though I was raised in a Christian home by godly parents and godly grandparents, who thought they were raising me in the nurture and admonition of the Lord, I was absolutely, abysmally ignorant of Christian things.

At 29 I was already designated to be the surgeon in chief of the oldest children's hospital in the Western Hemisphere. I had my foot on the bottom rung of the academic ladder that eventually led me on to two professorships. I had the promise of everything that most people hold dear in the world. In that year a series of what I am convinced were God-directed events took me into the balcony of the Tenth Presbyterian Church, where Donald Gray Barnhouse was the pastor. His arresting and authoritative voice, his intellectual approach to the gospel, his unwavering in the inspiration, the infallibility, the authority, and inerrancy of the Bible riveted my attention, and I went back again and again.

I realized sometime during those two years that the dynamics of the gospel, as I saw them unfolding with that congregation, indeed applied to me. I was accepted in the Beloved. I was being conformed to the image of Jesus Christ. Someday I would be with Him and like Him. I learned much from the Scriptures in those days, much from my teachers. But I learned a lot from the Lord as I tried to combine my newfound faith with the practice of surgery in an academic environment.

From men like Barnhouse I learned that God is more interested in what my relationship is with Him than what I do for Him. I remember that Barnhouse made it very clear to me that Christ died not so much for what I do as for what I am—a sinner by nature, and by experience, and by preference.

It all fell into place one day when I realized that my sin could be in only one of two places, either on me, in which case I would pay the penalty, or on Christ, in which case the transaction was already completed and I was forgiven. And I do thank God for the faith that enables me to know that my account with God was settled back there 2,000 years ago.

As I tried to follow the Lord's teaching and make my Christian life part of my secular life, I did become quite outspoken. I found I could not stand by and see social injustice done, such as abortion, the withholding of food and fluid from handicapped newborns, and see elderly people deprived of life through euthanasia. Some of the things that I said attracted the President to me, and he appointed me because of his interest in my concerns about biomedical ethics. And those very same things roused the opposition against that appointment in my early days in Washington.

Now, I believe, the record is clear. I did not misuse my position. I think I have established credibility as a health officer, not only with the press, but also with the people of the country, and I am happy to say that Mr. Reagan found it satisfactory to reappoint me for four more years. So I will run along in this job, Lord willing, until the fall of 1989.
Now I want to talk to you about something that is not usually addressed to an audience like this, or in such a circumstance. But it is of such importance to each of you, and to this nation, that I am delighted that this university has afforded me this platform and this forum in which to say it. Whenever someone in public life says something, it will be taken up by those to whom it is profitable, either to criticize or to join the bandwagon. One of the things that has disturbed me most about the Surgeon General's Report, which the President asked me to prepare for the people of this country, is that my constituency, namely those politically Conservative, and my own religious constituency, namely those who are Conservative Evangelicals, have been the most critical of what I said. So, in a sense, I am welcoming this opportunity to set the record straight as to what the surgeon general of the United States actually said and what he believes about this scourge, which faces all of us.

Almost six years ago, in June of 1981, the public health service and our people in Atlanta at the Centers for Disease Control, where we collect information from state health agencies, began to get some rather alarming reports. They were told of a handful of cases of a peculiar type of pneumonia called pneumocystis carini. Just a few cases were reported, but this lethal disease is so rare under ordinary circumstances, that even a handful of cases in a single year is like an epidemic. Our people investigated further, and the trail led to many people who for some mysterious reason were sick, and their bodies were not fighting back as you would expect them to.

As a result, they were not only sick from this very dangerous form of pneumonia, they were dying from it and no one knew why. It appeared that some kind of a bug, probably a virus, was attacking and destroying the natural immune system. The virus itself was not killing people; people were dying of extremely virulent diseases because the AIDS virus now in their bloodstream, prevented the body from fighting off those diseases. Until the AIDS virus came along, nobody in public health, nobody in medicine, had seen a syndrome quite like this one, and no one was sure how it was acquired.

We gave it a name in order to track it more carefully, and we called it the Acquired Immune Deficiency Syndrome. To simplify matters we just began to refer to the initials, and it has been AIDS ever since that time.

We are talking about a disease that is spreading. The number of victims doubles in a little more than a year. For example, in January of 1986 we had a cumulative total of 16,000 reported cases. Today we have 30,000, and by the way, over half of them have already died—and the rest will. Last year we had over 13,000 new cases, and this year we expect to see 23,000 new cases. By the end of 1990, the first decade of our acquaintance with this problem, the cumulative total in America will be close to 270,000. Make no mistake about it, AIDS is spreading among more people and it is uniformly fatal.

Even though scientists have had to look at the AIDS virus, we don't really know what it is. And unless we know that, we have no way of stopping it. We are making progress, but I have to confess, that progress is slow. As I travel around, people say to me, "Dr. Koop, when can we expect an effective vaccine to be available?" I have to tell them, in my own opinion, I don't think it is in the foreseeable future.

Let me remind you that from the day we knew what the hepatitis-B virus was, until the day we could try a vaccine, 19 long years elapsed. And the hepatitis-B virus is an easy virus from which to make a vaccine. The AIDS virus is a tough one. In addition to that, vaccine development is very difficult as a scientific achievement. If not produced with great care, the vaccine itself can cause as much
illness and death as the disease it is supposed to prevent. That is the case when we know all about a disease. We know just a few things about AIDS and not enough yet to stop it.

We do know with complete certainty that the AIDS virus is transmitted from one person to another either in blood or in semen. Now that is a peculiar trait for a virus to have. I'll admit, but there it is. It is clearly the most serious piece of information we have so far. It explains, for example, why some 17 percent of all AIDS cases thus far are men and women who abuse drugs, using an intravenous needle that they have shared with someone who has already used it on himself for IV drug abuse. It also explains why the initial alarm about AIDS was sounded among homosexual and bisexual men. When we first began to confront the AIDS epidemic, the people at highest risk were these homosexual and bisexual men. I'm afraid they still are, even though some far-reaching changes have taken place among homosexual men who have become much more cautious about their sexual practices. But we also now have reports of the AIDS virus occurring among heterosexual men and women who are not IV drug abusers either. In fact, their heterosexual activity seems to be their only risk factor. As of last week almost 4 percent of all reported AIDS cases have been heterosexual men and women, a percentage by the way that is going up very rapidly. As I mentioned earlier, the number of AIDS cases will increase about ninefold between now and 1991, but the number of AIDS cases involving heterosexual persons will increase twentyfold rather than ninefold.

Over the past five years, when it looked as if the key group at risk were homosexual and bisexual men, we beamed to them virtually all of our information and education efforts. It was effective. As I've noted, things have changed. But now that we see the rise in this disease occurring among heterosexual men and women, we need to direct our information and education efforts out to the whole of society. I think you would agree that if we had to make some choices and set some priorities, we would elect to do the best job we could to inform our young people about the dangers of AIDS. Heterosexual young people are not only at high risk, but their sexual activity over a long period of time will really determine whether or not. This is the difficult part. What we have been doing, then, is sorting out the information that everyone, young or old, ought to know about AIDS. A priority must be focused on that information that young people in particular ought to know.

For example, we need to implant a few life-saving messages into the consciousness of sexually active people. And when I say sexually active people, that could mean almost any male or female between the ages of 12 and 80. I have just two messages in mind. The first one is simple enough, and here it is. Find someone who is worthy of your respect and your love. Give that person both, and stay faithful to him or her. In other words, short of total abstinence, the best defense against AIDS is to maintain a faithful, monogamous relationship, in which you have only one continuing sexual partner, and that person is as faithful as you are.

My advocacy of monogamy may sound like a morality lesson, but it also happens to be good science. Science and morality in this instance go hand-in-hand to exactly the same goal. I happen to believe that a faithful, monogamous relationship is also a person's best defense not only against AIDS but also against other sexually transmitted diseases, such as herpes and gonorrhea, but in addition to that, against many other of life's negative experiences—a disappointment in one's job, the infidelity of a friend, and simple human loneliness. The first message, then, is monogamy.

But what else can we do to combat this terrible disease? I strongly advise young people to stay clear of drugs and alcohol, because these substances lower your ability to think clearly and to protect yourself from danger, especially the danger of having sex with an AIDS-infected partner. But let me stop right here for a moment and focus on an issue that is gaining almost as much attention as the AIDS virus itself, and that issue is the education of our young people about AIDS and about sexuality. What should it be? Who should do it? And when?

When I talk to adults about the AIDS problem, and I make some of these detailed references to certain high-risk sex practices, I get a variety of reactions—dismay, sadness, embarrassment, discomfort, and sometimes even anger. But the reaction I most often get from young people is curiosity and an eagerness for more knowledge. They are still learning about their own bodies and their emotions. They are still unsure about their own sexuality. And they still have that priceless optimism about the world and the people in it. An optimism that most adults have had tempered by the facts of day-to-day living in the real world.
I prefer to speak about the need for AIDS education, and I truly believe we need such education at the appropriate age-level in the schools of America. But I also recognize, for many young people, such education may be frightening or puzzling or both. Hence, I believe that the most significant action our society might take right now to protect its young people from the mortal threat of AIDS is to provide them with education concerning their own sexuality that is factually correct, personally sensitive, and morally strong.

The term sex education is one I’m not at all comfortable with, because it immediately polarizes any audience, and in my view sex education usually means a course of instruction that is much too limited. Let me explain what I mean by that. Most of the time, when you hear the phrase “sex education” you immediately think of class hours devoted to human reproductive biology, including carefully phrased explanations about the use and abuse of male and female genitalia. Now, most schools offer this kind of minimum sex education sometime during junior high or middle school years, and that’s a good time. Although I think it might be a little late. I personally would urge that the material be presented earlier, among 9-, 10-, and 11-year-olds, of course remembering that developmental age is more important than chronological age, and that community standards, which vary from place to place, must be taken into account.

Every pediatrician knows that children from 4 to 6 ask questions about sex, but it usually has to do with their own anatomy and the question, “Where do babies come from?” Then for a period of several years, until about 9, they seem to have lost all their concern about sexual matters. At about 9 a new interest develops and their questions, if even asked, may be quite sophisticated. Grade-school children are extremely curious about themselves, but they are also kinder and more generous than older children, or even most adults for that matter, and they are above all susceptible to being loved and offering much love in return. Sex education without the concept of love and responsibility is like a piece of pie that is all crust with no filling. My own preference, therefore, would be to have our elementary schools introduce children to the subject of reproductive biology, within a more general discussion of the nature of sensitive and affirmative human relationships.

Sex education without the concept of love and responsibility is like a piece of pie that is all crust with no filling.

That is easier to say than to do. I know, and furthermore some parents get very uneasy about having schools impart certain human values to their children. They think that such instruction should be done at home. I agree with that. I always have. This goes back many years to the time when I practiced medicine among children. My advice to parents has always been the same. The social and the spiritual development of your children is your business. Don’t pass it up, don’t pass it by, but pass it on.

Parents have always agreed with me just about 100 percent. But most of them, I have to confess, never did much more than agree with me. That has been a disappointment, and lately in light of the AIDS problem I have wondered why this is so. I don’t have the ultimate answer, but I do have a feeling about the nature of the problem.

As an individual, as a father, as a grandfather, and as a physician with 50 years’ experience and 40 of those in pediatrics, I hold a firm commitment to the family and to parental authority. I did not provide and supervise the care for 100,000 children without coming away with a clear understanding of the similarities and the dissimilarities of children, as well as the need for flexibility in any program that is aimed in their direction.

First of all, I encourage parents to talk openly, clearly, and affirmatively with young people about their developing physiology. You know, it’s not very complicated. But many parents, nevertheless, have trouble dealing with the physiology and the biology in explaining
Surgeon General C. Everett Koop has been described by various interviewers as "proud," "imperious," "self-centered," "aloof." Donald Drake, a medical writer for the Philadelphia Inquirer told People Weekly that "having lunch with him was like having lunch with Moses. I'd kind of sit there and wait for the commandments."

But those writers' words do not portray the man of spotless reputation who worked miracles as surgeon in chief at Children's Hospital in Philadelphia. They give no insight into the man whose pro-life work with Francis Schaeffer brought thousands of Evangelical Christians to the forefront of important sociopolitical issues. They do not reveal his concern for children, the freshest and most vulnerable of God's creations, or speak of a man committed to life, caring, and the Creator.

Like most men of accomplishment, Koop is indeed proud. But his quiet pride is rooted in his challenge and appointment as the nation's chief physician. He is bluntly outspoken, far different from other politicians who bluster rhetoric, but that frankness is something most people would appreciate in a physician—and demand in a child's surgeon. His keen intelligence is underlined by a subtle sense of fun. When asked, "What is the best thing about your job?" Koop grinned and clasped his hands. "I'll be here into the next administration. I have a term appointment. Everybody else appointed by the President functions at his pleasure and when he goes, they go. But I stay."

Koop's recent pronouncements about the need for AIDS education have caused the sharks to start circling, as they did when he opposed abortion, euthanasia, and the withholding of nourishment from handicapped infants. But this time those who oppose him are of his own political and religious persuasion. "It's very interesting that the people who oppose abortion are of the same political and religious persuasion. "It's very interesting that the people who first applauded me and looked upon me as God's gift to Washington are the people who are now very unfairly condemning me for things I haven't said."

"The fascinating thing is that what I have said is being used at both ends of the spectrum in highly different ways. The 'sex educators'—Planned Parenthood types—are using clauses and phrases I've said to prove that they've always been right and that I now agree with them. The people out here," Koop gestures to his right, "say, 'He's abandoned the faith. He's let us down. He's become Liberal!' " Koop is frankly hurt by the way he has been misunderstood and misquoted.

Exactly what is the surgeon general suggesting? "I believe parents should have autonomy over their children's education," says Koop, "and inasmuch as the threat of AIDS is going to force sex education into schools, it behooves parents to take an active role in their communities to help establish the standards that will become part of the school."

Koop believes that even Christian schools could benefit from sex education. "If we believe what we say we believe, that we understand truth, there is nothing we should ever be afraid of teaching, if it is true."

"People who call themselves the 'Religious Right' have an unreasonable fear of sex education. It scares the life out of them. But Christians who are concerned about truth should not be concerned about teaching it."

What if a gay activist visits a sex education class and presents his sexual orientation as simply a preference? What if a Planned Parenthood official is invited to a school assembly to offer condoms or information on hassle-free abortions? What can parents do to ensure that such atrocities are not present in a school's sex education curriculum? "They have to take part in the setting of community standards," says Koop. "And I don't think sex education should be taught value-free. If you try to teach sex education value-free, you are teaching sexual technique without responsibility and morality. If I had money now to spend in any way I wished, I'd spend it on AIDS education. That is the most frightening thing ahead of us—with no prevention except education. There is no vaccine, and no cure. AIDS is so pressing because it is doubling in numbers of cases every 13 months for a man, every 10 months for a woman, with no end in sight unless we change our lifestyle."

Koop and his wife, Betty, have been married 48 years. Their family includes three grown children and seven grandchildren. The Koops' 20-year-old son, David, was killed while climbing a mountain in 1968. How did this tragedy affect the thinking of an individual? "It affected my faith only to strengthen it. My belief in the sovereignty of God has always been one of the many pillars of my life, and this was a chance to test that."

What is the measure of his accomplishment? Dr. Koop smiles and reflects. "Two things give me the greatest kick in life today. When I meet somebody at a reception or a dinner who says to me, 'I never had an opinion about abortion until I saw your films. That set me thinking, and now I'm very active in pro-life causes.' That gives me tremendous pleasure, and it's a measure, I think, of having turned around the thinking of an individual. The other thing is to meet people, now some of them are 40 years old, who come up to me and say, 'I've always wanted to meet you, because you operated on me the day I was born.'"

Here is another quality that cannot be summed up with a few crisp adjectives. C. Everett Koop is responsible for the public health of 240 million Americans, yet he measures his accomplishments by the impact he has on individuals.

Angela Elwell Hunt
sexuality, regardless of what I say about simplicity. They don't feel up to handling the scientific material, and they confess to not knowing the proper name for this or the proper function of that. We may get impatient with parents who plead ignorance, but the fact is that they didn't get any of this information when they were kids either.

