Marxism on the Campus
Can the New Right Turn America Around? • Giants Growing Giants • Senior Saints: Loved or Lonely? • The Peril of Prayerlessness
Lincoln Visits Moody’s Sunday School: Late in November, 1860, Abraham Lincoln passed through Chicago on his way to Washington, D.C. to take the office of President. He stopped to visit Moody’s Sunday School. He spoke briefly with the children, telling them to listen to their teachers and put into practice what they had learned. When the Civil War broke out five months later, 75 of Moody’s students answered Lincoln’s call for volunteers and enlisted.

Today, more than 100 years after Lincoln’s visit, thousands of people visit Moody Bible Institute every year. Although some are well-known, most are “just plain folks” like you and me. I am grateful that “plain folks” can be used by God in a mighty way as D. L. Moody was and as any of us, by the power of God, can be.
CLASSICS TO READ ALOUD TO YOUR CHILDREN
(and you'll enjoy them almost as much)

Classics to Read Aloud to Your Children

Are you one of the fortunate adults who was led into the enchanted land of books sitting at the feet of your mother or dad as one of them read to you? Or did the best reading come from your favorite grandmother or grandfather? If you enjoyed hours like these, of course you mean to give your own children or grandchildren the same precious experience. With this marvelous new book you can, easily. William Russell, himself an author and educator, has combed hundreds of classics and semi-classics. He found 33 selections that every child must know, or be deemed truly underprivileged — prose and poetry, fact and fiction. He groups them by age, all through the years of elementary school.

He also anticipates the questions children are sure to ask (some of which not every adult can answer). Before each selection he therefore gives a short description of the work, its historical context and — especially useful — definitions and a pronunciation guide for the hard words. Ever practical, he even gives you the approximate reading time for each selection, to guide you when you want to ration the reading. And for dozens of hints on how to make your experiment in family reading a success, don't miss the introductory essay, "Some Questions and Answers About Reading to Your Children." Here he stresses a point: many parents forget. Mere reading is not enough. What you read to the children is just as important.

"Reading to your children may be the single most powerful contribution that you, as a parent, can make toward their success in school," Russell emphasizes. "How many of us ever realized it is that important?"

Importance aside, consider one or possibly two bonuses likely to come when you begin regular reading:
1) What starts out as something you should do will, very likely, soon become something you want to do.
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Parents of today's college students are losing the concern they once had about the growth and influence of Marxism and Communism. But John Von Til reports that they should be more concerned now than ever.

Many Christians put prayer high on their list of failures. J. Gordon Henry gives a simple plan for a successful personal prayer life.

In training associate pastors, many potential giants for the Lord have been stunted by full-grown giants. Dennis Fields advises pastors on how to effectively reproduce themselves in others.

Many Christians put prayer high on their list of failures. J. Gordon Henry gives a simple plan for a successful personal prayer life.
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Fifty years ago my dad, the late Dallas Billington, founded The Akron Baptist Temple. He used to say, “Every now and then a fella needs to come in from the fields and sharpen his tools.” Join us during these special days of fellowship as we gather around the whetstone of God’s Word.

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Every 20 seconds is a matter of life and death.

A hidden holocaust rages all around us. Quiet executions are carried out by licensed physicians in sophisticated hospitals and sanitary clinics.

What they can’t hide is a death toll that’s risen to over 15 million babies in just 12 years. A number ten times that of Americans killed in all U.S. wars. And it climbs by over 4,000 each day. Which is one life every 20 seconds.

The Hidden Holocaust is a powerful film that exposes both sides of the issue. In doing so, this film presents for the first time graphic scientific evidence.

Like the pain a baby suffers during “fetal experimentation.” And an actual abortion being performed even as the fetus vigorously fights for life.

Scripture is clear on the sanctity of life. Psalm 139:13-16 says, “For You did form my inward parts, You did knit me together in my mother’s womb. My frame was not hidden from You, When I was being formed in secret.... And in Your book all the days of my life were written, Before ever they took shape.”

This film is for Christians who don’t want to be guilty of watching from the sidelines. Who want to do their part.

The real tragedy of this film will be if not enough people see it.

We must begin today. Every church needs to present this film. Every Christian needs to see it. Because what we don’t do now for the helpless, we’ll have to live with through eternity.

Reserve your showing by calling Moody Institute of Science, toll-free: 800-821-9179 Mon.-Thur.
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The Least of These by Curt Young tells what everyone should know about abortion, how to stop it, what will happen if we don’t.

The Least of These

Walter E. BUllard 
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Shimei’s Dust

Political involvement? Forget it! I’m too busy pastoring my church. Where do you think I’m going to get the time to get involved? God never intended preachers to mess with politics in the first place. It sure got Jeremiah into a lot of trouble.

My weeks are full—deacon’s meetings, committee meetings, school banquets, the summer softball league, the Christian cruise, the golf tournament, the staff retreat, our family vacation, and of course sermon preparation. The ministry has its priorities, you know.

If I showed an interest in politics, someone might ask me to do something. I might have to debate an issue. Do you know what kind of preparation that would require? No thanks. I’ve got enough to do already.

Politicians never listen to preachers anyway. I talked to one once, and he said he never even heard of me before. The lousy pagan! Everyone knows I’m a pastor. If these guys would just attend church they would be a lot better off. But they are always too busy. What nerve! Why should I waste my time trying to influence them? I’ve got more important things to do.

Who cares about city ordinances, zoning restrictions, and building codes!

What do they have to do with the ministry? . . . What do you mean they are going to build an expressway right through our parking lot? No way! Wait till I talk to my councilman about this!

Shimei

SBC Controversy . . .

Thank you for your excellent articles on the Southern Baptist controversy (May). Your unbiased approach of placing Patterson’s and McCall’s comments side by side was most helpful.

I also appreciate Jerry Falwell’s comments on the Southern Baptist controversy. The current issues have quite obviously gotten us off center. It is my desire to see world missions and evangelism back in the limelight of the Southern Baptist news. Only then will our dear Lord be honored.

Thank you for your stand on the Word of God and the moral issues of our day.

Roger D. Willmore, Pastor
First Baptist Church
Mayfield, Kentucky

Jerry Falwell’s editorial in May was greatly biased. The only real point

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of agreement would be that you are “spectators.”

The issue was, is, and continues to be political. Beginning with Adrian Rogers the convention’s presidents have sought to control the convention. The cause of Christ has been greatly hindered.

I ask you to continue to be in prayer for the SBC. I will be in prayer for the SBC and for your ministry.

Jerry E. Harper, Sr., Pastor
Mount Hermon Baptist Church
Durham, North Carolina

I read with interest your articles on the controversy within the Southern Baptist Convention. I must disagree with Duke McCall’s appraisal of the situation.

I pray that the Conservatives win in Dallas because the situation is even worse than the preachers know.

Jane James
Plantation, Florida

Thank you for running the “Point & Counterpoint—Patterson vs. McCall.”

This debate between conservative and moderate Southern Baptist members has been very much on my mind, and I feel more enlightened after reading your articles.

Amy L. Varson
Pound, Virginia

Well, well, well! Imagine my surprise. After all these years of thinking that Duke McCall was just a plain ol’ liberal, I find that, in fact, he calls himself a Fundamentalist. I read the words with my own eyes in the May 1985 issue of Fundamentalist Journal.

Why, how could Paige Patterson and all those mean, nasty, “power brokers” in the SBC malign such a fine fellow as this?

I was so misled as to believe that this was the same fellow who had led Southern Baptist Theological Seminary into the liberal camp. And isn’t this—no, it must be the other Duke McCall—who led the SBC Sunday School Board a few years ago to stop using the King James Version of the Scriptures in order to use a more liberal version. This new Duke McCall seems to have found the “golden tablet” that Paige Patterson mentioned in his rebuttal.

I’m so impressed with the “new” Duke McCall, I think I’ll rejoin the convention—and the Easter Bunny lays colored eggs, and Santa Claus lives at the North Pole.

No wonder the average SBC layman is confused.

Tom Martin, Pastor
Independent Bible Baptist Church
Prosperity, South Carolina

Reads every line…

Thank you for a fine Christian magazine that we so highly enjoy and find so stimulating and informative. We wait for the new issue each month, and not one line is left unread.

Martha A. Lyons
East Lansing, Michigan

Back to the mission field…

I so appreciated “Hastening the Secularization of America” by Truman Dollar (May).

I have been teaching for 10 years—8 in a public school and 2 in a Christian school. I enjoyed praying aloud and praising God’s power to answer prayer. I enjoyed the freedom of having fellowship with my peers
around the Word of God. I enjoyed using Scripture to discipline. I most enjoyed teaching every subject from the godly, biblical perspective! But I'm ready to go back to the mission field of the public school because there are children there who may never be told they are loved if I don't tell them.

Your magazine is refreshingly balanced in its presentation of views. Christians at all levels need to abandon their attitude of isolationism and narrowness and allow themselves and their children to be "wise about the world."

Belinda E. Reiutz
Plano, Texas

I too accomplished something...

In your May issue, the article "She Really Did Accomplish Something" was an inspiration to me. I too came from a Christian family, yet the same thing happened to me. I gave my precious (my she was beautiful) little girl up for adoption. Emotionally, this was very difficult. I hated leaving the hospital without her. Inside though, I knew this was God's will for my life and He would see me through. He certainly has. I had her two months ago. I feel certain that it takes more love to leave the hospital empty-handed than it does with the arms full.

Abortion was never an alternative! I was adopted and I love my parents just as much as a child loves birth parents. I know my little girl is in a wonderful Christian home, and she has made two people very happy.

God allowed all of this for a purpose. He works in mysterious ways, and I want now, more than anything, to be used by Him. God is first priority in my life, and that precious child is in His hands.

Thank you again for the uplifting article. It has renewed my faith in what I did accomplish, and I realize once again that God is forever in control.

Save-A-Baby Girl
Lynchburg, Virginia

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.
Supreme Court Has Infringed on Religious Freedoms

The Supreme Court's ruling that a moment of silence is permissible in public schools as long as teachers do not mention prayer as an option is discriminatory. And, in my judgment, it violates the free exercise clause of the First Amendment.

The Alabama law, on which the Supreme Court ruled, set aside classroom time for voluntary silent prayer and allowed students the moment to think, plan, meditate, pray, or do whatever they chose.

Had the decision stopped short of telling teachers what they may not say, and ruled that a moment of silence is to be allowed, no one would complain. But to single out prayer as the sole activity teachers are forbidden to mention is wrong and in my judgment is not what the Founders of this country had in mind when they wrote the First Amendment.

Over 25 states have "moment of silence" laws, which came into being because the people wanted them. Chief Justice Burger's dissenting opinion says, "To suggest that a moment of silence statute that includes the word 'prayer' unconstitutionally endorses religion, while one that simply provides for a moment of silence does not, manifests not neutrality but hostility toward religion."

Without question this is one of the most severe blows to religious freedom we have sustained in the history of this nation. In effect, American public school students shall have no more rights than students in the Soviet Union, an officially atheistic state.

Like criminals, children now have the right to remain silent.

The Court seems to be telling Americans, over 80 percent of whom want the return of voluntary prayer to the public schools, that their wishes are illegal. The United States, as a "nation under God," can be viewed only as hypocritical when it refuses to tell its children they may pray.

The Book of Judges says, "In those days there was no king in Israel: every man did that which was right in his own eyes." Today America has no king, no absolutes, no moral code—and now no voluntary prayer in our public schools. Is there any wonder that our nation is in moral chaos?

James Madison and other Founding Fathers led in the creation and careful wording of the Free Exercise Clause. They struggled with the wording to make certain that no national church was established and that no one would be hindered from worshiping as he chooses. How surprised they would be to know that the Supreme Court has forbidden even the suggestion of prayer during a voluntary moment of silence.

Fortunately we have a system of checks and balances that gives us the ability to correct unfair and restricting Court decisions. Supporters of voluntary prayer had been pursuing such a change through a constitutional amendment allowing voluntary prayer in public schools. Now our efforts are behind a bill that will use the power of Article 3 of the Constitution to strip the Court of its jurisdiction in this matter. Proposed by Senators Jesse Helms, Jeremiah Denton, and John East, Senate Bill 47 is meant "to restore the right of voluntary prayer in public schools and to promote the separation of powers."

This bill allows the U.S. Congress by a simple majority vote to take the "prayer" issue out of the hands of the federal courts and give this basic liberty back to the people. Although liberal congressmen, led by Tip O'Neil, are threatening to defeat the bill in the House of Representatives, it has a good possibility of passing the Senate. A massive lobbying effort is being planned to rally congressional support. I urge you to contact your senators and urge them to support Senate Bill 47. When the bill reaches the House of Representatives, we must likewise rally a massive lobbying effort. The Supreme Court has gone too far this time. We must demand our constitutional rights.

Daniel Webster described America as, "The people's government, made for the people, by the people, and answerable to the people." We must restore religious liberty to our children. We must make our government answerable to us.
Everything you’ve always wanted to ask him but never had the chance.


During the show Falwell will comment on current events and contemporary issues. And — via a live phone-in segment — talk with you. Ask him anything. He will be glad to help find an answer to a difficult question, problem, or conflict. Tune-in. Phone-in. He’ll be waiting to hear from you.

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Prosperity theology seems to be the newest craze in church philosophy. It proclaims that God wants all His children to be healthy, wealthy, and happy. I recently heard a television preacher announce that God wants only good things for His children. He was certain that God never intends to have Christians experience adversity. People are sick and unsuccessful, he said, because they lack faith—God does not mean for us to have problems.

While the Bible does say a great deal about the abundant life in Christ, we must realize that life is the sum of all that happens to us—the problems we face, the people we meet, the hurts and disappointments, moments of sorrow, grief, loss, defeat, and discouragement. It is "the agony of defeat" as well as the "thrill of victory." Our lives are often filled with problems and trouble. The key to living successfully is learning to deal with our problems.

Speaking of his problems, Paul says in Philippians 1:12, "I would ye should understand." That is the key. Most of us look at our difficulties from a human or horizontal perspective. But Paul says if you really want to deal with your problems, if you want victory over them, you must understand them from a divine or vertical perspective. The only way to overcome your problems is to see them from God's point of view.

God does not make mistakes. Every time something goes wrong, every time you have a problem, start looking around—God's purpose is being worked out in your life. Do not ignore, resist, or avoid the problem. Discover God's purpose.

Why does God allow sickness, sorrow, disappointment, hurt, and grief? If He is a God of love, why does He allow Christians to suffer? God has reasons for trials and testings, a plan that can be implemented only when you go through problems.

Something is watching your life, examining the sincerity of your commitment to Christ.

Turn your problem into an opportunity to witness. Paul was in prison, chained between two guards. He had a problem. But he changed that problem into an opportunity to witness to the guards. In fact, Paul's witness was so effective that even though he was confined to a prison, his testimony spread through the entire city of Rome. When God gets involved in a problem, you realize what God wants you to do with the problem. He can go beyond prison walls to reach people for Jesus Christ.

Turn your problem into an opportunity to encourage other Christians. Prosperity theology provides no test of Christian maturity. Being a Christian is easy when everything goes your way. The real challenge to live for Christ comes when everything goes wrong. Someone is watching your life with microscopic interest, examining and analyzing the validity and sincerity of your commitment to Jesus Christ. The quality of your maturity emerges when you face a problem, and what you do with the problem will encourage or discourage other people.

God permits problems in your life so you can know His comfort. Once you know His comfort and realize that He will meet your need, you can sit down with someone who has a problem and comfort him.

Turn your problem into an opportunity to rejoice. The greatest opposition Paul faced was not from the Roman authorities. His most devastating opposition was from fellow believers. When the Devil kicks you, you should not be surprised. He is supposed to kick you. But when fellow Christians turn their backs on you, criticize you, question your motives, and put you down, you really hurt.

When hateful, critical people were doing everything humanly possible to minimize Paul's ministry he said, "It makes no difference to me." What a man of God! He did not defend himself. He did not retaliate. He said, "I want you to know, it doesn't matter to me why a person preaches the gospel. It only matters to me that Christ is preached." That is Christian maturity. We need to hear that in our churches today. How often we look down our spiritual noses at those who do not do exactly as we do. But Paul said, "If Christ is preached, we ought to rejoice." That does not mean we agree with everyone, but we should be mature enough to rejoice whenever Christ is preached. There is a world of people going to hell. We must forget all our pettiness and learn to rejoice when Jesus is preached.

God is bigger than your problem. Paul said, "Even though I am in prison, misunderstood, criticized, and things are going against me, I know God is able to deliver."

If you attempt to overcome adversity on your own—humanly, rationally, intellectually—your problems will sweep you away. But when you yield to the indwelling support and unlimited supply of the Spirit of God, learning to walk and be led by the Spirit, God promises to intervene in a supernatural, inexplicable, and divine way to meet your need.

Satan once raised the issue of prosperity theology with God, to which the Lord responded, "Hast thou considered my servant Job?"
Does Rock Music Have A Hold On Your Youth?

About Our Seminars

Fundamental Baptist Evangelist David Benoit (Ben-wah') has undertaken in-depth research into the lyrics of rock music and the lifestyles of the musicians in order to factually present seminars exposing the truth about the rock music industry. These evangelistically-oriented seminars are entitled Occultic Tendencies in Rock Music and Violence in Rock Music, and while they are extremely enlightening to Christians, they are more convicting to the unsaved. The seminars feature fact-revealing slides illustrating the powerful subliminal and very damaging influence the 16-billion dollar rock industry is having on America's youth and adults. Dave closes all seminars with a Gospel presentation and invitation for the lost to accept Christ. Over 1500 people have been saved in the past 12 months.

