Adultery without Sin?
A Pragmatic Proposal
A Critical Self-Evaluation of Fundamentalism
Don't Quit!

The Two-Headed Council
A Look at the World Council of Churches and the National Council of Churches
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In 1910 at the World Missionary conference in Edinburgh, a lengthy discussion centered around the theme of ecclesiastic synthesis. The movement to encourage such unification was born then in thought and 38 years later, after the tragedy of two world wars, born in actuality. The world applauded this movement dedicated to uniting the churches of the world to battle evil and win the world to Christ. The World Council of Churches, as it was called, was projected to accomplish great gains for the cause of Christ.

In his article entitled "The Two-Headed Council: A Look At the World Council of Churches and the National Council of Churches," Stephen R. Clark examines the flagrant and disastrous departure of the World Council of Churches from its original intent. He details some of the atrocities perpetrated by revolutionaries funded by the WCC, all under the guise of religion.

Every Christian would do well to read this article carefully, not only for his own information, but in order to stand firmly for truth against error. Christian believers whose churches are members of the NCC or WCC need to realize how some of their contributions are being used. Many sincere people do not realize the startling facts revealed in Stephen Clark's article and would be deeply distressed to know that some of their offerings are being sent to support Communist revolution around the world. Clark's article deals with the theology of the NCC and WCC. Next month we will feature the activities of these two councils.

John Feinberg's article, "Adultery without Sin?" deals with a much-debated topic confronting Christians regarding moral conflicts created by opposing demands of authority figures. He presents a sound biblical base for his conclusion— which may surprise many. It is a topic worth careful study as all Christians will probably at some time in their lives be confronted by dilemmas associated with chain of command. Adultery without sin? Read and decide.

"Jerry Falwell Comments" reveals a proposal that may be startling to many, but extremely necessary. Christians have stood by for too long as millions of abortions have been performed in the past 10 years. We have continued our outraged laments—all to no legal avail. Time is against us. Precious lives are being murdered daily. Progress has to be made.

Two new monthly features that we feel will be of vital interest have been added this month. In the editorial section, Cal Thomas presents thought-provoking, and often startling facts, in a column entitled, "Face the Facts." Richard Patterson's "Treasures from the Text" gives interesting scriptural highlights, providing for readers' greater insight into and appreciation for the Word of God.
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Appreciation...

Here are just a few words to express my deepest appreciation of your and your staff’s ministry in the production of the Fundamentalist Journal to date.

This latest issue thoroughly blessed my heart and challenged my mind. Of especial profit to me were the articles by Harold Willmington and Cal Thomas. Both were right to the point!

May the coming year see still greater subscriber interest and the realization of your goals for the periodical of which we have already enjoyed the first fruits.

Donald R. Rickards
Liberty Baptist College
Lynchburg, Virginia

I must write and add my name to the ever-growing list of those who are very pleased with your new publication. I find myself reading it from cover to cover, underlining many of the articles, and referring to them again and again. January’s issue, concentrating on the tragedy of abortion, was superb.

Doctor Brennan’s article contrasting abortion with the Nazi holocaust brought out many important points. The issue of tampering with the language to soften or obscure the truth has always disturbed me. The degree of “newspeak” exercised by the pro-abortionists is truly (or falsely) remarkable.

An idea came to me as I read this issue which may have some effect in turning the tide, at least in the area of “linguistic hypocrisy” mentioned by Dr. Brennan. I suggest that every committed Christian add nine months to their ages (sorry ladies) and start celebrating the anniversary of their “life-day.” This, after all, was the day when we became a viable life to Him Who created us. Our nativity was merely another step in that life which had truly begun some nine months before.

Lawrence H. Dube'
Pastor
Church of the Holy Spirit
Zion, Illinois

Proud, but...

As I read my first issue of your magazine my heart was swollen with pride as each article successfully inspired and informed with basic, straightforward and fundamental Christian doctrine, that is to say until I read the last one on page 66, (Dec. 1982).

This article about Bob Jones University caused me to feel shame. It reminded me atrocity of the hypocrisy that has been so harmful to the “Body of Christ” during the last 1900 or so years. The seeming endorsement of B,J,U. in this matter by Jerry Falwell, who just some months before had thundered over national T.V. that “Christians are color blind,” gave me a sick feeling to the very pit of my being. This feeling was compounded when the article went on to ridicule another denomination for taking a strong stand on the side of Christ about the issue of women in the priesthood, or worse yet, its stand against homosexuality in some sort of an attempt to give credibility to the racist position of B,J.U.

I choose to believe that Christians of all denominations applaud, support, and thank God for those who draw a line between the things of this world and the things of Christ and then stand fast! The article’s proud assertion that blacks attend B,J.U. only reminds me that racism is not only a problem of the white race.

The article did send me to the Scriptures for comfort and assurance concerning the fundamental principles involved, and the verses where I found satisfaction in the Word were: Num. 12:1 (Josephus confirms that Moses took an Ethiopian wife before Zipporah) and Jer. 13:23 should erase any doubt as to the scriptural identification of an Ethiopian. (See also Acts 10:28, Acts 10:34-35, Acts 17:26, Gal. 3:28 and Eph. 2:13-19.)
Rightly dividing...

Your recent review of The Word of Truth by Dale Moody is noteworthy because, like many others, you recognize this book as of singular importance. Because it is the first systematic theology to be published by a Southern Baptist in more than fifty years, you do well to give it serious attention. Your negative evaluation of the book has a twopart source. First, you take issue with certain theological positions, such as atonement and apostasy. You have every right to do this and your reaction is certainly commonplace. But second, you distort and misrepresent Dr. Moody's positions. This is unprofessional journalism and produces unreliable reviews. You have no right to do this.

You wrote, "Moody's book is to be faulted at the core. Truth is not mere irreducible reviews. You have no clearly we all would wish theological thought to be coherent, certainly never says that truth should be rectified of heavenly themes.

You quote Moody's comparative evaluation of various portions of the Bible. His evaluation of Corinthians over Chronicles is simply a theological expression of what all Christian preachers do in the pulpit. Moody is absolutely correct! The exposition of Corinthians from the pulpit takes priority over the exposition of Chronicles! The irony of your opposition is that Dale Moody is the first Southern Baptist Theologian ever to take the Old Testament seriously. (If you have doubts, pick up Dagg, Boyce, Mullins or Conner and count their OT references)! Your "presumption" that the biblical histories are inconsequential to Moody is even further removed from fact. No Baptist exegete today takes with more seriousness and defends with more vigor the importance and accuracy of the historical narrative. You charge that he distrusts the "textual data" of the Bible. Aside from places where he differs in interpretation, I challenge you to find a single instance where Moody expresses doubt about biblical facts. Your one example, regarding Eden is manifestly wrong. Moody writes, "Eden was a place on the map, but we do not know where." p. 19.

For many of us committed to the Christian truths as interpreted by the Baptist theological tradition, Moody's book is a great delight. His confidence in the inspiration and authority of God's Word, his fearless appreciation for non-Baptist traditions and his bold integration of Scripture with non-biblical truth is a welcomed addition to our Baptist heritage. As Baptist pastors we need to agree with every conclusion of a theologian to profit professionally and spiritually from the work. More than most, Moody helps us to rightly divide the word of truth.

Dwight Moody, Pastor
North Park Baptist Church
Allison Park, Pennsylvania

I wanted to write and let you know how much I appreciate your Fundamentalist Journal. I thank the Lord for your fine magazine and for telling it like it is in our world today, both on religious and secular issues. Keep up the good work!

Charles R. Jones
Coopersville, Michigan

Glaring Contradiction...

I noted with interest the article by Robert Allen in your November 1982 issue entitled, "Must a Fundamentalist Fight?" Allen notes well that the Bible does command Christians to have "fellowship" and to "love one another." This principle, which is set forth so clearly in First Corinthians 12, needs to be observed by all Fundamentalists. However, Allen has gone to the other extreme. "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20) has no place in his article.

Furthermore, his reference to Carl McIntire's supposed "domination" of the American Council of Christian Churches (ACCC) is inaccurate. This statement is made in the same paragraph which deals with "manufacturing" the "doctrinal basis for a fight." To attack Dr. McIntire's character in this method contradicts the very subject which the article purports to be discussing. There was a clear doctrinal issue at stake. The main agitators in the conflict were attempting to soften the ACCC's position concerning Biblical separation. History has proven that this was a valid point (eg. the then-president of the ACCC, Dr. J. Philip Clark, probably the chief antagonist against the "McIntire" position, has since repudiated his connections even with the ACCC and is a chief leader in the mission activities of the Presbyterian Church in America, which is solidly New Evangelical). This is only one of many instances which could be mentioned.

On the other hand, Dr. Donald McKnight, the then-vice-president of the ACCC, and who was presiding when the main eruption took place in the ACCC, has maintained his strict Fundamentalist position. Even though still serving with the ACCC, he is scheduled to speak at the Eleventh World Congress of the International Council of Christian Churches of which Dr. McIntire is president.

For Mr. Allen to speak of this situation in this manner, not only does great injustice to historical fact, but is a glaring contradiction to the very intent of his article.

Brad K. Gissel, Editor
Reformation Reader
Chambersburg, Pennsylvania

We welcome your comments and will include them in our Letters to the Editor section as space permits — subject to condensation at the discretion of the editorial staff.
A year has passed. Again in 1982 we as Christians stood by while almost one and one half million babies were slaughtered. The stench of our national sin made many of us sick. We continued to declare that nothing can change the fact that abortion is the murder of human life; but abortions continue to occur daily all across our nation, and we Americans are blantly flaunting our lack of respect for the sanctity of human life. We heard within our conscience the cries of innocent unborn children echoing louder each day, and we marveled at the long-suffering and the forbearing mercy of God. So all during 1982 we continued our laments against abortion—the same cries we had been voicing for ten years—all to no legal avail.

I am not a pessimist, indeed, I would call myself an optimist. But I am also a pragmatist, and with each day that passes, abortion becomes more and more acceptable to American citizens. So I have been forced to acknowledge that the chances of winning our purist goals regarding abortion have declined frighteningly and grow worse daily.

Reality has forced me to understand that strategy changes had to be made if any chance of a significant pro-life victory is to be realized.

Several months ago I became convinced that I had to take a new course of action. Time is against us. The carnage of human lives does not stop. And yet I believe that there may be time for an eleventh-hour comeback and a great victory if we as veterans of the pro-life movement immediately conquer the divisiveness within our ranks by working together pragmatically. For this reason I have been calling upon the pro-life movement to produce less demanding pro-life legislation for Congress to consider. Reality has forced me to understand that strategy changes had to be made if any chance of a significant pro-life victory is to be realized.

Immediately, and predictably, I was attacked for my stand. This is nothing new to me. The mainstream of my life has elicited vicious attack. The cries of one and one half million babies a year weigh much heavier on my mind than the vitriolic questioning by idealists in the pro-life movement who would prefer to hide behind a strong wall—"resisting compromise"—than to seriously reason together.

It is critical that the pro-life movement unite behind less demanding legislation than it has previously espoused. This has nothing to do with abandoning convictions. I believe that doing all I can do now means taking one step at a time to achieve total victory in the future. This does not mean that I have ceased being an optimist.

I am determined to save as many unborn lives as possible, as soon as possible. We must petition Congress for the best possible bill, without waiting for a perfect bill. I think we are going to have to be willing to delay obtaining our ideal and allow for some of the present exceptions dealing with rape, incest, and the life of the mother in order to save 90 percent of the 1.5 million babies who are dying every year. This is winnable legislation.

It is time that all pro-lifers unite and confront the reality that the pro-life movement will eventually lose any opportunity to pass significant legislation to protect the unborn unless the movement moderates its demands. The seriousness of the hour demands that we put aside our personal preferences and idealism so that history never records that we denied life to 90 percent of the unborn, because we could not save 100 percent.
I respond to many requests to speak on organization and administration. But in fulfilling those requests, I have become concerned that our attempts to organize may divert our attention from God's real priority for the church, that of soulwinning evangelism.

God has established some priorities for the church as well as for individuals. He says, "This is important; everything else is secondary and subservient." God's priority for every individual Christian is to be Christ-like, so that many others may find Christ (Rom. 8:29). As long as this objective is the focus, the believer is free to express his or her individuality. Individual differences then become the means for accomplishing God's priority.

The church's priority is soulwinning, the "end" toward which all means point. Christ made His priority for the church, and therefore our end, clear in His Great Commission. ("Go ye therefore...") Matt. 28:19,20.) Obviously, Fundamental Baptists believe this. Its declaration in any forum brings a hearty chorus of "amens."

To accomplish soulwinning, a church's ministries and programs must be well organized. In this organization, every church will be different. The promotional Sunday school campaign that doubles the attendance in one church may cause no enthusiasm at all in another. People differ. The spiritual atmosphere differs. Thus, each church's ministry becomes distinctive. Some are known for their missions programs, some for the thoroughness of visitation or follow-up, some for music, and others for strong preaching ministry.

Certainly each of those is essential for a balanced ministry. Accomplishing the "work of the ministry" (Eph. 4:12) allows for that variety of expression. Yet, we must be certain that organization and variety of expression are the means to God's end, soulwinning evangelism.

Satan will not launch a direct attack on the validity of this priority. Rather, he deceives us into promoting to priority status things that are merely the means to the end. Thereby, he causes a church to become ineffective and unproductive in accomplishing God's priority. The things promoted may be good and important, but they are secondary, not primary, the means and not the end. Jesus Christ made it clear that "these things" are secondary in God's kingdom. "Seek ye first...and all these things shall be added" (Matt. 6:33). When we sit back and congratulate ourselves on success when the means has been accomplished, we have been deceived. We have merely promoted the means to priority status.

The ushers look impressive as they come marching in on the second stanza of the first hymn. And the seating ushers flawlessly fill every seat and keep everyone happy in the process. "My," we say to ourselves, "isn't our church well organized?" But why are we organized? Is our full calendar of social activities evidence of spiritual success? If people leave our services with the precision of the ushers ringing in their minds and the fullness of their week's activities uppermost in thought, God's priority has been missed. Choir members all sit at the same time; the service proceeds according to plan; the offering plates are passed systematically; and we attend every activity—but why? Remember, God's priority is all wrapped up in changing lives. Therefore, activities must be provided for the fellowship of the saints. Every facet of the service must be organized so nothing detracts the heart's attention from the ministry of the Word, so the Holy Spirit can freely move in those hearts.

Let us not misunderstand. Every ministry of the church must be organized. Things should flow smoothly. The church's Commission is of paramount importance, so it must be efficient! But why? Not just to be well organized, but to provide for the smooth and effective flow of God's message from the Word into the hearts of men and women.

One pastor thought his desk was "organized" when the "stack" was nearly "squared up" and carefully placed on the corner. Another accomplished the same effect by scooping the contents of the desk top into a handy drawer. Efficient! Yes, if the priority is a neat desk. But effective and productive? Hardly! No one is nearer in fellowship to his Lord or nearer to His kingdom just because the desk is neat.

God's priority, and our goal, must always be couched in terms that are productive and effective. It must always revolve around people with needs—people whose lives need to be changed by the Word. No doubt we feel a sense of satisfaction when the visitation records are in order, the hospital visits are made expeditiously, the secretaries are working orderly and harmoniously, and the Sunday school curriculum from cradle to grave covers every facet of Bible doctrine three times over. None of these are bad; in fact, all are good and need more attention from most of us. But a sense of pride from being organized is not sufficient reason to organize. We may be efficient, but does our efficiency make us productive? Or are efficiency and organization the ends in themselves?

Now, here is the crux of the matter. We must ask ourselves, "How does our being organized increase the response to the invitation on Sunday morning?"
Who has been saved because we are organized? How are Christians growing spiritually because things go smoothly?"

We denounce the tendency of the more liberal element for their promotion of a "social gospel"—not because we think it wrong to feed hungry people, but because they make the correction of social ills their priority. They have elevated the means to the status of end. When the great Deceiver is able to deceive us into thus misplacing emphasis, he stymies our effectiveness and productivity.

Now, let us evaluate. How do all our activities contribute to God's priority of soulwinning evangelism? What contributions do the Christian school, youth, and music ministries make? God-given, soulwinning fervor can be sidetracked and dampened by the premature or unbalanced organization of even good ministries such as these. It is good to organize, but let's make certain that organization is the means to God's end and not the end itself.

When each choir member senses that the choir's attention to musical excellence and its platform decorum contribute to receptiveness of the people to God's Word; the ushers' prayers before the service and orderly execution of their function enhance the atmosphere of worship and reverence; the careful attention given to visitation records and procedures communicates to the one making the visit that a soul's eternal destiny hangs in the balance; then a well-organized church program says, "God's priority is our priority. These things are essential to accomplish that priority."

At this point individual expression enters the picture. First, establish that God's priority will be your priority (soulwinning evangelism). Second, begin with the spiritual needs of your people. What must our church do to be effective at soulwinning evangelism? What ministries are needed? How should those ministries be organized?

From this point on, every church will assume individual characteristics. Some churches minister to the masses in the inner city, some to the elderly in retirement communities, some to new people in rural areas, and some in rapidly changing neighborhoods. But the priority of each is soulwinning evangelism. Each church's organization must be built upon its ministry of changing lives by God's Word.

Now, organization has a purpose. No fundamental Christian can be truly satisfied unless the priority is accomplished. Altars filled with people being saved, baptismal waters stirred, and salvation reports from visitation make all the difference. Then we are ready for the challenge of completely fulfilling the Great Commission. New converts must be taught and grow spiritually so that they can become involved in soulwinning. Now the music is sweeter, the message more loving; there is peace in people's hearts and a warm joy about "their" church—all because organization is in its proper place, it is a means to soulwinning evangelism.
Religious liberty and the freedom to worship, as well as freedom of speech, are in trouble in America. Want some examples?

My friend Wallace Henley, former White House aide and now pastor of McElwain Baptist Church in Birmingham, Alabama, has put some examples of the threat to religious liberty on paper.

In Birmingham (and, I might add elsewhere as well) the school board issued a directive to all public schools, which banned any mention of the religious meaning of Christmas. Later, the order was modified: Teachers were allowed to mention the religious connection, but only if a pupil asks.

In Boulder, Colorado, a sixth grader was assigned to write her autobiography. The public school child had picked up the closed attitude of her teachers and schoolroom and told her mother that she was concerned about identifying herself as a Christian.

In New York, high school students tried to exercise their freedom to gather, voluntarily, before school, for prayer. The School Board declared the students could not meet on school property—though parents of those youngsters pay taxes as well as non-believing parents. The United States Supreme Court upheld the school board.

In Alabama, an agnostic brought suit against the Mobile School Board for permitting the saying of grace at lunchtime. The State Legislature considered a bill permitting voluntary prayer in the public schools, and several Baptist pastors and denominational executives testified AGAINST the bill.

In Nebraska, a Baptist church was closed and padlocked by the County Sheriff, under state orders, and the pastor jailed, because the church refused to seek a state license to operate its school.

In Wichita Falls, Texas, a pastor was arrested and taken to jail at gunpoint for “failure to maintain locomotion” during street preaching.

Faith Christian Homes, Forrest City, Arkansas, takes abused children who are rejected by the state. Operators of the home believe state licensing makes the state sovereign, not God. They refused licensing, and the state threatened to close the home.

Meanwhile, people like James Dunn, executive director of the Washington-based Baptist Joint Committee on Public Affairs, lambastes President Reagan as a political demagogue for proposing a Constitutional Amendment permitting voluntary prayer in public schools. Dunn and former U.S. Congressman and Baptist pastor John Buchanan, serve on the board of Norman Lear’s People for the American Way. That group is at the forefront of the effort to restrict religious freedom, and Baptists, who have long believed in separation of church and state but never separation of church FROM state, ought to consider defunding the Baptist Joint Committee. Wouldn’t it be ironic if it were Baptists who allowed other Baptists to take away the precious religious freedom for which they and we have fought so long and hard to win?
It has been well said that one's strength often becomes one's weakness. This is true of Fundamentalism, just as it is of other movements. The qualities that make Fundamentalism the dynamic and powerful religious movement that it is today may also be blown up out of proportion and thereby become its most inherent dangers as well. Ten characteristic weaknesses of Fundamentalism are evident to the unbiased observer:

1. Little capacity for self-criticism. Because of its strong commitment to biblical truth, Fundamentalism tends to level scathing criticisms at Liberalism and the ecumenical movement and, in general, all ecclesiastical groups and organizations that are not a part of its own movement. By contrast, however, Fundamentalism is extremely sensitive to any self-criticism, causing a tendency to become overly defensive and ingrown. Constructive self-criticism is vital in order to maintain the vitality and direction of the movement. Fundamentalism must avoid the extreme tendency to blast, label, and excommunicate anyone and everyone who raises even the slightest objection to its beliefs and methods.