The second reason parents have trouble talking to their children about sex is that such a conversation has all the earmarks of an invasion of privacy—their own privacy as well as that of the children. Invasion of a child's privacy can be avoided if these discussions take place before adolescence. The subject matter, you see, involves things that go on in bedrooms and bathrooms—the only two rooms in most homes, by the way, that people honor as being truly private. So parents become very uncomfortable, and they don't discuss human sexuality with children to the extent to which I think they must. Of course, the same embarrassment and lack of information prevents parents from talking to each other about their sexuality also. They feel frustrated, guilty, and even angry about their inability to do the thing that they know intellectually they should do. So biology and privacy are two reasons parents have a hard time with sex education.

But there is a third reason, also, which I think may well be the most important reason of all, and the most difficult one to deal with. It has to do with the nature and the quality of our adult human relationships. Sex education ought to deal with relationships between men and women who are loving, caring, respectful, and tolerant. Such relationships include some fulfilling sexual activity, but they are not defined only by that activity. There is much more to human relationships than just "good sex." And young people ought to be advised of that early on. For most adults, a satisfying relationship holds in a comfortable balance the emotional and intellectual factors, as well as the physical and sexual factors, of that relationship. Everyone dreams of such a relationship. If we meet a man or a woman with that kind of potential, we gladly give him or her our lifelong promise. Novelists call that true love. Sociologists call it marital fidelity. The surgeon general calls it monogamy. But whatever you call it, we all want that kind of well-rounded, balanced, loving, and fully considerate relationship, one that is enriched by sex, not overwhelmed by it, but not devoid of it either.

For many people, such a balanced relationship is an ideal, but real life isn't. When I say it isn't, I mean it is not always like that, and thus they have difficulty in conveying these ideals to their children. Grown-ups know about human imperfection, but kids don't. Grown-ups can deal with human imperfection, but kids can't, unless we help them. Without a compassionate understanding of the imperfect nature of any human relationship, a child's education will be, of itself, very imperfect.

Now, I'm sharing these thoughts with you today because I want you to know that my deepest wish is still for the parents of this country to be the primary teachers of sex and human relations to their children. And I say that knowing full well that this may be an assignment that some parents simply can't handle. When that is the case, then I believe there is a compelling social need for our schools, our churches, our synagogues, and other communal institutions to do whatever they can to provide our children with the most helpful kind of information.

Education about sex comes to children in three ways. First, unstructured, unplanned accumulation of sexual myth and fact through the media and personal relationships. Secondly, sex education comes about through parental guidance in these sexual matters. Finally, there is formal information as part of a school curriculum. You know of course, I hope, that the competition for the attention of our children is already quite severe. Children are already getting a great deal of sex-related information at an early age, and quite outside the circle of the family's values or, I would maintain, even outside the values of a community as a whole.

Our children don't live in a vacuum, as I hope you know. They live in the real world of pleasure and danger, along with the rest of us. But we have some experience with it, and we have a sense of how to survive in it with our lives and our values intact. I believe, therefore, that each of us, in our homes or in our schools, has the moral responsibility to pass this information on to our children.

I can tell you that the government, the United States Public Health Service in particular, is pledged to help in this effort to the extent that it can. As the surgeon general, I have to take the lead position, and that is what I've done. But there are limits on what we in government can and ought to do, limits that are clear enough in American law and tradition. But the task of providing authoritative AIDS education to our children, in the overall context of education about human relationships, is not primarily the task of your government. It's your own. You can't leave it, by default, to the movies, to television, or to the street corner—not if you value the young lives that are at stake.
Like an April Shower to Spring Flowers,
The Fundamentalist Journal Brings a Spirit of Freshness to Your Family
Jesus Christ is Lord.
n 2 Corinthians 4:5 Paul tells us what he does not preach, and then he tells us what he does preach. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." That is the most condensed and all-inclusive and comprehensive statement of a real preacher's mission that I know. If I were to ask you this morning, "Do you believe in the lordship of Christ?" you would answer very comfortably that you do. But if I would come around and ask you, one at a time, "Is He your Lord?"—not your Saviour, but is He the Lord of all that you are and all you have and all you do—what would you say?

Any congregation can sing "Bring forth the royal diadem, and crown Him Lord of all." But not all who are willing to crown Him with their lips are ready to obey Him in their lives. I want to say three things about the lordship of Christ.

First, it was the initial confession of the church. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). When an early Christian said Jesus was Lord, he meant it. They had never partitioned saviourhood from lordship in those days. You did not take Jesus as Saviour and then 25 years later in a dedication meeting take Him as Lord. They didn't know anything about that. It happened all at once.

For a Jewish Christian to say Jesus is Lord, he better mean it because to a Jew, Lord meant Jehovah. And for a Gentile Christian to say it in the Roman Empire, he better mean it because Caesar was not only the emperor, he was the god of the Roman people. And if you said, "I have another King, who is gone and is coming back one of these days," you were in for trouble, and you might pay for that with your own life.

As an early martyr of the Christian church was being marched up to the place of execution, one of the Roman soldiers who were roughly manhandling him asked him cynically, "Well, now, where is your carpenter God?" And he answered, "He is making a casket for your emperor." My soul, what an answer! All the way through the Bible, the New Testament particularly, it is not "Christ and." You never have to add anything to Jesus. He is Alpha and Omega, the beginning and the end, and everything in between. It is always "Christ or." Christ or Egypt? Christ or the world? Early Christianity demanded that when a man became a Christian he made a clean break then and there with the world, the flesh, and the Devil.

The second thing I want to say about the lordship of Christ is that it is the authentic confession of a Christian anytime. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). You cannot confess Jesus as Lord by yourself. You cannot get saved by yourself. You cannot understand the Bible by yourself. It is the work of the Holy Spirit with your consent and your cooperation, but it is not a do-it-yourself Christianity. Old Adam never bows to the lordship of Christ. It is an authentic mark of the work of the Holy Spirit.

Jesus Christ demands more loyalty than any dictator that ever has lived. The only difference is, He has a right to. "Love so amazing, so divine, demands my soul, my life, my all." You have only one option in this world. You can take Christ or not take Him. And if you ever take Him, that is the end of your option. From then on you belong—lock, stock, and barrel—to Jesus Christ. You don't have one thing in this world that's your own. You are not your own. You are bought with a price.

The word Saviour is found only 24 times in the New Testament, and the word Lord...
Jesus Christ demands more loyalty than any dictator that has ever lived. The only difference is, He has a right to.

433 times. His name is Lord. Romans 14:9—"For to this end Christ both died, and rose, and revived, that he might be Lord!" A Christian is a believer, a disciple, and a witness. We were called disciples before we were called Christians. The Great Commission says to go make disciples, not make believers. You have to be a believer to be a disciple, but the emphasis is on the disciples. The crisis of conversion must be followed by continuance. God is not out just saving sinners. God is out to make saints out of sinners.

He is having a hard time with some of us. It takes practice to be a good Christian, just like it does to be a good musician. You don't learn how to play a piano by just playing when the notion strikes you. It takes constant practice. Some folks say, "Well, I took my stand years ago, and I'm still standing. Haven't moved since." Friend, have you ever taken the walk? Now that is one step after another. You've got to work at it.

Our Lord demanded absolute, total devotion. In Luke 9:57-62 someone said to Jesus, "I'll go with you anywhere." And He answered, "The foxes and the birds have a place to stay, but I don't." I think that took care of that prospect. The next one said, "I will follow you, but suffer me first to go bury my father." Jesus told him to let the dead bury their own dead. He has a right to.

would have you set two things side-by-side in your thinking. Luke 9:59, "Suffer me first." That's what you want to do. "Lord, I want to do this. I want to do that. And after I've attended to these matters, then I'll follow you." Listen, if you forget everything else I have said, take this with you. God never comes next. Jesus Christ never comes next. He is first, or nothing.

Beside "Suffer me first," put Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness." Jesus tells you to seek first the kingdom of God. He is not taking people to heaven backwards, looking back at this world. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." You can't get anywhere looking in the other direction. So my Lord is making it very clear here. "I never come next."

Paul settled it right at the start. "Who art thou, Lord?" And then, "Lord, what will thou have me to do?" Lord came last in the first question and first in the second question, and from then on He stayed first. That's the correct order. Thomas said, "My Lord and my God."

Charles Haddon Spurgeon, one of the greatest of preachers, said, "If the convert declares that he knows the Lord's will, but doesn't mean to attend to it, it's your duty to assure him that he is not saved. Don't imagine that the gospel is magnified, or God glorified, by going to worldlings and telling them that they may be saved at this moment simply by accepting Christ as their Saviour, while they are wedded to their idols and their hearts are still in love with sin. If I do so I tell them a lie, I pervert the gospel, I insult Christ, I turn the grace of God into lasciviousness." That was Spurgeon. We've got a come-in-Saviour-stay-out-Lord brand of Christianity today, and it's not scriptural.

Finally the lordship of Christ will be the ultimate confession of creation, because I read in Philippians 2 that the time is coming when "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The time is coming when everybody who ever has lived, everybody living, everybody yet to live will confess that Jesus is Lord. Now that does not make Him their Lord in a saving sense, because many of them will be in hell. But everybody has to confess, ultimately, that Jesus is Lord. The Bible says so. The next time you deal with some tough type who says, "Well, I'm not going to do anything about it." Tell him, "Now wait, friend, I didn't ask 'will you?' You've got it to do, now or in hell. I'm just asking you 'when?' You've got it to do. That isn't the question."

Now let me ask you this morning, is He your Lord? Lord of your body and your thoughts and your tongue and your temper and your spare time and your pocketbook and your life plans and what you look at on television, Lord of everything? A young lady said to her pastor, "God wants me to be a missionary, and I don't want to do it. What am I going to do?" He opened the New Testament to Acts 10:14 where Peter said, "Not so, Lord." The pastor said, "Now look at that. There's something wrong there. If He is Lord, you don't say, 'not so'; and if you say, 'not so,' He's not Lord. I'm going to leave you here looking at that, and when I come back I want you to have marked out either 'not so' or 'Lord,' because you cannot mean both." When he came back she had marked out "not so."

I wonder if you need to mark out "not so." You have been in a controversy with the Lord on some issue. If you want to have your way, and He's not Lord, you need to mark out that point of rebellion. Let me ask you in all sincerity, "Is He your Lord?" Do a little thinking. Have you ever bowed in submission to Him, utterly and absolutely? Won't you do it now?

Adapted from a taped sermon preached by Evangelist Vance Havner, who went to be with his Lord on August 12, 1986.
If There Be No Resurrection

by Jerry Falwell

Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 Cor. 15:51-58

In these verses Paul addresses the subject of those who have died ahead of us in Christ, and those of us who are alive and remain. The “corruptible,” those who are in the graves, and the “mortal,” those of us who are here today, must put on incorruption and immortality. Verse 57 is the key verse. “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” That victory was accomplished on the first Easter, when our Lord Jesus Christ walked out of the tomb, victorious over death, hell, and the grave.

Many deny the Resurrection of Christ because it is against natural law. They try to explain it by saying that Christ may have swooned, or passed out, or almost died. And when He was taken down from the cross, after a period of time, He may have revived Himself.

Well, that theory is correct on one point. The Resurrection is in opposition to natural law. That is why we worship the risen Christ. Because, by supernatural law, He rose from the dead. Unlike the Buddhist, unlike the Confucianist, unlike the worshipers of all other false and dead religions and cults of the world, we serve a risen, living Christ.

You can take a follower of any of those religions to a place, to a tomb, to the grave where the dead founder of their religion is buried, and will remain dead and buried. But I can take you to that beautiful garden tomb, just outside the walls of the old city of Jerusalem, to a little hole in the side of a wall—a sepulcher. It’s just a little way from Calvary, where our Lord died. I can lead you down to the garden tomb, and I can take you inside and show you that He is not there. He is risen from the dead, as God’s messenger said, “Why seek ye the living among the dead? He is not here, but is risen. Come, see the place where the Lord lay.”

On Easter we recognize that Christianity is different. Christianity is superior to all religions, because our Founder is alive and our life is in Him, and in His Resurrection we have the victory.

Hundreds of witnesses saw Him. Thomas felt the nail prints in His hands and the spear prints in His side, and said, “My Lord and my God.” All those hundreds who saw and heard Him after the Resurrection, and the many, who on the Mount of Olives saw Him ascending back into the third heaven, where today He is seated at the right hand of the Father on high, can attest to the fact that our Lord Jesus is alive.

In Matthew 28 the pagan Romans and hostile Jews attested to His Resurrection. In Luke 24:10-42 the bewildered disciples attested beyond doubt to His Resurrection. The first chapter of the Book of Acts gives undeniable evidence that our Lord is alive.

If you question His Resurrection, your lack of faith is in direct and diametric opposition to the testimony of the broken Roman seal, the testimony of the dislodged stone,
the testimony of the fleeing soldiers, the testimony of the hundreds who saw Him, the testimony of the angels of heaven, and the testimony of the empty sepulcher, where you can go today and witness that Jesus is not there, for He is risen!

The Resurrection of Christ Jesus our Lord is as vital to Christianity as the Virgin Birth. It is as vital to Christianity as His vicarious and substitutionary death upon the cross. It is as vital to Christianity as the inerrant Word of God. If there be no Resurrection, there is no faith. There is no hope for those who died in Christ. There is no hope for those who are alive and remain. Our preaching and testimony is vain; our witness is false. If there be no Resurrection, Paul said, “We are of all men most miserable.”

The empty tomb is a theological fact. If you are a student of the Bible, you cannot deny that both Testaments point to an empty tomb. When you read the record of the psalmist David, the prophet Isaiah, and many Old Testament writers, you find they all talked about One who would come, who would die, and who would rise again. The Resurrection of Christ, the eternity of the Son of God, is Old Testament and it is New Testament. It is a theological fact.

The empty tomb is also a fact of miracle. Most people agree that miracles do happen. There are a few Sadducees in our world today who do not believe that miracles happen, but I am glad that miracles do happen. Christians live on miracles. Christians believe they were born miraculously. We believe that human life is a miracle. We believe that regenerated life is a miracle. We do not believe that you are born again by joining a church or because your parents had you christened. We do not believe that human works have anything to do with salvation. We do not believe that the waters of baptism are efficacious to save a lost soul. We do not believe there is anything human to the miracle of salvation.

If you try to explain the Resurrection by swooning or any of a thousand other things, you strip Christianity of its miraculous nature. All of Christianity is miracle after miracle.

If you cannot accept the miracle of the Resurrection, you need not accept any miracles. Don’t go to God when you are in trouble, when your baby is sick, when your family is in tragedy, when the doctor says you have terminal cancer. Don’t ask people to pray for you. If you do not believe in miracles, don’t be a hypocrite. Just live and die, like a rational, logical, human being in a world where there are no supernatural happenings.

I am so glad that there is a miraculous dimension beyond the horizontal plane on which we live. When we have pulled all the plugs, tried all the buttons, been to everybody, and done everything we know to do, I’m glad there is God. God is a miracle. We are miracles, because we are products of God, made in His image. I have
If you try to explain the Resurrection by any of a thousand other things, you strip Christianity of its miraculous nature.

The empty tomb is a fact of history. Whether or not you believe in the Resurrection in no way alters its reality. Someone could say, "I don't believe that on July 4, 1776, the United States declared independence from Great Britain." That's fine, but it does not change history. The calendars on the walls of the houses and the businesses where you live and work tell us that 2,000 years ago a Child was born. When you study history you find not only that He was born, but He lived, and 33 years later He died, and three days after that He rose from the dead. It is a fact of history.

To acknowledge and accept the historic fact of a Resurrection means that you accept the fact that your days, your time, and your future hinge upon that Resurrection. If you believe on Christ, you too will be raised from the dead and will get a brand new and glorified body.

But the opposite is also true, "He that hath not the Son of God hath not life." People deny the historical fact of the Resurrection because that makes it easier for them to deny the gospel and its implications—that without Christ they will spend eternity in hell when they die. What is the gospel? "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures" (1 Cor. 15:3-4). The gospel is the death, burial, and Resurrection of Christ.

That means the Resurrection is one-third of the gospel. Without the Resurrection you have no gospel. A tripod will not stand on two legs. The gospel is, and is supported by, the death, burial, and Resurrection of Christ, and all of them are miraculous.