Occultic Tendencies in Rock Music

David discusses the satanic influence of rock musicians and their music by citing such examples as Led Zeppelin's 'Stairway to Heaven' and Black Oak Arkansas' 'When Electricity Came to Arkansas', both of which use the technique of backward masking to record subliminal satanic messages. When these songs are played backwards on a phonograph David carries with him, one can hear praises to Satan. Dave also shows documented evidence that many of today's rock musicians are affiliated with the occult and satanism.

Violence in Rock Music

David relates shocking illustrations like Van Halen's popular hit, 'Jump', which promotes suicide, and the Police's hit, 'Murder by Numbers', which advocates the killing of people. David uses these and many other examples to attribute much of today's violence in society to the powerful influence of rock "heroes."

What Others Say About Our Seminars

"The seminar on rock music conducted by Brother David Benoit here at Forrest Hills Baptist Church was the single greatest seminar we have ever hosted. The 2500+eat auditorium was filled to capacity on both nights. There were 64 professions of faith in the two services, and we had hundreds of other decisions. His knowledge, presentation, and convictions will leave lasting impressions on his audience. His approach is not to whet the appetite to hear or know about the music or stars, but to see that they are "Satan's Evangelists" and the music "a message to all of unyielding evil." He will draw the gospel net with power and give counsel that will bless the home and the local church. Most thinking people recognize that rock music is a problem, but few know what to do. This seminar will be a help to any Bible-preaching church and Christ-honoring pastor."

Pastor William W. Pennell, Forrest Hill Baptist Church, Decatur, GA

"I want to thank you. You helped keep me and my friends from going to hell. We listened to the tape, and to tell you the truth, it really scared us. I've recently become a Christian, but I still listened to rock music. It never really fazed me to now."

"I am 16 years old. I listened to your tape tonight. I prayed that (salvation) prayer at the end. I need a change in my life. I'm looking to Jesus as my Saviour, because I know I can trust Him."

"I have a friend who was playing in a rock group. I played your tapes for him, and he read the book 'Backward Masking Unmasked'. He was really impressed, and he is now out of that group. Thank you for your tapes. They really changed us."

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Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

Tennyson: Ulysses

The psalmist said, "The days of our years are threescore years and ten," and the number of people who have reached that fullness of years is larger today than at any point in history. In 1790, when the first federal census was taken, less than 20 percent of the American population reached the age of 70. Today more than 80 percent will survive past that age, and the number of senior adults grows each year.

There has also been a drastic change in the social attitude toward old people. Benjamin Franklin was over 80 when he attended the Constitutional Convention, and his enormous influence still touches our lives today. But our society's derision of old age was depicted throughout the 1964 film, A Hard Day's Night. The Beatles were seen treating an old man with spiteful contempt and only an occasional expression of pity. "Poor thing," one Beatle said. "He can't help being old."

What is old age? One man said, "It's always 10 years older than I am." Age is relative, and there is some truth to the adage, "You're as young as you feel." Seventy-year-old E. B. White once said, "Old age is a special problem for me because I've never been able to shed the mental image I have of myself—a lad of about 19."

Though our bodies inevitably age, unless affected by disease, our minds will not. The minds and souls of America's 38.1 million people over the age of 60 (16.3 percent of the U. S. population) should not be left to perish in loneliness. In Growing Old in the Country of the Young, Senator Charles H. Percy told the story of Jean Rosenstein of Los Angeles. She wrote the following letter to the Los Angeles Times:

"I see no human beings. My phone never rings. I feel sure the world has ended. I'm the only one on earth. How else can I feel? All alone. The people here won't talk to you. They say, 'Pay your rent and go back to your room.' I'm so lonely, very, very much. I don't know what to do."

Mrs. Rosenstein enclosed a dollar and six stamps with her letter. The dollar was to pay for a phone call; the stamps were to be used if anyone would write to her. In a city of nearly three million people, Mrs. Rosenstein, age 84, had no one.

People of any age are too precious to be ignored. The church cannot close its heart to people who simply need other people. Some churches have designed programs to provide outreach to older people in their communities.
anniversary banquet in October. Last year over 440 people attended the annual banquet, and Campbell expects over 600 this year.

One interesting aspect of the Maryland Super Sixties program is its choir, which has sung on the steps of the U.S. Capitol and is often the featured entertainment at various shopping malls. They also perform at nursing homes and churches, and present two special musical programs each year.

Campbell enjoys traveling with his group, and this year they are taking two major trips—one to Williamsburg, Virginia, and one to Nova Scotia.

Campbell believes that the greatest need of seniors is "to be wanted and needed." To fulfill that need, he enlists the help of his people whenever he can. Many drop by his office often to assist with the folding and mailing of his monthly newsletter. Campbell encourages their activity and appreciates their help.

Super Sixties in a skit on "Hee Haw" Day at Trinity Baptist Church.

Dave Edwards is the minister to senior adults for Trinity Baptist Church in the retirement haven of Clearwater, Florida. Not only does Edwards draw retired people, but the annual pilgrimage of "snow birds" from the north boosts his weekly winter attendance to 1,300. It all averages out, Edwards estimates, to about 1,000 "supers" a week.

This group of seniors meets each Friday morning from 9:45 until noon. Edwards has designed the program around the four areas of need in the lives of senior adults: social, mental, entertainment, and spiritual.

The meeting begins with lots of audience participation and singing. The group sings old sacred songs, and old secular songs like "Let Me Call You Sweetheart." This time may feature a quick game, such as a mini-scavenger hunt, but the activity must fit into the fast-paced program that allows no more than 15 minutes for each segment.

"No matter how long it takes, there is one thing that we do each week," says Edwards. "We recognize birthdays, anniversaries, and we introduce all first-time visitors." Usually there are between 60-100 visitors each week, but Edwards calls them all up onto the platform and introduces them by name and by hometown. "When they hear the cheering for their hometown or home state, they know that they're not alone." Edwards believes that is important because two-thirds of his group are widowed ladies who are trying to adjust to life alone.

The next phase of the program is designed to stimulate the intellect. A doctor, lawyer, or travel guide may speak briefly; but their topic is always something that interests non-Christians as well as Christians.

Featured musical artists have included Doug Oldham, Danny Gaither, Truth, Henry and Hazel Slaughter, Robbie Hiner, and the Salvation Army Band. "Their tastes run from country to classical," says Edwards, "but Norma Zimmer is a definite favorite. Our people like any of the Christians from the Lawrence Welk crowd. We've also had Tom Netherton and Cathy Sullivan."

The program finally draws to a close when either Dave Edwards or Bill Kline, the pastor of the church, brings a short and simple gospel message. From the beginning of their ministry until now, they have never had an invitation without someone indicating that he has received Christ.

The Florida "supers" are very active. They take a one-day trip each month to one of the many Florida tourist attractions, and they take five overnight trips and three extended trips every year. They have been to the European Passion Play, Hawaii, the Holy Land, Alaska, Australia, China, Russia, and this year they are going to the Mexican Riviera.

Is it difficult to orchestrate such an active program? Not according to Dave Edwards. "I'm the director, but they do all of the work," he states. "For instance, we run 11 bus routes to our Friday meetings, and all 11 drivers are seniors—retired truck drivers, school bus drivers, and so forth. His people have also purchased two diesel buses.
for their trips, and they recognize the needs of others by financially supporting two families on the mission fields of Bolivia and Brazil.

Edwards believes the greatest thing he can give to his people is recognition. “That may not sound very spiritual, but just taking the time to say ‘hi’ means everything to them. I’ve seen them stand in line for 15 minutes just to shake someone’s hand. These people may not hear from their families very often, and they really need the care and concern that are a part of recognition.”

Jonathan Swift once said, “Every man desires to live long, but no man would be old.” If the church can provide an outreach ministry to the older adults in our communities, no one need fear growing old. Let us do it for them and for ourselves—because time does not stand still for any of us.

Enjoying a special Christmas program.

ONE may give a travelogue. The afternoon ends with lunch and fellowship.

On May 3 a special birthday celebration was held in honor of the oldest member of the Super Sixties, 100-year-old Alvah Watson. The mayor of Fort Wayne also participated in the event, declaring May 3 as “Alvah Watson Day.”

As in other such ministries, Lampman’s program is an outreach of the church. However, the people who attend his Super Sixties programs do not necessarily attend his church. In fact, he finds that they are from every sort of background and denomination.

Lampman believes that his greatest challenge is to help his people “understand that God loves them, that they’re important, and that they do have something to offer to society.”

Another group of Super Sixties is active at Blackhawk Baptist under the leadership of George Lampman. His group of 300 seniors meets weekly at the church. His sixth anniversary meeting last year brought in over 600 people from 93 area churches.

Lampman conducts an informal weekly program where his members welcome each other, sing, and share in fellowship. Each week special music is presented, followed by a short gospel message. Lampman then allows a “stretch time” and introduces the next speaker on the program—someone to offer interesting information that his folks can use. For instance, a doctor may present a short speech or some-

Receiving a friendly handshake from George Lampman.

Blackhawk Baptist Church's Super Sixties join in fellowship at a banquet.
A young man in the ministry will often seek a position as an associate pastor, to solidify his abilities and develop better ministerial skills. He may even consider the pastor for whom he works to be a hero. But although the senior pastor may have a great record of accomplishments in the ministry, he may not possess the management skills necessary to nurture a young associate. Many potential “giants” for the Lord have been stunted by full-grown giants who were unable to reproduce themselves in others.

On the other hand, many churches have been quieted by an overzealous, ambitious associate pastor who did not temper his zeal with knowledge. Some pastors in this situation resign rather than tolerate this attitude. Still others take the drastic measure of firing the associate, and consequently have to defend their pastoral leadership and rebuild the church.

This “two-headed monster” is not a twentieth-century invention. David had to deal with a similar situation with his firstborn son, Absalom. Elisha was confronted with an associate who took advantage of his position to satisfy his greed for wealth. Paul had to send an associate away (Acts 13).

However, the pastor-associate relationship can be beautiful, harmonious, and spiritually fruitful. Both men must enter the relationship with a clear understanding of what each expects from the arrangement and how this expectation is to be fulfilled. Most important, each must enter the relationship with the attitude expressed in Ephesians 4:1-3: “Walk . . . with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

Before a pastor interviews an applicant, he should prepare a thorough job description for the position and establish salary and benefits that are relative to the current living standards. One who seeks the position of associate pastor must have a clear understanding of God’s will for his life. He should prepare a list of self-perceived weaknesses and strengths. Comparing these aspects will be beneficial in discovering his ministry gifts, and will aid him and the pastor as they review the job description.

Once the senior pastor decides to hire an associate, he should begin a period of “indoctrination,” when he explains his vision, his methods, his priorities, his goals, and his view of himself as a leader. The senior pastor should explain the areas where he expects the associate to become strongly involved and those areas where he should remain passive. Many pastors feel that in certain areas no one can achieve the desired response as effectively as they can. This is not a negative character quality. It is a positive leadership trait. Pastors who are honest with themselves recognize their own leadership deficiencies. These deficiencies should be the strengths of the associate.

Exodus 4:10-16 relates the story of Moses’ conversation with God concerning his leadership role for the nation of Israel. Moses recognized his own weakness and protested the assignment. God responded by giving him an associate who was strong where Moses was weak. The deficiency did not disqualify Moses, but served as opportunity for God to strengthen Moses spiritually and to solidify his position as the leader. It also provided Aaron the opportunity to be used of God in a supportive role. The relationship between a pastor and his associate allows both men to exercise their individual gifts and abilities for the glory of God.
No pastor-associate relationship will be fruitful unless each man's relationship with God is healthy. Each man should consider that his calling, although a leadership role, is to minister (serve). Christ confronted His disciples with this aspect of their calling in Mark 10:35-45. James and John had asked Christ to place them in the foremost positions in heaven. Although the practice of lordship was prevalent among the Gentiles, it was not to be so for the disciples. Christ said, "But whosoever will be great among you, shall be your minister."

Paul wrote in Philippians 2:3-4, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." The secret to a strong, productive relationship in any situation is the spirit of cooperation and service.

Pastors are responsible for the ministerial training and growth of the associate. Joshua received such training from the leadership of Moses. At Moses' side throughout 40 years of wilderness wandering, he noted the examples of this relationship. Paul and Timothy are fine examples of this relationship. Paul was the willing teacher and Timothy the hungry seeker. Paul wrote, "This charge I commit unto thee, son Timothy...that thou by them mightest war a good warfare: holding faith, and a good conscience" (1 Tim. 1:18-19).

The associate pastor also has scriptural obligations and responsibilities. He must be totally committed to the ministry—not to his calling only, but to the pastor and the local church he serves. The associate should understand his position to be grounded in the text of Romans 13.

An associate who practices total commitment to his pastor and the ministry of the gospel will find great blessings bestowed upon him. The associate should make every effort to see that his pastor is never slandered in his presence. An associate who aspires to be a senior pastor should consider the type of staff members he would like to have and then strive to be that himself.

Although opportunities may arise when the associate will be able to assert himself, he should be careful of the effect that could have upon the pastor. The humility and servantship of David is a good example.

According to Proverbs 11:25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Cultivating a relationship is similar to planting a garden. The product must be continually nourished and watered. When the associate is careful to honor the pastor, God will bring honor to the associate.

The future plans of the associate should be discussed when he is hired. Many associates are training to become senior pastors, but God calls certain men to spend their ministry lives as associate pastors. God has especially gifted these men with the proper attitude and personality to serve as the right hand of senior pastors.

The senior pastor and the associate should never close their minds to the working of the Holy Spirit in individual lives. Ministry and service to God should not be limited to the immediate. "Now the God of peace...make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

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Early Will I Seek His Face

by J. Gordon Henry

The disciples pleaded, “Lord, teach us to pray.” Today most Christians feel their greatest spiritual deficiency is the area of prayer. If you are to be a spiritually healthy Christian, you cannot afford to neglect this aspect of the Christian life.

Your spiritual life will never rise above the level of your praying, and your prayer life will never rise to stay above the level of your personal, regular, daily meeting with God. Prayer marks the level of your genuine Christian life. You are what you are on your knees—nothing more.

Regular contact with the source of spiritual life, Jesus Christ, is absolutely necessary: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). However, maintaining a consistent prayer life is hard work.
Prayer is difficult because it is one of the activities Satan wants to remove from your daily schedule. Through prayer you not only receive guidance and provision, you become a channel of God's power. That power is necessary to succeed in the spiritual warfare in which you are engaged.

Ephesians 6:10-18 illustrates the spiritual armor necessary to defeat Satan. Notice what you are to do after you have put on the armor of God. You are to pray! Prayer is the place of battle!

Most Christians fail in their prayer lives because they do not set apart a definite time and place to meet the Lord daily. Below are some workable suggestions to help you cultivate the regular habit of prayer.

Establish the priority of prayer. The example of Christ indicates that prayer is important. On one occasion He withdrew Himself into the wilderness to pray. Another time He stayed up all night to pray. After feeding the crowd of over 5,000, He did something the average preacher would never do with such a crowd—He sent them away so He could go pray.

You do find time to do what you want to do. You have spent a lifetime developing patterns of behavior that have become habits. In order to establish a prayer time, you will need to develop new habits. You will be pulled between old habits and new ones, so be prepared to exert self-discipline.

Designate a time and place. For many, the first part of each day is best. The psalmist said, "I myself will awake early. I will praise thee, O Lord, among the people" (57:8-9).

If you are to pattern your prayers after the model given by the Lord (Matt. 6:9-13), you must pray in the morning. You do not ask God for your daily bread when the day is over! Nor do you need deliverance from temptation when you are about to go to sleep. Logically, you need to address God at the beginning of your day.

The place of prayer should be private. Jesus suggested a place that is quiet, secluded, and shut (Matt. 6:6). Designate a place that will be your altar of prayer exclusively—perhaps a table or the side of your bed. Once you arrive at your designated place, you will be psychologically set and able to concentrate on the Lord.

Before you close your eyes in sleep each night, ask God to remind you of your appointment with Him for the next morning. And do not miss it!

Use the A-C-T-S system of prayer. When you begin to pray, have a Bible and pencil nearby. Open your heart to God and ask Him to teach, discipline, and direct your study.

A-Affirm God's presence and adore Him. Remember where you are when you are praying. You are in God's Throne Room, and Jesus is seated at the Father's right hand making intercession for you as you come before Him.

Allow yourself time to be conscious of God's presence. Rushing into His presence with praying that is 95 percent self-seeking is rude. You would not go before anyone you respect without taking the time to acknowledge his presence. As you become aware of God's presence, begin to adore Him for who He is and not what He has done. Seek His face—not His hand.

You can become so busy working for God that you forget to spend time loving, adoring, and knowing Him. Daniel 11:32 says, "But the people that do know their God shall be strong, and do exploit." C-Confession. Few Christians know the meaning of biblical confession. We confess wholesale—"forgive me of my sins"—instead of retail (specifically naming and dealing with the sins one by one.) Being too general is like running a lawnmower over a weed, but leaving the root in the ground.

Be specific with God. Examine your life. Examine your words, your mind, and your attitudes. Examine your shortcomings—did you fail to love, to speak, to help, to give, or to worship? Prayer is a time to deal with sin and let Christ cleanse you.

T-Thanksgiving. Be specific in thanking Him for what His hand has done for you. Ingratitude is a serious shortcoming. When He pours out blessings and answers your prayers, do not fail to say, "Thank-you."

Thanksgiving is the appropriate acknowledgement of the benefits and blessings that come your way every day. His mercies are new every morning.

Thanksgiving is different from adoration. In adoration, you praise God for who He is and seek His face for fellowship. In thanksgiving, you express appreciation for what His hand has given you—and for the human circumstances that mold and shape your life. An Arabian proverb says, "All sunshine makes a desert." As a child of God you are always in His hand of protection and you can always be thankful.