2. Overemphasis on external spirituality. One of the great weaknesses within Fundamentalism is the tendency to overemphasize externals when dealing with spiritual issues, to the neglect of equally significant internal matters. Evangelicals are often quick to point out that spirituality is what you are, not just what you do. A proper understanding of spiritual maturity, however, cannot divorce what you do from what you are. What you do is a reflection of what you are, and Fundamentalists rightly understand that. But, in so emphasizing the significance of actions as reflective of one's belief, there is a tendency within Fundamentalism to reduce its emphasis on spirituality to only what you do and to neglect the importance of what you are. Certainly there are times when people pass all the external tests related to smoking, drinking, appearance, habits, and so on, and still remain bitter, hostile, unloving, and lustful. Fundamentalism as a movement certainly cannot argue that its strong emphasis on belief and external behavior has left it relatively free from morality crises. On the other hand, wholesale capitulation to accepting spirituality as merely an internal attitude of the mind and heart can be very destructive. One can make ethical matters so ethereal that they have no practical expression at all. Today, more than ever before, there are strong corrective at work within Fundamentalism to keep it properly balanced in this regard.

3. Resistance to change. Since the basic mentality of Fundamentalism involves nonconformity to secular culture, it tends to produce resistance to change of any kind. This often results in overreaction to fads. For example, many Fundamentalists preached against sideburns, wire-rimmed glasses, and flare-bottomed pants during the early seventies, because of a supposed association with the hippies. In time, flare-bottomed pants became so stylish that the clothing companies were producing only that kind of pants. Some churches went to such an extreme that they provided seamstresses to ensure that flare-bottomed pants be redesigned into straight-leg pants, so as not to compromise with worldliness. However, in time, several Fundamentalist leaders began to wear flare-bottomed pants, and then flare-bottomed pants were no longer an issue for the vast majority of Fundamentalists.

4. Elevation of minor issues. Because of our resistance to the corrupting influence of society, we tend to elevate minor issues into a place of focus and attention that often neglects major issues. There is a strong pharisaical tendency among Fundamentalists that must be faced honestly to ensure that the "weightier matters" are not neglected. Some have battled violently over the issue of ladies wearing slacks, the inspiration of the King James Version only, and, in Holiness-fundamental circles, over whether "lifting hands" to God means that we are to lift both hands at the same time or whether everyone is to lift one hand collectively. While these issues have a place of honest concern to many sincere and well-meaning people, they must be recognized as side issues and not the central issues of Christianity. One will search in
vain through the original editions of The Fundamentals to find such kind of bickering. It simply is not there. Nobody was arguing in those days about whether one should retain a moustache or beard in order to keep the dignity of the nineteenth century alive, or whether it was acceptable to be clean-shaven and thereby appear to be "modern." Every issue that arises within the movement must be evaluated on the basis of what the Bible alone teaches and not who yells the loudest.

5. The temptation to add to the gospel. While no true Fundamentalist wants to add anything to the gospel (the death, burial, and resurrection of Jesus Christ), there is nevertheless a strong temptation to do just that. Some have the tendency to express themselves in such a manner as to imply that only their particular understanding of Christianity really represents the gospel. Preaching on Bible prophecy, the dispensations, the evils of evolution, the ecumenical movement, and rising heresies certainly have their place, but they are not the gospel. Hence it is possible to attend a Fundamentalist church and hear a great deal of preaching about and against all sorts of things, yet almost never hear the gospel. The central focus of all biblical preaching should be the Person and work of Christ. He is the topic, His resurrection our Good News, and calling people to faith in Him for their salvation is our task. Anything other than that may be legitimate in its place, but it must never supersede the centrality of proclaiming the message of salvation in Jesus Christ.

6. Overdependence on dynamic leadership. Within the Fundamentalist Movement there is very little concern for succession or perpetuity. Fundamentalism has been a movement of dynamic leaders committed to the task of changing their generation for the cause of Christ and providing unparalleled leadership within Christianity. It is clear, however, from the study of the history of Fundamentalism that, once these individuals have passed off the scene, their movements have usually died with them. Very few have been able to leave behind well-established organizations to carry on the task of their ministry. If Fundamentalism is to effect a permanent change in America in the generations ahead, it must begin now to build the churches and schools that will effectively carry forth its message to the next generation.

7. Excessive worry over labels and associations. In the desire to be pure from the world, Fundamentalists have tended to develop a kind of paranoid mentality toward the world they are trying to reach. This has been true of the Evangelical Movement as well. One finds that evangelical literature is filled with statements about the importance of reaching racial minorities, but an investigation of evangelical churches will show that they rarely practice what they preach in this area. In fact, it is safe to say that Fundamentalist churches are actually reaching more of the minority population than the Evangelicals. For example, although the average evangelical church has fewer than two hundred members, it is safe to say that Dr. Jack Hyles's First Baptist Church of Hammond, Indiana, with its extensive Sunday school ministry to minority children, is reaching thousands of young people in the minority communities. It would take at least one hundred evangelical churches even to compare with what

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t began as a noble enough idea—bring the American and the world churches into unity under one common banner, thus creating a stronger base from which to battle evil and win the world for Christ. It was an idea that won worldwide plaudits.

The idea for such a movement to encourage ecclesiastic synthesis had taken seed in 1910 at the World Missionary conference in Edinburgh. Thirty-eight years later, following two world wars, the World Council of Churches (WCC) was officially born in Amsterdam in what has been called a burst of "ecumenical euphoria."

Signing the original charter were 147 church organizations representing 44 countries. Protestant denominations from the United States signing on included the Reformed Church in America, the American Lutheran Church, the Methodist Church, the Presbyterian Church, and the Protestant Episcopal Church. Notably absent from this impressive roster of founding members were the Roman Catholic Church and the Southern Baptists. Today, 32 church denominations belong to the United States National Council of Churches (NCC).

For many, the inauguration of the WCC represented the beginning of a golden era for church cooperation and accomplishment. Charles Paul Conn, a visiting scholar at Harvard University who has studied the WCC, characterizes those early days as full of shining idealism: "It promised to be, in that day of bright beginning, simply a 'fellowship of churches which accepts our Lord Jesus Christ as God and Savior,' a nonpolitical forum for dialogue and cooperation among the many Christian organizations around the globe" (Saturday Evening Post, May/June 1982).

Conn further points out that the limits of the purposes and motivations of the resplendent new WCC were carefully delineated as spiritual and not political in nature. The primary concern was espoused to be the establishing of the lordship of Christ around the world.

The high point of the WCC and its ecumenical ecstasy was in 1954 when it held its second assembly in Evanston, Illinois. The idealism behind the drive for solidarity among the world's churches was at a peak, and the WCC was enjoying the graces of a favorable press. But all was not as it seemed.

The Shift to the Left: The Liberation Shuffle

Change wormed its way into the structure and ideology of the WCC. More and more Third-World denominations joined, causing a determined shift to the left in theology and philosophy, and creating an insistent preoccupation with liberation politics. As Conn astutely observes, "The rhetoric of the Council has become that of the radical left." And a WCC theologian is reported to have said that, while the WCC's previous hero was Gandhi, it was now Che Guevara.

The change was not sudden, but subtle, taking effect over a period of years. According to The New Republic, September 9, 1981, "... the WCC underwent a gradual transformation parallel to the United Nations. It experienced a steady increase in Third World participation, rapid growth of an international bureaucracy in Geneva and, finally, a crisis of conscience among its Western members, chiefly as a result of the Vietnam War. By the late 1960s, the WCC had decided that its business—and God's—was liberation." And another U.S.
Member denominations of the National Council of Churches

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Churches in the USA
Antiochean Orthodox Christian
Archdiocese of North America
Armenian Church of America
Christian Church (Disciples of Christ)
Christian Methodist Episcopal Church
Church of the Brethren
Coptic Orthodox Church in North America
Episcopal Church
Friends United Meeting
General Orthodox Archdiocese of North and South America
Hungarian Reformed Church in America
Lutheran Church in America
Moravian Church in America (Northern Province and Southern Province)
National Baptist Convention of America
National Baptist Convention, USA Inc.
National Council of Community Churches
Orthodox Church in America
Patriarchal Parishes of the Russian Orthodox Church in America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the United States
Progressive National Baptist Convention, Inc.
Reformed Church in America
Serbian Orthodox Church of Antioch
Syrian Orthodox Church of Antioch
Ukrainian Orthodox Church in America
United Church of Christ
United Methodist Church
United Presbyterian Church of the United States of America

Theologist John Meyendorf lamented that "the World Council of Churches has become an ecclesiastical United Nations" (Time, January 22, 1979).

And while, as Dean Kelley, director of Civil and Religious Liberty for the NCC, stated recently in an article in Christianity Today, the NCC, composed of the same denominations, "is not a branch office of the WCC...each makes its own decisions" (September 17, 1982), the National Council of Churches clearly reflects the WCC's strong political attitude and left-leaning inclinations. As pointed out by Conn, "The WCC's willingness to mix religion with politics is shared by the National Council of Churches, its United States subgroup. The NCC, in fact, has begun taking official positions on partisan political issues at home."

In recent years the WCC and NCC have taken clear-cut stands on a number of political issues:

- 1972: the NCC urged support for the liberation forces operating in Angola and South Africa.
- 1973: the NCC urged a "competent Christian stance toward the Communist question."
- 1973: Claire Randall, the NCC’s general secretary, endorsed the Supreme Court’s ban on prayer in schools and expressed favor for the court’s decision to allow abortions.
- 1975: the NCC’s Governing Board affirmed in a resolution that all persons, including homosexuals, are entitled to full civil rights and "pastoral concern." They also expressed strong support for the ERA.
- 1977: the NCC’s governing board called for public financing of abortions for “poor” women, and it called for "normalization" of relations with Red Vietnam.
- 1981: the WCC’s Central Committee forcefully criticized the U.S. role in El Salvador and other Central American countries, disapproved of the annexing of East Jerusalem by Israel, and called for "immediate negotiations" with the PLO as a means of resolving the Mideast crisis.

These and other political testaments have been reported in various media, including the Religious News Service, and documented by various watchdog agencies such as the Church League of America in Wheaton, Illinois. The nonreligious gospel of the WCC/NCC is no secret, but it is annoying when it is preached under the banner of Christianity. As Charles Paul Conn states, "With such pronouncements filling the air, many American pastors are hard-pressed to convince their already dubious parishioners of the nonpolitical nature of the NCC and its parent organization."
In fact, the situation is becoming so extreme that prominent individuals within the NCC and WCC are criticizing the Councils for their non-Christian evolution.

American Lutheran theologian Richard John Neuhaus has cited the NCC’s “one-sided political activity” as “obscene.” Neuhaus spoke to the NCC’s Information Committee at their headquarters luncheon, saying, “Today an obsession with the alleged systemic and inherent injustices of America precludes the affirmative, even patriarchic, vision that is required if critical judgment is to be meaningful and effective.” Neuhaus further stated that, because of the NCC’s obsession with the alleged systemic and inherent injustices, has proved impossible. The WCC and NCC have whittled away at the particulars of difference, trying to reduce them into a handful of generalities around which everyone can rally. In doing so, they have cut away from the Councils the very meaning and substance of Christian faith. And they have ignored the necessity of diversity within unity.

As stated in an editorial in Christianity Today (February 2, 1979), “Now unity itself is apparently being relegated to insignificance in the shadow of the social action concerns of Life and Work [a committee within the Councils, the other WCC arm [as opposed to the Faith and Order committee]. The result was inevitable: the eroding of commitment to any common belief. If a biblical basis is irrelevant, activism may take many forms.”

WCC & Terrorism: The Contribution Heard Round the World

How extreme the WCC’s radical attitude had become was made glaringly evident in 1978. Under the headship of Philip Potter, the General Secretary, who is “fond of citing Marxist writers...[and] also admires black-power advocates like Stokely Carmichael and Malcolm X” (Reader’s Digest, August, 1982), a new and controversial committee was formed: The Program to Combat Racism (PCR).

And in 1978 the PCR displayed its true colors, and WCC critics and friends saw red. The PCR contributed a generous $85,000 to the Patriotic Front, a Marxist guerilla organization fighting to overthrow the mostly white regime of Rhodesia (now Zimbabwe). The Patriotic Front, reportedly, had been responsible for killing more than 200 white civilians, over 1,700 blacks, and was involved in the slaying of nine white missionaries and their children. Considering the expense of arms and ammunition, the Patriotic Front could obviously put the $85,000 to good use.

The repercussions from this five-year-distant shock are still rumbling through the WCC even today. In protest of the grant, the Salvation Army withdrew from the WCC. Harry Williams, international secretary of the Salvation Army, at the time pointed out to the WCC that the Salvation Army had been striving against racism and preaching the gospel in Rhodesia for 80 years, and doing it without violence and bloodshed. “Should not...WCC funds be mediated through such church councils, rather than directly to a militant organization?” Williams asked (Saturday Evening Post, May/June, 1982).

Other church organizations within the WCC were also visibly and vocally upset, as reported in a Time magazine article titled “Going Beyond Charity: Should Christian cash be given to terrorists?” (October 2, 1978): “There has been an ‘enormous disturbance’ in British churches, says one Executive Committee member. As for West Germany—which now provides 42 percent of the budget for the financially pressed WCC—official protests are muted, but one top churchman reports ‘bitter reaction in our churches’. ...In the U.S., important elements in such WCC member groups as the United Methodist Church, the United Church of Christ and the Greek Orthodox Archdiocese are upset.” Many denominations sent letters of protest to the WCC and threatened to pull out.

In short, the reaction to the WCC’s contribution to violence and terrorism brought what was termed “a fierce wave of church protest” from both members and nonmembers. The protest, however, is somewhat surprising, since contributions by the PCR to Marxist and guerrilla groups had not been uncommon.

The Program to Combat Racism had been launched in September 1970. Since its inception, the PCR has given over $5 million to more than 130 organizations, most outside the organized Church. In 1970 alone, the PCR contributed to 14 groups known to be involved in terrorist guerilla activities, with some who were also known to be Communist in ideology and receiving arms from the Soviet Union (Reader’s Digest, October 1971).

But, unscathed by the rage of harsh criticism it received from both the religious and secular press in 1978, the WCC defiantly granted more money to the Patriotic Front in 1979. At a meeting in Bosse, Switzerland, in September 1979, the WCC Executive Committee boldly approved a generous gift of $35,000 to the African terrorist group. As reported in Christianity Today, “The only concession this time around—after more than a year of heated debate on the issue, which led a few church bodies to suspend their WCC membership—was a more careful targeting of funds. The grant was designated for supportive and administrative costs for the guerilla grouping’s delegation at the constitutional conference in London. The all-parties conference was convened to bring a settlement to troubled Zimbabwe, formerly Rhodesia” (October 17, 1979).

But in spite of this “more careful targeting” of money, the WCC has acknowledged that once the money is handed out, it is required if critical judgment is to be meaningful and effective.
...they have no real control over how it is or is not spent. Nor is the Patriotic Front the only organization receiving funds from the PCR. Other groups receiving handouts recently include: $200,000 to the Southwest Africa People's Organization; $44,000 to the efforts of Australian aborigines to stop oil drilling in Western Australia; $10,000 to the Movimiento Ecuménico Nacional seeking to "decolonize" Puerto Rico—over 47 similar groups "combating racism" receiving substantial sums of money (Saturday Evening Post, May/June, 1982).

Yet, while contributing generously to leftist (often anti-American) groups, the WCC is strangely silent in criticizing racist and oppressive activities in Marxist countries. As Conn states, "expressions of concern over the human-rights violations in Eastern bloc countries or objection to Soviet influence in Poland or to the invasion of Afghanistan are muted or nonexistent."

This tunnel vision is further criticized in The New Republic, September 9, 1981: "There is not a penny to suggest that there may be racial or ethnic problems in black Africa, Indochina, Asia, or the Soviet bloc. One might, for example, have thought that if ethnic repression in the Soviet bloc would not move the WCC, then religious repression would. At the 1975 WCC assembly in Nairobi, efforts to condemn Soviet restrictions on religious liberty were defeated. About all the assembly could bring itself to do was to resolve to note that it had 'devoted a substantial period to the discussion of the alleged denials of religious liberty in the USSR.'"

"Predicting who will be condemned by the WCC is easy. It has nothing to do with the relative level of violation of human rights, as documented, for example, by Amnesty International. A practically infallible predictor of who will be singled out by the WCC is a country's ideological affinity with the U.S."

**The NCC isn't satisfied with merely misinterpreting the Bible, but is actively engaged in changing it.**

Yet, in 1981, when the Universal Fellowship of Metropolitan Community Churches (MCC), whose membership consists largely of homosexuals, applied for membership in the NCC, they were put on hold. The Christian Century reported that, "Even before the MCC had formally made application...some council officials were predicting publicly that its bid would be rejected. Assistant General Secretary Arleon L. Kelley issued a statement for the Council: 'Considering the historical position and doctrinal practices of the communions that compose [the Council], it appears to me extremely doubtful that 21 of the necessary members would vote for the inclusion of the MCC.'" (September 30, 1981).

The impression generated from the discussion surrounding the MCC's application for membership in the NCC is that there is hope for truly scriptural sanctions within the Council. But that is only the impression, not the reality. The MCC's application was not rejected.

On May 13, 1982, the NCC's Governing Board met in Nashville, Tennessee. A hot item on the agenda was the MCC's application for membership. Oscar McCloud, the NCC Credentials chairman, stated that the MCC met requirements for membership and recommended that the Board declare the MCC eligible. However, by a narrow vote of 88 to 77, the Board instead elected to place the MCC's application in the hands of the NCC Commission on Faith and Order "for a study of the ecclesiological issues raised by the application." That commission's report must be in by May 1983.

The NCC released a statement to the press saying, "Although many of the member communions support civil rights for homosexuals, none affirms homosexuality as a Christian lifestyle and many believe its practice to be a sin and contrary to the will of God."

Mary V. Borhek, in an emotional article appearing in the April 14, 1982, issue of Christian Century advocated acceptance of the homosexual denomination into the NCC. Borhek discusses her own personal turmoil after discovering that her son was homosexual. continued on page 42
A true story is told of a Christian woman who loved her husband, but she agreed to have sex relations with another man. Her husband, an unbelieving businessman, perceived that if his attractive wife slept with one of his business clients, the client would renew a contract with the husband's firm. So, the husband ordered his wife to commit adultery with the client. She obeyed because she believed it was her God-ordained duty to obey her husband. She had been attending some Bible study groups and had been taught that God's pattern for the wife is to obey her husband, her authority figure, no matter what. She had also been told that if she obeyed her husband in these acts, she would not be guilty of sin; her husband would be. The only sin she could commit would be the sin of disobeying her husband. With that information in hand, she obeyed her husband and committed adultery.

Was she right or wrong? Were those right who told her that she must obey the chain of command God had established, no matter what? Would she actually have sinned if she had disobeyed her husband? Could she, in fact, commit adultery without sin? These are crucial questions which cannot be taken lightly or ignored. They affect all who are under the authority of someone else, and that means all of us. The situation sketched above reflects genuine moral conflicts that sometimes confront Christians. Will we obey the explicit command to refrain from adultery, or the command to obey our husband even when he tells us to commit adultery? Will we obey the clear command to forsake not the assembling together of the brethren (i.e., will we attend church?) or will we obey the command to obey our husband even though he forbids us to go to church? Will we follow God's command to refrain from lying, cheating, or stealing, or will we obey God's command to obey our parents even when they tell us to lie, steal, or cheat? Will we follow God's command to refrain from sin, or will we obey His command to submit to the pastor, even if the pastor leads us into sin?