The Resurrection says we are hopeless without God. The Resurrection says you are dead, and Christ had to go by way of death and Resurrection to get you out of the grave. You are dead in trespasses and sins. Your body is condemned. Your soul is condemned. Your spirit is condemned. You are a hopeless creature of dust, and you have no hope apart from the Resurrection. This world is as hopeless today as it was 6,000 years ago when man fell in the garden. It is as hopeless as it was the day they nailed our Lord to the cross. Apart from the Lord Jesus Christ this whole human race is without hope.

But the infallible Word of God tells us that 2,000 years ago, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Because we have the message, because we have the record, today is the day and now is the time to believe that gospel and be born again. This Easter, Christ's Resurrection, His victory over sin, can also be your victory—if you take Him as your Saviour today.
Very likely, someone around you has committed adultery. You just don't know who.

As the pastor to family ministries in a church of over 6,000, I have become sadly aware of three facts attached to marital infidelity. First, adultery among Christians is no longer an unthinkable occurrence. Any married person is capable of committing adultery—you are capable of it and so am I.

Second, this violation of the holy union of husband and wife is no longer reserved for the moral degenerates of society. In effect, adultery in the church in this generation can be likened to the wave of white-collar embezzlement crimes of the seventies, surprisingly committed by the nice guy with the lovely wife, sitting in the pew right behind you. Marital infidelity has become the "white-collar" sin of the church.

Third, marital infidelity is best described in the words of Arthur M. Adams, former dean of Princeton Seminary, who labeled it the "Sacrament of Selfishness" (Princeton Seminary Bulletin, Winter Quarter 1976). No title better describes this act of marital defilement. Selfishness, the disease of the fleshly mind, has many symptoms: hatred, strife, jealousy, wrath, envy, murder, drunkenness, and of course, infidelity (Gal. 5:19). Men and women commit adultery because the drive to please self is stronger than said of fornication, homosexuality, or any other sin of the flesh. And although these acts all have a common ancestry in human depravity, our main focus will be on the process by which adulterous thoughts infiltrate our minds and seek fulfillment. To understand this transgression, we need to begin by looking at God's design for marriage and the prohibition against adultery.

Where does adultery begin? It begins with God, not as the author but as the probitor. God says, "No." Man says, "Yes." The first social relationship established in Scripture is that of husband and wife. Marriage, the way God designed it to function in a social context, is to be characterized by a lifelong oneness: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The seventh commandment says, "Thou shalt not commit adultery" (Exod. 20:14). So holy is the institution of marriage that in the Old Testament, any sexual defilement of this union called for death. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10).

However, the evil of adultery does not find its resting place in the physical act alone, but also in the thought process. While King David's eyes studied the bathing Bathsheba, his heart was already fantasizing the adulterous moment. The tenth commandment says, "Thou shalt not covet thy neighbour's wife" (Exod. 20:17). Simply to desire another's partner in your heart is evil. Jesus confirms that in Matthew 5:28: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In God's economy, emotional infidelity is as wrong as sexual infidelity.

We have a clear prohibition given to us in Scripture, yet in this hour of church history there is a greater preoccupation with adultery than ever before. Why is adultery more common among God's people in 1987 than it was 100, or 50, or even 25 years ago? What makes infidelity today so much more approachable? The answer...
is linked to society's influence on the church's moral perception. But is society to be blamed for the individual's sin, or is the individual to be blamed for society's sin?

Society plays a major role in the establishment of a moral code, but society is not free to do as it pleases. In theory, we understand that for the Christian element of any society, the acceptable standard of faith and practice is the Word of God. In truth, we know that for the non-Christian element, the acceptable standard of moral conduct is whatever Christians will tolerate. The more the church tolerates, the deeper we fall into moral degeneration. Just how far have we fallen?

At its best, today's "new morality" promotes the idea that infidelity is not wrong. At its worst, adultery is considered noble, and the adulterer is thought to be living his life with "internal integrity." This type of thinking is not a sign of moral liberty, but of moral degeneration, even by man's standards, let alone God's standards. We should quickly remind ourselves of Isaiah's warning: "Woe unto them who call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20).

Why have we let ourselves and our society slide into this degenerate state? The answer is derived from a cause and effect relationship between salt, standards, and social stimulators. When the salt of the earth loses its flavor, God's standards lose their impact, and social stimulators cause sin to lose its sting. This progression unfolds in three steps.

**The Salt of the Earth.** The ability to commit adultery is within every man and woman, but traditionally, a checking agent within our society has guarded against infidelity. Jesus called this agent the salt of the earth: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men" (Matt. 5:13).

Jesus' metaphoric illustration was clearly understood by His audience. Salt rendered food pleasant and palatable, and
preserved it from putrefaction. But salt from that region, once exposed to the natural elements of wind, rain, or sun, would lose its flavor and its ability to preserve. It was then good for nothing and thrown into the street, to be trodden underfoot by men and beasts.

So Jesus likens the life of Christians to the working power of salt. Inherent within the life of an obedient Christian is the checking agent to counter moral degeneration. By our lives, society is to be kept free from moral corruption. Although our society was never in itself Christian, the Christian ethic dominated the moral perception of mainstream America right up to the middle of this century. As long as the “salt” retained its working ability, the moral fabric of society was preserved. But gradually the preserving power of the Christian life began to fade away, not through usage, but through erosion by the elements of changing social philosophies.

**The Standards of God.** Once the salt loses its flavor, our view, not only of the seventh commandment but of all Scripture, is affected. Here the church has lost ground. Today, moral socialists have been successful in presenting to the church their subjective experience, thereby influencing our view of moral absolutes. Now there is a greater temptation to live according to “cultural norms” rather than “biblical norms.” As a result, standards of moral behavior such as “Thou shalt commit adultery” become more palatable to all of us.

As each new generation emerges, there is a tug-of-war between the church and society over moral philosophy. Society makes its declaration regarding the level of acceptability in moral behavior, and the church responds to that level, not necessarily with God’s absolute standards, but with the church’s perception of His standards.

**Stimulators of Society.** Once there is an acceptance of lower standards in the moral marketplace, corrupting social stimulators are free to do their destructive work. What are these stimulators? They are the subtle and not-so-subtle influences projected onto our consciousness through media stimulation, reinforcing society’s standard of morally acceptable behavior. Compare the moral values presented by “Father Knows Best,” “Ozzie and Harriet,” or “The Waltons” to “Dallas,” “Dynasty,” the daytime “soaps,” or “The Golden Girls.” We do not need a Bathsheba bathing next door to stimulate adulterous thoughts; she is in our living rooms on prime-time television.

Social stimulators are not simply pornographic material, but more significantly, they are comprised of the “socially acceptable” content of advertising, books, suggestive music, billboards, magazines, films, and television programs. Here are influences designed to appeal to our base nature, which is inherently selfish. They instill in us an acute awareness of physical and emotional needs, which may very well be legitimate, without considering the corresponding and overriding importance of spiritual needs—that is, the need for a right relationship with God.

They then become the catalyst for evil and corrupt thinking, causing our base nature to run rampant over our emotions. The stimulators of adulterous fantasies
Instead of seeking God's direction, we turn to society for solutions.

void in our lives and instead of turning inward to self-examination and upward for God's direction, we turn outward to society's solutions.

How quickly we Christians surrender our emotions and fall prey to corrupting social stimulators. How easily the salt of the earth loses its flavor and its ability to preserve moral order. How willing we become in times of trouble to accept cultural norms in place of God's standards.

God has standards, society has influence, but you and I are the bottom line. We make decisions. We allow social stimulators to fill our minds. We decide to let the "Sacrament of Selfishness" rule. We choose to turn our backs on God's divine plan for marriage. The natural man commits adultery in ignorance—not ignorance of God's command, but ignorance of the depth of the wrongness of adultery. The spiritual man commits adultery not out of ignorance, but out of defiance.

Are you contemplating an adulterous experience? Have you worked it all out in your mind? Have you fantasized the moment? STOP! The emotional turmoil that spills over from a moment of pleasure is a lifelong tragedy. Have you not read David's cry? Can you not experience through him the helpless state of a wounded heart that defied God and chose self? "Against thee, thee only, have I sinned" (Ps. 51:4).

Have you not read of the ruin of David's life and of those around him? Can you read it, reject it, and still be in the faith?

Much more could be said. We have yet to speak of judgment, church discipline, broken homes, wounded hearts, repentance, forgiveness. But for now, understand this simple truth: marriage is a lifelong union, a relationship between man and woman, body and spirit, a special commitment resting far above the degenerate level of adultery. It is modeled by the unselfish life of Jesus Christ, empowered by the Holy Spirit, confirmed by the Father, and given over to us for safekeeping. When I begin to slip from my divine standing, can I look to society for my escape? Can I say my sinful state is to blame? Twice I say no. There is but one question I must ask myself: Do I love God enough to be obedient to His marital plan for my life?

Gary Ezzo is pastor to family ministries at Grace Community Church, Sun Valley, California.

April 1987 33
Robert McDonald had been a deacon of the First Baptist Church for 10 years. He and his wife, Cindy, had two children, solid careers, and shining reputations. Cindy's friend Joan invited her to lunch, and Cindy was surprised when Joan selected a motel restaurant. When they finished their meal, Joan reached for Cindy's hand and searched her eyes. 'What I'm about to do will hurt,' she said. 'But I think it's time you know.'

Joan led Cindy to her car in the parking lot and told her to sit and wait. A few minutes after one o'clock, Cindy saw one of the motel room doors open—out came her husband and another woman. Cindy felt hot, angry, and strangely sick at her stomach. For a moment nothing made sense. Then she suddenly realized that the impossible had occurred—her husband was guilty of adultery.

T

his fictitious example has become painful reality for an increasing number of families. It is adultery, and we must call it adultery. 'Infidelity' sounds too poetic, too chic. Adultery is the old word, the word that conjures up taboos from generations past, vulgar visions of the unspoken and untolerated sin.

Hester Prynne wore a scarlet letter. The Babylonians prescribed death by drowning for adulterers. Unfaithful Roman women were possessed to die. Today adultery is grounds for divorce in every state, but the permissiveness of 'open marriage' and the pervasiveness of Doctor-Ruth-type advisors have convinced many that infidelity is simply another rite of passage through adulthood.

Many Christians like to pretend that divorce, premarital sex, AIDS, and adultery do not exist in our sanctified Christian environment. But the bedhopping that is rampant in society cannot help but be reflected in the church. We blush to think of it. Such sins offend our sense of holiness and our desire to keep ourselves unspotted from the world. But these sins do exist among those who call themselves Christians—often among those who are designated to be leaders by example.

Why is adultery so prevalent today? George Sweet, pastor of Atlantic Shores Baptist Church in Virginia Beach, Virginia, believes that there is no question as to the reason. 'It is the infestation, the bombardment, of sensual materials in our society. The emphasis on sexuality can be found everywhere—from humanistic teaching in our public schools to rock and roll music and television.'

We interviewed three pastors and gathered their opinions on how to handle our opening scenario. George Sweet believes that forgiveness is the first goal for the injured wife. 'I can't simply look at the betrayed wife and say, 'Just forget all about it and forgive him.' I understand that she needs to deal with the scars and the hurt. Bitterness will not help anyone, but the grace of God can provide forgiveness.

'Next, I would meet with the unfaithful husband, because unless he is an out-and-out reprobate, he's probably dealing with a significant amount of guilt. After meeting with each of them alone, I'll meet with them together to find out what led to this. There are no excuses, but there are reasons. Obviously there's something in their marriage that we've got to deal with before they can recuperate and reconcile.

'Personally, I would ask him to resign from his deaconship. A deacon is to be blameless. If his sin were private, not public knowledge, we would deal with it privately. Obviously, with problems in his spiritual life he would not be ready to be a deacon at this point, but I believe he could be later down the road.'

Joseph Brown, pastor of Manna Bible Baptist Church in Baltimore, would take a slightly different approach. After hearing the wife's charge, he would discuss it
with the church elders and then call the husband in for a meeting. If he denied the charge, the wife would be asked to make the charge in the presence of the church elders. If he acknowledged his sin, the elders would seek to restore him by prayer. They would ask him to repent, pray with him, and ask him to renounce the adulterous affair.

“If he repents,” says Preacher Brown, “we would have to forgive him. We would then call the wife in and ask her to forgive him, not to make the sin public knowledge, and put it behind her. The only time we would rebuke sin publicly is if the sin were done publicly or habitually and defiantly. As long as there is repentance, some things belong only to God. Deacons and preachers have feet of clay, too.”

Curtis Goldman, pastor of Temple Baptist Church in Albuquerque, New Mexico, would first “personally confront the man and determine his guilt. He would be removed from the office of deacon automatically. Our primary goal would be the restoration of the marriage. Our secondary goal would be his restoration to the Lord’s work.

“I’ve found that initially the guilty party rebels in some way. We preachers must give ourselves to the Lord for Him to use us and help bring about the true repentance necessary for restoration.

“If the offense is public knowledge, sometimes it is necessary to go before the church. We’d probably do it in a Wednesday evening service, but it would be a last resort because this is so difficult for the innocent parties involved.”

Sweet, who has not faced this situation in his five years as a pastor, feels he would not “drag it out in front of the church if the sin were public knowledge. I probably would have to handle it before the deacons and expect them to disseminate the information throughout the congregation to those who ask.”

Suppose Robert and Cindy reconcile after Robert repents and Cindy agrees to forgive him. For a few months, they work to spend time together and revitalize their marriage, but the pain of betrayal is never far from Cindy’s heart. After a year, Cindy recognizes a familiar pattern in Robert’s attitude. On a hunch, she visits the same hotel parking lot on her lunch hour. After a few moments, Robert emerges again with another woman. Cindy beats the steering wheel with clenched fists and whispers fiercely, “I’ll never trust you again.”

The bed-hopping that is rampant in society cannot help but be reflected in the church.
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Although there are no statistics to show how often Christians fall into the sin of adultery more than once, a survey of 750 homes conducted by Audits & Surveys found that 74 percent of the respondents feel that a man who has an extramarital affair will have another one.

Although the Bible does not record that David strayed after his adulterous relationship with Bathsheba, Scripture does show that each of Samson's troubles began with one troubling weakness—his lust for women.

In a recent sermon called 'Unregistered for Heaven,' Preacher Brown said:

"Let's consider this. Anybody who can commit adultery, that horrible and dastardly sin, over and over again, with full satisfaction, is not saved. Now I didn't say anyone who commits adultery, but anyone who commits adultery with a full sense of satisfaction—there's something wrong with his salvation. Adultery is a terrible sin. It strikes at the very heart of individuals. Yet today it's almost like a second thought. It's committed so much and so openly that it's no longer considered a sin.

"God knows the consequence of the sin of adultery. A man who pretends to love his wife, but slips off with another woman, is lower than a worm. If you've got any conscience at all—even the natural conscience of an unsaved man ought to tell you to be true to your wife. If you've got a lifestyle of breaking up families and running with other people's husbands or wives, that's not Christian. Adultery is the sin that destroys.'"

What would Preacher Brown do with Robert McDonald after the second act of adultery? "For the sake of the church, if he again renounced his sin, he would be forgiven again. We are not God. We cannot tell what is in his heart. But this time we would ask him to step down from his deaconship. We would not publicize it; we would treat it as a forgiven sin.'"

Curtis Goldman recognizes the pain of betrayal that pierces those who have forgiven once. "One of the primary factors in a marriage is trust. When a person is restored, trust is granted again. If that trust is violated again, it is especially difficult to grant trust again. Trust is vital between a husband and wife, parents and children, and in a church. Once trust is destroyed, it is humanly difficult to restore it.'"

George Sweet believes that the key question would be, "Is this man a continual offender? It would have to be a very serious continual offense for me to bring it before the church. I think you bring before the church the unrepentant person who is not going to change. However, if someone commits adultery the second time, that would probably rule him out in my mind as ever being effective in leadership in the church.'"

In their book Love Me, Love Me Not: How to Survive Infidelity, Daniel Dolesh and Sherelynn Lehman note that recent research indicates, "Over 50 percent of married women will be unfaithful at least once and over 70 percent of married men.' A recent article on adultery in People magazine indicates that the percentage of men who have been unfaithful has remained steady—one-half to two-thirds. The number of unfaithful wives, however, has risen from an estimated 6 to 26 percent in 1953 to 21 to 54 percent in the eighties.