S-Seeking for self-petition, seeking for others, and surrender. Petition has to do with asking for yourself. There is usually no problem with that. But concern for physical needs alone is not enough. Ask for what you need to help you be what God wants you to be spiritually.

Intercession is asking for the needs of others. The major part of your prayer time should be intercessory. Many Christians can point to someone who cared enough to pray for their salvation before they came to Christ.

Make a prayer list. Pray for family members daily, along with other items the Holy Spirit impresses on your heart. Organize your intercessory praying according to the days of the week. For example, on Sunday you may want to pray for fellow believers, on Monday for missionaries and world need, on Tuesday for teachers and church workers, and so on. Remember to be specific.

Total surrender will glorify God in your praying. "Thy will be done" is the attitude of submission we should exhibit.

Prayer takes time, but how much? As much as it takes to get the job done. You will never be successful as a growing Christian apart from a personal, regular, daily meeting with God. Make prayer a daily priority, and you will be surprised at how God will help you.

J. Gordon Henry is executive director of Transnational Association of Christian Schools and is actively involved in a prayer seminar ministry.
The Peril of Prayerlessness

by Woodrow M. Kroll

Jesus taught His disciples, “Men ought always to pray, and not to faint” (Luke 18:1). I think he meant it. Paul instructed the Thessalonians, “Pray without ceasing,” (1 Thess. 5:17). I think he meant it. In prodding the Ephesians to stand fast in the Lord, the apostle counsels them, “Praying always with all prayer and supplication in the Spirit” (Eph. 6:18). I think he meant it.

Still, of all the privileges and responsibilities of the believer, prayer may well be the least exercised privilege and the least respected responsibility. Prayerlessness is so prevalent in Christian circles we almost never talk about it. But we must.

What exactly is prayerlessness? Consider these things.

Prayerlessness is a declaration of self-sufficiency. Do you remember when you learned to ride a bicycle? On the first day you told your dad it would not be a problem. You did not need his help. It looked easy; you would just get on and ride. Of course Dad knew better, and after a skinned elbow, so did you.

To refuse to take your needs and concerns to God is a similar declaration of self-sufficiency. We are saying to Him, “Thanks, God, but I don’t need you. I’ll work it out.” Only after worry and failure do we learn that our sufficiency is in God.

Manasseh was Judah’s most wicked king. He made Jerusalem “to do worse than the heathen” (2 Chron. 33:9). He was self-sufficient. He did not need God; he would run his own life. But when the Assyrians took Manasseh captive to Babylon he discovered he was not as self-sufficient as he thought. “And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God” (2 Chron. 33:12-13).

Manasseh was king of God’s chosen people and the ancestor of our Lord Jesus, yet he was a prayerless pawn in Satan’s hand. How much like him are we. Until we recognize our insufficiency to handle all that Satan brings our way, we will be guilty of prayerlessness in a tacit declaration of self-sufficiency.

Prayerlessness is a refusal to exercise a blood-bought privilege. At the dawn of human history, Adam and Eve were in paradise, the beautiful Garden of Eden, the garden of God. They were in fellowship and harmony with their creator. He walked and communicated with them in the cool of the day (Gen. 3:8). But suddenly sin separated them from God and broke that fellowship. What is worse, they were driven from
the garden and access to God. Cherubim were placed at the entrance with a flaming sword to prevent man's direct access to God, part of man's punishment for sin.

Still, God loved His errant children and sent His Son to die for our sins. Paul describes it this way. "And you hath he quickened, who were dead in trespasses and sins... and were by nature the children of wrath... but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ... At that time you were without God, being aliens... having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ... and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father" (Eph. 2:1-18).

Denied direct access to God because of sin, we have regained that access through the blood of Christ. Our privilege to go to God in prayer is the result of His Son's great sacrifice. Romans 5:1-2 makes this abundantly clear. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand." Those who remain unjustified not only remain without God's peace but without access to Him, access that comes only as a result of Christ's blood. Those of us who have peace with God and access to Him through Christ's blood, and yet do not exercise the privilege purchased by that blood, slap our Lord in the face every time we are guilty of prayerlessness.

Since the blood of Christ brought us nigh to God again and restored our direct access to Him, how painful it must be for the Lord Jesus to view our callousness with regard to exercising this costly privilege. Prayerlessness is a cruel refusal to accept a purchased privilege.

Prayerlessness Is Sin against a Holy God. Israel had clamored for a king. She wanted to be like everyone else. In spite of her unworthy motives, God granted Israel's request. He directed Samuel the priest to the Benjamite house of Kish. "He had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (1 Sam. 9:2). When Samuel saw him he responded, "Behold the man" (1 Sam. 9:17), a greeting presented to Israel's rightful king many generations later (John 19:5).

Not long after Saul's anointing as king, the folly of the Jews was evidenced. Samuel reproved Israel for her ingratitude and exhorting them, "If ye will fear the Lord... but if ye will not obey the voice of the Lord" (1 Sam. 12:14-15). Delivering a rebuke is never pleasant, but the people received it and requested that Samuel "pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king" (1 Sam. 12:19).

Samuel's response could have been those ever-popular, four little words, "I told you so!" Yet he recognized a godly responsibility and responded, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23).

Samuel recognized that prayerlessness was sin against a holy God. Jesus' admonition, "Men ought always to pray" picks up on that theme. Prayer is not only a blood-bought privilege, it is a demanding responsibility. It is the responsibility of those whose access to God has been restored. We must use this avenue of God's mercy, not only in our behalf but also in behalf of those who do not have such access. If faithful, consistent, thoughtful prayer is Christ's command, then prayerlessness is nothing short of sin against Him.

Prayerlessness Is an open Invitation to the Devil. There is a clear relationship between prayer and righteousness in Scripture. Prayer does not produce righteousness, but those living righteously will not fail to pray. Remember, "The effectual fervent prayer of the righteous man availeth much" (James 5:16). Just as righteous living will drive you to prayer, the converse is also true. Unrighteousness will keep you from prayer (see 1 Peter 3:12; John 9:31; Ps. 66:18; Prov. 15:29).

John Bunyan once said, "Prayer will make a man cease from sin as sin will entice a man to cease from prayer." The sin of prayerlessness not only disquiets the heart of God, it entices the heart of Satan. That old Serpent knows if he can keep us prayerless he can keep us powerless as well. But more than this, a heart that is closed to God is always open to Satan and he only needs a crack.

On the night that He was betrayed our Lord Jesus agonized greatly in prayer. He had arrived at the Garden of Gethsemane and instructed His disciples to remain there as He went deeper into the garden with Peter, James, and John. Positioning them, the Master disappeared into the darkness, into the inner recesses of the garden. Having labored in prayer the Master returned to find the three disciples sleeping and rebuked them saying, "Couldest thou not watch one hour?" But with this stern rebuke came a positive message—a lesson to be learned by all who are guilty of prayerlessness. The Lord said, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38).

Perhaps a consistent, vital, involved prayer life has not been a part of our Christian lives. Maybe we are busy preaching, teaching, parenting, or fulfilling other important responsibilities for God. Maybe we have relegated prolonged prayer to those "who can't do anything else." After all, "If you can't go or give, you can always pray." What a shame not to recognize the peril of such an attitude, the peril of prayerlessness. Whatever else Christ has gifted us to do, He has commanded us to pray, each of us.

The whole armor of God, by which we withstand in the evil day, is energized and vitalized by "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). Lord, energize us!

Woodrow M. Kroll is president of Practical Bible Training School, Bible School Park, New York.
Prayer in Schools
A New Perspective

by Ronald T. Habermas

Should children be allowed to pray in school? We have heard the arguments a hundred times before.

The opponents seem to have much in common: a belief in the value of prayer and personal faith, a recognition of the importance of Scripture, and a need to reclaim this country's religious heritage. Both factions denounce student coercion and dominance by a particular religious position or group.

What are these two groups arguing about? Frankly, at times it is difficult to determine. If each side would really listen to the other, they might realize how close they are to one another. But incredibly, the real foundational issue has not been addressed at all!

The foundational issue that is so critical to the prayer in school controversy is not a theological, political, or educational issue. It is an issue of curriculum. We must realize that all curriculum espouses certain "value-laden" presuppositions which must be addressed by both sides in this discussion.


**Explicit curriculum** is the most apparent, includes all publicly acknowledged goals in education: reading, writing, arithmetic, and so forth.

**Implicit curriculum** includes "hidden" goals in education—lessons more often "caught" than "taught" in school. For example, Eisner notes that "one of the first things a student learns is to provide the teacher with what the teacher wants or expects. The most important means for doing this is for the student to study the teacher; to learn just how much effort must be expended for an A, a B, or a C grade."

Ronald C. Doll complements Eisner's remarks concerning implicit curriculum in *Curriculum Improvement: Decision Making and Process*. Doll states that this second type of curriculum includes such experiences as "teasing boys, pinching girls, advancing oneself inconsiderately in the cafeteria line, learning to like history, developing a prejudice against an ethnic group, protecting one's front teeth from being pushed down hard on drinking fountains." Doll believes that "for children and youth today, these and similar informal experiences or engagements are sometimes the most memorable ones in their careers."

**Null curriculum** includes subject matters that schools neglect to teach: voids in educational programs that limit
Eisner asks, "Why is it that law, economics, anthropology, psychology, ... the visual arts, and music ... are ... not required parts of secondary school programs?" He answers his own question by observing that school subject matters are primarily chosen because of tradition, not because of careful analysis of other alternatives. Schools teach largely out of habit and typically restrict their curriculum to traditional topics, thus neglecting areas that could be extremely helpful to students. Eisner concludes that what schools are not teaching may be as important as what they are teaching.

What do the three curriculum types have to do with prayer in school? They each communicate an inherent value system. Preferences, beliefs, and convictions are continuously and simultaneously taught in any curriculum at any school. That is simply the nature of curriculum.

No curriculum can be divorced from its inherent value system. For instance, if a student is taught to become a good citizen, he will explicitly learn the values of upholding tradition and democracy. He will be implicitly taught such values as the free enterprise system. He may also learn to prefer this nation’s government over other governments.

No matter what students learn through explicit curriculum, they will pick up implicit values while they are learning. Eisner points out that even social scientists cannot make decisions or discoveries that are not "value-laden" since they select the problems they will consider, choose the methods they will use, interpret the data they collect, and assign significance to their own discoveries. He summarizes: "To claim that science is value saturated is not to complain but rather to give scientific inquiry its due. Its negation is what is worth complaining about."

We now have a situation worth complaining about. On June 25, 1962, the highest legislative body in the country arrived at the following decision:

Because of the prohibition of the First Amendment against the enactment of any law ‘respecting an established religion,’ which is made applicable to the States by the Fourteenth Amendment, state officials may not compose an official state prayer and require that it be recited in the public schools of the state at the beginning of each school day—even if the prayer is denominationally neutral and pupils who wish to do so may remain silent or be excused from the room while the prayer is being recited.

This legal decision—which became an integral part of the national null curriculum for all schools—had an immediate, devastating, and detrimental effect on all learners in this country. Why?

Had theological truth been violated? No, for this nation still upholds the rights of individual expression and freedom of religion, even if these rights are somewhat restricted during school hours. And surely neither God nor His Word has been affected by the legislation of man.

Was the "separation of church and state" in jeopardy? No, for there are numerous political safeguards and religious interest groups to keep these influential forces distinct and segregated.

Had compulsory public school education been endangered, or diluted? No, for education, per se, has not been overtly affected by this legal decision.

This legislation has been so detrimental because of the subtlety of its axiological lesson—that law prohibiting prayer was a value statement. This legislation was anything but value-neutral. By condemning a "religious" position, it ironically established a "no-God religion." The real irony is that many proponents of the current law do not even acknowledge their stance to be value-laden. They perceive that only the "other side" has preconceived values and prejudices.

How can a value-laden statement supporting voluntary prayer in schools be less valid than another value-laden statement prohibiting prayers? At least those who support prayer in school recognize the rights of those who would not wish to pray. Those who would prohibit prayer favor only those who do not wish to pray.

As long as the federal courts forbid prayer in schools, this example of null curriculum will continue to teach an even stronger message, implicitly: students will equate education with the absence of religion, and developmental growth with the lack of divine guidance. The final result is incomprehensible for a country that only eight years before this 1962 decision had been led by Congress to amend the Pledge of Allegiance to the Flag to include the inspiring words “one Nation under God, indivisible, with liberty and justice for all!”

Since both sides of the school prayer argument declare a statement of inherent values, which position is most appropriate and defensible with reference to the United States Constitution? In our pluralistic society, the position that supports prayer (simultaneously supporting the decision not to pray) is far superior.

By preventing the establishment of any national religion, the First Amendment unfortunately laid the foundation for secular education. However, the sobering fact remains that the authors of the Constitution never intended to provide freedom “from” religion, but to insure freedom “of” religion.

All curriculum decisions and positions—including the subject of prayer—are extensions of value-laden beliefs. Value-neutral statements in education simply do not exist.

Eisner summarizes, “What are the potential consequences of curriculum neglect? I am not suggesting that the program of the school can teach everything or that it can be all things to all people. I am suggesting that content inclusion-content exclusion decisions are among the most important decisions curriculum planners can make.”

It is not just what a teacher says in the classroom that is important—even what he does not say counts!

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A Christian has an obligation to see that all his beliefs and actions are consistent with the Scriptures. The magnitude of this duty increases in proportion to the importance of the subject. It is essential therefore to see what the Bible has to say about limited government and the free market. In the choice between Capitalism and Socialism, what decision should a biblically informed Christian make?

Unfortunately, there is a small but growing army of Protestants and Roman Catholics who have entered into an uncritical alliance with the political Left. (An uncritical alliance with the political Right is equally disappointing.) The so-called liberation theologians not only promote a synthesis of Marxism and Christianity, but also attempt to ground their recommended restrictions of economic and political freedom on their interpretation of the biblical ethic. An increasing number of Left-wing Evangelical theologians appear to stop just short of the more radical pronouncements of the liberation thinkers, but nonetheless hold views of society that certainly have the writings of Marx as one of their major sources. These Evangelicals-of-the-Left are convinced that the biblical ethic obliges them to condemn Capitalism and endorse the politics of Statism and the economics of Socialism.

Whatever possessions a human being may acquire, he holds temporarily as a steward of God and is ultimately accountable to God for how he uses them.

What is the most promising way for a Christian to go about relating his economic convictions to the Bible? Many writings from these Leftist theologians illustrate what can be called the proof-text method. These writers isolate some vague passage (usually one from the Old Testament) that pertains to an extinct cultural situation or practice. Then they proceed to deduce some complex economic or political program from that text. Actually, they manipulate the Bible for their own secular ends. They read their own twentieth-century secular theory into a portion of the Word of God, torn from its biblical and cultural context. Any attempts to deduce political and economic theory from the Bible in this way should be viewed with skepticism.

In place of the proof-text method, a Christian should begin by acquiring a clear and complete picture of the biblical worldview of God, mankind, morality, and society. Then he should put his best effort into discovering the truth about economic and political systems. He should try to clarify what Capitalism and Socialism really are (not what the propagandists say they are), and he should try to discover how each system works, or if it can work. Finally he must compare his economic options to the standard of biblical morality.

The biblical worldview implies that since God is the Creator of all that exists, He ultimately is the rightful owner.
of all that exists. Whatever possessions a human being may acquire, he holds temporarily as a steward of God. He is ultimately accountable to God for how he uses them. However widespread greed and avarice may be in the human race, they are clearly incompatible with the moral demands of the biblical worldview.

The Christian worldview also contains inescapable moral obligations. Morality is not optional, relative, or conventional. All human beings have certain natural rights inherent in their created nature and have certain moral obligations to respect the rights of others. The possibility of human freedom is not a gift of government but a gift from God. Man's essential freedom and his right to exercise that freedom are his by virtue of his creation in God's image.

Freedom always has God as its ultimate ground and must always exist in relationship to law. The moral law of God identifies definite limits beyond which human freedom under God should not pass. Freedom must never be turned into license. Your freedom to swing your fist ends at the point where my nose begins.

Leftist Evangelicals correctly insist that the biblical ethic condemns individual actions and social structures that oppress people, harm people, and favor some at the expense of others (see Ezek. 34). However, when they take their next step and claim that Capitalism inevitably and necessarily produces social structures that oppress people, they are dead wrong (see Ronald Nash, Social Justice and the Christian Church).

Finally, the biblical worldview includes the inescapable fact of human sin and depravity. No economic or political system that assumes the essential goodness of human nature or holds out the dream of a perfect earthly society can possibly be consistent with the Bible.

One dominant feature of Capitalism is economic freedom, the belief that people have the right to exchange things voluntarily, free from force, fraud, and theft. Capitalism is more than this, of course, but its concern with free exchange is undeniable.

Socialism, on the other hand, seeks to replace the freedom of the market with a group of central planners who exercise control over essential market functions. Basic to any form of Socialism is distrust of or contempt for the market process and the desire to replace the freedom of the market with some form of centralized control. The real issue in the dispute among these positions is the degree of economic freedom each allows—the extent to which human beings will be permitted to exercise their own choices in the economic sphere of life.

Capitalism should be understood as a voluntary system of relationships utilizing the peaceful means of exchange, which can be summed up in the phrase, "If you do something good for me, then I'll do something good for you." But exchange can also take place by means of force and violence. In this violent means of exchange, the rule of thumb is: "Unless you do something good for me, I'll do something bad to you." This is the controlling principle of Socialism. Socialism means far more than centralized control of the economic process. It entails the introduction of coercion into economic exchange in order to facilitate the attainment of the goals of the elite who function as the central planners. Even if we fail to notice another contrast between Capitalism and Socialism, we already have a major difference to relate to the biblical ethic. One system stresses voluntary and peaceful exchange while the other depends on coercion and violence.