The story of Shadrach, Meshach, and Abednego, recorded in Daniel 3, sheds tremendous light on such genuine moral conflicts. These three young men had an obligation to worship God and Him alone. But, they also had a duty before God to obey the king. Nebuchadnezzar set up an image in the plain of Dura and demanded everyone worship it. Daniel 3:4-5 indicates that
worshiping the image would be equivalent to pledging allegiance to the king who demanded such worship. And so, the dilemma arose: 1) Should they obey God and worship Him alone but disobey God's other command to obey the king, or 2) Should they obey the king in accord with God's command but in doing so disobey God's other command to worship the true and living God alone? I believe their response is crucial to our understanding of the principles God wants us to consider when confronted by such moral conflicts created by conflicting demands of authority figures.

The first thing we must remember as we confront them is the nature of such moral conflicts. In attempting to characterize them, three main points arise. When one finds himself so enmeshed, it is obvious that the opposing actions both seem morally right. In the case of Shadrach, Meshach, and Abednego there was a moral obligation to obey the king. Passages such as Romans 13:1-5 and 1 Peter 2:13-14 give the basic biblical perspective on human government. It is instituted by God's authority, and the believer is told to submit to it. In Genesis 8:15ff. we have the first institution of human civil government after the Flood, done by God Himself. Therefore, it seems that everyone was obligated to obey Nebuchadnezzar's command to worship the image (Dan. 3:4-6) and that disobedience would have been defiance of God's command to obey the king.

On the other hand, Scripture also teaches that men are to worship only the true and living God. Shadrach, Meshach, and Abednego were quite aware of Exodus 20:2-5; consequently, they refused to worship the image (Dan. 3:18). They obeyed the command to worship God, and that certainly seems morally right. But, the two commands clearly conflict despite the fact that both seem right. If they obey Nebuchadnezzar, they do not worship God alone. If they worship God alone, then they disobey God's command to obey the king. Both actions seem morally right, but both cannot be obeyed. That is typical of all such moral conflicts created by opposing demands of authority figures.

A second characteristic of such moral dilemmas is that the conflict is always between God's direct command and a human authority figure's direct command. Not all moral conflicts are of this nature, only conflicts generated by authority figures in the chain of command. The point is that God's command to love Himself and His command to obey the king are not in themselves conflicting. The conflict arises as the human authority figure pits himself against God. There is no inherent conflict in God's commands (love God and obey the king). The conflict arises when the king issues the command to worship the image (Dan. 3:4-6). The same is true in other areas of conflict. The wife's dilemma concerning adultery arises because her husband (human authority figure) tells her to do something God has forbidden. The child's dilemma arises because the parent tells him to do something God has directly forbidden.

A final characteristic of such conflicts is that they arise from the human authority figure's willful rejection of God's command in some area of life. In Daniel 3:12 and 18, we see clearly that Shadrach, Meshach, and Abed-nego refused to worship the image and told Nebuchadnezzar that they would worship God instead. In response Nebuchadnezzar became enraged (vv. 13,19) because they would not worship his image. In verse 14 he asked if it was true that they would not do so. He did not pose the question for information, because he
had already been told that they would not worship. His question expressed his disbelief that they would dare to disobey his command. He could not believe that they would have a legitimate reason to disobey his command. Clearly, he had no use for their obligation to worship God alone. All he cared about was his command. The fact that he was only concerned about his will and his reputation became quite evident through his arrogant boast in verse 15 that no god could deliver them out of his hand. The whole incident illustrates a very important point. When this sort of moral conflict arises, it is because the authority figure is more set on his own will and importance than on God's will and importance. Consequently, he openly demands that God's commands be defied.

Having described the nature of such conflicts, we still have not answered how God would have us respond to them. Again, the incident in Daniel 3 is most instructive, for we see there the morally acceptable attitudes and actions for such conflicts. The Hebrew young men responded to this situation with steadfastness in obedience to God. They replied several times to Nebuchadnezzar that they would not worship the image. After Nebuchadnezzar's boast in verse 15, they replied (v. 16) that they did not need to argue with him about the issue. They saw his obstinate determination to make them disobey God, but they were determined to serve and obey Him, anyway. There was no further need for discussion. In verse 18 they explicitly told him they would not obey. They exhibited the same attitude as we see in Peter in Acts 5:29, when he firmly told the authorities he would not stop preaching the gospel, for he must obey God rather than men.

In addition to steadfast obedience, Shadrach, Meshach, and Abed-nego responded with confidence in God's power. In spite of Nebuchadnezzar's threats, they refused to disobey God, and they fully expected His deliverance. In verse 17 they expressed their belief in the ability of God to deliver them and their belief that He would in fact do so. They told Nebuchadnezzar, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." The construction of the phrase "fiery furnace" in the original is such that it indicates any fiery furnace. Thus, they were expressing their confidence in God's power to deliver them from any fiery furnace, not just from Nebuchadnezzar's.

Finally, they displayed the attitude of submission to God's will. After their great expression of confidence in God's power to deliver, they said (v. 18), "But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." Such a response did not express doubt about God's ability to deliver them, but indicated their belief in His sovereignty and their submission to it. They understood that God might have other purposes that could be worked by letting them die, and they were submissive to His will in the matter.

How important such attitudes are for us as well! We must be steadfast in obedience to God, regardless of what a husband, parent, boss, or government may threaten to do to us. However, God wants us to be confident in His power to deliver us as well. And, He wants us to realize that if He does not deliver us, it is not the end of the world. We must be submissive to His sovereign will. We must be more concerned about His command than about what some human authority may do to us!

Appropriate attitudes usually lead to morally acceptable actions, and so it was in the case of Shadrach, Meshach, and Abed-nego. The course of action which these brave young men took was consistent refusal to obey a king who asserted his authority over God's will. The first time the command came to bow down, they refused (v. 12). When they were given a second chance by Nebuchadnezzar, they still refused (vv. 16-18). Was such refusal morally acceptable, or did it involve them in sin? Notice that in Daniel 3 there is not recorded one word of moral censure from God upon their actions. Moreover, there was no punishment meted out upon them by God for refusing to obey the king. On the contrary, God protected them and thoroughly delivered them from the situation (vv.

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Of all the institutions to be blamed for the American Civil War, the church must bear the major responsibility. This conclusion assumes that the thesis of James Ford Rhodes—which asserts that slavery was the cause of the conflict—is true. If the church in the United States of America had solved and settled the problem of slavery when the issue was before it, probably

Baptists & Slavery

by Ernest V. Liddle
there never would have been armed strife. The church's failure to reconcile factions in the various denominations anticipated not only the sundering of the major Protestant bodies but also the rise of Christians against Christians in battle. These warring elements claimed to be brothers in Christ, yet their love did not succeed in binding them together, nor did that love spill over, in many hearts, to include the disinherited of society from Africa. This is a sad commentary upon the Christian faith and a mar on its testimony.

Examples of this viewpoint appear in the history of sundry Christian denominations. One of the largest and most important of these unquestionably is the Baptist denomination, a strongly unified body of believers in the United States, until rent asunder over slavery in 1845. Having been unable to keep the Northern and Southern sections of the denomination together, their only alternative was to part, hoping to live peaceably as separated Christian neighbors, but finally taking up the sword to slay not only Baptist brothers but other Christian brethren.

As early as 1637, Roger Williams—claimed as the first Baptist in America—made the first pronouncement against the slave trade in the colonies. He registered protest on behalf of the Pequot Indians in Massachusetts. Although he did not mention Negroes, yet a statute of 1652 ultimately granted them freedom in Providence. Early Baptist leaders, however, were not concerned with slavery until after the American Revolution, possibly because of preoccupation with religious liberty and non-interference in civil affairs.

After the Revolution, in 1789 Baptists were divided over slavery. On August 8 at the General Committee of Virginia Baptists meeting at Richmond, Rev. John Leland presented an antislavery resolution stating that “slavery is a violent deprivation of the rights of nature and inconsistent with a republican government.” He further recommended that Baptists in Virginia appeal to the legislature to emancipate the slaves in a manner “consistent with the principles of good policy.” It was heartily approved. This attitude is in contrast to that of the Salem Kentucky Association, which in the same year replied to a church query about the lawfulness of slaveholding. “The Association judges it improper to enter into so important and critical matter at present.” It is obvious a conflict among Baptists was emerging by the end of the eighteenth century over slavery. Indeed, after 1790 the center of the controversy among Baptists moved to the western frontier where the writing of state constitutions brought the issue to the foreground.

In spite of growing tension, many sought to adopt a spirit of compromise, as the Philadelphia Association, which tried to keep the problem in the background and out of its agenda. About 1820 it felt it was “inexpedient to enter on such business at this time.”

However, numbers of Baptists—particularly those of the South—did not favor a policy of conciliation. Southern Baptists made concerted efforts to defend slavery. In 1822 and 1835, the Baptist Association of Charleston, South Carolina, upheld slavery before the state legislature. Tyger River Baptist Association, Virginia, in 1835 disapproved of abolitionist interference from other states. Many Southern ministers sought Bible proof-texts to support their pro-slavery sentiment. Dr. Richard Furman of Charleston, South Carolina (after whom Furman University is named), in 1833 asserted that “the right of holding slaves is clearly established in the Holy Scriptures both by precept and example.”

If the Southern Baptists became more confirmed in pro-slavery views, Northern Baptists were consistently and increasingly agitated by antislavery organizations and leaders. Abolitionist societies stirred the emotions of their members. Runaway slaves gave rise to test cases in Northern states which inflamed tempers. Orators with a political or religious bias encouraged irate emancipationists in their aims.

Despite these developments, clergymen worked for understanding among their members in general, particularly in the North.

Good intentions could not and did not prevent open and bitter controversy. The break came in the Triennial Convention of 1844 in Philadelphia. Since its organization in 1844, all Baptists in the United States labored through the Convention to further its missionary endeavors. Missionaries and others who desired an expression of the Convention on slavery were not satisfied with the reply of the Convention Board of Managers in 1840: “Members of the Board, as individuals, might act as they wished, but as officials of the Triennial Convention, they have no right to do or say anything with respect to slavery.”

Hence, at the Triennial Convention in 1841 at Baltimore, slavery was a prominent question. Southern associations directed protests against the antislavery pronouncements and activities of their Northern brethren. The Savannah River Association iterated that the conduct of Baptist abolitionists is “censurable” and also “meddlesome.” Particularly obnoxious to the Southerners was Rev. Elon Galusha, vice-president of the Board of Foreign Missions and an active abolitionist. The moderates of the North and the Southerners had him removed and replaced by Dr. Richard Fuller of South Carolina. The convention ended without further trouble. Delegates left with an understanding that slavery was not to be discussed by the Convention. One of them summarized the ideas of the majority of moderates: “If we of the South and they of the North, whose sympathies are with us, shall be mild, I am satisfied that abolitionists will go down among Baptists.”

Instead, abolitionists were more active than ever during the three years preceding the 1844 Triennial Convention. Many members refused to give missionary funds to the Convention since it condoned slavery. Consequently, the American and Foreign Free Baptist Missionary Society was created in Boston in 1843, but the Board of Foreign Missions ruled against its existence.

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MARCH 1983

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The Triennial Convention of 1844 passed in comparative quietness, with the slavery problem again tabled. However, a few days afterwards the Executive Board of the Baptist Home Mission Society was compelled to decide on the slavery issue. The Georgia Baptist Convention recommended to the Board of the Home Mission Society that James E. Reeves of Georgia, be appointed as a missionary. The Board was told he was a slaveholder, and this was a test case. After considerable debate, the Board decided against the appointment of Mr. Reeves.

About the same time, the Foreign Mission Board was presented with a hypothetical case. The Alabama Baptist Convention requested the Board of Managers to give the same privileges to slaveholders and non-slaveholders. The Board's reply affirmed: "If anyone should offer himself for a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to an arrangement which would imply approbation of slavery."

It appeared from these two major decisions that abolitionists were gaining control of national Baptist agencies. As these were organized in the North—mainly in Philadelphia, Boston, and New York—this was to be expected. Pastors and laymen of these cities greatly influenced the policies formulated, despite Southern Baptists' numerical superiority. Also, the long distances from the large urban metropolitan centers of Baptist work probably hindered Southern states from having full recognition and representation at the organized meetings of the societies. Too, Baptist leadership was better trained and more plentiful in the North than in the South.

The strain in relations reached the breaking point in April 1845, when the American Baptist Home Missionary Society explicitly declared it was more expedient for its members to do their work through separate organizations in the North and South. Accordingly, the Virginia Foreign Mission Society called a convention in May at Augusta, Georgia, with 375 delegates from churches of the South. They changed the name and functions of the Triennial Convention to the American Missionary Union, the forerunner of the Southern Baptist Convention. The division was final and complete.

Moderation was harder to maintain after the schism. Events aggravated the problem and brought it into sharper focus. The Mexican War, beginning in 1846, alarmed the abolitionists, who feared that slaveholders would extend slavery into new territory. The Fugitive Slave Law passed by Congress in 1850 aroused the resentment of many Northerners, who objected to slaveholders searching for runaway Negroes in the North. Furthermore, the repeal of the Missouri Compromise in 1854 agitated anti-slavery Baptists, now conscious of a threat to expand slavery over free states.

When war came, the majority of Baptists unhappily took sides. Northern men were enthusiastic for the Union, while the Southerners pursued the conflict with vigor. Although the chief issue for Baptists, and the one which brought disunion in their ranks, was slavery, other factors were involved in their thinking. The Union and democracy, with its guaranteed religious and political liberties, were at stake.

Not only was national Baptist sentiment divided over slavery and expressed in the war, but local churches found their membership rent over the same question. The pastor was the controlling figure. Some went to the South, leaving their Northern congregations shepherdless, confused, and scattered. Others united their congregations behind them in favor of their own tenets for or against slavery.

President Lincoln's Emancipation Proclamation had strong support from Baptists in the North. For example, on December 15, 1862, two Baptist ministers of the Philadelphia Baptist Association were appointed to constitute a committee to call a public meeting of Baptists to formulate an expression of their favor of the President's proclamation. For Baptists, the Emancipation Proclamation had turned the Civil War into a crusade to free the slaves.

As the Civil War came to an end, praise was given for victory by the Northern Baptists. They did not harbor bitterness against their Southern brethren. Indeed, they hoped for a speedy end to the conflict and a quick reconciliation. Blame for the strife was placed, not upon the Christians of the South, but upon the Southern political leaders. A reunion of the Baptists North and South in one convention again was desired by many but never accomplished.

The division of the Baptist denomination over the slavery problem broke permanently a large segment of the spiritual life and ties binding the United States of America together. Other major denominations of the American church broke apart over the same issue of slavery, even though the church had experienced a mighty revival movement during the first decades of the nineteenth century, especially on the frontier.

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An Interview with Wendell Zimmerman

Questions and Answers

Rev. Wendell Zimmerman is pastor of Bible Baptist Temple, Jacksonville, Florida. For more than 25 years he pastored the Kansas City Baptist Temple, Kansas City, Missouri, a work he began in 1942 and which grew to a membership of 3,000. Rev. Zimmerman is a founder of the Baptist Bible Fellowship and a former editor of the Baptist Bible Tribune (1975-82).

Q: Tell us about your salvation and family background.
A: I was born in 1916 in Altus, Oklahoma. My parents had been saved for a long time, and we had a fine Christian home. It was a home where we had prayer and Bible reading. My parents were very faithful to their church, and I was raised in a solid Christian environment. I was saved when I was nine years old. I'd been in church on a Sunday night; I felt very much under conviction and that I ought to go forward, be saved and trust the Lord, but I put it off and we'd gone home. The family had retired, but I couldn't sleep. I got up and told my father and mother that I was lost and needed to be saved. We went into the front room and I trusted Jesus in my home.

Q: Who influenced your family most in those days?
A: Dr. J. Frank Norris broadcasted on KTAT back in those days and we would come home Sunday night after church and listen to him until past midnight. He would tell about the fight against liberalism. He would shift gears from hard and caustic to real tender and soft. Late at night, he would get real tender. It was very touching. In fact, I was listening to him like that one Sunday night when I felt called to preach.

Q: Where did you go to school?
A: I wanted to attend a premillennial school, so in 1933 I went to the Moody Bible Institute in Chicago to prepare for the ministry. Those were great days for a country boy like me. We had owned a Scofield Bible since about 1920, and we were strong premillennialists as a family.

Q: What were your early preaching experiences like?
A: I preached my first sermon in the First Baptist Church of Springdale, Arkansas, the first Sunday of August 1933. After attending Moody, I came back and accepted a half-time church at Centerton, Arkansas. Later, I took another half-time church at Sulphur Springs, Arkansas. Back in those days, people felt they couldn't pay a preacher full time so they had Sunday school every Sunday, and the preacher would come in on the first and third, or the second and the fourth, Sundays. A lot of preachers would have two half-time churches. Some months they had what they called the "Fifth-Sunday Meeting," and all the churches got together with a big dinner on the ground and preaching all day. On those Sundays everybody came out.
Q: What caused the greatest change of direction in your ministry?

A: In those days Dr. Norris had what he called “Premillennial Bible Schools” that were conferences that lasted for at least a week. He had preachers come in and take a book of the Bible and speak on that book all day until they had covered every verse. We had men like John Rice, Sam Morris, and Lee Rector, outstanding Bible expositors. They would just expound a book verse by verse and then Norris would speak. Three of the greatest sermons I have ever heard, were preached by Dr. Norris in those Bible schools. In one message, I heard him go through the book of Revelation, the book of Romans, the book of Ephesians. It was just tremendous! He would reach a peak, and by the time he’d get through the whole crowd would be almost shouting. It was really fantastic! I think that’s the thing that built the Fellowship. Those premillennial meetings and the strong preaching laid a foundation that still stands today.

Q: How did you first meet Dr. G. Beauchamp Vick?

A: He invited me to preach in Detroit at Temple Baptist one Sunday when Dr. Norris was in Texas. We just hit it off real well, and that was the beginning of the finest friendship that I have ever had. He was very warm. I think the greatest fault Beauchamp had was that he saw no fault in his friends.

Q: What was the secret of his ministry in Detroit when he later became the pastor?

A: Well, I think his complete dedication to the one thing of building a church and winning souls made him great. Beauchamp constantly emphasized that. He was also a man that gave great attention to details. He was absolutely tops in organization and administration. He was a man who could very easily motivate people and get them fired up to do something. He had a great church and produced a lot of personal soulwinners.

Q: How did you get into radio preaching?

A: Dr. Norris invited me to come to Dallas to start a church. He also gave me unlimited radio time on his radio station. I preached three or four times on the radio every Sunday. It was my first experience and I enjoyed it. In fact, I later went to Kansas City to expand my radio ministry and eventually started the Kansas City Baptist Temple. I think we had about 20 people in the first service in February 1942. We organized the church the last Sunday in April with 23 charter members. I pastored there over 25 years, with over 3,000 members.

Q: What was the greatest fault Beauchamp had?

A: He was a very unique person. He was a man of great convictions. I don’t think anyone could have gotten old Dr. Smith to change his convictions with any amount of money in the world. He had been editor of the Fundamentalist, which was Dr. Norris’s paper, and he started the Tribune within two weeks after the BBF was formed.

Q: You succeeded Noel Smith in 1975 as editor of the Baptist Bible Tribune. What was Noel Smith like?

A: He was a very unique person. He was a man of great convictions. I don’t think anyone could have gotten old Dr. Smith to change his convictions with any amount of money in the world. He had been editor of the Fundamentalist, which was Dr. Norris’s paper, and he started the Tribune within two weeks after the BBF was formed.

Q: In your eight years with the Tribune, what were your goals?

A: The Tribune was a house organ for the Fellowship. I think that any group has got to have some kind of communication to hold it together. We tried in the Tribune to give great emphasis to the missions program and to the building and strengthening of the churches. We tried to really encourage our smaller pastors. We had the policy that we would give a write-up to a church that had 50 just as quickly as we would to a church that had 5,000.
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Q: What advice would you give to young preachers?
A: I think that one of the greatest failings of fundamental
preachers is that they need more depth in their preaching,
based on better study habits. It is so easy for a man to get
wrapped up in the ministry and neglect study and prepara-
tion. I fear that many of our men neglect their own personal
study for the other work of the ministry, and this is why some
of them change pastorates so often. In a few years they have
preached all their sermons and move on. I believe they really
need to develop better study habits and get more depth in
their messages. I have made my library kind of a hobby in my
ministry. I've only known one preacher that had a library
larger than mine. I now have over 8,000 volumes in my
library, and I use them extensively. I held a meeting once for
Ian Paisley in Ireland and spent the whole time buying books
from him. I would urge young preachers to budget their
money to buy good books and take the time to read them.