What can couples do to prevent adultery—the primary reason for divorce in America? Perhaps the best preventive is effort spent keeping a marriage healthy. Dolesh and Lehman offer four suggestions: Establish marriage as a priority over work, children, and family. Set realistic goals and do not strive for eternal newlywed bliss. Be willing to change in order to meet your partner's needs. Avoid destructive patterns of communication.

What can the church do to help? Preacher Brown advises preachers to 'give the same advice Paul gave—flee lust. Avoid lust, renounce sin, denounce infidelity, rebuke the hidden works of darkness, preach sermons against the sin, not the sinner. Make people conscious of the two natures within them, and remind them that the flesh always desires to gain dominance. Preach that we should live in the consciousness of God watching us.’"

Curtis Goldman realizes that "nothing is 100 percent foolproof, but we should teach the truths of God's Word and emphasize the need for a personal relationship, not a church relationship, with the Lord. People must be taught that sin is against the Lord—that we literally allow ourselves to become Satan's tool and slap the Lord in the face and subject Him to suffering when we sin. We have the privilege of being vessels of great honor and pleasure to the Lord, and righteousness is the key to bringing pleasure to Him. Our children bring pleasure and honor to us in much the same way that we can bring honor to the Lord. Realization of that truth would be a great preventive of sin.'"
The following excerpts are from a mixture of counseling sessions I have held. They do not represent one client, but represent a composite attitude held by unfaithful partners I have counseled over the years. The excerpts are arranged to reveal the utter darkness and narcissism that often are companions to the act of adultery. Let me introduce you to John, a persistent adulterer. The tragic truth is that so many who give themselves to acts of adultery never stop. They go on and on and become a scourge in the life of Christ’s church.

Dr. Hawkins: John, I understand that you have recently had an affair and are here at the recommendation of your board of deacons. Is this the first time you have experienced a situation like this?

John: No, this is not the first time. I have been unfaithful to my wife several other times across our 20 years of marriage. I sometimes think this problem is like a disease, like alcoholism or gambling. I travel a lot. Every chance I get, I look at porn magazines and watch X-rated movies in my motel room.

Dr. Hawkins: Can you tell me a little bit about how and when this sin began to be a permanent part of your lifestyle?

John: It started back when I was an adolescent. I had an unbelievable appetite for porn. I spent hours looking at pornographic material. As I grew older, I got into the X-rated movies every chance I had. In high school and college I was fascinated with women. When I got their approval, I manipulated them into situations where I could exploit them sexually. I enjoyed using them, and I desperately needed their applause. Somehow my sense of self-worth was tied up with being applauded and appreciated by these women. I became a master at manipulation. I was especially good at manipulating adolescent girls and women who were in the church. They often seemed naive of my real intentions. Somewhere in this whole process, I decided to become a minister.

Dr. Hawkins: Did any other sins seem to be companions to this sin of infidelity?

John: I became an adept liar. I could lie so well that I actually convinced myself that what I said was true—whether it was or not. To this day my wife and many of my friends believe that I was never responsible for beginning any of the problems I’ve had with women. I’ve convinced them that it was the women’s fault. In fact, I believe that myself, most of the time. Only in my most depressed times do I admit to myself that it has been all my fault. I’ll tell you the truth. I wouldn’t want others to know this, but I lie better than any person I have ever known.

Dr. Hawkins: I understand that these sins were already prominent in your life when you made the decision to become a pastor. Did that give you any reason to wonder whether you were making the right career choice?

John: I hoped that being a pastor and being around the Word of God would somehow help me deal with this problem. I loved to study the Bible, but my study was always an academic exercise. I loved to preach, but it was always like I was preparing something that would really impress people. When I preached, it was like I was preaching outside of myself and watching what it was doing to people, to see how I could use it to my advantage. The longer I ministered, the more successful I became. On the dark side, I guess the reason I decided to go into the pastorate was that I was so good at manipulating people. I found that Christians are particularly gullible. So many Christian husbands don’t take care to build good relationships with their wives. They provided me with an unlimited pool of available victims. The better I got at speaking, the more women came to me. The problem never went away. It got worse and worse. I never really prayed, and I never stayed in a situation where I could be held accountable by someone.
Dr. Hawkins: So, whenever you got caught, you simply relocated.

John: Yes, we had to move around a lot. I always got caught sooner or later.

Dr. Hawkins: How has your wife handled your consistent involvement in infidelity over all these years?

John: My wife has been real sweet about the whole thing. She gets upset, but she hangs in there. If she had ever left me, I would have been in real trouble. Keeping the family together has allowed me to stay in one form of ministry or another. I have always worked very hard to keep the image, or appearance, of success surrounding me. Christians like suc-

Only in my most depressed times do I admit to myself that it has been all my fault.
I would hate to have my children turn out like me.

Successful men who dress for success. You know what I mean! I am in love with appearances. In some ways, I think I'm a joke! I must be a very shallow person, but my ability to project an image has given me great power over people. My wife has been taught all her life that she needs to be a submissive wife. One day when I came home she was reading a book on Tough Love or some such title. That really scared me! I wondered what I would do if she ever really was strong enough to deal with this thing. I don't respect her, because she doesn't make me deal with it. But I don't want her to make me accountable to her. Do you think you can stay in love with someone you don't respect?

Dr. Hawkins: Could it be that you don't really understand the meaning of biblical sin or repentance? Throughout our session, you never once labeled what you did as sin.

John: You know, sometimes I feel sorry for myself. I’ve repented so often that I'm not sure I know what sin is and what true repentance would be like. You know that story about Esau. He couldn’t find repentance. Sometimes I think I'm an Esau. I only repent because I want a job, or some favor, never because I feel I have sinned against God and my family. Sometimes I feel true repentance is beyond me. If I had dealt with this thing early in my life, or if others had held me accountable in the beginning, I could have beaten it. Now it owns me. It runs me. It goes underground for a while, but it always comes back. It always takes over.

Dr. Hawkins: Have you ever considered the long-range effects of this sin on your children?

John: I guess the only thing I really worry about is this problem being visited on my children. You know the idea that the sins of the father will be visited on the children to the third and fourth generation. I guess there are a lot of things God’s Word says that I don’t really believe, or I wouldn’t do what I do. I would hate to have my children turn out like me. I'm sure God’s grace will keep that from happening.

Dr. Hawkins: There are some serious issues that we need to deal with in your life. We need to look at the various ways sin has taken over in your life, and develop a strong program of accountability, spiritual and psychological renewal. If you are ever to be restored to usefulness as a human being, such a long-term program is a necessity.

John: I would love to do that... but I've got to run now. I'm late for an appointment. We are meeting the moving people to get some estimates. I start a new ministry on the West Coast on the first of the month.

Ronald E. Hawkins is director of counseling and chairman of the Department of Church Ministries at Liberty University, Lynchburg, Virginia.
A local pastor and his wife sat in my office sobbing out a heartbreaking story that is repeated all too often in the lives of too many pastors. For the past several months he had been having an affair with his secretary. The message he had preached to others from the pulpit, “Be sure your sin will find you out,” was now coming true for him. He had repented and confessed his sin to the Lord and to his wife. Now anxieties were raging in his mind, concerning the future of his marriage, the pain and shame his children would feel, and the probable end of his ministry.

What caused the affair? Satan is the father of all lies. Sin depends on and grows out of believing two common lies: “This is good for me,” and “I can’t help myself.” The pastor may never have formulated personal standards of behavior toward the opposite sex or has never been humble enough to understand his own vulnerability. The unchallenged sin nature begins fantasizing and rehearsing the sinful affair long before it ever happens and builds an ever-increasing addiction. A state of “eromania” develops, defying logic and reasoning.

When a Pastor Falls
The unsaved community has another excuse to blaspheme the Lord.

In some cases the self-centered person has not learned how to delay or deny immediate gratification of desires. He simply wants what he wants and gets what he wants. He often makes excuses for his sin by focusing on what he perceives to be unmet needs or unresolved conflicts in his relationship with his wife. “She is cold and passive in expressing affection.” “I’m tired of her negative attitude and dominating spirit.” “If she would just lose some weight.” He directs his positive emotions toward a third party. “I can talk to this woman; she understands me.” “We feel a certain chemistry together.” “She makes me feel alive.” These statements indicate a new emotional investment that destroys emotional intimacy with the wife.

A pastor’s priorities may get completely out of balance. A weak sense of self-worth may cause him to depend on others for feeling good about himself. These approval needs make it hard for him to say no, thereby risking criticism. He may resent unreasonable demands on his time. He realizes that his emotional energy toward his ministry is gone. He may even have temptations of getting out of the ministry. Sabotaging his own career by having an affair may be a subconscious motivation.

On the other hand, he could fall into the trap of rationalization. “Experience will help me to understand other people’s struggles.” “A one-time affair is not the same thing as living in sin.”

How will this affect others? When an affair takes place, certain consequences can be expected.

The Holy Spirit is grieved. Consider His feelings. The innocent spouse feels a sense of betrayal. The feelings of hurt are indescribable. It is like a death. This experience brings a true sense of emergency and crisis. Withdrawal is natural as valid anger is felt. The pain of the affair may hurt on occasions for as long as a year.

Children feel betrayed and unwanted, and sometimes assume blame for the tragedy. Their security is threatened.

The church is numbed by the news that their pastor has been snagged by the Enemy. If he could not stand, do they have any protection against falling? After such a letdown, the congregation may take two years to learn to follow a new preacher.

The unsaved community has another excuse to blaspheme the Lord and add to their hardened attitude toward the gospel.

Where do I go from here? The first step to recovery is repentance and confession to God. David waited about a year before he finally confessed his sin, but he was a miserable person during that time.

Confession to the wife is the hard next step. The husband needs to cry and pray with her. He can expect her to begin the grief reaction stages of denial; blame, first outward and upward, then inward; genuine grief; and finally resolution.

He should get the help of a trusted older pastor-friend or Christian counselor to whom he will be accountable. Together they can sort out the next steps concerning informing the leaders of the church, resigning from the church, and informing the adult church members of his confession and resignation. They can work out transition arrangements, relocation, and support people who will meet regularly with the pastor and his wife (and perhaps the older children as well). Then they can take a healthy look at the options for the next one-, three-, and five-year periods, and how to get back into some form of ministry when the time is right. A personal restoration plan should be implemented. Here is an example.

Look at the sin from God’s viewpoint (1 John 1:9). Confess it with the attitude of taking God’s side against the sin. Then accept God’s view of it as cleansed because of the Cross, not because you have beat yourself down long enough to become worthy of it. Forgive yourself.

Isolate yourself from unnecessary sources of temptation (Rom. 13:14). Cut off all contact with the third party immediately. This may be emotionally painful, but it is necessary. Stay away from all forms of pornography.

continued on page 55
Parents, Children, and Bedtime Tradition

by Tim and Beverly LaHaye

We have already seen that one of the problems of our culture is a lack of good family traditions. Traditions give stability to families, marriages, and particularly to children. The child raised without strong traditions will often experience insecurities.

Last month we commented on the benefit of prayer tradition in a family's life. This month I call your attention to the fun tradition of putting the children to bed. Most families have a basic bedtime plan whether they realize it or not. A wise father puts everything else aside to spend these priceless 15 to 30 minutes ceremonially putting the children to bed — toothbrushing, "pottying," storytelling, and all. As the children mature, this is an excellent time for a one-on-one discussion about their day and the things that interest them. The topic should include what is ahead for tomorrow and culminate with prayer and affection.

When children are treated to that special tradition of child-parent time as they prepare for bed, they feel secure in the love of their parents, and this helps them understand the love of God.

Leading Your Child to Christ

Who can lead a child to Christ? Almost anyone. Youngsters are far easier to approach with the gospel than are adults. Kids are not nearly so critical, and are almost always willing to listen. They do not expect big words or high-powered knowledge, and they will respond positively more often than not.

As a Christian parent, you can claim your children for the Lord years ahead of their actual salvation experience, by praying ceaselessly for God's power on behalf of your youngsters and their decisions for God. We do not work alone. As God's sons and daughters, we born-again moms and dads have the Holy Spirit's wisdom, power, and love so we can lead our kids to Christ. We can approach the subject of salvation with great surety and confidence, knowing the Holy Spirit will help us find just the right words to say. Remember that ultimately youngsters belong to Him, are returnable to Him, and that the Spirit's interest in seeing them saved is enormous. He will apply the truth of Scripture and open their minds to see the Saviour.

When can a child be led to Christ? You can block a child's way to God by delaying his salvation. The Bible does not set an appropriate age. Normally, a child is perfectly able to understand the gospel story at a very young age and should not be denied the truths of God.

Do not be timid about presenting Christ early! Believing Christ for salvation should not be hard at all. The message of the gospel is simple. Kids understand love, so they understand Jesus. A child does not have to be very old to recognize and say, "God loves me." The message of John 3:16 can be comprehended by even a 5-year-old. Children respond to love, and they too can see that giving up one's life for another is the highest form of caring. But there is more to salvation than realizing that "God is love." The child must also realize that he is a sinner, that sin is awful in God's sight, and that Jesus died for his sins. When a child can grasp those facts, he may then be ready to be saved.

Entrance into God's kingdom is child-size and does not depend on a wealth of wisdom, money, or anything else children do not have. Salvation is believing, and a child in his unsophisticated world has more faith than many adults. Most children trust nearly everyone, so they trust Christ easily. There are no great theological depths to be explored and understood. They need only a kid-size bit of information to be saved. Even adults have to be saved on children's terms, coming with simple understanding and faith. Why, then, do we question that a child can come to Christ? That simple childlikeness is not a deterrent, but a natural channel to God for youngsters. Believing does not require an adult mind, and we have no right to discourage a decision at any age.

After salvation a child learns more and more about...
what he has done. His faith grows as the years go by. In Vacation Bible School one summer, I taught the first-graders a simple five-minute lesson on salvation and told the children they would need to make a decision about Christ someday. I quietly asked that anyone ready now, let me know privately afterward. One 7-year-old told me firmly that she had already prayed and received Christ into her life. She was absolutely sure.

If we tell our kids from the time they are very small that God is love, that Jesus died for them, and that believers belong to God, it is perfectly natural to expect that they will be saved—possibly before the age of 12. Didn't we dole out the gospel carefully in bedtime stories hoping for just that? Then why hinder a child's decision when he is ready? Let him come at the time of life when it is easiest of all. And when he makes that decision, accept it as real. Our children's salvation should not arouse our suspicions. We should not doubt the authenticity of their response. They are the natural fruits of our teaching and the Holy Spirit's promised work.

Encourage the young believer. Show him the assurance of his salvation. Use John 3:36; 6:37; 10:28; 2 Timothy 1:12; Titus 1:2; and 1 John 5:11-13. And tell him, "Yes, if you believe that you have sinned, and that Jesus died and rose again for your sin, you are saved forever. And no matter what else happens, when you die, you will go to live in heaven."

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School Days

Whether you are a starry-eyed freshman or a blurry-eyed senior, your school days are filled with hours of reading, writing, and arithmetic as well as fun, friendships, and finals. If high school makes you "stew," chances are you have not come to grips with what school days are all about. Use an open ear and I'll try to clue you in.

- Pack your high school days with everything terrific. Be the best kind of friend and make as many friends as possible.
- Don't forget that finals come around mighty soon, and in those finals you will be telling yourself, your teachers, and your parents what you intend to make out of your life. Study is real work. Remember—work is not only a way to make a living, it is a way to make a life. Very few people have any respect for laziness.
- You really don't mean it when you say about school, "Get me out of here!" Stick to it! When Walt Disney applied at a Kansas City newspaper for a job as an artist, the editor told him he didn't have any talent and sent him away, urging him to give up art. Don't give up!
- The Bible has some pretty sane instructions for all of us. The apostle Paul as an old teacher told young Timothy, "Study to shew thyself approved unto God" (2 Tim. 2:15). We study not only to learn and prepare for our future, but also to please God.
- Determine to make the best of your school days—they last for only a short season.

Adapted from But You Don't Understand by Paul Borthwick, published (1986) by Oliver-Nelson, Nashville, Tennessee. Used by permission.