Some religious Socialists profess contempt for the coercive forms of state Socialism on exhibit in Communist countries. They would like us to believe there is a form of Socialism where the central ideas are cooperation and community, and where coercion and dictatorship are precluded. This is an interesting semantic game. Either these people are confused or they do not want to let the rest of us in on the dirty secret.

Interestingly, they provide little information about the workings of this more utopian kind of Socialism. They simply ignore the fact that however humane and voluntary their Socialism is supposed to become after it has been put into effect, it will take massive amounts of coercion and theft to get things started. Moreover, voluntary Socialism is a contradiction in terms.

The most serious difficulty with Socialism is that it makes economic activity impossible. Without free markets and the vital information markets supply, economic activity would become chaotic and result in drastic inefficiencies and distortions. The only reason Socialist economies like the Soviet Union can function at all is because their bureaucrats carefully monitor the pricing information available from free markets and then apply this information to set their own prices. The great paradox of Socialism is that it needs Capitalism to survive.

But critics of the market try to shift attention away from their own embarrassing problems to claims that Capitalism must be abolished or restricted because it is unjust or because it restricts important human freedoms. Capitalism is supposed to be inconsistent with Christianity because it allegedly gives a predominant place to greed and other non-Christian values. Allegedly, Capitalism increases poverty and the misery of the poor while it makes a few rich at the expense of the many. Socialism, on the other hand, claims to be the economic system of people who really care for the less fortunate members of society. Socialism is the economics of compassion. But, of course, the claims are not true. People who make such charges have their facts wrong.

Capitalism is not economic anarchy. For one thing, Capitalism recognizes several necessary conditions for the kinds of voluntary relationships it recommends. One of these presuppositions is the existence of inherent human rights—the right to make decisions, the right to be free, the right to hold property, and the right to exchange what one owns for something else. Capitalism also presupposes a system of morality. There are definite limits, moral and otherwise, to the ways in which humans should exchange. Capitalism should be thought of as a system.
of voluntary relationships within a framework of laws that protect people's rights to freedom from force, fraud, theft, and violations of contracts. "Thou shall not steal" and "Thou shalt not bear false witness" are part of the underlying moral constraints of the system.

One of the more foolish objections to Capitalism is the claim that it presupposes a utopian view of human nature and consequently conflicts with the biblical view of sin. The limited government willed to Americans by the Founding Fathers was influenced in large measure by biblical considerations about human sin. Because the Founding Fathers believed that human nature could not be trusted, they created a complicated and cumbersome system of government whereby various checks and balances serve to make the attainment of absolute power by any one man or group extremely difficult. Such nineteenth-century Liberals as John Stuart Mill believed that government should be limited because men are essentially good. But the Founding Fathers believed that government should be limited because men are essentially evil. If one of the more efficient ways of mitigating the effects of human sin in society is dispersing and decentralizing power, the conservative view of government is on the right track. So too is the conservative vision of economics.

The combination of a free-market economy and limited constitutional government is the most effective means yet devised to impede the concentration of economic and political power in the hands of a small number of people. Every person's ultimate protection against coercion requires that he has control over some private spheres of life where he can be free. Private ownership of property is an important buffer against any exorbitant consolidation of power by government. The free market is consistent with the biblical view of human nature because it recognizes the weaknesses of moral nature and the limitations of human knowledge. No one person can possibly know enough to manage a complex economy. No one should ever be trusted with this power. However, Socialism requires a class of omniscient planners to forecast the future, to set prices, and to control production. In the free-market system, decisions are not made by an omniscient bureaucratic elite. They are made across the entire economic system by countless economic agents.

So once again, when Capitalism is understood correctly, it conforms to biblical models of ownership and exchange. It is compatible with the biblical view of human nature.

As for the charge that Capitalism encourages greed, the truth is just the reverse. The mechanism of the market neutralizes greed as selfish individuals are forced to find ways of servicing the needs of those with whom they wish to exchange. As we know, various people often approach economic exchanges with motives and objectives that fall somewhat short of the biblical ideal. But no matter how base or selfish a person's motives may be, as long as the rights of the other parties are protected, the greed of the first individual cannot harm them. The market is one area of life where concern for the other person is required. The alternative to the peaceful means of exchange is violence and coercion.

Often, liberation theologians interpret and use the Bible to support their political and economic beliefs—with serious distortions of the biblical message. They read the Bible through Marxist spectacles. Even the much less radical American Evangelicals on the Left abuse the Bible more than they use it. The Leftist's hermeneutic frequently depends on reaching twentieth-century meanings into ancient Hebrew and Greek terms. A good example of this is the way they handle the biblical notion of justice. The basic idea of justice in the Old Testament is righteousness and fairness. But it is essential to the Leftist's cause that he read into biblical pronouncements about justice, contemporary notions of distributive justice. When the Bible says that Noah was a just man, it does not mean that he voted the straight Democratic ticket. It means simply that he was a righteous man.

Efforts to help the poor and oppressed have been counterproductive and inevitably increase the misery of the people the Statist supposedly wants to help. Liberal housing programs did not make more low-cost housing available for the poor. Instead, the result has been much less available housing. Minimum wage legislation does not really help people at the bottom of the economic ladder. It ends up harming them by making them less employable. Regardless of where one looks, welfare state programs have failed.

The liberal welfare state is speeding us down the tracks to destruction of the family and the disintegration of society. And it is doing this in the name of compassion. Yet these Leftist theologians tell us that what the Bible demands is not less but rather more of this "humanitarian" Statism.

Little can be done to prevent human beings from wanting to be rich. Capitalism channels that desire into peaceful means, and the benefits extend beyond those who wish to improve their own situation. As Arthur Shenfield said, "The alternative to serving other men's wants is seizing power of them, as it always has been. Hence it is not surprising that wherever the enemies of Capitalism have prevailed, the result has been not only the debasement of consumption standards for the masses but also their reduction to serfdom by the new privileged class of socialist rulers."

Which choice should a Christian make in the selection between Capitalism and Socialism? Capitalism is quite simply the most moral system, the most effective system, and the most equitable system of economic exchange. When Capitalism is described fairly, there can be no question that it comes closer to matching the demands of the biblical ethic.
In this article Professor Van Til focuses on the rise of Marxism on our nation’s college campuses, and its subsequent success as neo-Marxism. He provides helpful insights into how the Marxist philosophy spreads and what can be done about it.
Parents of today’s college students grew up at a time of increased public concern about the growth and influence of Marxism and Communism. The McCarthy hearings and the Cold War brought the question of Marxist influence to the public’s attention, and later, radical protests against the war in Vietnam accentuated the activities of Marxists on the campus. Such intense public interest in the influence of Marxist-Communist influence in society has waned; after all, the New Left Movement has dissolved, and membership in the Communist Party continues to decline.

In reality, the Marxist movement in America has moved to the calm of the podium in ivy-covered halls. The methods and language are now different, but the goals are the same—the destruction of Capitalism, and the replacement of it with Marxian Socialism. That goal ought to concern parents and makers of public policy.

**Marxism: A Definition**

Like Christianity, Marxism has a set of doctrines stated by its founder, Karl Marx, and it has a number of other doctrinal systems which developed subsequently.

Marx himself explained all important events in history and in present society by referring to a single cause: economic production is the cause of everything else—class distinctions, political structures, wealth and poverty, ethical attitudes, and even religion. Marx rarely illustrated this point, but in his *The Poverty of Philosophy* (1847) he said, “The hand mill gives you feudal society, the steam mill industrial capitalism.” This monistic view of the historical process constitutes the first fundamental concept in Marx’s thinking.

A second fundamental of Marxist thought focuses on industrial Capitalism. With the coming of Capitalism and factory-based production, new superstructures of social institutions arise, such as private property, wage payments, and others. During this stage, Marx asserted, two developments are first, the concentration of wealth in the hands of fewer and fewer Capitalists, and second, exploitation and therefore, the progressive impoverishment of wage earners.

Third, Marx believed that a consequence of the misery and oppression of the mass of wage earners would be the creation of a class struggle. That struggle would show itself in disconcert, and then in eventual revolution by the masses of workers against the Capitalists.

One basic fallacy in the Marxian worldview deserves to be mentioned—its claim to be scientific in method. Marx is not scientific. Marx predicted, for example, that Capitalism would cause the impoverishment of wage earners, a concentration of wealth among a few Capitalists, and the inevitable emergence of violent revolution in capitalistic countries. When this claim is tested by actual historical facts it fails. As a matter of fact, those capitalist countries in which Marx predicted chaos and disaster have nearly achieved the opposite of his prediction. In them one finds today a widespread material progress among wage earners, a broad distribution of capital assets, and the absence of a widespread interest in violent revolutions to change the social order.

What then is Marxism? It is more properly described as a religious expression of hope, an appealing vision, to be sure, in a sinful and imperfect world.

Neo-Marxist Gurus: A Personal Note

By 1960 a number of leading Marxist thinkers were well established on American campuses, writing and teaching the new version of Marxist thought.

Neo-Marxist professors handed out reading lists containing C. Wright Mills’s *Sociological Imagination* and Paul Goodman’s *Growing Up Absurd*. As a graduate student in several universities in the 1960s, I can personally testify to the popularity of these writers in courses on political theory, intellectual history, foreign policy, and recent American history.

I remember well my first teaching position in a branch of the University of Wisconsin, Madison. Upon arrival on the job, I was assigned to an office with a delightful and highly gifted young professor who had been trained at Wisconsin-Madison. It was not long before I learned that this young scholar-teacher had been a student of William Appleman Williams at Madison and that he was himself a vigorous disciple of neo-Marxism. He saw the social problems of the day as the result of inequities in the distribution of the nation’s wealth, these inequities producing an ever-increasing social tension due to the alienation of person from person.
and class from class. Though my friend was not certain that a peaceful revolution was possible, he was sure that the "barbarism" of the present system would in time be replaced with a new Socialist order.

**Writing and Teaching As a Neo-Marxist**

U.S. News and World Report recently quoted a professor who observed that "there is a growing acceptance of the critical approach taken by Marxists and other radical leftists as a useful means of advancing our knowledge of society and its problems." Marxism is becoming widely accepted as a way to analyze history, political economy, and a host of other areas. But is the fact that, for instance, a department of history has a neo-Marxist on its faculty any different from the fact that a psychology department has a behaviorist and a Freudian or that an economics department contains a Keynesian and a monetarist?

In *The Left Academy: Marxist Scholarship on American Campuses*, one finds an answer to that question: "Marxism cannot be simply a way of writing history. It must be a commitment to participate in history making. Marxism is a long-term historical movement of liberation, and Marxist scholars are those who contribute to the project of building a popular, democratic socialist society." (Emphasis added.) If these remarks are typical, the goal of Marxist professors is not to find and teach the truth about some aspect of reality, but to usher in a Marxian Socialist society.

A notorious Marxist political science professor, Howard Zinn of Boston University, echoes the same idea when he says "to be radical and not activist is a contradiction." Other Marxists, writing in *Studies in Socialist Pedagogy*, note that "it is not the accumulation of Marxist knowledge that is our aim for students (or ourselves) but the development of revolutions, free of bourgeois values." Bourgeois values are, of course, Capitalist values. Furthermore, says another Marxist, "If non-Marxists see my concern with such questions as an admission that the purpose of my course is to convert students to Socialism, I can only answer that in my view—a view that denies the fact-value distinction—a correct understanding of Marxism (or any body of scientific truth) leads automatically to its acceptance." The writer seeks to "convert" students to a correct under-

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**KARL MARX**

(1818-1883)

"Religion is only the illusory sun about which man revolves so long as he does not revolve around himself."

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Journalist, economist, philosopher, and professional revolutionary. Born to converted Jewish parents in Germany, Marx grew up as the son of an important provincial Prussian civil servant. He earned a doctorate in philosophy, specializing in Hegelian thought, but he was unable to get a teaching position because of the growth of racial anti-Semitism. Instead he edited a liberal newspaper, which was eventually closed by the Prussian government. Marx fled to Paris, and spent several years in western Europe. There he met Frederick Engels, his collaborator and financial backer, and absorbed the political concepts of French revolutionary thought.

In 1848, at the time of continent-wide socio-political upheavals, Marx and Engels first collaborated on *The Communist Manifesto*, a short provocative party platform written for a revolutionary group they had recently joined. The failure of the revolution in France and Germany, as well as Engels's residence in England, led Marx to settle in London for the rest of his life.

While earning money as a European correspondent for some American newspapers, and writing a constant stream of polemical pamphlets attacking other Socialists, Marx buried himself in the Library of the British Museum. There he studied the principles of British free enterprise economics and attempted to fuse them with German philosophy and French revolutionary thought. He lived to complete only the first volume of his projected four-volume *Das Kapital*, his grand synthesis. However in that volume he appeared to successfully combine the three most important threads of nineteenth-century thought—German philosophy, French politics, and English economics.

Since Marx's thought remained in constant flux, his writings can be used to support nearly any philosophical-political position. However two main schools flourish today. Russia and China, following Lenin, have concentrated on his middle years, when he actively participated in revolutionary activity and expected immediate success. In that period his writing stressed revolutionary violence, unity of the working class, and a dictatorship after the revolution. Western European social Democrats prefer the young and old Marx, where he doubted the success of revolution and urged political and social reform within the system. However most references to Marxism are to the former doctrines more properly called Marxism-Leninism, stressing the key role of violent revolution.

Homer Blass
standing of reality, leading inevitably to acceptance of it. Such language is not the stuff of reserved academic reflection.

The same view of the Marxist teacher's goal is expressed by Schofield in the *Monthly Review* (1979) as he says: "Radical ideas have spread and deepened. . . . Nowhere is this more true than in colleges and universities. There are hundreds, perhaps thousands, of openly socialist (neo-Marxist) professors and many more 'fellow-travelers.' There is hardly a conventional idea that is not under radical attack." And what are their goals and opportunities? Schofield comments: "To help their students to understand the bourgeois culture which oppresses them, to confront it, and to begin to construct the outlines of a new socialist society."

**How Influential Is Neo-Marxism?**

*Business Week* in a 1980 article, noted that "there is no precise measure of Marxist influence on American campuses," adding, "but it has clearly grown enormously over the past decade." The movement may have as many as 10,000 members who are active in campus groups. Some students of the movement note that there are more than a dozen Marxist journals being published at the present time.

The University of Chicago's John H. Coostworth, a historian, notes that "as a set of theories that explain social and economic developments, Marxism is more strongly adhered to now than at any other time in U.S. history." Ang Quentin Lewy observed that "radical professors represent the most active and vocal group using the classroom for political propaganda."

If the truth were known, it could well be that virtually every college and university in America has one or more Marxist on its staff. In the large universities the number could rise to dozens and to even hundreds in the largest schools.

**Reasons for Neo-Marxist Success**

Arnold Beichman, writing in the *Wall Street Journal*, has suggested several factors that have contributed to the growth of the neo-Marxist movement. Beichman calls them "dispensations—granted to the Marxist by the culture and politics of our time."

"For Marxism the jury is always out." By this Beichman means that Marxists never make a critical judgment about the real world effects of Marxism. If Moscow, Peking, or Havana

**Vladimir Ilyich Ulyanov Lenin (1870-1924)**

"I cannot and will not walk with people who have begun to advocate combining scientific Socialism with religion."

Founder of the Bolsheviks, leader of the Russian Revolution, and first dictator of the Soviet Union. Born into the Russian nobility, he began reading Marx after his brother's execution for attempting to assassinate the Czar. In 1903, after a period in Siberian exile for revolutionary activity, Lenin split the Russian Marxist party. His faction, the Bolsheviks, demanded that its members be professional revolutionaries and not question the order of their leader.

Lenin spent most of his life as a refugee in western Europe, returning to Russia only briefly in 1905 to play a minor role in that abortive revolution. While in exile he wrote a series of volumes revising Marx and modifying him to fit Russian conditions. He especially expanded that side of Marxism concerned with violent revolution and dictatorship. In *Imperialism*, the most creative of these writings, Lenin argued that the nationalist movements in Asia and Africa formed the Achilles' heel of Western Capitalism.

In 1917 a Russian democratic government overthrew the Czar and promised the United States it would remain as an ally against Germany in World War I. The German government allowed Lenin to return, hoping to disrupt the Russian war effort. Within nine months of returning to Russia, in November 1917 Lenin and his Bolsheviks had seized the government and the major urban centers. To secure the victory, Lenin created the Red Army to defeat invading Allied and White (anti-Bolshevik) forces, and the secret police to quash internal dissent. By 1921 the Bolsheviks ruled a Russia devastated by civil war, famine, and disease. To avoid total economic collapse Lenin allowed the re introduction of a modified Capitalism called the New Economic Policy or NEP.

About this time Lenin suffered the first of a series of strokes, which left him unable to run the government. He feared Stalin, but died, or was killed, before he could remove Stalin from the party leadership. After his death his embalmed body rested in Red Square, serving as a pseudo-religious shrine of the Revolution. His successors, sensing the need of divine sanction for government, attempted to create a cult of Lenin, with Vladimir Ilyich serving as a Bolshevik anti-Christ.  ■ H.B.
fail to make economic progress, these failures are not the result of the failing of Marxism. The particular application of Marxism was incomplete or faulty, they say, but not Marxian principles. Of course, the United States is continuously judged by its difficulties and failings.

"Marxism never has crises." Beichman here suggests that Marxists always separate their theory from practices. The Soviets have crises (Afghanistan, Poland), but not Marxism.