Q: In looking back over your life, are there any things
that you would change?
A: Well, I feel that I have had a very exciting ministry. I
am sure I made lots of mistakes, and I would certainly try to
change those. If I had it all to do over again, I'd still be an “In-
dependent Fundamental Baptist.” I'd stick by the Word of
God, and I'd try to follow the leadership of the Lord and con-
tinue to preach His Word to sinners and saints alike.

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Adultery
continued from page 21

24-27). As one reads those verses, he must ask himself whether there would have been such total deliverance and protection without condemnation from God if they had committed a sin. It seems highly unlikely.

The moral acceptability of refusing such demands is also seen in the case of Joseph as recorded in Genesis 39. In the situation with Potiphar's wife, Joseph faced conflicting commands. On the one hand, a servant must obey his master. Potiphar's wife certainly had power over Joseph, a slave. On the other hand, adultery is forbidden. The conflict arose when the one in authority (Potiphar's wife) demanded that Joseph break God's command to abstain from adultery (vv. 7,12). Joseph responded by refusing to obey the human authority figure, and his response to her was most enlightening. In verse 9 Joseph said, "There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" Joseph recognized that sin and wickedness were involved, but it is also clear where he thought they resided. Clearly, the act of disobeying Potiphar's wife was not the sin and wickedness envisioned. The act of committing adultery would be sinful. It would be wickedness toward Potiphar, and it would be sin against God. Consequently, Joseph's refusal to obey the demand to commit adultery must not have been a sin.

There is a very important point here. The wife who was ordered to commit adultery did commit a sin by doing so. If she had refused to obey her husband, she would not have committed a sin. The cases of Shadrach, Meshach, and Abednego, of Joseph, and of Peter before the magistrates (recorded in Acts) vividly illustrate that in moral dilemmas created by conflicting commands by authority figures, one must do what God orders rather than obey the human authority figure, and if one obeys God, he commits no sin.

Finally, we also need to be aware of the results of moral purity amidst such conflicts. Sometimes people who find themselves enmeshed in such conflicts are hesitant to defy the human authority figure, because they are afraid they will turn them away from Christ. That may happen, but it does not have to, as evidenced in the case of Shadrach, Meshach, and Abednego. In Daniel 3:19-30 are recorded the results of the incident. God delivered them totally from Nebuchadnezzar's hand (vv. 19-27), and at the conclusion of this episode we find (v. 30) that they were promoted. Those were positive results for these young men, and God's name and His power also were vindicated. In verse 29 Nebuchadnezzar showed that he recognized God's superior power, and he demanded that all people respect the God of Israel. He said, "Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Quite a different tune than he was "singing" in verse 15!

There is an extremely important principle for our own lives here. Often, we may think in such conflicts that we should disobey the human authority figure's command, but we are afraid to disobey, because we fear that our disobedience will lose him for the cause of Christ. This passage shows that such a thing need not happen. Even if it does, it is still right to obey God rather than man in such cases, and that is our first duty. Obey God and let Him worry about vindicating His name!

Could you, then, commit adultery without sin? Contrary to the thinking of some, the Scriptures are quite clear that the answer is "No!" Still, words of caution should be added. If you are an authority figure, don't force those under you into this sort of moral conflict! Be careful not to demand that God's authority and will be subjected to yours. On the other hand, to those caught in such conflicts: use sanctified common sense when you disobey the human authority figure. Do disobey, but not in such an obnoxious way that you assure yourself of turning him away from Christ. The case of Daniel in Daniel 1 is a good example of a way that the person over him (Melzar) did not get hurt, nor did Daniel alienate the king.

The principles for handling such moral conflicts are vividly illustrated in Daniel 3. May God grant that each of us will be given His grace to apply them with a measure of genuine sanctified common sense!
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That at the name of Jesus every knee should bow...”

Philippians 2:10
J. Gresham Machen: Valiant for Truth
by James A. Borland

In the early days of this century perhaps no one did more to lift the standard of biblical Christianity than John Gresham Machen. Born July 28, 1881, in Baltimore, J. Gresham Machen was nurtured by godly, well-educated parents. Gresham’s father received his law degree from Harvard in 1851 and was also a diligent Bible student. Mrs. Machen was an 1865 graduate of Wesleyan College in Macon, Georgia, a spiritual, cultured lady. Arthur Jr., J. Gresham, and Thomas, the three Machen boys, were instructed carefully in Bible history and, as Presbyterians, learned the Westminster Shorter Catechism.

After years of private school preparation in classics, Latin, and Greek, young Gresham entered Johns Hopkins University in 1898. He was editor-in-chief of the yearbook, a champion debater, president of the chess club, a YMCA Executive Council member, and a sports enthusiast with special zeal for baseball and tennis. Gresham was graduated first in his class and elected to Phi Beta Kappa. He then entered Princeton University and Theological Seminary, where he completed both the M.A. and B.D. degrees by 1905.

Machen then set out for Germany where he came into contact with some of the greatest minds studying the New Testament. He pursued studies at the Universities of Marburg...
and Goettingen. It was a year of mental turmoil as he grappled with his faith but finally came to solid assurance. The next year Machen began a teaching tenure at Princeton that was to last 23 years (1906-29). In his early years Gresham Machen did some writing, but, for the most part, he devoted himself to excellence in the teaching of New Testament Greek and related courses.

During those years, Machen grew as he associated with Francis Patton, B.B. Warfield, and others. Patton was President of Princeton University (1888-1902) and then of the Seminary (1902-1913). He later authored Fundamental Christianity. Theologian Warfield taught almost 35 years at Princeton and stood firmly for the Reformed tradition, including inerrancy of the Word of God. In 1913, at age 32, Machen decided to be ordained in the Presbyterian Church. This was accomplished in 1914. The following year Machen was elected Assistant Professor of New Testament at Princeton Seminary.

The retirement of Patton from the Seminary’s presidency in 1913 set the stage for a gradual theological decline that would terminate the school’s stand as a solid Fundamentalist institution by 1929. Machen was deeply concerned over the appointment of President Stevenson and later of other professors who lacked the commitment to stand firmly for the faith. Compromise ensued. The faculty became divided over the growing liberalism and unbelief expressed within the Presbyterian Church. Machen expressed dismay that “virtual unbelievers are received into the ministry” in the New York and Brooklyn presbyteries. Even though he considered the church to be “fundamentally evangelical,” Machen realized that the church was “sadly indifferent to the big questions.” Unbelief was not dealt with, and, like a cancer, it began to infect and destroy the entire organism—the Presbyterian Church in the USA and Princeton Theological Seminary. Machen rose to the occasion and became the leading spokesman of those who sought to defend orthodox belief. He devoted his life to the pursuit of that goal.

J. Gresham Machen had the ability to speak and write with the utmost clarity. His written works were among the most forceful of his day. In logic and wit he was unmatched. In a 1923 sermon he noted that men used to either accept or reject such plain statements as the Apostles’ Creed or the Westminster Confession. “Now,” he said, “they no longer deny, but merely ‘interpret,’” claiming that “every generation has the right to interpret the Creed in its own way.” Machen cleverly illustrated his point by posing a liberal theologian as saying, “Of course we accept the proposition that ‘the third day He arose again from the dead,’ but we interpret that to mean, ‘the third day He did not rise again from the dead.’”

Numerous learned and scholarly articles came from Machen’s pen, and many appeared in the Princeton Theological Review. His columns were regularly seen in the New York Times, the Sunday School Times, and other popular journals. Machen used every opportunity to bolster belief in the Word of God and its orthodox exposition.

Machen found time to produce material for at least ten major works, primarily dealing with important theological and apologetic issues. First came his classic treatment of The Origin of Paul’s Religion (1921). He showed that the only acceptable explanation for Paul’s religion (Christianity) was that Paul received it directly from God, just as he claimed. In 1922 Machen co-authored A Brief Bible History. In 1923 he shook the world of modernistic, unbelieving theology with his Christianity and Liberalism. He clearly demonstrated that Liberalism was not Christianity at all. This book was given comment widely in England as well as in America.

Professor Machen’s teaching of Greek led him to publish in 1923 New Testament Greek for Beginners. This text has gone through more than 60 printings and is in constant use wherever fine scholarship prevails.

Three other books defending the faith resulted from Bible conference lectures and radio addresses. What Is Faith? (1925), The Christian Faith in the Modern World (1936), and The Christian View of Man (1937), although expressed in simple language, are powerful treatments of important doctrinal issues. Each is over 250 pages and nicely indexed, as were all of Machen’s works.

In 1930, Harper and Row published The Virgin Birth of Christ (415 pages), the result of Machen’s quarter-century study and teaching on the subject. It is a masterful apologetic for the truth and accuracy of God’s Word. Each of these volumes helped define the issues that distinguished Fundamentalists from the false, unbelieving philosophy that pretended to be “Christian.” In fact, Machen’s Christianity and Liberalism may have had more impact in its day than has Harold Lindell’s The Battle for the Bible in our day.

But Machen was able to see that purity of doctrine could be maintained only by purging out the root of the heresy. During the mid-1920s the confrontations between the Liberals and the Conservatives within the Presbyterian Church in the USA multiplied at the annual meetings of the General Assembly. Politics prevailed; committees were appointed to study the problems, delay ensued, compromise resulted. The battle to preserve doctrinal purity at Princeton and in the Presbyterian Church was lost!

But in spite of these disappointing circumstances, Machen and others had the spiritual wisdom and fortitude to obey the Scriptures which call for separation from unbelief (2 Cor. 6:14-7:1). When it became evident that the leadership of both Church and Seminary were not committed to or-

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The Good Fight of Faith

This was the last sermon preached by J. Gresham Machen at Princeton Theological Seminary, before he left to begin Westminster Theological Seminary.

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7).

“Fight the good fight of faith” (1 Tim. 6:12a).

The Apostle Paul was a great fighter. His fighting was partly against external enemies—against hardships of all kinds. Five times he was scourged by the Jews, three times by the Romans; he suffered shipwreck four times; and was in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. And finally he came to the logical end of such a life, by the headsman’s axe. It was hardly a peaceful life, but was rather a life of wild adventure. Lindbergh, I suppose, got a thrill when he hopped off to Paris, and people are in search of thrills to-day; but if you wanted a really unbroken succession of thrills, I think you could hardly do better than to try knocking around the Roman Empire of the first century with the Apostle Paul, engaged in the unpopular business of turning the world upside down.

But these physical hardships were not the chief battle in which Paul was engaged. Far more trying was the battle he fought against enemies in his own camp. Everywhere his rear was threatened by an all-engulfing paganism or by a perverted Judaism that had missed the real purpose of the Old Testament law. Read the Epistles with care, and you see Paul always in conflict. At one time he fights paganism in life, the notion that all kinds of conduct are lawful to the Christian man, a philosophy that makes Christian liberty a mere aid to pagan license. At another time, he fights the effort of human pride to substitute man’s merit as the means of salvation for divine grace; he fights the subtle propaganda of the Judaizers with its misleading appeal to the Word of God. Everywhere we see the great apostle in conflict for the preservation of the church. It is as though a mighty flood were seeking to engulf the church’s life; dam the break at one point in the levee, and another break appears somewhere else. Everywhere paganism was seeping through; Paul was always called upon to fight.

Fortunately, he was a true fighter; and by God’s grace he not only fought, but he won. At first sight, indeed, he might have seemed to have lost. The lofty doctrine of divine grace, the center and core of the gospel that Paul preached, did not always dominate the mind and heart of the subsequent church. The Epistles which Paul struck forth in conflict with the opponents in his own day remained in the New Testament as a perennial source of life for the people of God. Augustine, on the basis of the Epistles, set forth the Pauline doctrine of sin and grace; and then, after centuries of compromise with the natural man, the Reformation rediscovered the great liberating Pauline doctrine of justification by faith. So it has always been with Paul. Just when he seems to be defeated, his greatest triumphs, by God’s grace, are in store.

The human instruments, however, which God uses in those triumphs are no pacifists, but great fighters like Paul himself. Little affinity for the great apostle has the whole tribe of the considerers of consequences, the whole tribe of the compromisers ancient and modern. The real companions of Paul are the great heroes of the faith. But who are those heroes? Are they not true fighters, one and all? Tertullian fought a mighty battle against Marcion; Athanasius fought against the Arians; Augustine fought against Pelagius; and as for Luther, he fought a brave battle against kings and princes and popes for the liberty of the people of God. Luther was a great fighter; and we love him for it. So was Calvin; so were John Knox and all the rest. It is impossible to be a true soldier of Jesus Christ and not fight.

God grant that you—students in this seminary—may be
There are, indeed, places of refreshment. Dangerous assaults under pious phrases tending, in our own church and in all religion known as Christianity is con-

Pray! You will have a battle, too, when you go forth as ministers into the world. Of course, you may try to make common cause with those who deny or ignore the blessed gospel of Jesus Christ! God save us from the deathly guilt of consenting to the presence of the church of those who lead Christ's little ones astray; God make us, whatever else we are, just faithful messengers, who present, without fear or favor, not our word, but the Word of God.

But if you are such messengers, you will have the opposition, not only of the world, but increasingly, I fear, of the church. I cannot tell you that your sacrifice will be light. No doubt it would be noble to care nothing about the judgment of our fellowmen. But to such nobility I confess that I for my part have not quite attained, and I cannot expect you to have attained to it. I confess that academic preferences, easy access to great libraries, the society of cultured people, and in general the thousand advantages that come from being regarded as respectable people in a respectable world—I confess that these things seem to me to be in themselves good and desirable things. Yet the servant of Jesus Christ, to an increasing extent, is being obliged to give them up. Certainly, in making that sacrifice we do not complain; for we have something with which all that we have lost is not worthy to be compared. Still, it can hardly be said that any unworthy motives of self-interest can lead us to adopt a course which brings us nothing but reproach. Where, then, shall we find courage to stand against the whole current of the age; where shall we find courage for this
fight of faith? I do not think that we shall obtain courage by any mere lust of conflict. In this Christian conflict I do not think we can be good fighters simply by being resolved to fight. For this battle is a battle of love; and nothing ruins a man's service in it so much as a spirit of hate.

No, if we want to learn the secret of this warfare, we shall have to look deeper; and we can hardly do better than turn again to that great fighter, the Apostle Paul. What was the secret of his power in the mighty conflict; how did he learn to fight?

The answer is paradoxical; but it is very simple. Paul was a great fighter because he was at peace. He who said, "Fight the good fight of faith," spoke also of "the peace of God which passeth all understanding"; and in that peace the sinews of his war were found. He fought against the enemies that were without because he was at peace within; there was an inner sanctuary in his life that no enemy could disturb. There, my friends, is the great central truth. You cannot fight successfully with beasts, as Paul did at Ephesus; you cannot fight successfully against evil men, or against the devil and his spiritual powers of wickedness in high places, unless when you fight against those enemies there is One with whom you are at peace.

But if you are at peace with that One, then you can care little what men may do. You can say with the apostles, "We must obey God rather than men"; you can say with Luther: "Here I stand, I cannot do otherwise, God help me. Amen"; you can say with Elisha, "they that be with us are more than they that be with them"; you can say with Paul: "It is God that justifieth, who is he that condemneth?" Without that peace of God in your hearts, you will strike little terror into God's enemies unless you are at peace with Him.

But how shall you be at peace with Him? Many ways have been tried. How pathetic is the age-long effort of sinful man to become right with God: sacrifice, lacerations, almsgiving, morality, penance, confession! But alas, it is all of no avail. Still there is that same awful gulf. The real trouble remains; the burden is still on the back. How then shall peace be obtained?

My friends, it cannot be attained by anything in us. Oh, that that truth could be written in the hearts of every one of you! Oh, that it could be written in letters of flame for all the world to read! Peace with God cannot be attained by any act or any mere experience of man; it cannot be attained by good works, neither can it be attained by confession of sin, neither can it be attained by any psychological results of an act of faith. We can never be at peace with God unless God first be at peace with us. Peace cannot be attained by denying that right is right and wrong is wrong; peace can nowhere be attained if the awful justice of God stand not forever sure.

How then can we sinners stand before that throne? How can there be peace for us in the presence of the justice of God? How can He be just and yet justify the ungodly? There is one answer to these questions. It is now our answer. Our wisdom could never have discovered it. It is God's answer. It is found in the story of the Cross. We deserved eternal death because of sin; the eternal Son of God, because He loved us, and because He was sent by the Father who loved us too, died in our stead, for our sins, upon the cross. That message is despised today; upon it the visible church as well as the world pours out the vials of its scorn, or else does it even less honor by paying it lip-service and then passing it by. The Cross remains foolishness to the world; men turn coldly away, and our preaching seems but vain. And then comes the wonder of wonders! The hour comes for some poor soul, even through

If you have the peace of God in your hearts, you will never shrink from controversy; you will never be afraid to contend earnestly for the faith.

_If you have the peace of God in your hearts, you will never shrink from controversy; you will never be afraid to contend earnestly for the faith._

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Economics has long been called the "dismal science" and Christians have generally shown little interest in its study. But, as David Chilton observes in his book: "Most of what you do all day is an economic activity, and you need to know what God's word says about that big chunk of your life" (p. 37). Similarly, Ron Sider notes that "only if we are thoroughly grounded in the scriptural view of possessions, wealth, and poverty will we be capable of living an obedient lifestyle" (p. 27). Consequently, the potential value of studying economics is great.

Sider's highly popular Rich Christians in an Age of Hunger presents a strong case for "Christian socialism." Likewise, Chilton's Productive Christians in an Age of Guilt-Manipulators presents an equally thorough case for "Christian capitalism." Although both works profess to offer the biblical approach to wealth and poverty, they show differences not merely scattered, occasional, and incidental, but systemwide, constant, and fundamental.

Sider originally published his book to provide a biblical approach to the problems of world economic disparity and consequent human suffering. Chilton's work responds to Sider's.

Chilton summarizes early in his work:

My position is that the Bible calls for a free market in which the state does not intervene. This is not a "pure" laissez-faire economic system in an anarchic or antinomian sense: the laws of the Bible do prohibit certain activities from taking place. Consenting adults are not the highest authority. But in the normal transactions of the market, the government must not interfere. Prices and wages are to be set by consumers in the context of supply and demand. The state does not prohibit men from making a profit. Charity is personal, though not purely "voluntary," since Biblical law commands it—but on the other hand, those laws are not enforced by the state: the Bible mandates no civil penalties for failing to obey charity laws. The Bible stands against all forms of socialism and statism (p. 35).

Unfortunately, Sider gives no such summary, but it is clear in his work that he disagrees with Chilton at every point. He calls for a governmentally regulated market that would intervene at all stages of economic production and distribution.

Such an intensive government concern should seek a "fundamental redistribution of the means for producing wealth" (pp. 88,223), insure a "guaranteed annual income" (p. 212) and health care for all (p. 218), establish "just prices" independent of "some sacred law of supply and demand" (pp. 89,165,211). It would seek to reduce America's "unfair share" (pp. 22,130) and "unjust division of the earth's food and resources" (pp. 18,44) by curbing our thirst for affluence (pp. 46,52f,110,214), rapid industrialization (p. 19), and high economic output (pp. 121,151). Sider deems affluence to be "one of the fundamental causes of the present crisis" (pp. 54,153). He supports calls for a national food policy to reduce foreign aid (pp. 145,187,207,218), "a system of international taxation" (p. 220), increased UN control of land, air, and outer space area (p. 220), and the "right to nationalize foreign land holdings" (pp. 145,161f).

Sider endorses Wesley's advice, "All income should be given to the poor after one satisfies bare necessities" (p. 172). Consequent-
ly, he commends Christian communal living (pp. 178f, 200f), enthusiastically promotes "graduated tithing" of up to 100 percent of annual income in excess of $26,000 (pp. 175f), and suggests that "all Christians worldwide [should] pool all their stocks, bonds, and income producing property and business and redistribute them equally" (p. 93).