Teaching Your Child

Responsibility...

With Chores. A word like chores may sound old-fashioned, but young people need to know how to handle the basic tasks associated with living. They should be responsible for mowing the lawn, doing the dishes, or cleaning their rooms. The mother who waits on her kids hand-and-foot is making a huge mistake. What will they do when there is no one around to cook the food, clean the house, or do the laundry?

This is not to say that parents should set up a "parental aristocracy" where the teenagers in the home do every chore. Sometimes parents put excessive responsibilities on their teens with the explanation of, "I served you all these years; now it is your turn to wait on me." This attitude usually results in an argument, with the teenager invariably responding, "I didn't ask to be born, you know." Instead, there should be a sharing of responsibilities so that making the household "tick" becomes team effort.

Mel Johnson
**Watermelon, Sweet Potatoes, and Touchy People**

The far corner of our garden is left for "volunteer" tomato plants, ones that spring up spontaneously every year. We dig them up and replant them in this unused space where they have room to grow properly.

One day as I began to weed, I noticed the distinctive large fuzzy leaves of a watermelon plant—another volunteer—growing in this corner. Long leafy runners with their little yellow blooms and curling tendrils had begun to spread, shooting off from the main plant and putting down roots. They had crept over most of the corner and branched throughout the neat rows of green beans to the tall, staked tomato plants heavy with unripe fruit. The vines were everywhere. In fact it was difficult to avoid stepping on them.

This experience brings to mind an expression heard in our part of the country. "Why he's so sensitive he's like a sweet potato vine—his feelings are so spread out, you can't help but step on them." If you have ever seen a sweet potato plant, you understand the significance of this homey simile. Sweet potatoes are planted in a little hill of dirt, and like the watermelon, the vines spread out 20 feet in every direction, so no matter how you approach the plant, you are bound to step on the vines.

Does that remind you of some people you know? Or perhaps it fits you? Some people are so touchy that no matter what you say or how you say it, you are in danger of offending them. They misunderstand harmless remarks and innocent actions—and their feelings are hurt.

Whatever approach you use seems to be the wrong one, and pretty soon you learn to tiptoe around those people so as not to offend them.

Such self-centered reactions have no place in the life of believers. Normal personal relationships and group activities are greatly inhibited by the need to always tread softly around such people. They are a constant sore spot in the body of Christ. While the reasons for such hypersensitive behavior are many—poor self-image, bitterness, unconfessed sin, immaturity—the burden to change lies on that person.

An interesting verse in the Old Testament says, "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). In the passage that contains this verse, the psalmist contrasts God's righteousness and his love of it with the works of the wicked against him. He has suffered true persecution. Yet instead of being supersensitive, instead of being offended by real or imagined wrongs, he chooses to commit himself to God's Word. Therefore he has the joy, peace, security, protection, wisdom, and guidance that come from an obedient relationship.

If we are rightly related to God, doing what the Bible says, we will not be touchy Christians. Our lives, like Christ's, will be other-directed and not primarily concerned with ourselves. Our feelings, our sensitivities, will not run rampant like watermelon or sweet potato vines. They will be brought under the changing, cleansing control of the Holy Spirit as we grow in the Lord and become like Him.

*Susan Efaw*

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**When the Waitress Spills the Soup**

My Christianity gets too theological at times. Don't misunderstand. I'm not opting out of orthodoxy. The Virgin Birth, the blood Atonement, the inspiration of Scripture, and all the other essential elements of true Christianity are safe and intact with me. I'm convinced and committed to each one. In fact, my theology is so solid that I occasionally delude myself by thinking that solid theology is a substitute for a Christlike response. It's not. In fact, a wrong response cannot be excused. It hurts the public cause of Christ as much as weak theology. Proper responses are the reality of Christianity. The waitress who spills my soup is not impressed with my position on scriptural inerrancy. She will be impressed with my right response.

As a consumer, I am particularly sensitive to my rights. If the service is poor, I, being a vocal and expressive customer, will take the problem to the manager. If the bank teller is clumsy or slow, I threaten to move my financial affairs to "a more efficient and trustworthy institution." (This tactic is only as impressive as my acting ability! When my financial facts are known, the teller's worries are over.) I also respond to good...
Extra Bright Greeting and Be Memorably Cheerful

The ways to serve the Lord are as many as the opportunities that present themselves in your daily life. Here are some suggestions to help you serve:

1. Carry some memory verse cards in your purse or wallet, and use the extra time for review and meditation. When finally served, give the teller an extra bright greeting and be a memorably cheerful customer. And when the waitress spills your soup, increase her tip by five percent, include a note of encouragement, and maybe an appropriate gospel tract. She probably needs both!

2. None of this is easy or natural. These steps may even seem slightly unbusinesslike, and I suppose they are. But when Christ said, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,’ He was not concerned with preserving the purity of the business ethic. He was concerned that Christians must live what they have learned. Christianity should be a dynamic demonstration, not just a doctrinal dissertation. The way I see it, my responsibility to influence others for eternity outweighs my responsibility to influence business toward efficiency. Let’s get our theology out of neutral and put our responses into high gear for Jesus Christ.

3. And not? If so, how much? Do you complain to the bank teller or be patient? The American thing to do is kick up a fuss, make a stink, and “don’t take it lying down.” After all, we cannot tolerate poor service, can we? And that is too bad, because we are raising a generation who also expects to be served—and served well! I wonder who is going to train all these good servants? Making a servant out of someone who always expects to be served is tough. But that really is another problem.

4. How should we respond to poor service? Let me suggest a Christian alternative. Use the time in the teller line to talk to the Lord. You will enjoy it, and so will He. Smile purposely and warmly at people near you, and maybe ask a kind question. After their initial shock, you may even get a chance to encourage them or give a personal word of witness. Carry some memory verse cards in your purse or wallet, and use the extra time for review and meditation. When finally served, give the teller an extra bright greeting and be a memorably cheerful customer.

Disappointed But Not Too Disappointed

Disappointed But Not Too Disappointed by Dave Jackson. This book is one of two new titles in a series of “Storybooks for Caring Parents.” Three stories are included, showing how Jeffrey faces disappointment with the help of his parents. There are appropriate Bible verses at the end of each story, followed by “think it through” questions. My 7-year-old daughter said the story made her feel “happy and sad.” As she related to the disappointment, she also realized that God understands and works all things out in His own time.

In Stubborn But Not Too Stubborn, the author shows that there are times when stubbornness is an asset and times when it is a problem.

Other titles in the series include Angry But Not Too Angry, Bored But Not Too Bored, Tired But Not Too Tired, and Scared But Not Too Scared. (David C. Cook Publishing, 1987, 32 pp., $3.95 ea. softcover)

Cindy B. Gunter

An excerpt from Disappointed But Not Too Disappointed by Dave Jackson

“I know just how you feel.”

“No, you don’t!” shouted Jeffrey. “Nobody knows, not you or anyone.”

“Well, maybe not,” said Dad. “But tonight, instead of reading a story, I’m going to tell you a story about another little boy who was very disappointed one time when he got sick.”

“Once upon a time,” started Dad, “there was a boy about three years older than you, and he loved to play baseball. He was pretty good, too—the best center fielder on his Little League team. But just before the opening game of the season, he got sick.

“This boy had a disease called polio . . . . He was in the hospital for almost a year and had a very painful operation to help him walk again. Even then one foot didn’t work quite right. When he got well, he played baseball for fun whenever he could, but he never got to be on a real team again. His limp kept him from running fast the way he did before.”

Nodded Jeffrey, “He would know just how I feel.”

“Well, Jeff,” said Dad, and his voice got very quiet, “I was that little boy who didn’t get to play in the opening game.”

Jeff sat silently; then he threw his arms around Dad. They hugged each other for a long time.

“Dad,” Jeffrey said, “now I know you understand.”
Adoniram Judson
To the Golden Shore

by Bernard R. DeRemer

Pecocious seems inadequate to describe Adoniram Judson, who read at age 3, by 4 was preaching to assembled neighborhood children, and finished college and authored two textbooks before turning 20! All this and much more constituted perfect preparation for the premier pioneer—America's first foreign missionary, who has been called the greatest missionary since the apostle Paul.

Judson was born in 1788 in the “stern and staid” home of a Congregational minister in Malden, Massachusetts. But early spiritual influences did not translate into godly living for many years.

Adoniram was graduated as valedictorian from Brown University, then entered Andover Theological Seminary (founded by Conservatives disturbed at the early Liberalism of Harvard) as a special student, hoping to find the answer to the inner void he felt. Though earlier he participated in family worship and attended church faithfully, he still had made no profession of faith, to the great concern of his parents. Worse yet, in college he had even dabbled in deism.

A profound crisis occurred when Adoniram stayed at a small village inn and was shocked to learn that the groaning young man in the next room, who died of illness that very night, was an intimate college friend—an infidel. The incident left the word “lost” ringing in Judson's mind.

Yet he still rejected and struggled. Finally, on December 2, 1808, he solemnly dedicated himself to God. His parents and sister rejoiced at his public profession, and his father hoped that Adoniram would follow his footsteps into the pastorate. But early in 1810, while meditating and praying, Adoniram felt the command of Christ to “Go ye into all the world, and preach the gospel to every creature.” He surrendered at once, determined to obey.

That year he and a group of fellow students presented their zealous concern to the General (Congregational) Association. This led to the incorporation of the American Board of Commissioners for Foreign Missions. Judson and three others were appointed to India.

In 1812 he married Ann ("Nancy") Hasseltine, daughter of a deacon and equally dedicated. During his ordination service, the charge to the new missionaries pointed out that the American church had never undertaken any comparable enterprise. History was being made.

A few days later the intrepid pioneers sailed off on the 114-day journey to India. It was a time of much reading and study which gave birth to a remarkable discovery. As Adoniram was translating the Greek New Testament, he was persuaded that baptizo could mean only immersion. Yet he had been sprinkled, in the Congregational tradition, and was serving under a Congregational board! The result was that Adoniram and Nancy were later immersed in India, severed their Congregational ties, and joined the new American Baptist Missionary Union.

Unable to reach Burma at first, the Judsons had gained many close friends, and become very familiar with the language. They saw the gospel news spreading far and wide.

The Judsons’ first child, stillborn, was buried in the turbulent waters of the Bay of Bengal.

Roger Williams Judson arrived in September 1815. For six months he waxed fat and healthy, but suddenly illness with high fever struck, and he was gone.

Nancy’s liver trouble finally demanded that she return to the United States. Adoniram of course agreed, even though he felt as if he could not live without her presence.

He plunged even harder into his work and on July 12, 1823, completed a major milestone: the translation of the New Testament and a summary of the Old Testament into Burmese.

Nancy returned that December, greatly improved in health and bringing...
The Judsons fought for a foothold in a land where Buddhism had sunk its deepest roots and raised its most pretentious monument.

Other lives. George and Sarah Boardman had joined the work earlier. But George became ill and died on a trip to a remote area. Adoniram naturally sought to console the young widow, and of course drew deeply from his own experience when he wrote her. "You are now drinking the bitter cup whose dregs I am somewhat acquainted with."

Sarah considered returning home, especially because of her 2-year-old son, but decided to stay and help carry on the work. In time, Adoniram and Sarah were married.

Sarah soon fell seriously ill. Adoniram, in turn, after several years of excellent health, developed a soreness in his lungs and throat, a painful cough, and began to lose his voice. Both improved, and their family began to grow with the arrival of children. The parents struggled to adapt to their various ailments and limitations, while carrying on their work vigorously. But Sarah was exhausted; her old dysentery returned. Finally, Adoniram was compelled to undertake a trip home—his only furlough. But Sarah, suffering from illness, died on route.

He arrived in Boston after 33 years away from the United States, feeling like another Rip Van Winkle. It is amusing that he was concerned about finding somewhere to spend his first night, unaware that no fewer than 100 families had asked the honor of receiving him. As he shyly received homage, he finally realized—with some discomfort—that he had become a living legend. He had been the theme of thousands of sermons, hundreds of thousands of prayers.

 Providentially, on his travels he met Emily Chubbock, known as Fanny Forester, an accomplished author. He decided that she should write Sarah's life. Adoniram stressed the labor, dangers, and frustrations, but at the same time, the rewards and blessings.

Emily, a devout Baptist, had earlier considered the mission field. Like multitudes of others, she had long followed the work of the missionaries in Burma. Now she was fascinated.

They were engaged after a month's acquaintance, and what a storm of criticism that provoked! Emily (described as homely in sharp contrast to the beautiful Nancy and Sarah) was scarcely more than half his age. Worse, she was a writer of fiction.

Critics conveniently overlooked the fact that Judson had young children on the field needing a mother, and that Emily began writing religious books.

They were married in June 1846 and sailed for the field the following month. Emily proved to be the divinely ordained helpmeet for him. Her adjustment to a new land was rapid, in spite of the overwhelming demands of a different language, a ready-made family, and other problems, including bats, lizards, and rats, to name a few. Nevertheless, they settled down to work: Adoniram at his dictionary Emily at the biography of Sarah, housekeeping, and child care.

But in 1849, what proved to be his last illness overtook that great pioneer. Finally he began a sea voyage, leaving Emily at home with the children, including her own 2-year-old daughter, hoping to regain his health.

On Friday afternoon, April 12, 1850, death, the last enemy, came. In the tropical climate, with slow sailing vessels, it was not possible to wait until they reached land for burial. So that very night, a few hundred miles west of Burma, a strong plank-weighted coffin slid into the sea—to await the resurrection, joyful reunion, and rich rewards to come.

Adoniram Judson had reached his golden shore.

Author's note: Just 10 days later, Emily's second child arrived, only to die at birth. She would not even learn of Adoniram's homoeing for four months. She returned home, worked with Francis Wayland on his great biography of Judson, and died of tuberculosis June 1, 1854.

Most of the children became ministers, one a doctor, another a teacher.
An Address on the Mode of Baptism

by Adoniram Judson

Editor's Note: Very little survives of the sermons and writings of Adoniram Judson. As we were unable to locate any of his sermons, we present the following address given in Utica, June 7, 1846.

There is satisfactory evidence that believers' baptism constituted a part of primitive Christianity in the British Isles. But in subsequent ages it became extinct, being superseded by the baptism of infants. Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indistinguishable. Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backwards under the water. They were probably confirmed in this idea by the phrase, "buried in baptism." The consequence has been that all Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture.

But from the beginning, it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who, then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in that position, until his head was submerged, and rose by his own effort. This appears from the figures sculptured in bronze and mosaic work, on the walls of the ancient baptisteries of Italy and Constantinople. Those figures represent John the Baptist leaning towards the river; his right hand on the head of the Saviour, as if pressing Him down into the water; while the Saviour is about to bow down under the pressure of the hand of John.

The same is evident from the practice of the Greeks, the Armenians, and all the Oriental churches, who have not, like the Christians of countries once overspread with the Roman Catholic heresy, exchanged immersion for sprinkling. All those Oriental churches practice immersion to the present day, and regard no other application of water as valid baptism. And in the case of adults, they uniformly baptize by bowing forward under water. Such cases not infrequently occur, though pedobaptism has been long prevalent; for among the Jewish and Mahometan population of those countries, there are occasional converts to the Christian faith. The Eastern churches have, it is true, introduced trine immersion, and kneeling, and pouring of water, before or after immersion, and anointing with oil, and other adventitious ceremonies, by which the simplicity of the primitive mode has been marred, and its glory tarnished; but still their testimony in favor of immersion and the forward posture remains unimpaired.

The forward posture is further confirmed by sundry notices in ancient authors now extant. One of the most pertinent is that of Tertullian, in the beginning of the third century, who says, "The Christians of his time were baptized by bowing down, with great simplicity, without pomp or many words."

It does not seem that the ancient Christians, and those who have practiced the forward posture in subsequent ages, thought that they failed of reaching the full import of the phrase, "buried in baptism," though the common mode of burial is by placing the body in a supine posture. As in the quaint saying, that parables are not to be made to run upon all four, so it is evident that when a thing is completely covered up in the ground, it is buried, whatever the precise posture may be. It is evident, that if the forward posture in baptism obtained in the apostolic times, the apostle would have used the same figure and said, "buried in baptism."