"The homegrown fallacy." Current foreign policy employs this notion, Beichman argues. In discussing Marxists in El Salvador, many policy makers

Russian dictator. Stalin was born in Georgia, an area between Russia and Turkey, and began his education as a theological student. Expelled from seminary, Stalin joined the Russian Marxists and became involved in bank robberies in order to raise money for the party. He may also have served as a police spy within the party. Stalin's friendship with Lenin got him a position of leadership in the Bolsheviks, and the accident of being the highest ranking Bolshevik in the area of the capital at the outbreak of the democratic first phase of the Russian Revolution got him into the central committee of the party.

After Lenin's return Stalin became a "gray faceless" gofer, always willing to carry out the unpleasant tasks. Then in 1921 he accepted the apparently thankless job of first secretary of the Communist Party. However, Stalin used that position to create a personal power base. Beginning with Lenin's illness Stalin finessed the possible successors, and his rivals, into mutual self-destruction. Lenin became aware of this on his deathbed, but he died before he could act. By 1929 Stalin emerged in absolute control of the party and of Russia (a position he held until his death in 1953). In the following 10 years Stalin broke and terrorized three segments of Russian society. Through collectivization he forced the Russian peasant into state collective farms; through the five-year plans he forced the Russian worker into total subordination to the state; and through the purges he decimated the membership of the civil service, military, and party. Probably it cost Russia over 10 million dead, and an equal number in slave labor camps.

In foreign policy, after trying to divide the world with Hitler, Stalin trusted Germany too long and left Russia unprepared for the invasion of June 1941. Russia recovered and eventually triumphed but at the cost of another 20 million dead. The Russian armies occupied half of Europe, and imposed the "iron curtain" along their borders. Then Stalin began probing the West to find areas of weakness for possible further expansion, and began considering another internal bloodbath. He died in 1953, very possibly killed by alarmed subordinates fearing for their lives.

Parents ought to spend more time helping their college-bound children select their colleges and universities. And, they ought to help them focus on the philosophical and political views of
the faculty under which the prospective students will study. They should look at some of the publications of the faculty, as well as the reading lists for courses posted in the college bookstore. More time should be spent on these matters and less on the trappings of the school—dorm rooms, sports programs, the nature of fraternal organizations, and the like.

On the campus, Marxism as a movement should not be ignored. Ignorance, in this case, is certainly not bliss. Since Marxism is a profound phenomenon of the modern era, it ought to be studied in an academic manner. Teaching Marxism as an academic subject would help to arm the young against the false claims of the movement. Teaching it as an academic subject means that it could be critically examined as part of modern intellectual history. In addition, it should be studied in classes in political science and in economics. In view of the argument made earlier that Marxism has all the features of a world religion, Marxism might also be included in courses on comparative religion.

Obviously, there is a vast difference between teaching Marxism as an academic subject and teaching Marxism from the perspective of the true believer in Marxist doctrine. The former is what one expects of the true scholar who seeks truth wherever it may be found. In the latter case, teaching as a Marxist is ultimately dishonest and misleading, for in using the trappings of scholarship, while actually seeking to indoctrinate, the Marxist professor perverts the purpose of the classroom.

As a matter of public policy an effort should be made to gauge the scope and influence of this movement. The reason for this argument is a simple one. Taxpayers, who lay out billions for education, have a right to decide whether they want their tax dollars to go for the support of professors who are actively engaged in teaching doctrines whose aim and purpose is to destroy American society and replace it with a Marxist one.

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Underdevelopment Revisited
by Peter L. Berger

The poverty in which larger numbers of human beings live has been a stubborn and morally troubling reality for a long time. The terminology describing this reality has often changed, however, from "backwardness" (a term suggesting mental retardation) to "underdevelopment" (implying a merely physical lag). This "underdevelopment" was to be cured by "development," in turn identified with "growth."

Then came the late 1960s and early 1970s, when this entire way of looking at the poorer portions of the globe was radically debunked both in the "underdeveloped" countries themselves and in influential academic sectors of the West. The quasi-mythological phrase "Third World" came into vogue, while the bureaucratic agencies concerned with the poorer regions fell back either on the relatively optimistic term "developing countries" or on the seemingly neutral term, "less developed countries" (with its official acronym, LDC's).

Changes in terminology sometimes reflect advances in knowledge; sometimes they are covers for ignorance. Which is the case here? How much have we really learned about the world's poverty and the remedies for it.

It is now 10 years since the publication of my Pyramids of Sacrifice, which was a tentative summation of what I had learned about "development" since becoming involved in the topic a few years earlier.

Obviously, Pyramids of Sacrifice is today obsolete, because of the changes that have taken place in the world. But looking back on it now, I am struck as well by the changes that have occurred in my own perspective. Not to put too fine a point on it, I am much less even-handed today in my assessment of Capitalist and Socialist development models: I have become much more emphatically pro-Capitalist. Some part of the shift I have undergone is undoubtedly due to personal experience. In 1974, except for one foray into Africa, my acquaintance with the Third World was limited to Latin America; inevitably, this made for a very specific bias. In 1977, however, I had my first experience in East Asia, and since then my attention was turned very strongly to that region. East Asia is inconvenient territory for those who want to be evenhanded between Capitalist and Socialist development models. Specifically, the Capitalist "success stories" of East Asia and the lessons they hold must be confronted by any reflective person with a concern for world poverty.

To speak of success stories implies a definition of success. And here I would today insist that, minimally, there are three criteria to be applied. First, successful development presupposes sustained and self-generating economic growth. To that extent, at least, Rostow and the other enthusiasts of the 1950s were perfectly right, while the late fantasists of zero growth were perfectly wrong. We have a pretty clear idea of what a zero-growth world would look like. It would either freeze the existing inequities between rich and poor, or it would see a violent struggle to divide up a pie that is no longer growing. Neither scenario holds out the slightest promise for such values as human rights or democracy. The existing inequities would have to be brutally defended or brutally altered. I daresay that this root insight of political economy is by now widely recognized, even on the Left.
Secondly, successful development means the large-scale and sustained movement of people from a condition of degrading poverty to a minimally decent standard of living. In insisting on this point, I continue to give credence to the critique (mostly from the Left) of the earlier development theories, which tended to see economic growth as a synonym for development rather than as its precondition.

The advocates of liberation theology have contributed a phrase, “the preferential option for the poor,” which means simply that one is morally obligated to look at things from the viewpoint of the poor. Fair enough.

In focusing on this particular criterion for defining successful development, I am invoking, of course, the ideal of equity; but I am not invoking “equality,” a utopian category that can only obfuscate the moral issues. It is inequitable and immoral that, next door to each other, some human beings are starving while others gorge themselves. To make this situation more equitable and thus morally tolerable, the starvation must stop and the poor must become richer. This goal can be attained without the rich becoming poorer. Western societies have demonstrated that the poor can get richer even while the rich get richer too. And there are good economic grounds for thinking that income-leveling policies in the Third World inhibit growth, with the poor paying the biggest price for this inhibition.

Third criterion: development cannot be called successful if the achievement of economic growth and equitable distribution come at the price of massive violations of human rights. In 1974 it seemed to me and to many others that China offered an illustration of a “calculus of pain.” We now know that the economic and egalitarian achievements of Maoism were themselves largely fictitious. Still, I believe that I was correct to insist that, even if it were true that Maoism had vanquished hunger among China’s poor, this achievement could not morally justify the horrors inflicted by the regime — horrors that entailed the killing of millions of human beings and the imposition of a merciless totalitarian rule on the survivors.

As for a “calculus of meaning,” Iran now offers a good instance. The Shah’s regime undoubtedly achieved economic growth, it ameliorated the condition of many of the poor (even if a corrupt elite greatly enriched itself in the process), and its violations of human rights, ugly though they were, did not come even close to the horrors of Maoism (not to mention the nightmare of terror of the Khomenei regime). However, as Grace Goodell has persuasively argued, the reform program of the Shah systematically trampled on the mores and values by which the largest number of Iranians gave meaning to their lives. It was a program of rapid and coercive modernization, contemptuous of tradition and of indigenous institutions. Logically enough, this alliance of technocrats, profiteers, and secret police evoked a neotraditionalist reaction. The tragic consequences following the triumph of these reactions, and the fact that the new regime has worsened the condition of the Iranian people, cannot provide an ex post facto justification of the Shah’s policies.

It should be clear what I mean by “massive violations of human rights”: massive killings, concentration camps, forced deportations, torture, separation of families, pervasive intimidation — in other words, the standard practices of twentieth-century totalitarianism. But I should stress at the same time that I do not include democracy as a necessary element in this criterion for successful development. Democracy is the best available form of government in the modern world; moreover, I consider it the only reliable protection of human rights under modern conditions. In the long run, I also believe that democracy and development are necessarily linked realities. All the same, the case regrettably cannot be made that democracy is indispensable to successful development.

Armed with these criteria for development, we may now turn to the evidence that has accumulated over the last 10 years. Perhaps the most important piece of evidence is negative: the absence of even a single successful case of Socialist development in the Third World.

Even in the early 1970s it should not have been news that Socialism is not good for economic growth, and also that it shows a disturbing propensity toward totalitarianism (with its customary accompaniment of terror). What has become clearer is that Socialism even fails to deliver on its own egalitarian promises (the second criterion of success). In country after country, Socialist equality has meant a leveling down of most of the population, which is then lorded over by a highly privileged and by no means leveled elite.

The fact that there is not a single case of economically successful and non-totalitarian Socialism has begun to sink in. (The social democracies of the West, of course, should not be subsumed under the category of Socialism.) The monumental failures of Maoism, failures proclaimed to the world not by its old enemies but directly from Peking, have made a deep impression in Asia; so have the horrors of the triumphant Socialist revolution in Indochina. In Asia more than elsewhere in the Third World, there now seems a new openness to the possibility of Capitalist models, even if the word itself is avoided in favor of circumlocutions like “market mechanisms” or euphemisms like “pluralism.” The radical shift from a Socialist to a Capitalist model in Sri Lanka illustrates this.
Richard John Neuhaus, a leading spokesman on the issue of religion and politics in America, has published *The Naked Public Square*. In this analytical work, he points out that Americans have drifted into the assumption that public policy, public discourse, and public space must be value-free, especially from moral judgments that are clearly religiously based. In the following excerpt from his book, Neuhaus looks at what the New Right is doing about these assumptions.
After their half-century in exile, the Fundamentalists have returned to the public arena. Their return forces a new situation in which dramatically different concepts of the common good are proposed for Christian action. Ideological agendas can no longer be hidden under the rhetoric of relevance, concern, compassion, prophetic criticism, and so forth. This could mean we are entering a time of greater candor. It is certainly a time in which decisions become more difficult. It is no longer enough to be concerned, for instance, about the poor and marginal at home or abroad; now choices must be made between alternative ways of making that concern effective. Through a more up-front debate about different political means toward moral ends, it may turn out that the credibility and, yes, relevance of liberal religious leadership will be strengthened. That may be yet another ironic consequence of the eruption of the religious New Right.

Those who for so long enjoyed a monopoly on the language of Christian social engagement have been forced to distinguish their engagement from that of other Christian forces in the public arena. Frequently, attempts to make that distinction do not face up to the fact that there are substantive differences in the analysis of what is wrong with the world and what ought to be done to set things right. For instance, it is suggested that the difference between “us” and “them” is that they are arrogant and judgmental while we are tolerant and open. We believe in pluralism, while they would impose their values upon everybody else. We recognize that politics is complex and requires compromise, while they promote the crusading spirit of “one-issue politics.” These ways of drawing the lines of difference are of very limited usefulness and of even more limited truth.

It is hard to listen, really listen, to others; it is sometimes just as hard to hear ourselves. One group may declare that a certain program should be supported by all Christians. What the opposing group hears being said is that anyone who does not support that program is not a Christian. What we mean to say is that there are reasons we find compelling, reasons informed by Christian morality, for favoring policy X. What others hear us saying is that X is the Christian position. And sometimes they hear us saying that, because that is in fact what we said. We did not say what we meant to say, or at least what, when challenged, we say we meant to say. There is carelessness in all this, but not necessarily moral culpability.

Whether the politics be Left or Right, or somewhere outside the limits of the Left-Right metaphor, religious leaders are involved in the same problematic when it comes to relating religiously based morality to public affairs. One part of the problematic is the debasing of religion, making it an appendage to partisan purpose. Those on all sides can cite ample instances of their opponents seeming to do just that. Such “using” of religion is, by any serious definition of the term, blasphemy. Too many criticisms of the new political activism are formal or stylistic in nature. That is, it is charged that “they” do certain kinds of things in certain ways that the rest of us find abhorrent. But almost all such charges can be turned upon the critics themselves. The religious New Right has not been seriously engaged until we move from the stylistic to the substantive. In other words, the main thing is not that they are people who pursue their ends in a way that we deem objectionable; rather, there is a deep-seated disagreement about the ends to be pursued. What has been called the “back to basics” movement sets forth goals—in areas as various as education, criminal justice, and foreign policy—that in conflict with the goals pursued by the several American elites of recent decades.

The traditionalist resurgence has a substantive quarrel with almost everything that has in our lifetimes been called liberal or progressive. In part, the resurgence is motored by disillusioned Liberals, now called neo-Conservatives or neo-Liberals. In larger part, its forces are made up of people who have disagreed all along with the diagnoses and prescriptions of Liberalism. Until recently their attitude was one of angry moping and muttering about the directions of the society. Many of their preachers and seers unrestrainedly exulted in the perceived madmesses of our time, pointing to them as sure signs that the last days are upon us. The coming of the religious New Right marked a change of perspective. The new perspective is not that the world is any less mad or immoral, but that the “forces of righteousness” can do something about changing directions. With some imaginative retuning, the same apocalyptic rhetoric could be used to suggest that doing something about societal directions could either delay the day of reckoning or, alternatively, set the divinely willed eschatological scenario back on course. In any case, if this analysis has any merit, the country did not change its mind in “going Conservative” in the late seventies. Rather, millions of people who had disagreed with societal directions all along found new ways to make their disagreement politically effective. Most particularly, millions of Fundamentalists and conservative Evangelicals came in from the political cold. Having forced a degree of recognition as participants in the public arena, they are not about to return to the wilderness.

One of the more frequent charges lodged against conservative activists is that they engage in “one-issue politics.” They sometimes do. There is no denying that. This is especially true with regard to abortion, although it is again necessary to remind ourselves that numerous pro-life advocates insist that their cause is not conservative but a genuinely liberal concern for the protection of the weak and helpless. We also recall that the agenda of the religious New Right is hardly composed of one issue. Almost as often as these forces are accused of practicing one-

Millions of Americans have a powerful resentment against values that they believe have been imposed upon them, and an equally powerful sense of outrage at the suggestion that they are the ones who pose the threat of undemocratically imposing values upon others.
issue politics, they are accused of promiscuity in attaching such a variety of issues to their version of "the Christian agenda." The result is that the same people are attacked for practicing one-issue and too-many-issues politics. In most instances it would clear the air were it more frankly admitted that the reason for the attack has little to do with the broadness or narrowness of the agenda. They are attacked because they are promoting their issues.

Uneasiness over what is called one-issue politics is legitimate, indeed necessary. The cliches that are invoked in this connection have become cliches because they are confirmed by common experience: politics is a multifaceted, complex process that requires a weighting of concerns and interests in the hope of mutually tolerable compromise. And so forth. Nonetheless, various interests and concerns are kept in play only because particular groups in the political process give highest priority, even exclusive attention, to narrow agendas. We can and should aspire to advance a comprehensive concern for the common weal. But every individual and every group is shaped by a world that is but a slice of the whole. Within those worlds particular hopes and discontent assume an urgency that may not be felt by others. In addition to the inevitable partiality of our experience, there are times when we deliberately choose to accent one concern that otherwise might be neglected in the larger mix we call the political process. Democracy depends upon countervailing forces, and those who place what we think is an inordinate accent on one issue are essential to sustaining the democratic enterprise. Their hope may be to prevail but their contribution is to countervail.

If the religious New Right is different from these other political protagonists, one difference is precisely that its way of measuring is not one-issue but so maddeningly multifaceted. Consider, for instance, Moral Majority's Ninety-Five Theses For the 1980's, put out in May 1980. It promotes the American flag, the free enterprise system, strong support for Israel, bigger defense budgets, limited federal power, tougher treatment of criminals, and opposition to "anti-family" issues ranging from communal living, homosexuality, abortion, child or wife abuse, pornography, and government harassment of "Christian schools." Clearly, if your goal is to "turn the country around," you can hardly limit your concern to one or even to a dozen issues.

The religious New Right is not distinguished from its opponents in the form of its engagement in the political process. Further, many of its issues do not differ from the issues of the opposition; it is only that the several sides have conflicting ideas about how those issues should be addressed and resolved. With respect to organized religious engagement in politics, the temptation is great to invoke a pox on all the houses, Left and Right. But, unless one believes that Christian integrity calls for a principled opposition to political engagement as such, that is not a choice available to us. Since democracy is a raucous enterprise, we must be prepared for the impounded oversimplifications by which partisans attempt to mobilize their several constituencies.

Yet most who share the intuition that the dogma that ours is a secular society is at best a dangerous half-truth recognize that the screaming outrage of the moral majoritarians may be a necessary alert and perhaps a corrective. The more intellectually fastidious are dependent upon the vulgarists to bring their reflections to public attention. Recall the story of the Arkansas farmer who trained mules by methods of sweetness and light but hit them over the head with a two-by-four "in order to get their attention." The religious New Right focused more serious intellectual effort on questions that will, I expect, be preoccupying us for years to come. Whatever may be the alternatives to secularistic views of American society, they cannot be permitted to violate the imperatives of pluralism or to undo the great constitutional achievement represented by the "free exercise" and "no establish-

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**The Moral Majority may be right in claiming that, on a majority of its issues, the majority of Americans agree with Moral Majority.**

Prepared for the impassioned oversimplifications by which partisans attempt to mobilize their several constituencies.