To properly analyze these antithetical economic systems it is necessary to discover each one's sine qua non. At the risk of oversimplification, at least two foundational premises are necessary to each writer's position. Sider's premises are: (1) "God identifies with the poor" (p. 68), so the state should reflect this predisposition to the poor through the exercise of governmental power. (2) In the biblical record are several "models of transformed economic relationships" which compel the redistribution of wealth (p. 87f).

Chilton's premises are: (1) The Scripture narrowly limits the role of civil government to the maintenance of law and order (e.g., police protection, court systems, national defense, etc.). This restricts governmental intervention into other spheres of human action such as charity, the market, education (pp. 59f, 121, 188). (2) There is a divinely ordained cause-and-effect relationship between cultural prosperity/poverty and biblical obedience/disobedience (pp. 116, 140).

After analysis of the arguments in each book, it is difficult to deny the superiority of Chilton's position. Extensive methodological deficiencies plague Sider's argumentation.

Sider's exegetical labor suffers from four problems: (1) Hasty generalizations. Biblical statements about God's people are given universal application; i.e., the command to "lay down our lives for the brethren" (1 John 3:16) becomes an obligation "to give generously to the needy" with no regard to their spiritual status (p. 79). (2) Irrelevant conclusions. His employment of biblical passages condemning the malicious, corrupt, godless wealthy is almost invariably applied to all today who prosper economically, irrespective of how they attained their wealth (pp. 61f, 73f, 81).

(3) Inconsistencies. Though Sider makes frequent use of Mosaic law (e.g., laws of gleaning, Jubilee, etc.), he inconsistently omits, without justification, portions of the law of which he does not approve (e.g., slavery and tax limitation laws).

Further, he commits the Galatian error of seeking obedience to the ceremonial law of the Jubilee (pp. 88f). Chilton (ch. 11) clearly demonstrates the ceremonial nature of the Jubilee law. (4) Arbitrariness. In arguing that "God is on the side of the poor" (ch. 3), Sider fails to show—as Chilton does (ch. 4)—that God is on the side of the righteous, poor or not. He arbitrarily excludes from consideration biblical texts that speak of God's opposition to the slothful or godless poor (e.g., Prov. 6:6f, Isa. 9:7), while using passages that condemn the wealth of the corrupt rich.

In theology, Sider obscures the true redemptive-historical meaning of the Exodus by abstracting it to illustrate God's intention "to end economic oppression and bring freedom to slaves" (p. 60). The reader has to remember that this is Israel, God's chosen people, and that God led no Exodus for the "oppressed slaves" of Canaan.

Sider's economic fallacies include: (1) The problem of equivocation in his asserting the right to private property. This right is emptied of all economic-definitional meaning by his support of "land reform" (i.e., the legalized right to governmental confiscation of "private" property), regulation (i.e., governmental control of the use of "private" property), and expanded taxation. (2) He denies the most fundamental law of economics: supply and demand (p. 89). (3) He seems oblivious to the long, bleak history of the failure of economic socialism.

Chilton does not merely correct Siderian excesses; he annihilates his whole argument, top to bottom. His case for "Christian capitalism" is supported by clear, cogent, and compelling argumentation and his use of Scripture avoids Sider's exegetical pitfalls.

Chilton not only successfully demonstrates the strengths of "Biblical free enterprise" (p. 230), but casts the light of biblical law onto such important economic factors as property, labor, exchange, money (ch. 1), foreign aid, tariffs (ch. 6), and profits (ch. 8). Furthermore, he presents a strong case for the principle that "Biblical law commands charity, but only as a stop-gap measure, and never enforced by the state" (p. 186) and that "Biblical charity...never subsidizes irresponsibility" (p. 78).

His interpretation of poverty and wealth in terms of the sovereignty of God, the cultural mandate, and the reality of con venantal blessing provide a much needed insight into world conditions. Of impoverished cultures he notes: "This is how God controls heathen cultures: they must spend so much of their time surviving that they are unable to exercise godly dominion over the earth" (p. 116).

Also: "The 'Third and Fourth Worlds' are suffering under the judgment of God. This does not mean we should disregard the real misery of these people, or sneer at their plight. But it does mean we must approach them with a biblical, theologically-informed mind. Our actions toward them must be concerned with transforming their culture by the word of God" (p. 119). Deuteronomy 28 is seen as a key passage in framing a Christian interpretation of world conditions. Since it is ultimately the Lord "which giveth thee power to get wealth" (Deut. 8:18), and since righteousness is the essential precondition for sustained prosperity (Matt. 6:33), Chilton observes, "If we would really work to abolish world hunger, we must work to establish universal obedience to the biblical faith" (p. 140).

Concerned Christians would do well to master Chilton's work, to
have an intelligent biblical comprehension of economic issues and world conditions.

A Time for Anger: The Myth of Neutrality
by Franky Schaeffer

Reviewed by Jerry H. Combee, Professor of Political Science and Chairman of the Department of History and Political Science at Liberty Baptist College.

"Christians and those of Judeo-Christian principle have been far too well behaved in the past," writes Franky Schaeffer in his new book, A Time for Anger: The Myth of Neutrality. In the tradition of his father, Francis (A Christian Manifesto, Whatever Happened to the Human Race?, How Should We Then Live?), Franky has issued a stinging rebuke to Christians who cower in the corner, content to let the devil run rampant in the world. Like father, like son (and like John Whitehead, author of The Second American Revolution, the film version of which this multitalented young man directed), Franky seeks to rouse righteous indignation. With abortion, infanticide, euthanasia, and other atrocities becoming commonplace, he asks, why "such roaring, massive, silence on the part of those who should know better?" (p. 150).

Why, indeed? Part of the answer lies in Schaeffer's subtitle, "The myth of neutrality." The atheist, the humanist, the feminist, the abortionist "or any other lobbyist for some branch of secularism may freely use his or her position to influence the public or a governmental body, while the person of religious conviction, according to the new arbitrary rules, may not do so. This is the myth of neutrality" (p. 22, italics in original). In other words, freedom of speech for everyone but the Christian, for everyone but the proponent of traditional morality.

A Time for Anger explores "the myth of neutrality" where it is most pervasive: in the media. The book documents how humanistic "value judgments insinuate themselves into the news" (p. 19) as, for example, in the reception of Alexander Solzhenitsyn's Harvard commencement address which so strongly attacked Communism and derided the West for naiveté and weakness, and in the controversies over Sandra O'Connor's appointment to the Supreme Court and C. Everett Koop's nomination to become U.S. Surgeon General. A Time for Anger is a book worth reading if only for its detailed analysis of these and other episodes of "objective reporting," and likewise for its vivid description of the grisly reality of abortion today:

A woman's scream broke the late-night quiet and brought two young obstetrical nurses rushing to Room 4456 of the University of Nebraska Medical Center. The patient, admitted for an abortion, had been injected 30 hours earlier with a salt solution, which normally kills the fetus and causes the patient to deliver a mass of lifeless tissue, in a process similar to a miscarriage.

This time, though, something had gone wrong. When nurse Marilyn Wilson flicked on the lights and pulled back the covers, she found, instead of the stillborn fetus she'd expected, a live 2½-pound baby boy, crying and moving his arms and legs there on the bed.

Dismayed, the second nurse, Joanie Fuchs, gathered the squirming infant in loose bedcovers, dashed down the corridor and called to the other nurses for help. She did not touch the baby to an intensive care nursery, but deposited it instead on the stainless steel drainboard of a sink in the maternity unit's Dirty Utility Room—a large closet where bedpans are emptied and dirty linens stored. Other nurses and a resident doctor gathered and gaped.

Finally, a head nurse telephoned the patient's physician, Dr. C.J. Labenz, at home, apparently waking him.

"He told me to leave it where it was," the head nurse testified later, "just to watch it for a few minutes, that it would probably die in a few minutes."

This was in Omaha, in September 1979. It was nothing new. Hundreds of times a year in the United States, an aborted fetus emerges from the womb kicking and alive. Some survive. A baby girl in Florida, rescued by nurses who found her lying in a bedpan, is 5 years old now and doing well. Most die. The

Omaha baby lasted barely 2½ hours after he was put in the closet... (Appendix/Abortion, by Liz Jeffries and Rick Edmonds, pp. 155-6).

How any Christian could remain passive in the face of such facts surpasses comprehension. Yet complacency continues, and the problem may go deeper than any atrocity stories are likely to touch...deeper, maybe, than we'd like to admit.

Some Fundamentalists will likely fault Franky Schaeffer for criticizing those who preach what he calls "a shallow, simplistic gospel" (p. 13). Others, fearing a politicized gospel, will not agree with him that

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Pastors often face many difficulties as they seek to shepherd God's flock. Here is the inside story of one man's struggle through dark and lonely days of testing.
The grass was a lot greener everywhere I looked. It would not have had to be very green to beat what I had. I felt I had more problems than anybody else in the ministry. The light at the end of the tunnel had completely gone out. The financial load was on a runaway course at our church and school. Our interest payments alone were over $1,000 a day, and the hole was getting deeper and deeper.

We contacted Arab oil people, finance managers, brokers, bankers, planners, and millionaires. I even got my hopes up over a rumor that a man with a billion dollars worth of gold knew of our plight and was going to bail us out. When I traveled to a Northern state to see him, he was in a federal penitentiary. The dominoes fell faster than we could set them up.

During the whole experience, the heavens were brass. I simply could not find God. With David, "I watered my couch with tears." Job became my only friend and companion. We seemed to empathize with each other. I reminded myself that God had delivered the Children of Israel through the Red Sea, He kept Daniel safe in the lion's den, and He remembered the Hebrew Children in the fiery furnace. I saw myself as a little David, and I told myself that I would be able to kill this giant.

A lot of our people bailed out of the sinking ship. Who could blame them? Attendance was down, the program was cut, staff members were laid off, and the work-load was shifted to those willing to wear two or three hats. Pessimists said, "You'll never get out of this!" Optimists declared, "You'll come out of this alright." One good man of God said, "I'm going to help you. I'll send you $200 a week for one year." But even that sermon was not enough to make me resolved not to quit. Finally, I decided it would be best to move on. I planned for a year in advance and booked meetings quietly, so I could spend a year on the road recuperating. I covered all bases and felt real good about the whole thing. That's when God came out from behind His cloud. Every sermon I heard in conferences seemed directed straight at me. "Stay in Crete," my advisors all told me. "Hang in there!"

"You're the man for the job!" "Prove God in your place!" All my advice and sermons came back to preach to me.

In a motel room in Knoxville, Tennessee, just two weeks before my proposed resignation date, I finally came to the place where I actually had no will of my own in the matter. About 3:00 a.m., the Lord became very real and filled my heart with confidence and assurance. I gave my reputation, my possessions, and my future completely to Him. For the first time in over five years, it was wonderful to be "fully persuaded" in my own mind! I had been "double-minded and unstable in all my ways."

My next Sunday's sermon was born that moment. I preached, "Resigned, Resigned, Resigned, Re-Signed." Each of the four points were the same. "The first 'Resigned,'" I told my folks, "means quit. It's over! I quit! I've had it! Good-bye! I was going to resign next Sunday," I announced. The second "Resigned" meant to resign oneself to the status quo, and slip into neutral and float. I confessed to our congregation that I had been there for a long, long time, and most of them had joined me in a state of unconcern. The third "Resigned" involved resigning oneself to the Holy Spirit's leading and Lordship. I had come to that place. Finally, "Re-Signed," which, of course, meant I was ready to roll up my sleeves and give myself anew, without reservation, to the specific will of God for my life.

I announced to my people, "You have a new preacher, starting today!" The response was electric! Several people volunteered to fill vacancies. A large number indicated they were going to increase their giving. Attendance began to climb. Offerings jumped. Souls began to be saved. God was on the scene, and everybody knew it.

It has been two years now, and He's still here. I am here to stay until He says something different. I see light at the end of the tunnel. The words of Isaiah have greater meaning: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

I am glad I stayed put. I know now that I did the right thing.

Don't quit!
Two-Headed Council
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ual, doing a "180-degree reversal" from believing that homosexuality was an individual choice and a sin, to now affirming that homosexuality is a biologically predetermined "given." She says that, "Not to accept the Universal Fellowship of Metropolitan Community Churches as a member denomination of the NCC carries with it some uncomfortable theological implications. The criterion for being a Christian is whether a person or a denomination accepts Jesus Christ as Lord and Savior. This requirement seems to have been admitted by feminists and scholars alike that some parts of the Bible, while sexist in wording, cannot accurately be translated otherwise. But in spite of this problem, feminists are not discouraged. As Sister Ann Patrick Ware stated in the Time article, "There are parts of Scripture that are sexist, and there is nothing you can do about them." Of course, she adds, 'you don't have to read them either.' " Ware is ranking theology executive with the NCC.

Misdirection Blues: Which Way From Here?

How did such a well-intended idea as represented by the founding of the WCC and the NCC become so perverted?

First, any organization that seeks to encompass such a massive number of groups and individuals can not begin to hope to maintain close touch with those it supposedly represents at the grass roots.

As the Councils have grown in numbers, power and authority have become more centralized, posited in a concentrated left-leaning elite. "Failing a consensus within the Council, leadership reverts to an elite—and this does appear to be the trend in the WCC. Cynthia Wedell, one of the WCC presidents, pointed out that 'half the member churches cannot be represented even in the Central Committee, and many who represent their churches on committees have no direct access to the decision-making bodies of their own churches.' That can be compensated for when grass-roots church members and Geneva staff are committed to the same causes. But when they are guided by different stars, or marching to different drummers, the elite can take up a position that, if not arrogant, is highly condescending." (Christianity Today, February 2, 1979).

A second problem of the Councils is their push toward a reductionist syncretism of the diversity of doctrines. The goal is to discover the fewest elements of faith and doctrine that will cover a multitude of doctrinal differences.

Often, actions of the Council have been defended as being carried out in "love." But this use of a blanket term tends to reduce its intended universal meaning to meaninglessness.

"To use love as an umbrella to cover doctrinal differences and deficiencies does not solve the basic problem. Doctrine does divide. It always has. It always will. It must do so, as the Bible does, in order to separate truth from error" (Christianity Today, February 2, 1979).

Also, such reductionism tends to strip away the very covering of biblical mandate that is supposed to give the Councils their cohesiveness and reason for being: to serve God and proclaim the gospel of Christ. And it is this stripping away of the diversity inherent in biblical authority that has led the Councils into their nonreligious political ideological ghettos. As Dr. Peter Beyerhaus, director of the Institute of Missiology and Ecumenical Theology of Tubingen University, has stated, in the theology of the Councils "sin is no longer regarded as a 'consequence of rebelling against God, but rather as being left behind in the process of liberation experienced by society in the course of the history of the world.' " (The Presbyterian Journal, November 17, 1982). As theologian Helmut Thielicke has stated, "We can only note with alarm the byways and wrong ways of an ecclesiastical institution which has strayed from the Father's mansion of the gospel into the alien world of an ideological spell" (Christianity Today, November 20, 1981).

The World Council of Churches' next assembly is scheduled for 1983 in Vancouver. The decisions generated from this massive gathering will be reflected in the actions of the National Council of Churches. Will there be a turning away from the present course of left-wing political activity, and a returning to the founding intention of establishing the lordship of Christ in all the world? Such a drastic and much needed philosophical and theological realignment is unlikely.

If the majority of the grass-roots constituency would stir, rouse itself, and make itself heard, the Council executives might realize their misdirected guidance, and steer the organizations back onto the intended course. But if the people in the churches of the member denominations keep silent, allowing the Councils to pursue their descent into the shadows of nonreligious political action and theological bankruptcy, the WCC and NCC should be steered clear of by concerned Christians worldwide.
his one church has already accomplished in this area.

The concern of Fundamentalists to have right relationships with all people has caused an exorbitant amount of paranoia over fellowships, associations, and relationships. Not only are Fundamentalists arguing about which groups one ought to officially belong to, but now the argument has degenerated to the level of whom one has had to speak in one's church and for whom one has spoken, and in some cases even with whom one has eaten dinner. Perhaps more than any other weakness, this is causing some Fundamentalists to build such restrictive communities that they are in danger of reverting to an Amish-like retreat from all contact with society. Fear of being placed on someone's negative list has caused many Fundamentalists to capitulate to intimidation in order to remain "pure." Yet such capitulation is rarely satisfying to those whose tendency is to become more and more restrictive and exclusive. One list of "accepted" schools has reduced the number down to only five.

The time has come for true Fundamentalists and sincere Evangelicals to rise above the excessive labeling and listing of people, groups, and schools. If there is a lesson to be learned from the history of the early Fundamentalist Movement, it is that divergent groups of Bible-believing Christians who hold to the basic tenets of the faith can cooperate together in order to develop a broadly united front against the real enemies of true Christianity. Let us once again focus the theological guns at Liberalism, humanism, and secularism.

8. Absolutism. Because of the Fundamentalists' commitment to the truth, there is a tendency among them to overabsolutism, that is, to approaching every conceivable issue with a totally black-or-white mentality. Our tendency is to view something as either totally right or totally wrong. While this is definitely the case in many situations, becoming locked into that kind of mentality has caused overstatement and overcriticalism in many unnecessary matters.

9. Authoritarianism. Believing oneself to be right can easily lead to an overly authoritarian approach in disciplinary matters. This is true with regard not only to church discipline but to family discipline as well. The tendency of the overly authoritarian parent is to produce rebellious children. One need not look very far to find ample witness to the fact that many good people leave Fundamentalist churches for doctrinally weaker churches because they are simply tired of all the fighting. Fundamentalism must become known for what it is for, not just for what it is against. The time has come to raise the standard for a generation of gentlemanly Fundamentalists who love equally the truth of God's Word and the people in whose lives it must be applied.

10. Exclusivism. Exclusivism is a characteristic of all religious cults. It is the tendency to believe that they alone are saved. Unless you belong to their group, you are looked upon as suspect. This mentality breeds the tendency to judge Christians, not by what they believe, but by the group to which they belong. While belonging to a Bible-believing, Bible-preaching church is certainly a vital expression of one's commitment to Scripture, it must not be reasoned conversely that all people who belong to questionable churches or religious organizations are therefore necessarily and automatically lost. Whether Fundamentalists like it or not, a person may belong to a church that proclaims a liberal gospel and still be a genuine disciple of Jesus Christ. We all agree that they ought to know better and should be urged to "come out from among them," but Fundamentalism must never be guilty of pronouncing them unsaved because they do not join our group. True Fundamentalism recognizes that one's personal salvation has to do with one's belief in Jesus Christ as Savior. A person does not have to join a Fundamentalist church in order to become a true believer in Christ.

Fundamentalists must also recognize that a person can pass all of their outward tests for spirituality and still be lost. A politician may have all of the outward requirements for conservative consistency set by the minimal moral standards as defined by conservative political action groups and still be very amoral in his personal life. He needs Christ just as much as the person who is extremely liberal in his political stand. We must be reminded that even if we are successful in getting society to change its laws in favor of a more moral approach to life, that alone will not make America a moral or Christian nation. The preaching of the gospel through aggressive evangelism has always been and must always be our major priority.
The hymn writer reminds us:

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there (Edwin Hodder).

And so it is. God's Word has remained an inexhaustible source of spiritual riches for the believer of every age. Often the very words of the Word carry a distinct theological truth that speaks with special preciousness to the listening believer. Such is the case with the Hebrew word segullah—commonly translated “special/peculiar treasure.”

The word means “property,” especially one’s personal possession. Thus, Israel was God's personal possession (Ps. 135:4). A gracious God had purchased her, redeeming her out of bondage in Egypt, not because of her goodness, but simply because He loved her and because He would be faithful to the promise made to the patriarchs (Deut. 7:6-11).

He entered into covenant with His people, asking only that they should love Him and be faithful, just as He had been toward them (Ex. 19:5). This meant that they should reflect His holy standards in their lives and so be assured of seeing good success (Deut. 26:16-19). They were to be to God “a kingdom of priests and an holy nation.”

Interestingly, because the New Testament believer likewise partakes of the promise of the patriarchs through faith in Christ (Gal. 3:6-9, 15-18, 26-29), he too is counted as God’s special possession (Titus 2:14). As such he, like Israel of old, is to be reminded that he is “a royal priesthood, an holy nation,” serving God in his life and reflecting God’s holy standards in his walk (1 Peter 2:9-12).