It must not be intimated that the present mode in Great Britain and the United States is at all rude or indecorous. It is too prevalent and too highly patronized to be regarded in that light. But when Orientals are first informed of our mode, they are filled with great surprise; and when they come to understand it, which they are slow to do, they cannot refrain from smiling, and, not infrequently, involuntary laughter. When asked, however, whether it is not valid baptism, they will stop a moment, as if much amused with the oddity of the idea; but on second thought will candidly admit, "Yes, it is certainly valid baptism. If they be put under water, they are certainly baptized; but it is so very, very curious."

It is the peculiar privilege of the Baptists, to have defended in every age, the initiatory ordinance of the Christian church, immersion, however administered, and that alone is valid baptism. Other appendages may have occasionally been added, but they are not regarded as essential. Whether baptism is performed in a baptistery, in a river, or in the sea; whether the candidate be more or less clothed; whether he be immersed forward or backward, if he be immersed, he is baptized. There may be diversity of taste and preferences, but the fundamental principle remains untouched. The mode generally practiced in this country is unquestionably valid and proper. It has also the great advantage of being sustained by prevailing usage. As, however, the evidence is decidedly in favor of the position, that the Lord Jesus was baptized by bowing forward under the hand of John; and as some individuals may prefer following, as nearly as possible, the footsteps of their Lord, I am sure that all true Baptists will candidly and affectionately respond. We give others the same liberty which we claim for ourselves; let them be gratified.

Koop continued from page 22

Now, there are many questions about AIDS that I have not answered. Two deserve mention. Remember with great clarity that the AIDS virus cannot be transmitted by casual non-sexual contact. You do not get it from pets, and you do not get it from insects such as mosquitoes. The second thing I want you to know is that the blood supply for transfusion in this country is just about as safe as we can make it. But nevertheless, one donation of blood in every 100,000 is contaminated with the virus, and let me explain why that happens.

Between the time that the person's body is invaded with the virus and the time that his blood test for the antibodies becomes positive, a period of two weeks to three months must elapse. If a person innocently, or otherwise, picked up the AIDS virus, he might, if he reported for blood donation too soon afterwards, pass infected blood into the blood pool, without ever knowing about it. And I would remind you that the giving of blood is no hazard to anyone at all.

All of you are going to be faced with some tremendous dilemmas as current events make themselves known, and you have got to consider, even before those things happen, where you stand. The first thing that is going to be borne in on you is the problem of homosexuality. You have been taught to separate this from the sinner, and you may hate the former, but you must love the latter. Remember, we are fighting a disease, we are not fighting people.

Second, you may see "safe sex" pushed by public health authorities, locally and federally, as a method of containment of the AIDS epidemic. When you see that, don't become critical, but remember, this is a last-resort piece of advice, as a life-saving endeavor.

Third, I would remind you that an increasing number of what you might call "innocent people" will be infected with the virus of AIDS. For example, the wives of bisexual men, spouses of IV drug abusers, and wives or husbands of promiscuous spouses. And remember that the babies that will be born to IV drug users, and then perhaps abandoned, will probably number about 3,000 in the next three years. And when you hear sex education mentioned, don't just jump to the conclusion that the reference is to a curriculum that has gotten off the track and teaches sex technique with neither responsibility nor morality. Think, instead, of what I have attempted to outline to you here, and that AIDS will impact some phase of your life in the future, even though no one in your family may ever have AIDS or even the AIDS virus. Remember that the sick and the dying require our care and our compassion, no matter how their illness was contracted.

Now, this has been a grim message, and I guess you would call me a grim courier. I hope you don't adopt the ancient custom of killing that courier because he bore bad news. I only hope that every American hears or reads this message, and will believe it and do his or her part to stop the spread of AIDS, protect and save the lives of people at risk, including unsuspecting young people, and return human sexuality back to its rightful place—part of the total complex of human, caring, interpersonal relationships.

The report President Reagan asked to prepare for the people of America can be read in just a few minutes. For a free copy call 1-800-342-AIDS, or write to AIDS, P.O. Box 14252, Washington, D.C. 20044.
Making Your Ministry a Success

by Ron Adrian

All pastors ought to feel as Paul did when he said, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Tim. 1:12). But how can we be successful in this great work of the gospel ministry?

Stay close to the Lord. Keep your life clean and pure before God and before men. Saturate your life with the Word of God. Memorize Scripture.

Stay close to your wife. Develop a long-lasting, permanent, meaningful, spiritual relationship with her. Be careful with other women. Avoid like the plague those who will not be faithful to you. Be careful with your relationships with them.

Pray for Holy Spirit power. Ask for God's continued anointing on your life and ministry. There is a price to pay for leadership. Be willing to pay that price.

Study the Word of God. Saturate your life with the Word of God. Feed your people God's Word. Live the Word, or you will be as "sounding brass, or a tinkling cymbal."

Hold on to your first love. Be enthusiastic in what you do. Put your whole heart into it. When discouraged, keep on, don't quit. Set goals and priorities that please God. Work at achieving them. Never give up. Enthusiasm will spread. People will respond to leadership.

Know how to organize, train, inspire, and put people to work. Training your people will inspire confidence. Experience has proven that qualified, trained, and inspired people like to work.

Develop a financial grasp and understanding. We live in an economic society. You will have to know or learn how to pray for money and ask for God's wisdom in being a good steward and administrator.

Maintain faith in people. Trust them. There will be people who will not be faithful and in whom you will be disappointed. Don't overreact. You must not withdraw. You must do all you can to promote unity and harmony among the people; but in the end, you must please God.

Develop a pastor's heart. 1 Peter 5:1-4 clearly shows that as a pastor you are a shepherd of sheep. You should know the difference between sheep, goats, lions, and bears. You must be enthusiastic about your work, and be willing to do more than others do. You are a worker, a producer.

Love souls and be a soulwinner. You must set the example and train your members in soulwinning. The local church is where believers are taught, encouraged, trained, challenged, inspired, and then put to work.

Keep on track. Keep your priorities straight. Stay on target. Many things come down the road that cause young preachers to get sidetracked. These roadblocks in the ministry may hinder you, keep you from building your work and reaching people.

Avoid criticizing others. The wise pastor understands that he cannot believe everything he reads or everything he hears. You must not accept the critical mentality of others, but develop a Christlike spirit in your relationship with others.

Be disciplined. Live by a schedule. Lack of discipline in scheduling is counterproductive. Be prompt in reporting to work.

Commit to a lifelong calling. Understand that the ministry is a lifetime calling requiring complete commitment and dedication with no interference.

Develop a good voice and learn to use it. You can have the best messages; but if you do not develop a voice that can be heard, that is clear and distinct, it will be to no avail. Paul gave the best advice to Timothy that any young preacher could hear and follow in 2 Timothy 4:1-2 and 5, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Ron Adrian is pastor of First Baptist Church, New Castle, Delaware.

Sermon Outline

He Is Risen, Indeed
1 Corinthians 15:1-58

A. The Resurrection and History (vv. 1-19)
B. The Resurrection and Prophecy (vv. 20-28)
C. The Resurrection and Suffering (vv. 29-34)
D. The Resurrection and the Dead (vv. 35-49)
E. The Resurrection and the Living (vv. 50-58)

Word Study

Rise/Raised (anistemi). In the New Testament the verb anistemi is used transitively ("raised up") the Resurrection is clearly designated as the work of the Father (Rom. 4:24; 6:4; 8:11; 1 Cor. 15:15; Gal. 1:1).

However, it is also used intransitively ("rise") many times (Mark 8:31; 9:9-10, 31; 10:34; Luke 18:33; 24:7, 46; John 20:9; Acts 17:3; 1 Thess. 4:14). In such cases the emphasis is on Jesus actively rising from the dead. Against the background of Jesus claim in John 10:17-18, this frequent use of the intransitive verb underscores that as the Son of God and power (Rom. 1:4), Jesus had authority to take again the life He voluntarily laid down in so doing He abolished death and brought immortality to light (2 Tim. 1:10).
She took special note of where Jesus' body was laid. Mary knew where to look for Jesus' tomb when she came in the darkness to anoint His body. Attendance to detail in building a relationship is so important. No less so with Jesus. Knowing how He thought, how He reacted, how He felt, and how He responded assures us of a very special relationship with our Lord.

She stayed at the empty tomb when others left. Peter and John went home as if it were all over. But Mary couldn't leave, nor could she hold back her tears. People with staying power get the blessing, don't they? If His best blessings are to be yours, read a little extra, pray a little longer, seek His presence a little harder.

Their greeting validated that special relationship. When Jesus called her by her familiar name, Mary, His intonation was obviously that of a dear friend. She responded with special reverence, "Rabboni!" Friends of the heart were united.

The historical impact of those events no doubt escaped Mary, but they cannot escape us. A woman—first to see the risen Christ, and first to proclaim His Resurrection. What an incredible story!

She was there because she built a special relationship with Jesus. Christian joy is never an accident.

William Pile

**Buddy McCord:**

Disciple-maker in Brazil

"The future of Brazil is, or should be, in the hands of Brazilian pastors." So says Buddy McCord, serving as a missionary in Brazil, a country of almost 140 million people. This is not to say he thinks missionaries are no longer needed. But he strongly believes that making a solid impact with the gospel requires the active involvement of Brazilian Christians. "Christ's command to go and make disciples is not limited to pastors and missionaries in and from the United States. All believers are responsible to be active witnesses for Christ where they live—whether in the United States, Brazil, or anywhere else in the world."

Interestingly, Buddy had never wanted to be a missionary, feeling this would be an inferior position for a Christian worker. His ideas changed after meeting his wife, Pam, the daughter of the first Baptist Bible Fellowship missionaries to Brazil—Byron and Ruth McCartney. A two-and-a-half month visit in Brazil with Pam's parents showed Buddy that missionaries needed to be as qualified...
and skilled as their counterparts in the United States. In 1978 he returned to Brazil to pastor a growing, vibrant church in the city of Sao Jose dos Campos. Buddy’s preparation for service in Brazil included two years as the associate director of SMITE (now LIGHT) at Liberty University. During this time he taught at the school, led SMITE teams in visiting churches on weekends, and in evangelistic campaigns to several countries, including Brazil. His involvement in this ministry came full circle last summer when he coordinated the Brazil ’86 campaign for LIGHT. One of the participants was the first person Buddy had led to the Lord in Brazil, now a student at Liberty.

After assessing the various needs in Brazil, Buddy decided he would direct his ministry to an almost overlooked class of people. Unlike the United States, many countries have distinct social classes separating the people. Buddy discovered that, in Brazil, little was being done with the upper class. Slowly, after building trust and friendships, his church began to grow as people responded to the love shown through Christ. His church began drawing different classes of people from all over the city, with social divisions beginning to drop as they became one in Christ.

Along with other BBF churches, Buddy has been involved in a Bible school, concentrating on training Brazilians to reach their country for Jesus Christ. Stating that “the light of the gospel shines through people,” Buddy’s desire and prayer is that people he and others have led to the Lord in Brazil will effectively continue the process of making disciples and impacting that nation for Jesus Christ.

Now, feeling the continued leading of the Lord in his life, Buddy has accepted a position as co-pastor of First Baptist Church in West Hollywood, Florida, pastored by Verle Ackerman. After a time of reacclimation to this, his home church, he will become senior pastor upon Ackerman’s retirement. Buddy’s burden for missions will surely continue to make an impact on this church.

Howard Erickson

What Is Baptism?

Baptism is the mark of distinction between the church and the world. It very beautifully sets forth the death of the baptized person to the world. Professedly he is no longer of the world; he is buried to it, and he rises again to a new life. No symbol could be more significant. In the immersion of a believer there seems to me to be a wondrous setting forth of the burial of the Christian to all the world in the burial of Christ Jesus. It is the crossing of the Rubicon. If Caesar crosses the Rubicon, there will never be peace between him and the Senate again. He draws his sword, and he throws away his scabbard.

Such is the act of baptism to the believer. It is the burning of the boats; it is as much as to say, “I cannot come back again to you; I am dead to you; and to prove that I am, I am absolutely buried to you; I have nothing more to do with the world; I am Christ’s and Christ’s forever.”


Church News

Christian doctors and health practitioners from around the world are being invited to MAP International’s 11th International Conference on Missionary Medicine. The event will take place from May 30 to June 2 on Saint Simons Island, Georgia.

Expecting hundreds of Christian missionaries and health professionals from around the world, Gordon Comstock, conference director for MAP, says, “This year’s conference will address the rapid changes confronting health work in developing nations. About 70 percent of the attendees are Christian doctors, and they are especially interested in the latest thinking in medical missions.”

Leading the conference sessions are Viggo Olsen, a medical missionary in Bangladesh; Ted Ward of Trinity Evangelical Divinity School; David Howard of...
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Meet the Devil's temptations with the Word of God (James 4:7). Memorize Scriptures such as 1 Thessalonians 4:3 and 7. When you feel the temptation re-occurring, quickly run these Scriptures through your mind. There is power in the Word. It is our offensive weapon against the Devil (Eph. 6:17).

Train your mind through positive meditation (Ps. 119:11). Take 10 minutes in the morning and evening for 30 days and visualize yourself turning away from a temptation situation. Rehearse obedience mentally. Practice it over and over. Visualize yourself resisting temptation, walking away from it, and feeling good about being victorious.

Accept your position as an overcomer (1 John 5:4). Do not look at yourself as a defeated loser grappling for victory. Remember your position in Christ as a winner enjoying present victory, claiming the top of the hill—the place of advantage in military strategy. Thank God for the victory you have a day at a time. Ask Him to help you not to retreat from your place of advantage.

Consider your renewed self to be dead and unresponsive to the impulses from your sin nature (Rom. 6:11). Remind yourself often: “I am dead to my sin nature and to my former master, the Devil. I am under no further obligation to be any other way but dead to Satan and sin. I can live in a way that is consistent with who I am.”

Yield to the Holy Spirit (Rom. 6:11). Be responsive to God. “Dear Lord, live your life through me today. Express your love and power through my life, that I may make an impact on others for your glory.”

How can affairs be prevented?

Alertness. Realize that no one is safe. No one is beyond temptation and falling.

Fear. “The fear of the Lord is to hate evil” (Prov. 8:13). God has a Nathan who will expose you. Fear is an acceptable motivation to save your family and ministry (Heb. 11:7).

Spiritual vitality. Walking in the Spirit is the best protection against fulfilling the lusts of the flesh (Gal. 5:16). Give a decisive no to sin. Have a meaningful quiet time in the Word and in prayer, both personally and with your wife. Practice praising God together. Let the positive motivation of closer intimacy with God and with your wife be your reward for pursuing purity.

Communication. Commit yourself to planned talking times with your spouse.

Share your feelings, concerns, and needs with a lot of “I feel” sentences. Resolve conflicts before bedtime. If a problem persists after two weeks of effort, be humble enough to seek the help of a Christian counselor.

Nurture a vibrant love in your marriage. Satan looks for vacuums. Put your wife and children above your ministry to your church. Give priority to fun times together alone, including a date at least once a week. Ask your wife to help you understand what romance means to her.

Practice discretion. Set up some “fire prevention” rules in your relationships with the opposite sex. Don’t have lunch alone with another woman, even if just discussing business. Don’t send appreciation notes, birthday cards, and so forth, to another woman unless signed by both you and your wife. Don’t give direct hugs. Don’t discuss sexual issues with a woman without the presence of her husband or the help of your wife. Take your wife, or even one of the children, with you when you go on trips. Don’t encourage detailed confessions in small support groups or prayer meetings.

Public confession of your love for your wife. Comments from the pulpit on your delight in and love for your wife will tend to dampen some potentially damaging intentions.

Contentment. This can be defined as "realizing that God is in control of my circumstances, loves me, and provides what I really need at the proper time." Your wife is what God knows you need. Be thankful. Practice meditating on the positive qualities of your wife. Vigorously challenge those critical, unthankful thoughts. Have a picture of your wife in your wallet and on your desk. Focus your attention and that of others on the wonderful person God has allowed you to have as a life partner.

Beware of the beginning steps of the dangerous slide into an affair that may well ruin your effectiveness for Christ, to some degree, for the rest of your life. Remember, “The Lord knoweth how to deliver the godly out of temptation” (2 Peter 2:9).