Millions of Americans have for a long time felt put upon. Theirs is a powerful resentment against values that they believe have been imposed upon them, and an equally powerful sense of outrage at the suggestion that they are the ones who pose the threat of undemocratically imposing values upon others. As they begin to feel more secure about their place in the new normality, the sense of resentment, and thus of belligerence, may decline. It is far from clear that the religious New Right, as a politically mobilizable force, could survive such success. The moral majoritarians thrive on confrontation. Their opponents assure their own defeat by challenging the moral majoritarians to the confrontational games at which they have achieved mastery. The spirit and tactics of confrontational populism are on the other side. Not only the spirit and tactics, but also the numbers. The survey research on the subject is indecisive, but it seems quite possible that the Moral Majority is right in claiming that, on a majority of its issues, the majority of Americans agree with Moral Majority.

Richard John Neuhaus is director of the Center on Religion and Society and author of many books on theology and religion in the modern world. Adapted from The Naked Public Square by Richard John Neuhaus. Copyright 1984, Eerdmans Publishing Company. Used by permission.
Richard John Neuhaus is a leading spokesman on the issue of religion and politics in America. An orthodox Lutheran minister and theologian, he pastored a local congregation in Brooklyn for 17 years before becoming the director of the Rockford Institute Center on Religion and Society in New York City. He publishes the Religion and Society newsletter and is the author of The Naked Public Square, a best-selling analysis of religion and democracy in America.

What motivated you to establish a Center on Religion and Society?

I think one of the great needs of our times is to reconstruct, or maybe construct for the first time, a religiously based moral public philosophy for a democratic society. We're trying to bring people together from the full spectrum of the Christian and Jewish communities in America, to reflect upon their responsibility for sustaining the free society, and at the same time bring them into conversation with scholars, journalists, and politicians who are critical to rethinking what America is all about and what the moral basis of the democratic proposition is. We do this through conferences, consultation, publications, and a host of other activities.

Does religion really have a place in the development of a public policy, or is it better for religion to be removed from that process?

If a public philosophy is to have any enduring strength it has to have a strong religious foundation. If we press the philosophic questions regarding what kind of society we profess to be, what kind of warrants or justifications or reasons there are for the defense of the ideas of liberty, equality, and justice, we get to what might be called the ultimate issues. These are inevitably religious questions in character. They deal with our understanding of reality. Unless the religious communities are speaking to these issues from their traditions, in a strong and persuasive way, they inevitably will be addressed from other perspectives. These may be indifferent or even hostile to the religious beliefs of the great majority of the American people, who are overwhelmingly Judeo-Christian. Thus, when the religious beliefs of the American people are excluded from the arena of public discourse, Secular Humanism becomes a substitute religion.

You refer to the public square as "naked" in your book. What do you really mean by that?

We have in the last 50 years of American life in particular, but in an accelerating way in the last two decades, drifted into the assumption that public policy, public discourse, public space must be value-free. We have been told that it must especially be kept free and untainted from moral judgments that are clearly religiously based. Many people wrongly believe this is the necessary result of separation of church and state. I would argue that such is a profound distortion of how separation of church and state in fact has been understood and practiced throughout most of American history.

How would you explain that relationship to those who argue that any religious involvement is a violation of separation of church and state?

I think the two religion clauses in the First Amendment, the no establish-
I believe that what we are witnessing is a powerful reactivation of millions of Americans in the public arena who ought never to have been absent from it. It is not a question of some new thing happening. It is a return to what ought to have been normal in American life. The full participation of all Americans in the debate and deliberations regarding what kind of society we ought to be is essential to the democratic process.

What cautions would you suggest to the New Right?

I think that they must understand why many people are frightened of them and shocked by them. I see a great deal of growth in the religious New Right in terms of greater sensitivity to the diversity of many Americans. Today I think there is a deeper understanding on the part of New Right leaders. I think a fundamental thing about democracy is that one must carry out public deliberation and decision making on the basis of public reasons. This is important because the very integrity of democratic politics depends upon it. We must be able to develop a shared vocabulary, a common language, and common points of reference by which we agree and disagree with one another on what is right and wrong and how we ought to live together. Otherwise, we are potentially headed into a period when the religious absolutes of some will be in such contrast to the absolutes of others that public deliberation and decision making will become impossible.

Additionally, we are all tempted by power. That applies to anybody or any group when it begins to sense its power and begins to flex its muscle. Harvard is trembling. The New York Times is intimidated. Who would have believed that people who were considered to be irrelevantly consigned to the back rows, and/or even non-existent, would have such major impact and be walking the halls of the symbols of world power? This is a very powerful temptation that is sometimes referred to as triumphalism. I would have to add the caution that the religious New Right is in danger of becoming the mirror image of the liberal Protestant Mainline. To the extent the danger is acknowledged there is a better chance that it can be resisted. The danger of course is that one identifies the Christian message with a particular social-political agenda.

In the conclusion of your book you say, "I do not think they [moral majoritarians] will succeed. I hope not." Please explain what you were referring to.

I was referring to anyone's bid to become "the" controlling force in shaping public policy. I think there are factions on the Left and Right that want total control. No religious party—Mainline, Catholic, Protestant, Jewish, Lutheran, Orthodox, or whatever—ought to become the authority or feel they are the only ones who understand what is acceptable. Of course all perspectives and ideas should be engaged in the process of articulating a religious influence in our world.

Have your impressions of moral majoritarians changed since you wrote the book?

Yes, and I am very encouraged. I believe there is an increased sense of responsibility among moral majoritarians for engaging in the full range of spiritual and intellectual life. Interestingly, they are going through this maturing process without losing their passion and zeal. I hope that continues.

What is wrong with Liberalism today? Why is it in trouble?

What's wrong with Liberalism across the board—politically, religiously, intellectually—is that it has largely lost its sense that freedom is different from license. Freedom exists within a context of responsibility. Today people believe it is possible to have the benefits of a liberal, democratic society without addressing the question of the responsibilities, purposes, and obligations of that society. This is most evident in its full absurdity in the Roe v. Wade decision of 1973 in which Justice Blackman, writing for the majority, very explicitly says precisely what I have indicated. When we do not agree on the nature of good, we cannot agree on human rights and duties. Since one then cannot appeal to any transcendent understanding of good, we finally descend to the point of Roe v. Wade, where the highest appeal is to privacy. Thus, individual self-will and the self-interest of the powerful against the weak, of course, result in the death of a certain style of Liberalism—and 1.5 million babies per year.

The full participation of all Americans in the debate and deliberations regarding what kind of society we ought to be is essential to the democratic process.

Is abortion one of the major moral-social-religious issues of the day?

Oh unquestionably! I would say it is the single most fevered issue that inescapably joins religiously based moral judgment on the one hand and public policy on the other. It is terribly important because of the immediate consequences for the unprotected unborn, and also, in the logic of Roe v. Wade, because of the ramifications for the crippled and the so-called uselessly old and mentally retarded, and all the other weak persons who cannot exert and sustain their claim to personhood.

What advice would you give to the New Right?

You are all in an awesomely critical position in terms of this historical moment of the engagement of the formative questions of American public life. You have a breathtaking opportunity to renew life, or to be an instrument for the breathing of new and vibrant life into the idea of the democratic experiment. Under God, in the profound sense of providential purpose, you participate in what Abraham Lincoln called the chance to "nobly save or meanly lose the last best hope of earth." America is the primary bearer of the democratic idea; from our human perspective, much of the world's future depends upon our fulfilling and advancing that idea.
Can We Legislate Morality?

by Dennis L. Peterson

In this age of moral relativism, whenever anyone dares to support legislation dealing with drugs, drunk driving, homosexuality, prostitution, abortion, or other such issues, people cry, "You shouldn't try to legislate morality!"

The principle of separation of church and state is invariably brought into the issue by Liberals and Humanists when their ideas or actions are attacked. The defender of right is accused of trying to force his individual prejudices on the whole society.

As Christians we have heard the cry against legislating morality so often and so loudly that many of us are beginning to believe it. Is it true that we cannot legislate the morals of those around us?

Morality is defined today as a perception of right or wrong. This definition is open-ended, leaving morality dependent upon each individual's finite and sinful powers of perception. Acceptance of this definition leads to relativism and a total rejection of any absolute standard for belief and conduct.

By such a definition, legislating morality is theoretically impossible. Whenever anyone dares to support legislation dealing with drugs, drunk driving, homosexuality, prostitution, abortion, or other such issues, people cry, "You shouldn't try to legislate morality!"

We have heard the cry against legislating morality so often that many of us are beginning to believe it.

How can true morality be established in a society where there is no absolute ethical standard? It cannot be done. Every man would do that which is right in his own eyes. The individual would become a law unto himself, responsible to nothing and no one.

In practice, however, it is possible to legislate morality. The question is not whether morality can be legislated but rather whose morality will be legislated. Will it be the moral relativism of Humanism, resulting as it does in hedonism, abortion, infanticide, suicide, euthanasia, and general chaos? Or will it be the morality of the Judeo-Christian culture?

Morality, and in particular this Judeo-Christian moral ethic, can be legislated because there is an unchanging moral absolute: God and His infallible Word. When this moral code is adhered to—even by consensus—society as a whole becomes stable, strong, and free. Fantastic accomplishments become a reality in all areas of human endeavor: science, the arts, government, religion, economics, and personal growth and development.

Yes, morality can be legislated. And it must be legislated. The question as to whose morality it will be, however, is up to you and me. We must let our lights shine in the darkness and function as the salt of the earth. "It is better to light a candle than to curse the darkness."

Dennis L. Peterson is a free-lance writer in East Greenville, Pennsylvania.
THE STEALING OF AMERICA
by John W. Whitehead

Reviewed by Kenneth L. Gentry, Jr., pastor of Reedy River Presbyterian Church, Greenville, South Carolina.

John W. Whitehead is a constitutional lawyer specializing in cases involving abridgment of First Amendment rights. He is also founder and president of The Rutherford Institute (named after Samuel Rutherford, 1600-1661), a conservative Christian answer to the radical ACLU. His five books have all dealt with one aspect or another of the theme of Christianity and culture, beginning with his 1977 The Separation Illusion.

In this book Whitehead explains why he fears that Americans are faced with a “single, overriding dilemma: what to do about the dangerous direction of the American government.” Indeed, for him, this “is one of the most pressing issues of our day” (p.xi). The Stealing of America is a lucidly written and well-documented presentation of the New Right’s sociopolitical concern. Especially helpful are the abundant references to precedent-setting court decisions. Many of the original source quotations are as alarming as they are startling. For they reflect not the ravings of an inconsequential lunatic fringe, but the fashionable and accepted philosophy of influential “mainstream” authorities.

For instance, Paul Blanshard, writing in The Humanist, seeks to salvage some praise for the ailing public educational system by stating, “Our schools may not teach Johnny to read properly, but the fact that Johnny is in school until he is 16 tends to lead toward the elimination of religious superstition” (p.94).

Whitehead carefully documents the presence and dangers of creeping totalitarianism in America. He warns that “we must not think of an overnight change, but rather of a subtle trend by those in leadership—government, media, education—toward greater control and manipulation of the individual” (p.5). He suggests that this alien political philosophy is winning ground basically due to three influential ideas: pragmatism, collectivism, and evolutionism (p.12f). At least five social factors have spurred this downward drift toward totalitarianism: the bureaucratization of government (pp.26,98), the socialization of law (pp.26,80), disinformation by the major media (pp.5,50), disorientation by public education (pp.19,82f), as well as the moral-spiritual vacuum left by pietistic and retreatist Christianity (pp.40,107).

The 10 chapters are well arranged in outlining his argument that America is in a “period of disorientation” (ch.1) which allows for the current totalitarian drift (ch.2). This disorientation is due to the “breakdown of the Christian base” of American culture (ch.4) which has laid the groundwork for a Secular Humanist culture with its “love of death,” for example, abortion, infanticide, and so forth (ch.5). The consequences give rise to an attack on three basic Christian social institutions: the family (chs.6-7), the school (ch.8), and the church (ch.9).

With such a complex of issues before us, Whitehead warns that we must be careful to establish priorities and a workable plan of resistance (ch.10).

The Rutherford Institute agenda is presented and seems very relevant in terms of priorities: sanctity of human life (pp.112f), promotion of the traditional family (pp.115f), defense of Christian churches and schools (pp.119f), freedom in the public arena (pp.122f), and aid for those oppressed for their Christian faith in other lands (pp.123f).

In the past decade, the attention of American Christianity has been largely directed toward eschatological and counseling concerns. Now it seems that book publishers are recognizing a “new” field of concern: Christian cultural and political influence. This is an important and healthy sign, but as Whitehead warns: “The staying power of the new [Christian] activism, remains to be seen” (p.107). (Crossway Books, 1983, 158pp., $6.95)

THE INTELLECTUALS SPEAK OUT
ABOUT GOD
edited by Roy Abraham Varghese

Reviewed by Gary R. Habermas, professor of apologetics and philosophy, Liberty University, Lynchburg, Virginia.

This book, subtitled “A Handbook for the Christian Student in a Secular Society,” presents essays by 25 contemporary scholars, chiefly in the fields of science and philosophy. Virtually all of these scholars are dedicated to the general theme that atheism and related views are outmoded and incorrect. The chapters are largely interviews arranged...
in three major parts—the Sciences, Philosophy, and Apologetics/Theology. These sections follow introductory comments by Dom Bede Griffiths, President Ronald Reagan, Cardinal Joseph Ratzinger, and J. Stanley Oakes, Jr.

The variety of writers include some who would term themselves orthodox Christians, others who are much more moderate, and some who would not call themselves Christians in any sense. In spite of this mixture, most of the scholars strongly assert that naturalism, positivism, and atheism in general are disproved as well as being increasingly unpopular options among intellectuals.

Many of the persons in this volume have national or international reputations, which quite naturally increases the interest in such a project. Scientists include Robert Jastrow, Chandra Wickramasinghe, Henry Margenau, and Sir John Eccles. Philosophers such as Alvin Plantinga and William Alston, theologian Wolfhart Pannenberg, and New Testament scholar F. F. Bruce are examples of the high level of scholarship.

The book gives the general impression that the various scholars are both announcing a return among numerous intellectuals to some sort of theistic worldview and that they are providing further impetus to this movement themselves. As Alvin Plantinga states in answer to a question on this subject, "I think there is a definite shift towards theism" (p.165).

There appear to be at least two reasons for such a change in attitude. Several scholars point out evidence that strongly indicates a theistic worldview, such as an increasing realization of the truthfulness of theistic argumentation of various sorts and historical evidence for Jesus' Resurrection from the dead.

Second, there appears to be a strong conviction on the part of numerous scholars that the various forms of naturalism and positivism are both disproven and sterile. In fact, sometimes the dismissal of these atheistic options is rather brisk in nature (pp. 31-32; 35; 44-45).

Although this book is a significant one, a few items detract from its total effort. The four introductory essays, occupying 19 pages of text, at times seem inappropriate. Also, there is some unevenness among the chapters themselves as they are a collection of interviews with the respective scholars, six essays, and three reprints of previously published articles.

Nevertheless, the book succeeds in its stated goal of providing a handbook for the Christian student. This volume is highly recommended for the reader who desires to study modern intellectual trends with regard to the general subjects of theism (including God's existence), the uniqueness of Jesus Christ, origins research, and the trustworthiness of the New Testament. Most of the volume is presented in a very readable manner which usually moves along quickly in a question-and-answer format. The work succeeds in its effort to provide Christians with a handbook of world renowned scholars who espouse theism, several of which changed from nontheistic positions due to the weight of the evidence.

This subject should also cause the Christian to do some serious thinking about apologetics. If a worldview shift may be occurring today, Christian apologists should be in the forefront of the discussions and not let such a trend move in just any direction. (Regnery Gateway, 1984, 366pp., $7.95)

CHILDREN

DARK HORSE
by John Fischer

When the reader opens the cover of this book he is plunged into a world of horses, but particularly that of a dark horse that longs to be white. As the adventure story unfolds, so does the analogy between the "dark horse" and the "real Christian," one who grows, stretches, and is refined because of the grace of God. An excellent and exciting allegory for the young reader. (Multnomah Press, 1983, 59pp., $3.95 paperback) — J.B.

GOD CARES WHEN I'M SORRY
GOD CARES WHEN I'M WORRIED
GOD CARES WHEN I'M DISAPPOINTED
by Elspeth Campbell Murphy

In this set of three books author and illustrator Jane Nelson beautifully captures the attention of small children, helping them to apply God's principles in their daily lives. Young children talk to God about their feelings of sorrow, disappointment, and worry. Each book ends with an applicable Bible verse and tips for the parent or teacher on how to use the book most effectively. (David C. Cook, 1983, 23pp., $2.50 each) — J.B.

WALKING WITH JESUS
by V. Gilbert Beers
and Ronald A. Beers

Beautifully illustrated, this book is designed to help children become more like Jesus in their actions and attitudes. Each story focuses on one particular quality in the life of Christ and is followed by a valuable "Think, Learn, and Do" section to help the child identify the character quality and give ideas for putting that quality to work in his own life. Excellent motivation for discussion. (Here's Life Publishers, Inc., 1984, 166pp., $14.95) — J.B.

BIBLE STORIES TO LIVE BY
by V. Gilbert Beers
and Ronald A. Beers

This is an excellent book for teaching young children the importance of Christian values. Each of the 91 Bible stories focuses on a particular character quality. At the end of each beautifully illustrated story are questions, thoughts for discussion, and ideas for ways to reinforce the Bible lesson presented. A valuable resource for children's church, the classroom, or family devotions. (Here's Life Publishers, Inc., 1983, 191pp., $12.95) — J.B.