Think of it! Made part of God's family through the grace of God and faith in Christ, the Christian may not only experience the abundant life that Jesus promised (John 10:10), but may be assured of God's loving regard for him as His “special possession.” His “peculiar treasure.” With such a realization, the believer ought to live so as to produce a treasure-filled life (1 Cor. 3:12-13; 2 Cor. 4:1-7).

O the unsearchable riches of Christ!
Who shall their greatness declare!
Jewels whose luster our lives may adorn,
Pearls that the poorest may wear (F.J. Crosby).
moment we proclaim, or if we let our changing moods determine the question whether we shall or shall not stand against the rampant forces of unbelief in the church. We ought to look, not within, but without, for the content of what we are to preach, and for the determination of our witness-bearing; not to our changing feelings and experiences, but to the Bible as the Word of God. Then, and then only, shall we preach, not ourselves, but Christ Jesus the Lord.

There are many hopes that I cherish for you men, with whom I am united by such ties of affection. I hope that you may be gifted preachers; I hope that you may have happy lives; I hope that you may have adequate support for yourselves and for your families; I hope that you may have good churches. But I hope something for you far more than all that. I hope above all that, wherever you are and however your preaching may be received, you may be true witnesses for the Lord Jesus Christ; I hope that there may never be any doubt where you stand, but that always you may stand squarely for Jesus Christ, as He is offered to us, not in the experiences of men, but in the blessed written Word of God.

I do not mean that the great issue of the day must be polemically presented in every sermon that you preach. No doubt that would be exceedingly unwise. You should always endeavor to build the people up by simple and positive instruction in the Word. But never will such simple and positive instruction in the Word have the full blessing of God, if, when the occasion does arise to take a stand, you shrink back. God hardly honors the ministry of those who in the hour of decision are ashamed of the gospel of Christ. God grant, instead, that in all humility, but also in all boldness, in reliance upon God, you may fight the good fight of faith. Peace is indeed yours, the peace of God which passeth all understanding. But that peace is given you, not that you may be onlookers or neutrals in love’s battle, but that you may be good soldiers of Jesus Christ.
thodoxy, Machen withdrew his support. He resigned from Princeton and, in July 1929, began Westminster Theological Seminary in Philadelphia. Such outstanding men as Robert Dick Wilson, Allan MacRae, and O.T. Allis joined Machen in the new venture. The new independent seminary struggled, but was successful. Now in its 54th year, Westminster stands for truth and exacting scholarship.

Machen's next efforts were devoted to founding the Independent Board for Presbyterian Foreign Missions in June 1933. This was due to the Liberal unbelief associated with the regular Presbyterian Board. The following year the General Assembly demanded that the Independent Board cease. Machen could not in good conscience do this, and the upshot was that he was voted out of the Presbyterian Church USA, along with a number of other good men. In June 1936 a new church was organized which came to be known as the Orthodox Presbyterian Church. Six months later, on January 1, 1937, J. Gresham Machen lay dead. On a speaking tour in Bismarck, North Dakota, pneumonia, caused by frigid 20 below zero temperatures, cut his life short at age 55. At least four additional volumes of Machen's writings have appeared in the 45 years since his death. The demand for his works continues, and "he being dead yet speaketh" (Heb. 11:4).

Ned Stonehouse, Machen's biographer and successor in New Testament at Westminster, paid this final tribute to his mentor: "If ever there was a man of nobility, magnanimity, gentility, and tender considerateness, Machen was that man." Though criticized, maligned, and falsely accused, J. Gresham Machen never wavered in his commitment to Truth. He was Valiant for Truth.
"To speak of a gospel that does not have political implications... subverts the entire thrust of Christianity, which is to reclaim for God what has been lost through man's disobedience" (p. 137).

There will probably be evangelicals who feel Schaeffer has gotten carried away, that he forgets that, though obliged to hate humanism, we must love the humanist. Or that he neglects the importance of the new birth, that society will be reformed only when individuals are reborn.

Perhaps Schaeffer does not sufficiently emphasize the necessity of the new birth. Yet others, it seems fair to say, have not well thought through the nature of the new birth. For why should it be necessary for this angry young man to speak as he does to Christians? Why, repeat, why "such roaring, massive silence on the part of those who should know better?"

Could it be that we are reaping what we've been sowing? From the seeds of "easy believism" evangelism, has a skin-deep Christianity grown up? By distorting plain Bible truth with so much psychological mumbo jumbo, have we cultivated a gospel of self-actualization and a doctrine of self-centered salvation?

"We have already...aborted more babies than Hitler killed Jews" (p. 113), Schaeffer states starkly. (Notice: not "they" but "we.") In our tacit denial of responsibility for this holocaust lurks the ultimate "myth of neutrality."

For the past two decades we have watched every imaginable depravity crawl out of the woodwork and a steady stream of perversions come out of the closet. A Time for Anger: The Myth of Neutrality is a much-needed challenge for Christians to come out of the cloister...to break down the invidious wall of separation between the sacred and the secular...to give life to our faith.

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**Camels**

The Camel is an awkward-looking creature that seems ill-equipped to be either a beast of burden or a domesticated pet. In fact, most people think that camels are downright ugly. Only in Middle Eastern and sub-Saharan cultures are these gangly creatures awarded the respect they deserve. Though not much to look at, the camel is prized for its ability to survive searing temperatures. It can keep water in its bloodstream, it perspires very little, and possesses a remarkable nose that exhales almost no moisture. The journeys of the biblical patriarchs were made possible because of this uniquely designed animal. What might have become of Abraham, Isaac, and Jacob had they not had camels to aid them on their way? If God knew what He was doing when He made the camel, just think how much more love and care He took when He made you!

**Loch Ness Monster**

Over a period of1,400 years, at least 10,000 sightings have been reported, but proof for the existence of the Loch Ness Monster is still unconfirmed. Sonar and film have captured murky images of something swimming about the waters of Scotland's fabled lake. But whether the creature is a large eel, a long-necked seal, a pre-historic survivor, or a figment of the mind awaits further investigation. Like the Loch Ness Monster, the devil is an elusive enemy variously described as a lion (1 Peter 5:8), a dragon (Rev. 12:3), and a serpent (Gen. 3:1). If all the time spent trying to document the beast of Loch Ness had been invested in a scriptural study of Satan's activity, mankind would be far better off. Second Corinthians 2:11 implores us not to be ignorant of the devil's devices. It's too bad that some people know more about the habitat of the Loch Ness Monster than they do about Satan's plans and purposes.

**Brand Extension**

Selling the buying public on a new idea is not easy. Marketing experts say that it costs $30 million to advertise and launch a new product. For that reason, some companies have found it easier to associate the item with a proven brand name. The name Honda now graces lawnmowers as well as automobiles, to cite just one example of what is called "brand extension." Marketing experts have only recently discovered a device the devil has used for centuries. Most false cults and erroneous systems of doctrine cling to the name of Jesus and the Christian church. They know their message will be more readily received if it has the respectability of association with the gospel. Don't be taken in by a group just because it calls itself Christian. Check out its teaching carefully. The brand name may be borrowed.

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Excerpts from the Film:

"It took more faith for me to believe in evolution than for me to believe in creation."
- Charles Duke
Apollo 16 Astronaut

"We're not asking that evolution be thrown out of the textbooks. What we are saying is that alternatives ought to be taught."
- Dr. Richard Bliss
Institute for Creation Research

"Darwin had given (Karl) Marx a way to explain the origin of man without the need of a creator."
- Brian Bastien
Award-winning Journalist

Viewers Comments:

"When it was shown in our church, there was a large attendance... followed by lively and thoughtful discussion."
- Evangelical Free Church Minister

"A case for creation is strongly presented. It will give me endless hours of opportunity to witness..."
- Medical Doctor

"This film intelligently offers sensible, thoughtful alternatives to young people..."
- Youth Minister

"Creation/Evolution sends a potent message: the universe and all that is in it is not an accident."
- Presbyterian Minister

Christian Leaders Say:

"...a thought provoking, significant film..."
- Dr. Bill Bright
Campus Crusade for Christ

"...evidence for the thinking Christian (for) the questions of evolution and creation."
- Josh McDowell
Author, Lecturer

"Creationists should be able to make use of this film in many situations."
- Dr. Henry Morris
Institute for Creation Research

"I recommend it particularly to pastors and Christian leaders everywhere."
- Dr. Jerry Falwell
Old Time Gospel Hour

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We as Fundamentalists associate our heroes with the cities where they have built dynamic works: Lee Roberson in Chattanooga, Tennessee; Bruce Cummons in Massillon, Ohio; Truman Dollar in Kansas City, Missouri.... There is a relatively new name being added to our list of builders and landmarks. Bill Monroe and the Florence Baptist Temple are quickly becoming synonymous with Florence, South Carolina, as their influence impacts the state.

Bill Monroe has had a burden for South Carolina since his youth, when his father pastored in the state. Although he left South Carolina and spent several years working in sales in Texas, playing the piano for a gospel group on the road, and being a music director in Indiana, his burden for South Carolina never waned. His insatiable desire to return to the state and build a ministry that would influence the lives of many finally led him to move to Florence and fulfill his vision. Bill had never preached a sermon when he started his church in an abandoned theater, with 18 of the 32,000 people in Florence in attendance. That was in 1969. Now in its 14th year, Florence Baptist Temple has a staff of 65 and averages 1,500 in Sunday school. More than 600 students attend its Christian school; the church/school facility is valued at $5 million and will be debt-free this year.

Bill Monroe has had a strong and godly influence in his town. His weekly newspaper column "Coffee Time" (an old-fashioned common-sense-and-Christian-principles column) has been a great tool of outreach. When there is a moral issue to be confronted, Bill Monroe and his people have spoken out. Recent opposition by the people of Baptist Temple led to the closing of a male strip show in town.

Monroe is an unpretentious man of humility, and one does not guess that he holds many positions of leadership. At age 39, he is vice-president of Baptist University of America in Atlanta, Georgia, and a board member of the American Association of Christian Schools. He is chairman of Moral Majority of South Carolina, state chairman for Citizens for Life, holds a doctorate degree from Hyles-Anderson College, and is the author of three books. Even with all these responsibilities, his main priority in life is his consuming love for his people and a desire to fulfill their needs as Christians through a balanced church life. He has a strong teaching ministry, yet he keeps his people burdened for souls.

"I want Christianity to be the most important force in the lives of our members. My desire is that our city knows that Christianity is normal and Fundamentalists are intelligent people," said Pastor Monroe. "Although our church has a strong youth program and bus ministry, the strength of Florence Baptist Temple is adults; 90 percent of our baptisms are adults. We will have 1,000 adults present on any given Sunday. We must meet the needs of our families and help adults in leading their homes. This is where the battle is today."

Bill Monroe and his ministry are an inspiration to pastors observing what has been accomplished in 14 years, in a small town, by a man who preached his first sermon to 18 people in an abandoned theater. One word describes the growth and current status of Florence Baptist Temple—solid. One sentence contains its maxim: "Presenting a balanced ministry, reaching people, and impacting a searching city."
Planting New Churches

Church planting is a refreshing trend in the United States today. Most conservative denominations have someone assigned to church planting, and they regularly report their progress. The Bob Jones University magazine, *Faith for the Family*, lists new churches planted by its alumni. Baptist Bible College, Springfield, Missouri, is recognized for the great number of churches planted by its graduates. The Church of the Nazarene reports starting approximately 50 new churches in the Pacific Northwest last year.

The Baptist Bible Fellowship plants churches through state fellowships—local churches helping new churches. In most states, a church planter qualifies for $600 monthly support from the Baptist Bible Fellowship after he has been in the field three months.

Two years ago, Jerry Falwell organized Liberty Baptist Fellowship for Church Planting and announced a goal of planting or revitalizing 5,000 churches before the year 2000. He stated that the Great Commission is best carried out by planting new churches that will evangelize their towns for Christ. The fellowship of independent Baptist churches received approximately $25,000 from churches planted by Liberty graduates and other independent Baptist churches. The money helped support church planters on the field. Eleven men were helped by Liberty Baptist Fellowship last year; this year's goal is 25. Support is not limited to Liberty graduates only.

The Thomas Road Baptist Church gives to help plant new churches through Liberty Baptist Fellowship, the Baptist Bible Fellowship of Virginia, and to independent Baptist churches not associated with any fellowship.

Liberty graduates planted 29 churches in 1982 and a total of 213 churches since 1973. The largest, Calvary Road Baptist Church, Springfield, Virginia, is pastored by David Rhodenhizer and averages over 1,000 in attendance. Churches pastored by Liberty graduates received $14,561,776 in offerings last year and baptized 7,137 people. Growth in these churches is reflected by the following statistics:

- Average Sunday school attendance: 138
- Average church attendance: 162
- Average membership: 151
- Average baptisms per church: 33
- Average income per church: $69,013.00
- Per capita giving per member/week: $8.19

Obviously, 213 is a long way from the goal of 5,000 churches, but that figure does not include pastorates assumed by Liberty men, churches planted on the mission field, or second generation churches planted out of existing churches. Dr. C.T. Abrahams, a graduate in India, reports starting 52 new churches. Al Henson, Lighthouse Baptist Church, Nashville, Tennessee, has helped plant 15 churches not yet counted. By the year 2000, the goal of planting or revitalizing 5,000 churches will be a reality.
Churches Planted by Liberty Graduates in 1982

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<tr>
<td>February</td>
<td>Aaron Riehl '82</td>
<td>Harvest Baptist Church</td>
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<td>New Holland, PA</td>
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<td>April</td>
<td>Larry E. Wilson '82</td>
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<td>Tom Monn '82</td>
<td>Dauphin Baptist Church</td>
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<td>June</td>
<td>Mike Garner '82</td>
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<td>Calgary, Alberta, Canada</td>
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<td>July</td>
<td>Joe Damon '82</td>
<td>Cornerstone Baptist Church</td>
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<td>Sanford, ME</td>
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<td>Lamar Crammer '82</td>
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<td>Mountville, PA</td>
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<td>August</td>
<td>Everett Vaughan '78</td>
<td>Lighthouse Baptist Temple</td>
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<td>Gaffney, SC</td>
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<td>November</td>
<td>Dave Peters '77</td>
<td>Shady Glen Baptist Church</td>
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<td>Amherst, VA</td>
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<td>Fred Streckenbach '79</td>
<td>Abundant Life Bible Church</td>
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<td>Green Bay, WI (LHBI)</td>
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<td>Paul Marshall '79</td>
<td>Liberty Baptist Church</td>
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<td>Jackson, MI</td>
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LIBERTY BAPTIST COLLEGE

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<td>January</td>
<td>Don Hamm '81</td>
<td>New Life Baptist Church</td>
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<td>Ft. Wayne, IN</td>
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<td>Reading, PA</td>
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<td>July</td>
<td>Tom Sica '82</td>
<td>Open Door Baptist Church</td>
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<td>Dean Schrieber '81</td>
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<td>Richard Parker '82</td>
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<td>Mobile, AL</td>
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<td>Mike Gestrick '82</td>
<td>Banksville Baptist Church</td>
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<td>Pittsburgh, PA</td>
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<td>September</td>
<td>Paul Dalton '79</td>
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<td>Knoxville, TN</td>
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<td>October</td>
<td>Grant Harbridge '74</td>
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<td>Broadway, PA</td>
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<td>December</td>
<td>Jack Hardy '78</td>
<td>Life Gate Baptist Church</td>
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LIBERTY BAPTIST SEMINARY

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WHO WILL TELL THEM?

by Jerzy Falcet

[Image of a city street from above with people reflected in a mirror]
There have been men who tried to conquer this world. Over one billion persons are now under the tyranny of the Iron Curtain around one-third of the world's population. Over one billion people, of any other age. The message of her churches is based on the same Bible as any other group of Christian people. Her churches are not more spiritual than other nations or those found in past ages. The same power of the Holy Spirit is available to all. But America's resources are great.

America has been blessed. She has the necessary resources for world evangelization. Her churches have the manpower to capture this world for Christ. This is not saying her people are better than any other people, of any other age. America has the wealth to get the job done.

Time is of the essence; circumstances are critical, and opportunities are monumental. It will take dedication, surrender, and abandonment to the will of God on the part of His people to win this world for Christ. There have been men who tried to conquer this world. There was Nebuchadnezzar, Alexander the Great, and Napoleon. Adolf Hitler's goal was also to conquer the world.

In 1917, a handful of people in the Bolshevik Revolution overthrew Russia. Their goal was to conquer the world. They took over the Soviet Union and since 1917 have built an Iron Curtain around one-third of the world's population. Over one billion persons are now under the tyranny of the hammer and sickle. All this is the result of the efforts of two men, Lenin and Marx. It was accomplished through satanic inspiration. Anything that enslaves men, destroys minds, and murders multitudes is of satanic origin. Today, Communism is Satan's most powerful instrument to capture the world and damn souls to hell.

Jesus Christ also has a plan to capture this world. Christ desires a rule of love. His plan is not to dominate nations but to motivate individuals to be submissive to Him. His plan is not to organize Communist cells but to build local New Testament churches. The plan of Jesus Christ for the world is not tied to armed aggression or negotiations at the peace table. The plan of Jesus Christ is found in the Great Commission.

As Christ's ambassadors, we must go in the power of God's Spirit, with the message of the crucified, risen Christ.

The church of Jesus, saints empowered by the Holy Spirit, can turn this world upside down for God with the right message, the right methods, and the right motivations.

The right message is Jesus Christ and Him crucified. Jesus Christ, the Son of God, came to this earth nearly 2,000 years ago. He was born of a virgin, lived a sinless life, and died upon a cruel cross. He was buried and rose again the third day. All men who believe this message will be saved.

The right methodology for world evangelization is the Great Commission, which is making disciples or followers of Christ. After he is saved, a new Christian is baptized in the name of the Father, the Son, and the Holy Ghost. This is enlistment in the local church. The ultimate step of the Great Commission includes teaching everyone to obey the things that Christ has commanded.

At the very heart of God's vision for the world is the establishment of the local church. The purpose of that church is to win people to Christ and then to teach them to obey Him.

The right motivation for world conquest is the dynamic power and anointing of the Holy Spirit. To those who obey the Great Commission Jesus promised, "Lo, I am with you alway, even unto the end of the world." In Acts 1:8 Jesus promised, "But ye shall receive power." As Christ's ambassadors, we must go in the power of God's Spirit, with the message of the crucified, risen Christ.

Correct motivation also includes compassion for lost people. When Jesus looked on the multitudes, He was moved with compassion. He saw lost people and loved them. As ambassadors of Christ, we must be humble and compassionate if we are to be effective.

The program is clearly defined. We must begin at Jerusalem, our home-town; then go to Judea, our state; then Samaria, adjacent states; and finally, to the uttermost parts of the world.

The Book of Acts clearly tells how the city of Jerusalem was captured and later how the world was turned upside down (Acts 17:6). It was not a mighty army, but 120 men and women anointed by the Holy Spirit.

Today we are a small group like those in the Book of Acts. The opportunity is ours to gain the same results. We must not fail. We must obey the Great Commission.

The Great Commission demands that we go to lands of spiritual darkness and physical distress. We must preach Christ and minister to physical needs. It is impossible to divorce spiritual and physical needs. We do not believe in a social gospel which only ministers to the physical needs of people. But on the other hand, it is impossible to preach to someone who is so hungry he does not have strength to listen. We must minister to the total needs of people. We believe in feeding the hungry, in giving drink to the thirsty, in taking in the stranger, in clothing the naked—IN JESUS' NAME.

It is now the eleventh hour. I believe we are in the last moments of the great Church Age. The Lord is coming soon. In this last hour we have been allowed the privilege of cooperating with the Holy Spirit to bring men and women to Christ.

A wide open door now stands before us. The stage has been set, and we must continue to reach out to those without Christ the world over. Each of us must be filled with God's Spirit and committed to the Great Commission. We must voluntarily take this message to the entire world. We can see something happen in our generation unlike anything that has happened in church history.
"The Event of the Century"

"The greatest and largest convention ever to be held by Baptist Fundamentalists."