Richard A. Meier, author and former pastor of 23 years, is a marriage and family counselor with the Minirth-Meier Clinic in Richardson, Texas. He holds a D.Min. from Trinity Theological Seminary, Newburg, Indiana.
Guatemala Campaign

Nine LU students recently spent 10 days in Guatemala on a building campaign. Led by Steve Coffey and working with Paul Townsend, a Wycliffe translator and host missionary, the group helped build four homes for widows in the mountain area of San Juan, Cotzal.

"We built houses for women whose husbands were killed in Communist guerrilla wars," said Phil Coomer, a pastoral major and leader of one of the groups. "Some of the women had been living out in the open. Some had lived with relatives."

In Cotzal the students helped with the renovation of an existing building for medical use, the first medical facilities of any kind in the area.

Coomer believes the goals of the trip were met. "We had two concerns—the physical and spiritual needs of the people. We built houses and we shared the gospel. The people saw that we were interested in meeting their needs. The group saw 15 people make decisions to follow Jesus.

"The Lord is still working in some of our lives about the mission field," Coomer said.

LU Spotlight

Steve Farquhar

Liberty sophomore Steve Farquhar came to the university "because I wanted to play ball for this school." The 6-foot-2-inch guard led the nation in scoring during 1985, with an average of 49.8 points per game.

Farquhar is a physical education major, and he wants to teach and coach basketball at the high school level. His desire to influence high school athletics is easy to understand. His own high school basketball coach, Danny Gardner, not only encouraged and influenced him but also provided a home for Farquhar when his parents divorced.

Although his own graduating class from Calvary Baptist in Kirkwood, New Jersey, had only nine students, Farquhar has had no difficulty fitting into the large university, either academically or socially.

"I really like the people here at Liberty. It is a good Christian atmosphere," said Farquhar.

"My teammates are good guys both on and off the court," he said. "On the court, they strive to be the best they can."

Before choosing LU, Farquhar was recruited by Drexell University, Eastern College, and others. He made it clear from the beginning that he was primarily interested in a Christian college.

Lynchburg Christian Academy Organized

In 1966 Jerry Falwell and A. Pierre Guillermin organized Lynchburg Christian Academy as a private, interdenominational, nonprofit Christian school. Offering high academic and spiritual standards, LCA opened its doors to 102 students for the fall semester of 1967.

During the first year of operation, LCA utilized classroom facilities in one of TRBC’s buildings and provided supervised after-school day care for all children enrolled in kindergarten, primer school for 4- and 5-year-olds, and elementary grades 1 through 5.

A new educational complex was built later, including 32 classrooms, a gymnasium, library, cafeteria, health clinic, and administrative offices. Grades 6 through 12 were added, and the first graduating class held commencement in 1972.

In addition to the facilities located near TRBC, grades 1 through 5 presently use T.C. Miller, a closed public school leased by LCA. Current enrollment at LCA is 1,097 students.
**A Different Walk**

"Usually at the end of the baseball season I watch the World Series from my home in Lynchburg," said Steve Garland, a 1979 graduate of LU. "But last year was different." In 1986 Garland didn't watch the world series, because he was busy as a trainer for the winning New York Mets. Garland realized a dream come true when the Mets won the pennant. "I suppose any kid who has ever played on Little League dreams of being in the big leagues," admits Garland. Many dream, but few make it. Garland made it by hard work.

He was a secondary education major at Liberty with a physical education emphasis, but he worked part time with the minor league Mets team located in Lynchburg. The Mets liked his style and his willingness to work hard. In 1983 he moved up to the major league. He describes his work as "sports therapy" and said that he spends most of his time working with the Mets' pitchers "conditioning, reconditioning, and taking care of injuries."

How does his Liberty University education help Garland today? "I appreciate the university for trying to teach professionalism not only in religious areas like the pastorate, but in every field. LU professors teach that you should do the best job you can in any field. My bosses respect the fact that my walk is different from everybody else's."

*Angela E. Hunt*
POVERTY AND WEALTH: THE CHRISTIAN DEBATE OVER CAPITALISM
by Ronald H. Nash

This multifaceted book begins with the straightforward assertion that Christians have an obligation both to help the poor and to become informed as to the best means by which this might be done. If the former is not complemented by the latter, good intentions could be isolated from sound economic theory, actually producing damaging results (p. 9).

At the end of the volume, author Ronald Nash summarizes the twofold message of the book, providing his answer to the opening assertion. Christians who wish to assist the poor need to give the right kind of help, and to become informed as to the best means by which this might be done (p. 199). The first of these claims receives most of the attention throughout the book.

In between these two statements is a detailed introduction to economic theory. Nash disavows any attempt "to deduce a system of economics from the Bible" (p. 12), since he finds that Scripture contains no systematic teaching on economic theory (p. 164). But this book is an effort toward countering the numerous recent attempts to defend socialist economics (p. 12), which are said to be firmly entrenched on major Evangelical campuses (p. 11).

In order to both explain and defend capitalism, chapters are devoted to such topics as various basic economic principles, the market, capitalism, socialism, Marxism, liberation theology, interventionism, the Great Depression, Social Security, the Christian use of wealth, and poverty in the United States and abroad. End notes and a suggested reading list provide additional data and resources for the interested reader.

Several themes in the book deserve mentioning. After noting three types of economic options—capitalism, socialism, and the hybrid called interventionism—or the mixed economy—Nash may surprise some readers in his assertion that the U.S. economy is interventionist, not capitalist (pp. 62-63).

One of the strongest elements is Nash's discussion of how socialist economic options require some sort of force (and usually large amounts) to ensure compliance with its principles (pp. 63-66). A related point is that practices such as voluntary sharing of goods and simple living do not really constitute socialism (p. 64).

Perhaps the most eye-opening discussion in the book is entitled "Poverty in America" (chapter 16). Details are provided regarding the extreme increase in assistance to the American poor from 1965 to 1980 and the amazing claim that, in spite of this marked increase, the percentage of poor stayed the same, raising questions about U.S. welfare programs. Lest the reader think that Nash is simply defending current American economic policies, he should notice Nash's criticism of the Social Security system (pp. 164-159), suggestions for reform of the current welfare system (pp. 181-183), and problems with interventionism (p. 62). In numerous other places, Nash acknowledges a few additional extravagances of the U.S. economy.

As Nash points out, most recent treatments of the capitalism-socialism issue are concerned with more narrow issues such as the Christian's use of money, especially with regard to assisting the poor (p. 57). Nash's purpose is much broader. Nonetheless, one might wish that his treatment of this subject (chapter 15) was more in depth, including a more detailed look at numerous "hard" sayings such as Luke 12:33, 14:33; James 2:14-17; and 1 John 3:17, where Christians are called to much more radical obedience than is often realized in some treatments of the subject.

However, Nash agrees throughout with those who assert that it is the Christian's duty to view all of his possessions as given by the Lord to be used in stewardship and that believers ought to share with those in need. Again, the importance of this aspect of actual giving needs to be stressed.

At any rate, this book is a major effort to defend capitalism by a noted Evangelical author and will have to be addressed by those who choose socialist options. His challenges and citations of data deserve the attention of those who would argue otherwise. (Crossway Books, 1986, 223 pp., $8.95)

Gary Habermas
Numerous illustrations of both trivial and committee are invaluable to the reader.

Experiences as seminary professor and as reality, (p. 120). The author's ex-

nothing more than humility in the face of provocative concepts ("Our doubts are All Bad) as well as certain thought-

agonizing question, "Did I do the right thing?" Many are further driven to in-

vestigate the often puzzling nature of complex matters. Smedes introduces the dilemma of moral selections, saying,

"But now and then we run into crises that our authorities have no definite answer for. Or if they do have one, their clear answer runs smack against the clear answer of other authorities. Or against life as we live it" (p. 12).

This short text offers some intriguing chapter titles ("Being Wrong Is Not All Bad") as well as certain thought-

provoking concepts ("Our doubts are nothing more than humility in the face of reality," p. 120). The author's ex-

periences as seminary professor and as active member of a hospital ethics committee are invaluable to the reader. Numerous illustrations of both trivial and life-or-death decisions are systematically detailed.

Intending to purposefully limit his audience, Smedes cautions, "If you want to be preached to about what is wrong with this, that, or the other thing, you have the wrong book in your hands .... (This book) is about how to judge for yourself, in a rational and responsible way, about moral choices you make" (p. 13). (Harper & Row, 1986, 121 pp., $13.95) Ronald T. Habermas

THE GOAL AND THE GLORY by various authors

The short and somewhat simplistic stories in The Goal and the Glory make the book well-suited for young readers—late elementary and junior high. It encompasses the thoughts of many different athletes on "Living a Good Life," "Letting God Be Our Strength," "God Is Always There When We Need Him," and so on. Their stories about what God is like and how He can help them reach the hopes they have set for themselves offer some clear-cut testimonies of God's power of salvation, but salvation is not presented in such a way that those without Christ can find Him through this book.

The book is good to a point, but leaves one searching for true answers. I would recommend it with the reservation that the reader take it for what it is—an anthology of exciting and inspirational stories of athletes who may or may not clearly understand the true meaning of salvation and trusting God. (Power Books, 1986, 160 pp., $5.95)

Morgan Hout

CREATE IN ME A YOUTH MINISTRY by Ridge Burns with Pam Campbell

If anyone thinks all youth workers do is plan activities, adopt philosophies, and talk about management, he has it all wrong. Ridge Burns, in his unique new book, Create in Me a Youth Ministry, goes beyond all that. He takes the reader behind the scenes and, with coauthor Pam Campbell, shares the most intimate and most difficult times of his youth ministry. Here is help for the youth pastor as he deals with real ministry situations such as criticism, burnout, staff conflicts, and goal-setting.

Recommended for every youth worker who wants to survive and grow through his first few years of ministry in the local church. (Victor Books, 1986, 203 pp., $11.95)

Stan W. Harper

FAIREST LORD JESUS by the Baylor University A Capella Choir

What a pleasure to review the Baylor University A Capella Choir's album entitled Fairest Lord Jesus! Word Music has put out a Medallion Series that is a collector's treasury of great music, and this has to be one of the great albums of that series. Not only is the choir well-trained, but they communicate so well, even through the recording. The selected songs are well-loved by people from all walks of life, and the short stories behind these hymns, printed on the back cover, are helpful and interesting. (Word, 1986. $9.98) Don Norman

FAIRIES by Squire Parsons

Squire Parsons has joined with his friends of Redeemed to give us a great new record entitled Friends. For gospel music lovers, particularly those who enjoy quartets, this record is a must. The singing is inspirational, and some of the songs may cause you to tap your foot. (Passage Records, 1986, album or cassette $8.98) D.N.

TIS SO SWEET The Old-Time Gospel Hour Festival Choir

Every choir director will want to get this record. The arrangements of the old standard hymns, plus the three newer songs, "A Perfect Heart," "Then Came The Morning," and "Worthy Is the Lamb," are splendid. There are books available for choir use of this most outstanding record. For the listener who loves choir music, 'Tis So Sweet is a must. For the choir director who wants to provide good sound tracks and good music for his choir, no better record could be purchased. (Alexandria House, 1986, album or cassette $8.98) D.N.
School-Based Health Clinics

The big guns are lined up for battle: Jerry Falwell of Liberty Federation, Phyllis Schlafly of Eagle Forum, James Dobson of "Focus on the Family," and Barrett L. Mosbacker of Heritage Marketing.

The war: the phenomenal growth in teenage pregnancies in America and the methods of solving the problem.

The battle: school-based health clinics designed to provide family-planning information (along with other health services) to teenagers in public schools.

According to the December 5, 1986, "Listen America" broadcast, there were more than 70 school-based health clinics in the United States in late 1986. Family supporters and Conservatives find several major problems with such clinics.

Clinic personnel regularly recommend the use of birth control devices and provide birth control pills and/or prescriptions for them. Their objection is strengthened by research showing that providing teenagers with information and pills has not proved to be an effective deterrent to teen pregnancy. In fact, even Planned Parenthood, a proponent of the clinics, printed in its 1980 journal Family Planning Perspectives that increased availability and the use of contraceptives have not reduced teen pregnancies. Yet Planned Parenthood does not withdraw from its position. Indeed, it proposes an expansion of the same programs. Once permission is given, the clinics introduce the clinics into the community, often in underprivileged school districts. Kathleen Arnold-Sheeran, a pioneer in the 13-year clinic effort, pointed to problems the family-planning aspect of the clinics can produce. In the same American Family issue Arnold-Sheeran is quoted as saying that the family-planning services should not be "overly promoted." "Why raise a red flag?" she asked.

Another problem concerns the subtle way sponsors of school-based health clinics introduce the clinics into the community, often in underprivileged school districts. Kathleen Arnold-Sheeran, a pioneer in the 13-year clinic effort, pointed to problems the family-planning aspect of the clinics can produce. In the same American Family issue Arnold-Sheeran is quoted as saying that the family-planning services should not be "overly promoted." "Why raise a red flag?" she asked.

She is also quoted as follows: "In such a conservative time school-based clinics seeking political support and funding must 'underplay' their birth control components—tiptoe softly through the back door.'"

In addition to these objections Barrett Mosbacker in his Special Report: Teenage Pregnancy and School-Based Health Clinics, 1986, sites flawed assumptions upon which the case for the clinics rests. First is the basic presupposition that adolescents do not have enough information about the proper use of contraceptives. However, Mosbacker illustrates that pregnancy among sexually active teens has remained approximately the same during the last 15 years in spite of "increased availability, acceptability, and information on the proper use of contraceptives."

Also false is the assumption "that teenage sexual activity is not a moral issue, i.e., any discussion of sexuality should scrupulously avoid moral judgments." Mosbacker points out major problems with this approach. It denies or ignores a fundamental element of human nature: the innate sense of right and wrong—the moral dimension of personality and behavior. Furthermore, moral neutrality is impossible. "To claim either actively or passively that there are no moral absolutes is to embrace moral relativism and situational ethics. This is a moral frame of reference," Mosbacker wrote in the report.

The third basic philosophical problem Mosbacker sees with the school-based health clinics is grounded in the false assumptions that teenagers are going to be sexually active and society, therefore, is responsible to provide them with protection. "The issue is not whether or not some teenagers will be sexually active; the question is whether teenagers can be effectively discouraged from engaging in sexual activity before marriage and thus reduce current pregnancy rates," Mosbacker challenged.

Studies show that teenage sex is not an irreversible trend. Data in the Mosbacker report show that nearly half of all 18-year-old females have never had premarital sex. Researchers Zelnik and Katner have found that 14.8 percent of all sexually experienced teenagers from 15 to 19 years old have had intercourse only once. However, while Mosbacker's early 1986 report showed 43 clinics, Liberty Federation figures showed 70 by December, an increase of nearly 100 percent in less than a year.

Who is pushing the clinic concept, regardless of flawed assumptions and major objections by parents and family-oriented groups?

Planned Parenthood has already been mentioned, but Planned Parenthood is not alone. The Washington-based Center for Population Options has produced a how-to manual entitled School-based Health Clinics: An Emerging Approach to Improving Adolescent Health and Addressing Teenage Pregnancy. It provides instruction for the establishment of clinics, including ideas for funding and methods of organization. County health departments in some areas have helped establish school clinics. Hospitals,
Dr. Randall

Finds the Final Solution to the Abortion Problem

I f all the babies Dr. Joseph Randall aborted were allowed to be born, and if someone stood these babies end-on-end, they would stand 30 times taller than New York City's Empire State Building.

During the 10-year period from 1973 to 1983, Dr. Randall aborted 32,000 babies.

But that's history.

Dr. Randall now delivers babies—from the womb and the tomb.

Fourteen years ago Dr. Randall had set up a private OB-GYN practice in Smyrna, Georgia, shortly after being discharged from the Army. Though his private clinic did a few abortions, it primarily specialized in offering breast examinations, infertility evaluations, tubal ligations, and hysterectomies. He did not start performing abortions until after he went to work for the Atlanta Center for Reproductive Health, just 15 miles from his office.

"I would go down there Wednesdays and Saturdays each week, and I would be paid $25 to $75 for each abortion," said Dr. Randall, a gray-haired, soft-spoken man in his mid-forties. Throughout his 10-year service at the abortion clinic, Dr. Randall performed between 40 and 50 abortions a week—sometimes more. His motivation was simple—money.