WHAT DID GOD MAKE?
by Marilyn Martyn McAuley

Colorful and compact, this chubby little "peek and find" book is designed to arouse your toddler's curiosity while teaching facts about God's creation. "Who" and "What" questions are asked and descriptions such as "God gave them wings to fly" are given on one page, with answers hidden beneath a flap on the facing page. Your youngster will be excited about guessing each answer, then peeking to find it in picture and word form. Great teaching tool for toddlers and preschoolers. (David C. Cook Publishers, 1984, 26pp., $3.95) — C.G.
Charles E. Fuller
The Man Behind the Voice
by Denny Miller

Charles had the job of setting traps to keep gophers from destroying the roots of the trees in the family's orange grove near Loma Linda, California. Each gopher caught was worth 10 cents to the shy, six-foot youth with size 12, double E shoes. Out of that money came his tithe to the nearby Methodist church, as taught by his committed Christian parents. But Charles's real interest was radio, and he used the rest of his money for the first amateur "wireless" telegraph receiver in the area.

Charles E. Fuller, born in Los Angeles, California, on April 25, 1887, seemed an unlikely candidate to become the world-renowned evangelist and radio preacher who later founded a seminary. In fact, his father, Henry, a visionary Methodist layman, thought Charles had the least promise of his three sons and planned on keeping him home to manage the ranch. Charles had other plans.

Following high school graduation Charles attended Pomona College in Pomona, California, majoring in chemistry. He did well academically and was involved as a teaching assistant and debater. He also enjoyed playing football. In 1910 he graduated cum laude.

Charles continued to attend church and developed a growing interest in helping people, but to him Christianity seemed old-fashioned and far away. Wanting to get ahead in the business world and make money, he spent the following year working in northern California in a gold dredging operation in which the family had invested. At one point, while crossing a river, Charles was swept under by the current and nearly drowned. His instinctive reaction was to cry to God, "Save me, and I'll serve you always." It worked, and he managed to hang on and get back to the bank.

But the mining was not profitable. Soon the land was sold and Charles came home to work for his father. In 1911 he married his high school sweetheart, Grace Payton, and his promise to God was pushed aside.

After Grace's final year in college, where she studied public speaking and diction, she became "a new creature in Christ."

Charles was now working for his father and selling fertilizer on the side. He made enough money to buy a 10-acre orange grove, but things did not go well, and for two years he lost his crops to frosts. This necessitated a move to Orange County, California, where Charles became a packinghouse manager. Always the entrepreneur, he started a trucking company.

Charles and Grace joined Placentia Presbyterian Church, where Charles became involved as an elder, Sunday school superintendent, and clerk. Despite this church activity, he was not interested enough to attend weekly Bible classes with Grace.

In 1914 Grace lost a child and contracted tuberculosis. Charles nursed her through her two-year illness.
While Grace visited her family for a short period of time in 1916, Charles read in the newspaper that former wrestler and boxer Paul Rader was preaching in Los Angeles. As an athlete, Charles was interested in what Rader had to say. He attended the service and made a recommitment of his life, feeling that his call now was to win souls.

Charles identified this experience, rather than his conversion in 1903, as the point of radical spiritual change in his life.

Charles began teaching a course on the Book of Daniel at Placentia Presbyterian Church. He taught the "Unearthly Hour Bible Class" with enthusiasm, and it became the first vehicle for his evangelistic and mission thrust.

In 1919 he applied to the Bible Institute of Los Angeles, now Biola University, for pastoral training. Charles was not sure he could be a minister, but he felt so strongly about it that he resigned from his job as an act of faith. Several of his coworkers warned him he would be better off staying at the plant, as he was not "cut out to be a pastor."

Charles felt that the Lord confirmed his decision to train for the ministry because, when he did not have money to pay for his schooling, an oil company wanted to drill on his land and paid him enough to cover his tuition.

Emphasis at Biola was on the study of the English Bible and on practical Christian outreach. Charles began to preach in logging and mining camps, a ministry that he was to continue for many years.

In 1921 Charles graduated from Biola and became president of the Orange County Christian Endeavor. His "Unearthly Hour Bible Class" severed with Placentia Presbyterian Church to become Calvary Church with Charles as pastor. Calvary Church was interdenominational, fundamental, and evangelistic.

Charles identified himself in church advertisements as a "Pastor-Evangelist, Bible Teacher." The Cross was never absent from his sermons. He argued that people should turn to the Lord, since God was sovereign over both history and individual lives.

In addition to pastoring his church, Charles kept up his orange grove, gave Bible lessons twice weekly on Biola's radio station, and began preaching at Bible conferences across the nation. In 1928 he began teaching Bible exegesis at the Los Angeles Baptist Seminary.

While speaking in Indianapolis the following year, Charles was asked to substitute for the regular speaker on a local gospel radio program. As he continued the tour, God seemed to impress him to take hold of the first opportunity that presented itself to begin a radio ministry. Charles found the prospect overwhelming. What would radio programming cost? Was radio as good as preaching in person? Would anyone listen to him?

A year passed before the opportunity arose. A new station was beginning with the aim to "emphasize the cultural, the educational, and the religious." Charles asked Calvary Church for assistance in raising the $180 necessary for four one-hour sessions per month. February 23, 1930, was the day of his first broadcast. Unfortunately the station's radius was only 25 miles, so in the fall Charles switched his program to a station whose broadcasts reached as far as Washington, Idaho, and Iowa.

Charles had a second sense that he was doing exactly what he was suited for. "It just seemed the most natural thing in the world for me to tell the good news of Christ into a microphone that would wing my voice to an audience many times the size of what I could ever have visibly present."

"It just seemed the most natural thing in the world for me to tell the good news of Christ into a microphone that would wing my voice to an audience many times the size of what I could ever have visibly present."

In 1931 he began "The Pilgrim's Hour," which aired on seven stations from San Diego to Seattle. Throughout his radio ministry, Charles relied on contributions from his listeners rather than a few wealthy patrons. He realized that his work was that he broadcast on all of his stations, so did Charles. In 1937 he was broadcasting on 88 stations coast-to-coast at a cost of $4,500 per week. Two years later he was reaching at least 10 million people through 152 stations. In 1942 there were 456 stations. More than 20 secretaries were required to handle all the correspondence. "The Old-Fashioned Revival Hour" and other programs could be heard in 90 percent of the world. During World War II, Charles reached out especially to servicemen with special "listening posts" established in numerous army camps at home and abroad.

But in 1944 the face of radio changed. "The Old-Fashioned Revival Hour" was forced off network radio, and Charles had to find independent stations to carry his programs. Never one to give up, he faced the ups and downs of the next 15 years in radio with faith, perseverance, and ingenuity. In 1958 "The Revival Hour," his only remaining program, was shortened to half an hour.

Five years later, at age 77, Charles once again renegotiated with independent
stations—when ABC and other stations decided to drop religious programming.

Effective radio evangelism was only one part of his evangelization strategy. The second was to train others. The first step was the creation, in 1943, of what is now called the Charles E. Fuller Evangelistic Association. Initially it sent out teams of evangelists who preached, counseled, and taught.

In 1947 Fuller founded a seminary to train evangelists and missionaries. The first class of 39 men, with a faculty of four, met in the Lake Avenue Congregational Church in Pasadena, California.

Charles's dream was to establish the "Cal Tech" of the Evangelical world, and his dream became reality in the founding of Fuller Theological Seminary. In September 1964 a School of Psychology and in 1965 a School of World Mission were added to the School of Theology. By the 1983-84 academic year, enrollment had grown to 2,775 students, making Fuller the world's largest Evangelical, multidenomina-
tional seminary.

Following a year of deteriorating health, Grace died in June 1965. Lonely at the loss of his wife of nearly 55 years, Charles found relief for his pain by attending the World Congress on Evangelism, meeting with friends and family and spending days in Bible study and preparation for radio broadcasts. On March 18, 1968, Charles died of congestive heart failure, a problem that had been diagnosed earlier.

Broadcasting continuously for almost 38 years, Charles E. Fuller encouraged and led to conversion countless people through his varied ministries. His son, Daniel P. Fuller, says of his father, "I believe his life is important because, more than anyone else, he used radio to get the gospel out to the world in that era before television became the primary mass communication medium. His life is also significant because of his zeal to get the gospel out. He never forgot the importance of the time-consuming, expensive, and difficult task of training young people to be preachers of the gospel themselves."

Denny Miller is coordinator of editorial and media relations at Fuller Theological Seminary, Pasadena, California. She holds an M.A. from North American Baptist Seminary, Sioux Falls, South Dakota. Quotes and background material are taken from Give the Winds A Mighty Voice by Daniel P. Fuller, Word Books, Waco, 1972.
A Threefold Retrospect

by Charles E. Fuller

I have fought a good fight. I have finished my course, I have kept the faith (2 Tim. 4:7).

The text before us contains a threefold retrospect. First, I have fought a good fight; second, I have finished my course; third, I have kept the faith.

Notice, these words came from the pen of the aged apostle, a warrior, a soldier of the Cross. And remember that Paul wrote these words in the face of certain martyrdom.

I have fought a good fight. I would like to offer a little more literal rendering. Paul is saying: I have played—that is fought—as a man in the noble contest of life, for the things that will last for eternity, not the things of this world that will soon pass away. At the end of his earthly race Paul looked back, thanking God he had done the work of a man in the noble contest, and did not remain a babe in Christ, a childish believer, a carnal believer, occupied with earthly things that marked, for example, the church at Corinth, such as strifes, division, contention, and the inability to bear strong meat (1 Cor. 13:11). A babe in Christ will be tossed about by every wind of doctrine, but Paul instead stood steadfast, unmoving, always abounding in the work of the Lord. He was a real man, strong in the Lord and the work of the Lord, strong in the power of His might, in life's most noble contest.

So here in this first retrospect we find Paul, the athlete of Christ who trained and kept his body in subjection, in an athletic contest, striving for a prize, the wreath of victory. He strained every muscle in a mastery effort to the very last, to win the prize, the crown of righteousness. Now picture with me, if you please, the athletic contest in the days of Ancient Greece. See the strong, muscled athletes. A great crowd of spectators seated around the arena eagerly watches the various contests, applauding the winners as the different wreaths of victory are awarded.

Look carefully. A wrestling match is going on. Two young men, strong in limb and physically fit, are locked in a breathtaking struggle, each wanting victory over his opponent. Who will be the winner? The crowd is watching and waiting to see. And so Paul, at the end of the wrestling contest, realizing that he had been, and was still, engaged in a wrestling contest, says in the Ephesian epistle: Listen, Timothy, I am not wrestling against flesh and blood, but against principalities, against powers, against the rulers of darkness of this age, this satanic world system, against spiritual wickedness in heavenly places. Paul could say: I played the contest as a man. I was more than a conqueror through Christ who strengthens me. Through Him I was made strong to win the victory crown that will be given to me in that day. Paul is admonishing Timothy: Be on your guard lest Satan should get an advantage over you, for we are not ignorant of his devices. That is exactly what happens to some believers. Satan gets an advantage over you through sin. You are thrown off balance, and you lose the contest, not your salvation, but you will lose your reward—a castaway, disqualified, on the sidelines of life, disqualified from the competition.

Paul says: Listen to me fellow preacher, fellow Christian worker, follow me. I am fighting lawfully according to the rules of the contest, playing the man in the noble contest, not as one that beats the air, going through the motions, but never delivering an effective knockout.

Watch Paul before Felix, that wicked, powerful ruler whom Paul confronted fearlessly (Acts 24). Felix did not hear any pleasing platitudes. He heard Paul
concerning his faith in Christ as he reasoned of righteousness, of temperance, and of judgment to come. And what happened? Felix trembled.

Brother, I would rather preach 10 words out of the Book and hit a knockout blow and tell you sinning friend of mine, that without Christ you are lost, without hope, without God, than to give you a sermon with finely shaded words and send you to sleep. I want to say to you today, with all the love that I can possess, that unless you accept Jesus Christ as your personal Saviour, down through the ages to come you will be a wandering star without hope.

Paul delivers effective blows, and so he says to Timothy: Preach the Word. Deliver knockout blows, tell men of their lost condition, preach against sin, preach Christ and Him crucified, preach the one and only remedy, the Cross of Christ and the atoning sacrifice. Preach Christ and Him crucified, the only atoning substitute God provided, the one who died for our sins so he says to Timothy: Preach the Word. The hammer that will break the hardest heart.

I would rather preach 10 words out of the Book and hit a knockout blow than to give you a sermon with finely shaded words and send you to sleep.

I have finished my course. Paul says that as a runner in the relay race, carrying the sacred light, he has finished his course. According to ancient Greek custom the cross-country runner ran a prescribed course, in a prescribed time, carrying the light—the sacred light—across Greece. At the end of one’s prescribed course, if he could make it in the time allotted, he received a wreath of victory. Then he passed the sacred light to the next runner, and the second runner would strive to take the light over his prescribed course in the allotted time. So Paul says: I have carried the light of the glorious gospel far and wide. Through three great missionary journeys Satan tried to hinder, tried to stop me by imprisonment, by shipwreck, by storm, by beatings, by starvation. I have finished my prescribed course. I have not been disobedient to the heavenly vision. Now I am ready, Timothy, to pass the sacred light of the gospel of grace unto you. So run with patience the race that is set before you. Lay aside every weight. Keep looking unto Jesus, the Author and the Finisher of your faith, for He that hath begun a good work in you will perform that work and will enable you to run the race and not be weary.

So today, some of us have been running our prescribed course, and we will, if the Lord tarries, pass the light someday on to the younger runners. I say to you, young man, be fit, be prepared, be steeped in the Word. Carry the light of the glorious gospel to men sitting in darkness. Win the wreath of victory in the days to come and be like Samuel who said, “Here am I.”

I have kept the faith. What does that mean? Let me just give it to you this way. Paul says: I have guarded the faith, that which has been entrusted to me, a sacred trust, the priceless good news of the gospel, ever thanking God that I was counted worthy, faithful, being put into the ministry.

Hear Paul in Galatia: Do you Galatian believers think you can be saved by adding to the grace of your salvation, by observing a certain ritual, a certain ceremony, circumcision, or the keeping of the seventh day? I marvel that you are so soon removed. Then he goes on. If even an angel from heaven preach any other gospel, let him be accursed. I tell you we need to take it to heart today. When I hear over the radio sometimes, the silly, unscriptural stone that some people are giving out, my heart sinks and I pray for them.

May we ever be true and keep true to the old gospel, guarding that faith once delivered unto the saints. In obedience to God’s command we are going over the radio to the four corners of the earth, preaching the gospel of grace—that by grace you are saved, through faith, that not of works, lest any man should boast.

If any man within the sound of my voice be a murderer, an adulterer, a thief, whatever he may be—or a moral upright man—if you will believe on the Lord Jesus Christ and by faith receive Him into your heart and say, “God be merciful to me a sinner, save me for Christ's sake,” you will become a new creation in Christ Jesus. For “he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24). For whosoever will call upon the name of the Lord shall be saved and then as a saved, regenerated believer, enter the noble contest, the God-prescribed race, carrying the Word, ever guarding the gospel. Be a faithful witness, and when Jesus comes He will say, “Well done thou good and faithful servant, enter thou into the joy of thy Lord.” Will you come today? God needs workers! The field is white. Oh to enter the most noble contest of all ages, and be a witness to the Lord Jesus Christ and to the gospel.
Johnny and Mark scuffle angrily in the Sunday school classroom. Should you ignore them and let their teacher handle them when she gets there?

Susie and Jenny race each other down the long church aisle, giggling. Should you remind them to respect God’s house?

Cute little Wendy no longer smiles; she avoids people’s eyes at church. Is something troubling her? Is it any of your business?

What is our role regarding children in the church family? How far does a believer’s responsibility extend toward other people’s children? What can we offer that will contribute to the training of tomorrow’s Christians?

Jesus cherished the children. He gave us an example to follow when he took them in His arms, put His hands on them, and blessed them (Mark 10:13-16).

Those were other people’s children at Jesus’ knee. Do you suppose they had clean hands and freshly scrubbed faces? Were their diapers dry? Regardless of their appearance or attitude, He loved and accepted them.

Families do not flourish independently; they need the nourishment of strong faith from their fellow Christians. Our responsibility as believers is to support and encourage those of the “household of faith.” This includes everyone in the household, people of all ages.

Every person who belongs to Christ can influence the lives of the young. Our children are priceless, and nothing should be left undone to ensure their training in the Lord. Here are 10 ways adults can be effective in ministering to children of the church family.

Work for superior Christian education in your church. Support those in
Children learn best by imitating adult behavior. Make sure your life is modeled after Christ.

**Become involved emotionally.** Follow the progress of growing children by participating in their events. React appropriately as a caring friend, sharing tears or smiles. Be open to any approach from a child—bold or shy—and respond warmly. Children appreciate an adult who listens with acceptance. You can add much to a child’s feeling of belonging to God’s family.

By noticing children, you show that you feel they are important. Try a handshake, a smile, a touch, a word, or just send a positive message through eye contact. Nothing encourages like personal attention.

**When a family crisis occurs, encourage parents to discuss it.** Too many Christians expect that a “good” family will never experience the behavior problems of a “worldly” family. Some children who get into serious trouble have difficulty being reconciled to God and to His church because God’s people are too embarrassed to approach the hurting family in a constructive manner. Reaffirm your understanding and commitment when they need it most.