This three-day spectacular filled with inspirational and motivational preaching and music is especially designed for fundamentalist pastors, church staff members, and laymen, and is open to all believers who want to attend and see what Fundamentalism is all about.

Some 28 nationally known preachers will be speaking as Bible-believing Fundamentalists unify their objectives in reaching the world for Christ. A combined metropolitan choir, gospel soloists, and special groups will provide music for the convention.

Be a part of the excitement as Fundamentalists look forward with commitment of purpose and unity in spirit.
**SUCCESSFUL TEACHING IDEAS**

**Variety in Viewpoint**

by Marie Chapman

Suspense...even the word evokes anticipation of surprise. And who doesn't like surprises! If Teacher does, most assuredly Sunday school students of all ages do. "Mommy, when is my birthday?" asks the little one. "I wonder..." says the adult. There's a way to inject pleasant "suspense" into teaching, by a change in viewpoint. Translated, that means, "Who sees the events of the lesson-story?"

1. **Cassette tape**—Not necessarily priority, but widely used, is the "canned" storyteller, complete with sound effects. Such tapes may be purchased (write for your denomination's supply catalogue or browse through a bookstore), but they may also be made by Teacher and pupils in advance, with no memorization needed.

2. **Monologue**—Let a Bible character (or his relative) tell his version of the story in first person ("This happened to me."). Use modern language, with real empathy for the character's feeling. From Juniors up, pupils may do this, dressed in a robe and keffiyeh (Arab headdress), a crown, or other appropriate simple costuming. Or identification may be just a large name tag, easily visible to all. (Baker's Plays has a catalogue called Plays for Church Use, which lists monologue collections—but you can make up your own.) For example, had you thought of Mrs. Jonah's reaction to her husband's "fish story"?

3. **Bystanders**—The Book of Witnesses (by Kossoff, St. Martin's Press), a now-out-of-print volume, reports events in the life of Christ through such persons as an ex-Temple worker, an old shepherd, a guest at Cana's wedding, one of the cured lepers, and dozens of others. Again, who do you think may have seen your story, or "known" your story's leading character years ago? Put yourself in his shoes and tell it.

4. **An animal**—Well, pretend an animal does talk; your pupils are brought up on cartoons where they do. A sack-puppet frog can share his narrow escape the day Aaron tried to catch him, down by the bulrushes in Egypt—or the time he was one of several frogs on Pharaoh's bed during the plagues. Some kind of animal could have seen almost any Bible event. But it can only tell what it saw or heard; it cannot reason or know names and facts automatically.

5. **An inanimate object**—Oh, that's going too far! No. One of this writer's most effective Easter object lessons for Juniors included telling the story of the crucifixion through the eyes of a Nail (a tenpenney nail was used) driven through the hands of Jesus. The Nail dreamed of its future use in holding the boards of a lovely home, or the hull of a ship. Instead...Again, a rock on the hill of Golgatha went through real trauma the day Christ died. Or take one of the five smooth stones of David—and let your hair down.

6. **Paper role play**—Let the class get into the action. Take a story like Jacob's deceit of his blind father (Gen. 27). Divide the class into four groups and assign a role to each: Rebekah, Jacob, Esau, Isaac. Each pupil in a group writes one speech (in first person) reacting to the event. Rebekah may say, "Now I'm really scared. What if Isaac discovers that Jacob is trying to deceive him?" The device causes pupils to enter into the lives of the characters—who, after all, were people.

In using variety, a teacher is found doing what the Master Teacher did during His instruction of groups or individuals. Why not follow His example?
form HEW Secretary, John W. Gardner, once said, "I am concerned with the fate of excellence in our society. If a society holds conflicting views about excellence, or cannot rouse itself to the pursuit of excellence, the consequences will be felt in everything it undertakes." We share this concern for excellence.

The ability to excel in degree, quality, or amount has always had a place in history. Alexander the Great exclaimed, "I had rather excel others in the knowledge of what is excellent, than in the extent of my power and dominion." Plato, in his Republic, made provision for an elite who, excelling all others, would have special privileges and responsibilities. However, the greatest example of a man striving for excellence, is not the pagan Alexander or Plato, but the Apostle Paul. He is the New Testament prototype for pursuing excellence.

Each of the Pauline Epistles exhibits Paul's desire to serve the Lord excellently, but nowhere is this more apparent than in the Book of Philippians. As is frequently the case, Paul must warn the young church against falling prey to false teachers. In the course of this warning he mentions that if anyone had reason to be confident in the flesh, he did. Philippians 3:5-6 gives Paul's Jewish pedigree, which is definitely impressive. He was a Benjamite Jew, a strict Pharisee, and a zealous persecutor of the church.

Proper Priorities

With this background, the first aspect of Paul's pursuit of excellence becomes crystal clear. Verses 7 and 8 record, "But what things were gain to me, those I counted loss for w'ir. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Paul had it all, as the Jewish world saw it. But he discounted it all for the excellency of the knowledge of Christ. Paul knew where his priorities must be. A personal knowledge of Jesus Christ meant more to him than the excellence of his Jewish heritage.

In an article entitled, "Excellence: The Christian Standard," Senator Mark Hatfield wrote, "Our first responsibility is to utilize and mobilize the resources, the capacity, the intellect, the drive, the ambitions, and all that God has given us, and to use them to the fullest. That comes first in whatever endeavor to which we are committed." As Christians, we must pour ourselves into the ministry to which the Lord has called us. It must be an excellent work. In the power of the Holy Spirit we are responsible to see that it is. We must never allow what is good to rob us of what is best. In serving the Lord there is no such thing as "good enough."

Motivation

Philippians 3:10-12 indicates the second aspect of Paul's pursuit of excellence. Paul says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also
I am apprehended of Christ Jesus.” Not only did proper priorities characterize Paul’s quest for excellence, but motivation also.

What drove Paul to excel? What was the motivating force that impelled him to serve the Lord? His answer—to know Him, His power, His fellowship, and to be conformed to Jesus Christ. Each of us is motivated by something. The highest motivation possible is to be conformed to the image of Christ.

It is not necessary to be a great person in order to be motivated. Beliefs, not benefits, truly motivate. Paul’s mind was motivated to excellence by his strong beliefs and commitment to the Lord. Dr. Roger Bannister broke the four-minute mile for the first time on May 6, 1954. Dr. Bannister knew that to get his body motivated for excellence he must first get his mind conditioned to excellence. We will never be able to perform excellently until we start thinking in terms of excellence. Paul’s deep desire to be like the Excellent One motivated him to excellence. This should be our motivation as well.

Aggressiveness

Philippians 3:13-14 speaks of Paul’s aggressiveness, the third aspect of his quest for excellence. “Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

In order to achieve excellence, you must have a goal. The old adage, “People who aim at nothing always hit it,” is still true. Paul had a goal. He pressed toward a mark. He knew where he was going and how to get there.

However, merely setting a goal is not enough. We must aggressively pursue it. Setting goals is fine; reaching for them and finally winning them is much better. Paul “pressed” toward the mark; that mark would never come to him. The finish line never seeks out the athlete; he must go after it. Excellence in anything will never chase you; you must pursue it.

The day of the Lord’s return is too near for us to sit back and take a “wait and see” attitude about aggressiveness. Ecclesiastes 9:10 declares, “Whatsoever thy hand findeth to do, do it with thy might.” Paul reiterates that thought in Colossians 3:23-24, “And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.”

Holy Pride

In Philippians 3:15-19 Paul’s method in pursuing excellence displays yet a fourth aspect, that of holy pride. In verse 17 the apostle says, “Brethren, be followers together of me.” Paul took pride in his office as an apostle. This was not an arrogant or haughty pride, but a good, holy pride. He had already instructed the Corinthians to follow him as he followed Christ, so it was clear that Paul did not view himself as the end of his pride. In the right sense of the word, he had a holy pride in what the Lord was doing through him.

The President of the Carnegie Foundation once exclaimed, “An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because it is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity, will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water.”

Christ Jesus is looking for men and women who will take a holy pride in their work, whatever it may be. In His eyes there is no such thing as a lowly task, just an important task done in a lowly manner. Paul was confident because he knew he had done his best to be as excellent a servant as possible. I wonder if we have done our task so well and have such pride in what the Lord is doing through us that we can say to others, “Brethren, be followers together of me.”

Good Company

Philippians 3:20-21 indicates a final aspect of Paul’s method in pursuing excellence. This is the good company he kept. Notice he says in verse 20, “For our conversation (citizenship) is in heaven, from which also we look for the Saviour, the Lord Jesus Christ.” Paul did everything with the Judgment Seat of Christ in view. He was constantly concerned about his acceptability as a servant of the Lord. He says he pursued excellence by keeping company with excellence.

Gospel pianist Tedd Smith says, “To learn to appreciate beauty, keep looking at it. To gain an appreciation of good music, keep listening to it. To appreciate poetry, keep reading it. Taste is formed by what we live with.” If we keep company with those who frequently gasp, “That’s good enough,” or with those who somehow seem to feel “It doesn’t really matter,” the chances are very good that we will soon develop that same attitude. However, if we keep company with those who are excellent, we will most assuredly become more like them.

Who among us is really excellent? Of course, none of us can claim to be excellent. There is only One who is excellent. “O Lord, our Lord, how excellent is thy name in all the earth” (Psalm 8:1). “How excellent is thy loving-kindness, O God!” (Psalm 36:7). “Let them praise the name of the Lord: for his name is excellent” (Psalm 148:13). Paul pursued excellence by pursuing the Excellent One. He walked step by step with the Lord of heaven. That is the stream from which excellence flows.

Too few are pursuing excellence anymore. For the sake of Excellent Christ, we must constantly press ourselves in the quest for excellence.

Woodrow Kroll is President of Practical Bible Training School, Binghamton, New York.
Redskins Chaplain Calls Athletes Heroes God Uses to Reach Mankind

NEWPORT NEWS, Va. (RNS)—Athletes are today's heroes and God is using them to speak to many people, says the Rev. Charles M. Brenn, the Washington Redskins chaplain. He said he took the chaplain's post last year and was immediately awed by the players' size and skill. But, he said, "I found out they can be big as mountains and have a tender heart for the Lord." God is moving "in a wonderful way" in the National Basketball Association and the National Football League, Chaplain Brenn told a meeting of the Full Gospel Businessmen's Fellowship International.

University Hires Adviser to Gays

The University of Pennsylvania has joined a growing number of colleges to offer special advisers to gay students. In addition to directing counseling, the new adviser, a practicing homosexual, will also be working toward developing outreach programs in the university community.

According to the Philadelphia Inquirer, October 13, 1982, adviser Bob Schoenberg said that "the more people are willing to come out, the better it is for the rest of us." Yet, later in the article he noted he would not want to "be very consistent with anybody coming out. I'd encourage them to make the decision, although some people are forced to come out of the closet."

Porn Soap Opera to Be Aired on Pay-TV

"Love Ya, Florence Nightingale" is a sexually explicit soap opera being produced for pay-TV outlets says the Arizona Republic, December 3, 1982. Marilyn Chambers, a porno movie queen, is starring as the soap's sex therapist. In describing Chambers's role the paper says, "three scenes into the first episode, she is seen naked. Later, there is a lovemaking scene in which she and her male partner simulate sex acts.

"Sexuality is the show's very subject as Chambers's sex therapist character becomes involved professionally with a variety of men and women experiencing sexual problems and helps them learn to relax and enjoy themselves...."

The article notes that while in comparison to regular network programming, the "Love Ya, Florence Nightingale" show is a "shocking contrast." However, on the pay-TV channels where unedited X-rated movies are shown, the new soap opera will seem more neutral.

According to the paper, the show's producers are grateful for the freedom of "unregulated cable television," which allows them to portray sex more vividly than programs on the regular networks.

Homosexual Wins Battle to Adopt Foster Son

In Riverside, California, a gay man has won the county's approval for adopting his 17-year-old foster son. According to the city's Press-Enterprise, December 10, 1982, the decision "is the first case in the nation in which a government agency has approved an adoption by a known homosexual."

The decision made by the Department of Public Social Services is not final and must come before a judge, yet it is significant in obtaining final adoption papers. The department announced its approval shortly before a court hearing on a law suit filed by the adopting father who had felt the county was dragging its feet in the adoption process. The father's attorney, Gloria Allred, said in the Press-Enterprise, that the precedent will "send a message to agencies throughout the country that the gay and lesbian community is not going to take 'no' for an answer...or get the runaround.

"This will open up a whole new resource in the community of homes to children who need to be adopted."

Allred, a feminist, said in the Daily Breeze, December 10, 1982, "It's our belief that homosexuals should have the same right to adopt as heterosexual single adults do. There are thousands of children who are waiting for adoption, and it's unfair to deny these children the right to a caring and nurturing parental relationship solely because of the adopting adult's sexual preference."

FCC Reemphasizes That It Is Not Considering Ban on Religious Broadcasting

The Federal Communications Commission continues to receive volumes of mail in which the writers are responding to false rumors about the agency
regulating religious broadcasting.

According to an official FCC statement, the rumors possibly started from the incident in 1974 with a petition by Jeremy Lansman and Lorenzo Milam, two broadcast consultants from Los Gatos, California. "Lansman and Milam had filed a petition with the FCC asking the agency, among other things, to stop accepting applications by religious institutions for television or radio broadcasting, which was not reserved for educational use. (Their petition was routinely assigned a rulemaking number—RM 2493).

"Although more than 700,000 comments were received in response to that petition, the majority of the comments were premised on the mistaken view that the petition proposed to ban all religious broadcasting, which was not the case. The case did not involve religious programming on any commercial network or station, nor did Madalyn Murray O'Hair have anything to do with it. The case involved only FM and TV channels set aside for educational use.

"On August 1, 1975, the FCC unanimously denied the petition declaring that the First Amendment to the Constitution requires the Commission to 'observe a stance of neutrality toward religion, acting neither to promote nor to inhibit religion.' It concluded that 'a religiously affiliated educational organization, like any other, may become an educational broadcast licensee...'

"There is no petition to ban religious programming currently before the Commission, nor has there been. Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming—religious or otherwise."

An FCC statement released in May, 1982, says that, "No federal law or regulation gives the FCC the authority to prohibit radio and television stations from presenting religious programs. The Communications Act (the law that established the FCC and defines its authority) prohibits the Commission from censoring broadcast material and from interfering with freedom of speech in broadcasting. The Commission cannot direct any broadcaster to present, or refrain from presenting, announcements or programs on religions, and it cannot act as a judge of the wisdom or accuracy of such material. Broadcasters—not the FCC or any other governmental agency—are responsible for selecting the programming that is aired by their stations."

The Commission continues its efforts to communicate that it "is not considering taking religious programming off the air, nor has a petition making such a suggestion ever been filed with the agency."

During the past seven years the FCC has received 13 million pieces of mail on the subject, and it continues to receive 25,000 more each week. Advertisements in TV Guide and Time and meetings with religious leaders were used to publicize the FCC policies on broadcast of religious programs, but the rumors persist.

To Treat or Not to Treat

Medicine vs. Morality

Reporting on the medical debate between "survival and quality of life," the U.S. News & World Report, December 6, 1982, noted that the moral issue was being influenced by modern technology and escalating health care costs. The article noted that both ends of the age spectrum, the newborn and the elderly, were most affected by decisions to suspend life-support systems.

The article states "Caught between medicine's new tools for survival and the presence of life-threatening disabilities, doctors and parents must make a deliberate decision to withhold treatment and let the child die when there is no hope for recovery." And, this statement is true for the elderly or any terminally ill patient as well.

Pro-life groups long contended that abortion would pave the way for such judgmental decisions. Lifesaving procedures vs. quality of life will be a growing debate in the medical profession in the years to come.

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Schedule These Great Soul Winning Films

"Keep Those Buses Rolling!"

A major Christian film on Rock music

"It's Your Decision"—IT'S YOUR DECISION deals with one of the major problems facing youth today. Its characters are regular people from a typical church, each with varying opinions and tastes in music, but most without any Biblical basis for their choices. As the story unfolds, they are confronted with facts about "rock" that provoke strong reactions in each of them.

16 mm Color - 25 Minutes
$30 Rental Fee

"So Little Time"

A film on soul winning

Some of the greatest evangelists in America men who have built dynamic churches, give personal challenges for every Christian to get involved in soul winning. When you hear the warm admonitions given by these godly men, you will be moved and encouraged to win the lost to Christ.

16 mm Color - 30 Minutes
$30 Rental Fee

For additional information or to schedule films:

Olive's Film Productions, Inc. • P.O. Box 9 • Madison, AL 35758 or call (205) 837-4166
Nebraska Sued for $66 Million by 66 Evicted from Faith Baptist

LINCOLN, Neb. (RNS)—Sixty-six of the people forcibly evicted from Faith Baptist Church in Louisville, Nebraska on October 18, 1982, filed a civil rights suit in Federal Court, December 13, 1982, in Lincoln, Nebraska. Each of the plaintiffs is seeking damages of $1 million from Cass County Sheriff Fred Tesch, his Chief Deputy, Larry Shelbourn, and State Patrol Captain Raymond Syslo who led the raid on the church.

The suit charges that the sheriff and other defendants violated the constitutional and civil rights of the worshipers at Faith Baptist Church on that morning by forcibly removing them during a worship and prayer service.

Spokesman for the group, Pastor Robert McCurry of Atlanta, Georgia, said that 33 of the plaintiffs are pastors and the balance are churchworkers and Christian laymen.

"The court order only directed the sheriff to close down activities the State claimed were the operation of an illegal school. The order specifically provided that 'The building is to be unlocked Saturday and Sunday and such other times as the building shall be used for the holding of church services,'" McCurry stated. "We were having a worship service, not conducting a school or teaching children. It was 6:00 A.M. No one ever authorized the sheriff to disrupt any worship service and forcibly remove worshipers from the building," he continued.

The suit also seeks an injunction prohibiting the padlocking of Faith Baptist Church. The complaint adds Cass County Attorney Ronald Moravec and Nebraska Attorney General Paul Douglas as additional defendants for the purpose of this injunction.

"The padlocking of a church building is such an extreme remedy, that those who seek to enforce a court order to carry out such a plan, must be careful to see that they obey the order meticulously," McCurry said.

"While we think the order was illegal, our case is not seeking to re-litigate the issues of the legality of the school," he noted. "We are simply saying, even if the school is assumed to be illegal, worship services were not illegal. The sheriff got overzealous and trampled on a lot of people's rights."

"Government does not give us our freedoms. Freedom is a gift of God," McCurry said. "It is the responsibility of government to protect our God-given freedoms. The freedom of worship and the free exercise of religion is guaranteed by the First Amendment of the United States Constitution."

"The purpose of this lawsuit is to call any and all government officials who have violated our God-given and constitutionally protected freedoms to accountability and responsibility."

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Russian Orthodox Patriarch Holds Service for Brezhnev

ZURICH, Switzerland (EWNS)—Russian Patriarch Pimen extended "deep and heartfelt condolences" upon the death of former Soviet President Leonid Brezhnev. In a November 11, 1982, telegram to the office of the Supreme Soviet, Pimen described Brezhnev as a "wise statesman" who had worked for peace and the good of the Soviet people, Faith in the Second World reports.

Pimen and other members of the Holy Synod went to lay a wreath at Brezhnev's bier. The Patriarch was also a part of the honor guard at Brezhnev's open coffin for a short time. Soviet custom calls for those gestures.

On the following day, Pimen conducted a memorial service in Brezhnev's honor. More than 1,000 people attended, including several party leaders. During the service, the Patriarch said, "We have gathered here to pay last respects to someone who was close to us and whose contributions to his people and country were immeasurable."

In 1953, then Patriarch Aleksij similarly laid a wreath and held a service at the death of Joseph Stalin. Aleksij prayed for the "peace of Stalin's eternal soul." He did this because it is known that Stalin was at one time baptized. Pimen did not offer a similar prayer for Brezhnev. As Communist Party leader and president, Brezhnev was not known to have been baptized. Furthermore, he fully supported measures which suppressed the church, as did Stalin.

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Chinese Authorities Close Canton's Last House Church

HONG KONG (EWNS)—Chinese authorities this month closed Canton's last and largest church which operated outside the auspices of the government's Bureau of Religious Affairs. This and other similar congregations are commonly called house churches. Pastor Lam Hin-Ko was told December 2, 1982, that services and Bible studies could no longer be held, informed sources report.