"I started doing abortions for money," Dr. Randall admitted. "I had become divorced during that period of time, and alimony and child support for a young doctor are very expensive. Two-thirds of my income was going to my ex-wife, so I needed to continue the abortions even if I felt a little bit uneasy about them. It was primarily a financial reason." He explained that he felt "uneasy" about the abortions because he knew he was killing human beings—not simply destroying fetal tissue.

"The profession was debating whether the baby was a human being at a certain stage of pregnancy, but I said that's just a lot of garbage. It's a baby..."
from conception. I realized that it was a baby all the time. We all knew that—even eight years ago. But it didn't stop me from doing abortions.’

‘Why?

‘Well, I needed the money primarily. But number two, I felt I was doing the women a service. They had a problem, and I was going to take care of it the best way I knew how.’

But Dr. Randall said most abortionists (that is, those gynecologists who perform high volume abortions) are in it for the money.

‘Most of them are young doctors who are trying to set up private practices. Pretty much all of them are in it to be helped financially. I've never talked to one who said, 'I don't need to do abortions. I'm busy enough with my own practice.'

‘When these doctors say they are simply trying to help young girls, it's just a cover-up. They are in it to make money. They may feel that they are also helping to give girls a choice. I did. But when you cut away the veneer, it was for money.

Though Dr. Randall knew he was killing human beings, he said he never really thought about it. But when the profession started aborting children up to 20 weeks, ultrasound painfully reminded him of what he was trying to forget.

‘Ultrasound allowed us to see the baby. You could see it moving like any other baby. It sucked its thumb. It did somersaults. It responded to sound and strong light. Ultrasound made me feel uneasy. It caused a few nurses to quit. And, if the patient saw the ultrasound, it caused a lot of girls to get up and leave.’

Surprisingly, Dr. Randall said most established gynecologists have little respect for the abortionist. ‘The abortionist is looked down upon. And I've been to meetings where I've felt this ostracism from the general medical community. But we all argued that we were doing a good service for women. We never talked about the amount of money we were making. We felt wronged. What's the difference, we thought, between doing a few abortions and a few thousand. Either way, you were still doing it.’

Why would the medical community—which condones, supports, and recommends abortion—have ill feelings toward abortionists? ‘They talk about the fact that you see the arms and legs. You see body parts and they are not embryonic. They are human and you know it.

‘They really would like to see abortion-on-demand cut down. They see that we are killing ourselves literally. We are killing half our young. It's just distasteful. I think, from what we've read, that they are basically uneasy, and they see the real issue—that it's human and that it has absolutely the same right to life as a baby.’

Dr. Randall's analysis offers hope to the pro-life movement. But it is also problematic. If his observations are correct, the general medical establishment finds abortion distasteful. And they find it distasteful because they know the aborted fetuses are human, that these fetal children enjoy the same rights as full-term babies.

Dr. Randall says that the abortionist knows he is killing a human being, yet the lust for money is so compelling that all civilized, rational, and sanctity-of-life thinking is abandoned to make the quick buck.

For the last 15 years, one of the major goals of the pro-life movement has been to prove the fetal child is human. After all, according to the medical profession, the thing that separates abortion from Hitler's wanton killing of Jews and other 'unfit' human beings is the fact that the fetal child is not really human. Hence the strategy—prove the fetal child is human.

But the medical profession already knows the fetal child is a 'person from conception,' Dr. Randall said. So further proof by pro-lifers—either moralistic or scientific—will have little effect.

What can change their hearts? ‘Jesus Christ.' Dr. Randall said bluntly.

'That's what changed him.

'A girl I dated some time ago gave me two Scriptures when she broke up with me: Jeremiah 1:5 and Psalm 139:13-18. I hadn't read the Bible in years.

I had no committed sense of Jesus being active in my life or guiding me or that the Bible was real. But these Scriptures, for some reason, put a knife right through me. I knew in my heart they were babies.

Not long afterwards, a lady who was a Christian came to work in his office. ‘She had a good heart. She was always helping people despite her own circumstances, which at times were pretty bad. She seemed to have a strength about her.’

The lady eventually convinced Dr. Randall to go to church. Dr. Randall always thought he was a Christian. But eventually he learned that being a Christian meant a 'personal relationship' with Jesus Christ. And a personal relationship meant a 'commitment.' And a commitment included trusting his finances to Christ.

'That's what it came down to—trust. I was trusting money because two-thirds of my income was going out. Now half of my income came from abortions, so it doesn't take a mathematician to figure out why I did so many abortions. But finally, on October 23, 1983, I made up my mind to stop doing abortions. I was going to trust Christ with my finances, which really had become my God, basically. But I switched to the true God. That Sunday I went to church and presented myself before men that I was saved.’

Immediately, Dr. Randall wanted to do all he could to save babies from the abortion clinics. ‘When I came out I saw a brochure in the vestibule from a crisis pregnancy center, and I have since devoted my time to helping them. They are on the frontline, and they give women love right where they are needing it. They need food, clothing, a job, support, someone to be with them, a place to stay, a doctor to deliver the baby. [They need to learn] how to take care of the baby when it arrives, how to balance the baby with a job and being single. They take care of the whole person and also offer the gospel to every girl who walks through there.’

Dr. Randall's final solution to the abortion problem is obvious. ‘Jesus Christ is the only thing that's going to stop abortion and change people's hearts toward abortion.’

It's that simple.

— Martin Mawyer
Recent Survey Found
Fundamentalist Christians
Not Anti-Semitic

A study showing that Fundamentalist Christians are not anti-Semitic challenges a 20-year-old study done previously by the same organization.

Commissioned by the Anti-Defamation League of B'nai B'rith, the new findings showed that the majority of Conservative Christians disagreed with anti-Semitic statements and characterizations.

The recent survey found 90 percent of those polled disagreed with the statement, "Christians are justified in holding negative attitudes toward Jews since the Jews killed Christ."

Also, 86 percent disagreed with the statement, "God does not hear the prayer of the Jew." And 57 percent showed no anti-Semitic feelings when asked to react to several negative stereotypes of Jewish people.

In a written statement, Nathan Perlmutter, national director of the Anti-Defamation League, said, "While there are areas of important disagreement between the Jewish community and Evangelicals and Fundamentalists, such as prayer in schools and teaching of evolution, these reflect differing values."

Perlmutter added, "In a culturally pluralistic society, it is possible to be at opposite ends of an issue without religious bigotry being operative."

For the study, 1,000 Conservative members of several Christian faiths were polled by telephone in September and October 1986.

Madalyn Murray O'Hair
Opens Atheist Bookstore

DENVER (RNS)—The country's best-known atheist was in Denver recently to inaugurate the opening of what she said is the first atheist bookstore in the Western Hemisphere.

Madalyn Murray O'Hair was as vocal and salty as ever. "Christianity is madness," she said at a press conference. "Judeo-Christian thought is the most regressive thought process ever developed and has caused more misery than any idea in history."

O'Hair, who heads American Atheists, based in Austin, Texas, said she hopes to open a bookstore in all cities where there are chapters of the organization, but Denver was chosen first because "it's in the heartlands. If we'd opened in San Francisco, they would have said, 'Oh, another bookstore.' If we'd opened in New York, they'd think we were a bunch of yuppies."

She said the reason for the bookstore, which will carry Penthouse and Playboy magazines, "is to get America out of the clutches of Judeo-Christian thought."

On the walls and tables behind her were bumper stickers and signs with such slogans as "Religion is bunk," (Thomas Edison) and "Jesus Christ Superfraud." Her favorite bumper sticker, which she has on her own car, is "Save you? God can't even cure acne."

O'Hair said she has been a victim of censorship for 20 years, and is unable to get time on any network or in any major newspaper.

"What we need is one channel on cable television for all us non-mainline people—radicals, the Ku Klux Klan, fascists, communists, and atheists," she said.

New Film Details Ultimate Act of Violence

"During the next eight minutes, you will witness the ultimate act of violence. This child will be destroyed before your very eyes," said the narrator of the new film Eclipse of Reason, produced by Bernadel, Inc.

Hosted by former abortionist Dr. Bernard Nathanson, who also hosted The Silent Scream, Eclipse of Reason was unveiled in January, on the eve of the annual pro-life march in Washington, D.C., which marked the anniversary of the 1973 Supreme Court decision legalizing abortion.

The new film shows in much detail the abortion of a baby at 18 weeks gestation. A camera is stationed at the feet of a woman having an abortion. Pictures of the baby's body parts are shown being removed from the mother and reassembled on an operating table.

"Piece by piece, the extremities are pulled away," the narrator says. "The crushed head has now been removed, and the white matter of the brain has spilled out."

The producers hope to impress upon even the staunchest pro-choice advocate the starkness of an abortion and the pain felt by the aborted child.

Planned Parenthood's Own Poll Finds Teens Reject School Clinics

Advocates of school-based birth control clinics were unpleasantly surprised by a new Harris Survey, commissioned and published by the Planned Parenthood Federation of America. Only 12 percent of the 1,000 12- to 17-year-olds polled think clinics should be in school. Another 28 percent preferred clinics "close to schools," with the remainder opting for "someplace else" (49 percent) or "not sure" (11 percent). Not having clinics at all was not an option of the poll.

When asked whether their own
school needs such a clinic (location unspecified), only 31 percent said yes. Remarkably, even among those teenagers who had had intercourse, only 42 percent thought their own school needed a clinic on site or nearby.

Among other interesting findings, the survey showed a strong correlation between contraceptive instruction and sexual activity. Teenagers who had talked with their parents about sex, but not about birth control, were only about half as likely to have had intercourse as those who had talked to their parents about both sex and birth control. And those who had taken sex education courses that were considered “comprehensive” by Planned Parenthood—that is, courses that included contraceptive instruction—were also nearly twice as likely to have had intercourse as those who had taken no courses or courses considered “non-comprehensive.”

Previous studies have suggested that there is little relationship between sex education in school and sexual activity among teenagers. The Planned Parenthood poll suggests that giving teenagers instruction in contraception may be a significant factor contributing to higher rates of sexual activity.

Michael Schwartz

New Jersey Episcopalians Consider Church Approval of Nonmarital Sex

NEWARK, N.J. (RNS)—Episcopal Church parishes in northern New Jersey have been asked to study a controversial report that advocates church approval of sexual relationships for premarital, “postmarital,” and homosexual couples.

The 600-member convention of the Newark Episcopal Diocese voted January 31 to receive a 15-page report on “Changing Patterns of Sexuality and Family Life” for a year-long study by parishes and other groups in the diocese—which encompasses 130 congregations with a total membership of 55,000.

“It is our conclusion,” says the report, “that by suppressing our sexuality and by condemning all sex which occurs outside of traditional marriage, the church has thereby obstructed a vitally important means for persons to know and celebrate their relatedness to God.”

The resolution authorizing the study passed easily and with little debate, though an opening hearing a day earlier sparked heated reactions.

Some Episcopalians in the diocese say the document is a long overdue recognition of social reality and the sexual revolution. Others charge that church approval of sex outside marriage goes against divine law and threatens to worsen the spread of AIDS and other sexually transmitted diseases.

The report is not an official formulation of church policy, but rather a study document designed to provoke discussion and help parishes minister to a neglected group of individuals, say diocesan leaders.

National Planned Parenthood President Advocates Contraceptives for Children

At what age are children ready to use birth control?

“Whenever they decide to become sexually active,” was the astonishing answer of Fay Wattleton, president of the National Planned Parenthood organization.

The question was asked on a recent broadcast of CNN’s “Crossfire” by host Representative Robert K. Dornan of California. After repeatedly asking Wattleton the question and getting no response, Dornan finally got to the truth. Following Wattleton’s response, Dornan asked, “But we know that in some communities there are children as young as 10 and 11 years old who are sexually active. Would you like to see them given contraceptives?”

“Would you like to see a 10- or 11-year-old a parent?” Wattleton replied.
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The Price of Privacy
Who Will Pay It?

by Truman Dollar

Liberace, who enjoyed the adulation of America for 40 years, died of AIDS. His death was surrounded by secrecy and controversy.

Liberace's personal physician maintained to the very end that he died of heart failure and degenerative brain disease. That is what he put on the death certificate.

The zealous coroner of Riverside, California, however, publicly overruled Liberace's physician, and reported the truth. He died of AIDS. That report sparked a bitter debate. The question remains, "Does the public have a compelling interest in the disclosure of AIDS victims?" Some would make secrecy a civil liberties issue.

Jeffrey Levi, executive director of the National Gay and Lesbian Task Force, maintains that because of prejudice against homosexuals (66 percent of the 30,839 AIDS victims diagnosed since 1981 have been homosexual men), these people and their families have an absolute right to privacy and secrecy.

Clearly, the AIDS crisis is not a problem exclusive to the homosexual community. A substantial number of victims are infected by blood transfusions, jointly used needles in the drug culture, and heterosexual intercourse. But the homosexual community consistently seeks the right of privacy, because they believe they have the most to lose through exposure.

I am absolutely convinced that the identification of AIDS victims is essential. That information is crucial to public health. Although compassion for both victims and families is important, the protection of society from this deadly plague overrides the right of privacy. The spread of AIDS constitutes a clear national health emergency.

The Centers for Disease Control must have accurate and complete information, because its monitoring of the spread and direction of the disease is vital. By 1991 the number of AIDS fatalities will have surpassed those of the Vietnam War and World War II. The growth of AIDS is now exponential, and systematic information about its spread is a priceless tool.

Physicians are morally wrong when they withhold information and thereby distort statistical studies—especially when the disease threatens the health of the whole nation.

This involves more than the reputation of homosexuals. AIDS is deadly. We must be relentless in tracking its path. The medical community must know all the partners of each AIDS victim. Promiscuity among homosexuals adds to the difficulty of the problem. In his recent book, Men and Marriage, George Gilder reports, "In a survey of homosexuals in San Francisco, 28 percent of males reported having had more than a thousand partners and 75 percent had had more than a hundred partners."

Accurate and public information about the spread of AIDS is necessary to guarantee the safety of the medical community. The disease can be contracted in a variety of ways, some of which are rare and bizarre. At least two confirmed cases of AIDS in dental technicians were traced to microscopic contact with the blood of AIDS carriers. A limited number of nurses have been accidentally infected while drawing blood from AIDS carriers. Doctors may cut their hands during surgical procedures. Contact with the blood of AIDS carriers. A limited number of nurses have been accidentally infected while drawing blood from AIDS carriers. Doctors may cut their hands during surgical procedures. Contact with the blood of AIDS carriers. A limited number of nurses have been accidentally infected while drawing blood from AIDS carriers. Doctors may cut their hands during surgical procedures. Contact with the blood of an AIDS victim transmits the virus. Secrecy about the disease endangers the lives of the medical community.

Information about AIDS must be public, so Americans can follow the evolution of the disease. When first identified, AIDS was almost exclusively the disease of homosexual men, but a significant demographic change is occurring. The spread of the disease is taking on more of the characteristics of the problem in Africa, where an almost equal number of men and women have AIDS, contracting it from heterosexual activity. Significant numbers of babies are being born with AIDS, having contracted the disease from their mothers.

The homosexual community is far more concerned about its shelter from public prejudice than it is about the most significant public health disaster in the history of America. There is no question that if any other disease were threatening the health of millions, public agencies would take whatever steps necessary to stop the possibility of an epidemic.

As Christians, we find ourselves in a situation we wish we could ignore. We are repulsed by it. We would prefer to think it is not our problem—but we would be wrong. We have important responsibilities to face.

We must pray for the salvation of homosexuals. We must not hate them. Their sin disgusts a holy God, but they need Christ.

We must pray for a cure for AIDS, and we must support increased research funding to eliminate this growing national health hazard.

We must support local health agencies as they pass laws to limit the spread of AIDS. Regulations controlling bathhouses and prostitution are necessary.

We must support the Centers for Disease Control in its efforts to require every physician to report each case of AIDS. Strong penalties against doctors who refuse are reasonable.

We must remind people that although AIDS is not exclusively the result of promiscuous sexual activity, that is the major cause. We must publicly remind the nation that extramarital sex is wrong, and that almost 80 percent of AIDS is totally preventable. Abstinence is a solution. Monogamous sex within marriage is right and mandated by God.
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