Lam canceled a service scheduled for December 3. No other house churches remain openly active in Canton. There are three officially recognized bodies.

For several years, up to 200 people gathered as part of Lam's church. Large house meetings such as this one have only been possible during the past two to three years. When Mao Tse-Tung
was in power, only extremely clandestine groups of one to two dozen met throughout the country, including Canton. Most Chinese Christians belong to house churches.

For two to three months Chinese authorities and leaders of the Three-Self Patriotic Movement have been imploring Lam to close his church. He has also been warned against meeting with individuals from the West.

Members of the Canton house church refuse to join an official church. They say the Three-Self Movement—which is sanctioned by the government as the Protestant churches' overseer—wants to control religious activities and has instituted unbiblical restrictions.

The closure of Lam's church is the latest in a string of attacks upon those who refuse to join government-sanctioned churches. Chinese Christians report the disbandment of hundreds of house churches in recent months. Western observers estimate as many as 30 million Chinese citizens are Christians.

Innes Named President of San Francisco Baptist Theological Seminary

The Board of the San Francisco Baptist Theological Seminary announced the election of David C. Innes as President and Chairman of the Board, November 15, 1982. Innes succeeds the late Dr. G. Archer Weniger in both positions. Weniger had been Board Chairman in all of the school's twenty-four years of existence and had served as president for the past five years.

Dr. Innes presently pastors the Hamilton Square Baptist Church of San Francisco in which the Seminary is housed. He holds both the Bachelor of Arts and Bachelor of Divinity degrees from Bob Jones University. He received an honorary Doctor of Divinity degree from the San Francisco Baptist Seminary in 1978.

Dr. Innes is also President of the Association of Fundamental Baptist Churches of Northern California. He serves on the boards of the International Baptist Mission, the Fundamental Baptist Fellowship, and the San Francisco Christian School. He is married and has four children.

Methodist Mission Board Workers Vote to Join Auto Workers Union

NEW YORK (RNS)—General staff employees of the United Methodist board of global ministries have voted to join District 65 of the United Auto Workers Union, in an effort to gain improved wages and control over working conditions. This is the first time church workers have voted to join a major U.S. labor union. A District 65 organizer said the Methodist workers started from the premise that the board of global ministries "has a history of supporting struggle for other workers," and therefore should hear the voices of its own people.

Romney Succeeds Eldon Tanner as First Counselor of Mormons

SALT LAKE CITY (RNS)—Mormon Church president Spencer W. Kimball has announced a reorganization of the church's First Presidency, following the death of his first counselor, N. Eldon Tanner. Marion G. Romney, 85, who had served as second counselor, will become first counselor to Mr. Kimball. Gordon B. Hinckley, 72, will move up from his position as third counselor, to become second counselor. The president of the Church of Jesus Christ of Latter Day Saints (Mormon) and his two counselors comprise the First Presidency, which heads the church hierarchy. The Mormon Church at various times has had two, three, or four counselors to the president.

Kentucky Legislators Say God Was with Them in Romania

LOUISVILLE, Kentucky (EWNS)—Two Kentucky state legislators who in November visited churches in Romania, say God was with them throughout the trip.

Senator Gene Huff and Representative Tom Riner say they went to Romania to investigate reports of religious repression. Earlier this year the two supported a resolution calling for the end of Romania's Most Favored Nation trade status which the U.S. government has extended. That status must be reviewed each year.

"It's a very dark land," Riner said. "I could see the spiritual oppression of the people." Evidence was found which would indicate widespread religious rights violations and oppression, Huff and Riner said. They claimed they were able to obtain evidence of church closures and destructions, of arrests of Bible distributors, of the harassment of pastors and Bible teachers, of individual Christians being dismissed from their jobs because of their religious activities and even supportive evidence that a few Christians might have been murdered.

'Moderate' Southern Baptist Leader Says Opposition Not Dead After All

ATLANTA (RNS)—The chairman of the steering committee of a coalition of Southern Baptist "moderates" says the group has not disbanded. Dr. Cecil Sherman, pastor of First Baptist Church of Asheville, North Carolina, made the announcement after 14 members of the group met here. "We are not disbanded. We will continue to speak to the issues of Southern Baptist life," Dr. Sherman said. His announcement contradicted earlier comments by Dr. Kenneth Chafin, pastor of South Main Baptist Church of Houston, who said the group had disbanded after a November 12, 1982, meeting of leaders of the factions in the Southern Baptist Convention.

Yugoslav Poll Finds Half of Population Religious

ZURICH, Switzerland (EWNS)—As in all East bloc nations, the Yugoslav government no longer includes questions concerning religion in its census
poll. However, the results of a 1978 survey, the most recent known, have just been released and indicate that 45.3 percent of the population consider themselves religious.

Faith in the Second World, which reported the survey results, says the percent may be higher. Some people, the agency says, probably answered with caution. The last comprehensive survey was taken in 1953. At that time, 87.7 percent of the Yugoslav population considered themselves religious, either Christian or Muslim. In 1948, the figure was 99.2 percent.

Limited polls have been taken in several areas since then. Figures have continually dropped, but have stayed within the 50-60 percent range for nearly 10 years.

Number of Jews Leaving the U.S.S.R. Last Year Was Lowest Since 1970

NEW YORK (RNS)—The number of Jews permitted to leave the Soviet Union in 1982 was 2,668, the lowest annual figure since the Soviet Jewish emigration movement began in 1970. The National Conference on Soviet Jewry reports that the figures have steadily declined since the peak of 51,320 in 1979. The group says the latest figures do not mean that the number of Jews who want to leave the Soviet Union has decreased. "We know of tens of thousands of Soviet Jews who want to live in their homeland, Israel, and be united with relatives," says Charlotte Jacobson, chairman of the organization's Soviet Jewry Research Bureau.

World Council Leader Blames U.S. for Central America's Instability

GENEVA, Switzerland (RNS)—The general secretary of the World Council of Churches blames the United States for much of the instability in Central America. In a letter to the Latin American Council of Churches, Dr. Philip Potter says the attempt of the Reagan administration to cut off aid to Nicaragua and trying to block the efforts of other countries to help the new regime threatens the area with "large scale conflagration." Dr. Potter also commends Christians and churches who have called on their governments to "exercise a positive influence in the area" as well as those who have called upon the U.S. to stop military aid to El Salvador, Guatemala and Honduras.

Seven Major U.S. Corporations Targeted for Shareholder Action

NEW YORK (RNS)—In shareholder resolutions, church agencies have urged seven major U.S. corporations to improve fair employment opportunities for women and minorities, and also to do more business with minority firms. The corporations targeted are American Telephone & Telegraph, Westinghouse Electric, J.P. Morgan, Exxon, International Telephone and Telegraph, Sears, and Dart and Kraft. The resolutions were submitted by religious agencies who are members of the Interfaith Center of Corporate Responsibility, sponsored by the National Council of Churches.

News Media Uncovers NCC and WCC Activities

Two prominent news sources, CBS's "60 Minutes" and the Reader's Digest, recently reported on the financial and philosophical support given by the World Council of Churches and the National Council of Churches to Marxist-Leninist revolution in Third World Nations.

The "60 Minutes" documentary which aired January 23, gave two-thirds of its airtime to explore how the mainline church organizations were lending aid and actively promoting anti-capitalistic regimes. One close-up showed the bodies of dead missionaries in Zimbabwe-Rhodesia which had been slain by leftist gorilla troops. The gorillas had received financial aid for use as medical supplies, however, as CBS pointed out, there is no way to ensure that the funds had been spent for their intended purpose.

Following the "60 Minutes" report, the NCC denied its entanglement with communist-backed governments in the Washington Times, January 26, 1983. The paper quotes an opposing view with Rev. Richard John Neuhaus, a Lutheran who serves as a consultant to the Institute on Religion and Democracy, who told a press briefing that the NCC operates "under the guise of liberation theology" which actually enhances the ability of Marxist-Leninist governments to deny human freedoms.

The January Reader's Digest article noted that donations to the NCC had been funneled through its relief agency, the Church World Service, to pro-Communist governments in Vietnam, Cuba, Asia, Latin America, and Africa. Funds had also been given to political groups such as the Palestine Liberation Organization and "several violence-prone fringe groups in the United States."

Specifically, the Reader's Digest reported that the NCC's Domestic Hunger Network collected $650,000 in 1980 through appeals to aid the hungry but according to the projects director a "significant portion of it is funding political activists."

The magazine noted that membership in ten NCC denominations decreased over three million during the last decade as members became angry or disillusioned by church doctrine. The article cited one Methodist woman who became enraged when she received materials produced by the NCC at a missions school encouraging a revolution in the United States.

Reader's Digest included information on how the Institute on Religion and Democracy is encouraging church members to work within their own congregations to change this direction of both the NCC and the WCC.

To obtain a transcript of the "60 Minutes" program, write CBS, 555 West 57th Street, New York, NY 10019 and to obtain a reprint of the Reader's Digest article, write Reader's Digest, Box 25, Pleasantville, NY 10570.
Vos’s previous publication, *Archaeology in Bible Lands*, explains his indepth handling of background material in the study of Genesis. This review concerns itself only with the data presented on the Creation and the Flood for two reasons: (1) These are critical areas from the standpoint of science, and (2) what one believes with regard to these two themes determines how he will respond to the rest of the message of the book. Vos has done an excellent job in his treatment, in the confines of such a small book as Genesis.

The question of authorship is ably handled, with good explanation supplied on the issues raised by liberal views. It is unfortunate that Vos quotes Professor Radday’s computer confirmation of the single authorship for Genesis, since Vos must be aware the professor “proved” through his computers that there were as many as 12 Israels. For such a small volume, there is good material on the “gap theory” and ex nihilo creation. Vos appears to equate “God’s creative and sustaining energy” with the Holy Spirit, a position which, as Francis Schaeffer points out, logically leads to a pantheistic view of reality. Vos later states (p. 22), “God is a Spirit who is the author of all matter-energy.”

Vos supplies the reader with a balanced view of the length of the six days of creation. However, throughout this section, Vos makes a consistent effort to harmonize Scripture with “contemporary scholarship” and “modern science.” He concludes that there is “remarkable general agreement,” but this conclusion would be soundly rejected by any historical geologist.

The author seems to make room for evolution “under Divine control” (p.16) and takes some liberty with the text in order to harmonize science and Scripture regarding the fossil record, saying again (p. 19), “God... under supervisory control.” Vos is right when he says, “Genesis doesn’t say how God created but only that He did” (p.19). However, earlier he did not hesitate to use other texts (such as in the Psalms) to support his views, and he would have done well to quote Psalm 33:9 here. He sees “little basic conflict” if Bible believers accept polyphetic evolution. Astonishing! He is overly concerned with a “meeting of minds with contemporary scholarship.”

Some of the questions enumerated by Vos as unanswered have already been well answered in Scripture. The Bible leaves no doubt whatever about the extent of the Flood—it covered all the mountains of the earth. This reviewer was curious as to why Vos wants to present the local view of the Flood as an option the believer may choose, and why he concludes his discussion ambiguously with “there are problems with either view.” We may not have all the answers, but we do have the clear teaching of the Bible as to the universality of the Flood. (Perhaps it is significant to mention here that Morris and Whitcomb’s *The Genesis Flood* is not in the Bibliography.)

Vos shows a strange tendency to seek always a middle ground between the Bible and other sources. So, in accounting for the record of the Flood, he is sure to make Liberals happy when he suggests that the Genesis account is a spinoff (only equal to the Babylonian epic) of a common ancestral record.

In general, Vos gives some good pros and cons in presenting optional views. Some weaker Christians could be adversely affected by his material in these two key areas. The rest of Genesis is refreshing and scriptural.
Michigan Christian Schools Make Stand for Religious Liberty

Returning to school after the traditional Christmas holidays is not an event normally marked by great significance. However, when two Michigan Christian schools resumed classes after this year's seasonal break, both students and faculty recognized the importance of the day—in view of a December victory in their struggle for religious freedom.

The Sheridan Road Christian School and Bridgeport Baptist Academy, Christian schools located south of Saginaw, had won the first of what appears to be a long series of court battles with the state's department of education. The department of education was trying to enforce regulations requiring nonpublic schools to have the "same standards" as public schools, with state certified teachers, state approved curriculum, as well as attendance reports. If the department had been allowed to carry out its objective, the two schools would have been ordered closed for nonconformity.

In his written statement, Circuit Judge Ruy C. Hotchkiss noted that "the defendants (being the state department of education and the state superintendent of public instruction in Ingham County) have failed to show teacher certification is a responsible or effective means to carry out a legitimate state purpose. Further, this court is of the opinion that teacher certification causes excessive government entanglement with religion."

Judge Hotchkiss ruled, "This court fails to see a compelling state interest in requiring nonpublic schools to be 'of the same standard' as public schools in the same school district. Such a scheme does not insure uniformity in the quality of education in the state because school districts throughout the state are not required to be comparable. Further, such a scheme does not insure even a minimum degree of quality of education; it merely requires nonpublic schools be as good as, or as bad as, the public schools in the district."

How the Battle Started...

The case began in 1979, with the department of education writing to the schools, demanding they comply with the regulatory reporting procedures of the 1921 Public Act 302, commonly called the "fourth Friday" report. Out of 63 Christian schools in the state, the department moved administratively against the Bridgeport schools, requiring them to appear before state educators for a hearing.

Rev. R.B. Ouellette of First Baptist Church, which operates the Bridgeport Academy, was directed to seek the legal counsel of noted constitutional lawyer William Bentley Ball from Harrisburg, Pa.

Because the department could not rule in the hearing on the constitutional question being raised, the churches were advised to bypass the administrative hearing. Consequently, the churches sued for injunctive relief from the state action and a declaratory judgment on the constitutional questions.

Established on a firm biblical philosophy, the schools recognized among other things that the "fear of the Lord is the beginning of knowledge," (Proverbs 1:7). With Mr. Ball's aid, this philosophy was introduced to the court, leading Judge Hotchkiss to recognize that "the education of their children...is an integral part of the churches' religious mission" and that imposing the act "interferes with...the plaintiff's...religious beliefs."

During the trial, the state's case was hampered by its own witnesses who gave conflicting information about what courses of study Christian schools should use and what the benefits of teacher certification were. Assistant counsel for the schools, Michael Thomas of Flint, said one expert state witness remarked that teacher performance could be measured by student performance and then was forced to admit that certification had not assured good teacher performance in one Michigan city where more than 50 percent of public school students had failed to pass state English and math assessment tests.

The Judge wrote in the court records that one official "admitted concern with the loss of $2,000 in state aid for every student who leaves public school and enrolls in area non-
public schools....In addition, school districts have a vested interest in maintaining enrollment in public schools since each student lost means substantial loss of revenue for that district." Off the record, he called this "an incredible conflict of interest."

However, the judge ruled that "a state's interest in universal education can only be classified as a state's interest of the highest order. To implement the responsibility for education, it is necessary that the state have power to impose reasonable regulations. This court is of the opinion that this is a necessary and permissible contract between government and religion under the first amendment to the United States Constitution....However, information regarding teacher certification and courses of study gained pursuant to such an investigation may be used for statistical and comparison purposes only."

...And How It Goes On

In a development since the December order, Judge Carolyn Stell, who succeeded Hotchkiss on the circuit court bench, declared that the original ruling would apply only to the two named schools and not to similar schools across the state. This ruling enables the state to proceed against gross violations of the 1921 act and continue to require attendance reports. Assistant Attorney General Richard Gartner, state's counsel and prosecutor of statutory violations, said as a practical matter it would be fruitless to try cases under the old statute until legislation is complete.

Gartner previously feared that the December judgment left the state with "no process to approve nonpublic schools," of whatever sort, and raised doubt about the state's compulsory attendance law, since it requires attendance at approved schools.

Gartner, although not at first understanding the position of Fundamentalist Christians, says he has learned much about the school's position and recognized the philosophical conflict involved. He feels that the state's interest in such cases is more compelling, and, therefore, will appeal to the three-man panel of jurors at the state court of appeals, hoping for an immediate reversal of the Hotchkiss order which would strengthen his case at the state supreme court. Both parties in the case are committed to appeal the ruling to the U.S. Supreme Court, if necessary.

Pastors Ouellette and Gerald Somero, of Sheridan Road Baptist Church, believe that God has placed them in a position to be of great help to Christian schools nationwide by pursuing the case to the U.S. Supreme Court.

According to Ouellette and Thomas, the trial expenses have reached $57,000 even though the counsel and staff are working for half the normal fee. The Christian Legal Defense and Education Foundation, the churches, and interested Christians have raised funds to cover most of the cost with $9,000 outstanding. Thomas estimated that an additional $100,000 of expenses could be incurred as the case moves through the appellate process to the U.S. Supreme Court.

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Charming or Harming

A Generation?

Written by David A. Noebel,
Man without a Camp

In religious circles, the word “camp” is sometimes used to describe a school of thought or a group to which one belongs. Admission to camp is on the basis of theological persuasion. Those within a camp are there because of common ideologies and interpretations of the Scripture. Most often in a camp, there is a unity regarding some “key” issues and always some disharmony concerning some other non-pertinent matters. The priority of issues is usually determined by a group of leaders in each camp. When those non-essential matters rise to a level of key issues, the camp is usually divided. Those who campaign on behalf of the non-essentials become the new leaders of yet another camp. Hence, the reason for so many camps under the broad spectrum of Christian movements.

One of the problems of camping out with the troops is in determining who decides what the key issues are and what position is to be taken. One need not concern himself with such trivia, for there is an abundance of fearless, self-assertive camp leaders who will tell us where to stand on any issue that they perceive as important. The danger of such structure is that it makes lazy slaves of so many who do not take the time, or trouble, to think for themselves.

The man without a camp is free from the entanglement of traditions which have no biblical basis.

There is something definitely classy and distinctively Christian about a man without a camp—a man who does his own thinking. A man without a camp doesn’t belong anywhere, but he can fit in most everywhere, becoming “all things to all men.” I’m not speaking of compromise in the sense of trying to fellowship with all professing Christians. That would mean being a man of many camps. I’m speaking of being a free man and enjoying the liberty of serving Christ without the encumbrance of ecclesiastical restrictions. The man without a camp is free from the entanglement of traditions which have no biblical basis. A free man is not tied to the apron strings of a motherly institution, or stifled by the traditions of forefathers without foresight. He’s a man whose spiritual diet consists of meat, having his senses “exercised to discern both good and evil” (Heb. 5:14). He knows what he believes and why he believes it. He doesn’t need to wait for His favorite periodical to be released before he knows where he stands on any given issue.

Are you such a man? Where would you go without someone to lead? What would you believe if you had no teacher? I dare you to lock yourself away somewhere with your Bible, leaving your prejudices and preconceived notions outside; find out what God says, and don’t come out until you’re ready to stand on your own convictions without the endorsement of any camp. Be ready to “give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15).

In so doing, you’ll find a liberty in living and serving that is far greater than the political and egotistical benefits of camping. Let’s face it—the most compelling reason for a camp is the lack of discernment and courage to be a free-thinking individual. To achieve such class status of distinctive Christian living, we must heed the advice of Proverbs as it describes the man who thinks for himself.

The free man is:

1. A seeking man—Proverbs 2:3-5—seeking after wisdom and knowledge of God’s will, Word, and way. He’s interested only in knowing the truth and living the truth.

2. A stable man—Proverbs 3:23—In the context of seeking wisdom, we’re told that such a man will walk in safety without stumbling. He knows where he is going and isn’t tripped by obstacles or the stumbling blocks of those who lead others astray.

3. A secure man—Proverbs 3:24—“When thou liest down, thou shalt not be afraid.” When one takes a position he knows to be scriptural, he is not worried about the repercussions or pressure from certain peer groups. He seeks the will of God and becomes a stable man who is secure in his own thinking.

4. A serene man—Proverbs 3:24—“Thy sleep shall be sweet.” When one, by faith, takes hold of God and allows God to take hold of him, he can have peace of mind and a quiet assurance about his future.

I dare you—yes, I dare you—to cease being a puppet, dangling on the strings of a camp director. Cut those strings. Stand on your own two feet and articulate your own position. You can be, and should be, a free man.
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