**Recruit helpers from the younger generation.** People of all ages need to feel needed. Involving them in ministry teaches them habits of participation that will last a lifetime. Even a young child can greet people at the door. A person of almost any age can hand out papers, sing with a group, help rake the church lawn, or wash a few dishes after a social hour. The way to learn service is to serve.

In every congregation the precious children are committed to all of us by our heavenly Father. Our task is to support those who teach children the love of Christ and willingly contribute what we can to guide them into faithful service in His kingdom.

**Our children are priceless, and nothing should be left undone to insure their training in the Lord.**

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**Dedicate yourself to aggressive prayer for the children.** Learn each child’s name, and greet him by name when you see him. Tell him that you pray for him by name regularly—for his protection, his physical and mental health, his learning, and his spiritual growth. Pray most of all for that child to accept Jesus Christ as his Saviour and Lord. Rejoice with him when he does!

**Be well informed concerning all children.** Find out children’s basic needs, and learn what to expect from children at each stage of development. Be aware of what you can do and say to help them become all God wants them to be. Learn when to speak a word of advice in love, and when to be silent.

Find out what professional help is available in your area. If it is ever needed, you can provide a valuable resource.

**Stay active in the lives of children through the years.** Attend their school and church activities. Cheer their teams. Applaud their musicians. Send congratulations to deserving winners. Consider how few pieces of mail children receive and send out a card or two.

**Talk to children.** Do not pretend they are invisible. Include them in your greetings whenever you see them. Adults often speak to parents, but ignore the children with them.
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Kansas City Youth for Christ
Pointing Teens to Christ for 42 Years

We know God called us to this ministry—for life.

A big, handsome senior opened his heart: “I cried myself to sleep last night trying to figure out how to commit suicide.”

A 16-year-old boy left a note and ran away from home. His parents were so busy working to provide “nice things” that he felt alone and unloved. He could not stand it any longer.

A cute 14-year-old who had just found out she was pregnant said, “The only reason I haven’t committed suicide is that I don’t know where I’ll go when I die.”

The student body president, a member of the National Honor Society, had many accomplishments, but the deep longing in his heart was not satisfied. He turned to drugs and alcohol. They did not satisfy either, and soon this young man, voted “most likely to succeed,” found himself being arrested for pushing drugs.

Teenagers need the Lord. Few people realize it like Al Metsker. When Al and Vidy Metsker stepped out in faith to begin a unique ministry to teenagers, they had nothing but a promise—Matthew 6:33—“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” They did not know the Lord would be adding things for over 40 years!

In 1943 Al and Vidy Metsker began holding Saturday night “Singspiration” rallies for young people, who were encouraged to come and bring their unsaved friends. Teens from all over Kansas City attended the meetings.

Today the rallies are held in the 1,600-seat YFC auditorium and feature music, drama, films, gags, and skits. The focus of the meetings is the presentation of the gospel of Jesus Christ. After the fun, an evangelist brings the message and an invitation is given. Young people who come forward are counseled and shown the plan of salvation.

After the rally young people venture down to the Rainbow Room, where they find live entertainment, food, and Christian fellowship. It is exciting and fun.

Those early rallies were so successful that in 1945 the first high school Bible clubs were formed. Members of these clubs earned enough money to buy their own school buses, which were painted red and white, equipped with pianos, and designed to be “mobile chapels.” They became a familiar sight in front of Kansas City high schools.

From three Bible clubs in 1945, the KCYFC headquarters now sponsors more than 200 Bible clubs in junior and senior high schools across the country. There are four purposes for Bible Clubs: evangelism, spiritual growth, leadership development, and fellowship. Club members bring their unsaved friends, and all who attend are taught basic spiritual principles. FUN is important. Teens find that there is no better place to gather and meet new people.

Al Metsker believes that developing leadership ability in teens is important. Under the guidance of their club sponsor and director, teenagers plan and run the meeting. As a result of this direct involvement, the club motto “Teens Telling Teens” becomes a part of their lives.

Each club director, trained at KCYFC’s Bible Institute, oversees several clubs. The directors are responsible for finding and instructing adult sponsors in each community. Club activities include Bible quizzes and daily prayer meetings.

In 1953 Kansas City Youth for Christ bought an old mansion, its first official headquarters. When they later had to move, the mansion was sold at a profit and a new building was purchased. By 1965 the Saturday night rallies had become so large that a new auditorium was built adjacent to the KCYFC Headquarters. Within five years the $600,000 building was debt free.

In 1951 Metsker launched a 15-minute radio program, broadcast over a four-state area. After realizing the influence of the media, he began to dream of presenting a Christian ministry on television. Because YFC could not buy prime time on existing stations, they made application to the FCC to build their own.
In a world where life sometimes does not make sense and where young people cannot find a way out of their problems, KCYFC is pointing the way—

to Christ.

By 1983 CUBI graduates had begun associate ministries in 19 cities across the United States. These ministries operate under the name of "Teens for Christ International" and are part of Metsker's dream to establish an associate ministry in every major city of the United States. Serving the Teens for Christ clubs is the KCYFC Evangelism Department. Evangelists travel throughout the United States preaching in TFC Bible clubs, rallies, school assemblies, and for radio and television programs.
From the Music Business to the Music Ministry...

Mack Evans Has Realized the Difference

"The Lord never saved anybody He didn't use," begins Mack Evans. "Although, he uses some folks more than others. We can only serve Him according to the ability He gave us. God has given me musical talent, and I can use that to convey a message, to present salvation, and to be a blessing to Christians."

Mack Evans, a polished silver-haired soloist on the Old-Time Gospel Hour, is really a West Virginia mountain boy at heart. Each year he travels over 100,000 miles ministering in 250 churches, but he designates time to sing at home in Lynchburg and be a part of the Old-Time Gospel Hour Trio with Don Norman and Robbie Hiner.

Mack Evans considers music a valuable medium through which the gospel can easily be presented to all kinds of people. But he did not always think of music as a ministry—it used to be a business, show biz, entertainment, with the surrounding hoopla.

Mack grew up in Charleston, West Virginia, where his first job was unlocking the door of the church. But the bright lights of the media industry beckoned, and during his high school years Mack was a part-time cameraman for WCHS television. Through the encouragement of his church choir director, Mack began to participate in gospel quartet singing.

Soon Mack Evans was singing in a professional quartet. "The best I knew, I was serving the Lord. I was using a talent He gave me and doing something I wanted to do. I would have moved heaven and earth to do it. But there was no ministry in it at all. It was like a traveling road show. You could make a good living at it, but all the people certainly didn't claim to be Christians. I was in that because I wanted to sing so badly. I felt that I was better off being in the business, hoping that something better would come along."

Many years and many groups later, something better did come along. In 1965 John Rawlings, pastor of the Landmark Baptist Temple in Cincinnati, decided to form a quartet to travel with and for him. Don Norman, who was to be a part of the new Landmark quartet, had known Mack for years. He was invited to audition, everything clicked into place, and Mack Evans found himself as part of Landmark Baptist Temple.

"That is where we learned about the ministry and purpose of the local church—soulwinning, how to be aggressively evangelistic, starting churches, knocking on doors, and everything else involved in the local church ministry. Before that I didn't have that image of the local church. I didn't realize that a quartet had that kind of responsibility. Now I could never go back to the concert scene without the ministry aspect."

"I feel that I am serving the Lord today because of the influence of R. G. Lee and B. R. Lakin. They helped me get out of the show business aspect of music."

"Music is a valuable medium through which the gospel can easily be presented to all kinds of people."

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“Had I not gone to Landmark, had I just stayed in the music business, it’s anybody’s guess where my life would be today, or even if my wife and I would still be living together. The influence of the local church and the teaching ministry kept me geared up right.”

Mack is frankly puzzled that he’s been so fortunate in his career, given the haphazard way it was begun. “Everything I’ve ever done has kind of just happened. I see the hand of the Lord in it, but I was so ignorant in so many areas that the Lord couldn’t deal with me ‘straight on’ like He would with somebody that’s had some training. He had to lead me around through the backyard, by way of the back gate, bring me in through the back door, and let me sit in the kitchen for a while before He was able to bring me into the front room and say, ‘Now here’s what I want you to do.’”

Mack is often asked for advice by other aspiring singers. “It’s hard to influence singers. I get so frustrated with some of these young kids who see singing as a good financial choice. That’s not the important thing. What’s important is when a pastor is driving to his church, and you come across his mind, and he thinks, ‘I’m sure glad we had that singer here, and I wish we could have him again.’

“I like people to think of me mainly as in the ministry. I’m not going to impress anybody who likes a very highly trained voice. Nobody’s going to pick up one of my records and say, ‘Wow! We’ve got to have this guy at our church!’ I feel like people have to see my whole program—not only the music time, but the serious time with the message and invitation—before they can form an opinion.”

Mack Evans is more than a singer. He frequently holds three- or four-day meetings where he sings and preaches. Once each year, he and his wife plan a mission trip to a foreign country, and Mack sings and speaks to mission churches. He has a great personal burden for missions, and long ago he decided that income earned from his records would support foreign missionaries.

Any man involved in a traveling ministry must have one exceptional blessing from the Lord—an understanding wife. Mack and Sue Evans have been in this ministry together for more than 25 years, and Mack feels that Sue holds far more than just their family together. “She’s able to handle the nuts and bolts of our ministry—the finances, the record keeping, the bookkeeping, and a lot of details. She does it very thoroughly.

“She is a very strong person who supported her family after she graduated from high school. She knows that I can’t be in the ministry without being gone, so she’s been Mom and Dad, carpenter and bricklayer. And through it all, she’s fiercely loyal.”

Mack has found that the philosophy of the rank-and-file gospel artists is, “We’re not theologians. We’re just out to bless the body of Christ and span all denominational barriers.” Mack would agree with that in a sense, “but I’m pretty clear-cut on some things.”

Salvation and eternity are things of importance that Mack Evans stresses. Through years of hard work, God prepared a servant for churches today. Anyone interested in contacting Mack Evans may do so through the Old-Time Gospel Hour, Lynchburg, Virginia 24514.
School of Lifelong Learning Opens This Fall

Liberty University begins its new School of Lifelong Learning this fall. This latest project will provide at-home instruction for Christian adults who wish to pursue further education without moving to Lynchburg.

Students can take accredited college courses in the privacy of their own living rooms. The lessons are taught on videocassettes by Liberty professors and are supported by printed workbooks, textbooks, examinations, and a telephone network through which faculty advisors will answer questions, offer library assistance, and give personal attention when it is needed.

Courses include Communicating Effectively, Art Appreciation (music, art, and drama), Man and His Environment (literature, social science, and philosophy), Man and His Place in the Universe (science and math), History of Man, and many Bible courses.

Tuition will be $105 per credit hour. This fee includes textbooks, workbooks, videocassettes, and exam materials. For more information call 1-800-446-5000.

Young Believers Tour New Mexico

The Young Believers, high school outreach teams of the Thomas Road Baptist Church Youth Department, are on a busy missions trip to New Mexico.

The group consists of five teams—chorale, drama, media, gymnastics, and special effects—who work together to present an entertaining and uplifting gospel program.

Why are the Young Believers going to New Mexico? Not just for the missionary work itself. Other important aspects of the trip are exposure to a different culture and the chance to participate in several days of concentrated Christian service work.

Liberty University Receives Specialized Library Materials

Liberty University has been named the recipient of more than 6,000 volumes and 2,000 periodicals from the library of the dissolved American League of Churches. The library also includes 200 filing cabinets filled with information on personalities and current topics regarding Christian heritage and tradition.

This new research material will especially benefit history and political science students. Liberty was chosen from a number of colleges and universities who applied to receive the library.

Senior Saints Weekend

October 4-5, the Senior Saints Ministry of Thomas Road Baptist Church will be conducting their 9th Annual Senior Saints Weekend. Guest speakers include Jerry Falwell, Jim Moon, Ed Dobson, Lane Lester, and James Hall. Guest soloists Don Norman, Robbie Hiner, and Kendra Cook will provide special music. The weekend will also include tours of Treasure Island, Save-A-Baby, and Liberty Mountain. For more information call 1-800-446-5000.

Alumni Receptions

The following Liberty alumni receptions will be held in July/August:

Len Molsan hosts:
(July)
22 7-9 PM, Holiday Inn, Myrtle Beach, SC (803) 238-5601
25 7-9 PM Holiday Inn, Charlotte, NC (704) 394-4301

Dennis Fields hosts:
(August)
10 7-9 PM, Light House Baptist Church, Murfreesboro, TN (615) 895-1357
12 7-9 PM, Flint Hill Baptist Church, Bessemer, AL (205) 424-2630
13 7-9 PM, Holiday Inn, Montgomery, AL (205) 281-1660
Liberty University Dedicates New Building Honoring Art De Moss

Dr. Jerry Falwell, chancellor of Liberty University, announced on May 6 that the school's newest building will be named the "Arthur S. De Moss Learning Center."

"Art De Moss would not particularly care to be remembered by the world, because his overriding concern was for the eternal souls of others. But that concern is the reason we remember him. He also loved this school, and because we shared a mutual goal, we are thrilled to name this building in his honor," said Dr. Falwell.

At the commencement exercises, Mrs. Nancy De Moss was presented with a 16x20-inch marble plaque, to be placed on the Arthur S. De Moss Learning Center.

Regardless of the fact that he owned the nation's largest insurance company of its kind, De Moss was really a missionary first, then a businessman. He considered his business as the means to the end of spreading the gospel of Jesus Christ. Thousands of people were converted to Christ as a result of his efforts.

The Arthur S. De Moss complex will house academic facilities, a student union, a 40,000-square-foot library, the bookstore, admissions department, and many offices. A formal dedication ceremony will be held September 1.

Liberty Oaks Offers a Multifaceted Camping Ministry

A record attendance is expected at Liberty Oaks this summer. This camp and conference facility is a branch of the Thomas Road Ministries offering youth camps; camps for the hearing impaired; soccer, marching band, and choral group training camps; Bible study retreats; youth pastors' conferences; and Sunday school class picnics.

Activities include swimming, boating, fishing, team sports, music, archery, riflery, individual sports, game room, and snack shop. For more information call Glenn Reese at (804) 376-3020 or (804) 239-9281, or write to Liberty Oaks, Star Route Box 27-A, Red House, Virginia 23963.

Liberty University President Awarded Honorary Doctorate

Liberty University President A. Pierre Guillermin was awarded the honorary doctor of laws degree from Christian Heritage College, El Cajon, California, by its president, David Jeremiah, at the Liberty University commencement exercises on May 6, 1985. Christian Heritage College, a four-year Christian liberal arts college founded in 1970, is fully accredited by the Western Association of Colleges and Schools.

In making the presentation, Dr. Jeremiah remarked, "President Guillermin has provided strong leadership in the field of higher education. With vision and foresight, President Guillermin has continued to develop Dr. Falwell's dream as academic and administrative foundations have been put in place to accommodate becoming a multidimensional university."

As president of Liberty University, Guillermin is a member of the American Association of Presidents of Independent Colleges and Universities, the Association of Evangelical Seminary Presidents, and the Private College Advisory Committee for the Virginia Council of Higher Education. He is also a member of the Kappa Delta Pi, an international honor society in education.

TRBC Prayer Warrior Dies

"Let God be magnified!" These words preceded the late Bill Sheehan's prayers and seasoned every aspect of his life. He magnified God through his love and example to his family and through his personal witness, even to his legal clients.

Before his March 29 death, Bill Sheehan headed up the Prayer Warrior ministry of Thomas Road Baptist Church. He felt honored the day his pastor (Jerry Falwell) called and asked him to take charge of the prayer ministry, and he served diligently in that capacity.

As a semiretired attorney, Bill moved his family from Montana to Lynchburg, Virginia, in 1973. His daughter Faith recalls, "He was strict, but the kind that made us grow. He was always positive—he motivated us. When he was well, he was always reading and praying." In addition to teaching her to be modest, Faith remembers, "He taught us to be hard workers."

He is survived by his wife, Pat, 11 children, and 24 grandchildren.

CALENDAR

July
6—Light Team returns from "Orient 85" missions trip

August
22—Dr. Falwell speaks at Word of Life, Schroon Lake, New York
22—Liberty University students return for 1985-86 school year
28—Liberty University classes begin
And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed (Mark 1:35).

Mark reports that even though Jesus was in the midst of an extremely busy ministry (Mark 1:32-34) that found “all men” seeking for him (Mark 1:37), He still rose long before daybreak and found a place where he might be alone with His Father in prayer. Although Mark records elsewhere that Jesus prayed at other times of the day (cf. Mark 6:46; 14:32-42), His rising early on this occasion was probably reflective of a settled habit of life. Many of God’s choice servants exercised the same practice. They rose early to meet with God when their hearts and minds were fresh and unencumbered by the pressures of the day. Thus, they gave their best times to God.

Jacob, after the great revelation to him during the night, “rose up early in the morning” and worshiped God (Gen. 28:16-22). Moses did likewise (Exod. 24:4-8; 34:4), as did the parents of Samuel (1 Sam. 1:19), Job (Job 1:5), and Hezekiah (2 Chron. 29:20). The frequent mentioning of the “rising up early” of many of God’s choicest servants doubtless reflects this same habit of meeting God at the beginning of the day (cf. Gen. 22:3; Judg. 6:38). The Psalms remind us again and again that the morning hour spent with God is crucial for spiritual growth (Ps. 88:13). Each morning the believer has a fresh opportunity to recall God’s mercy and protection (Ps. 59:16; 92:2) and to find direction and guidance for the tasks of the day (Ps. 143:8).

Because the Hebrew verb translated “rising early” (shakem) is usually considered to be related to a nominal root meaning “shoulder” (shekem), the frequent occurrence of the word in Jeremiah with regard to God’s relation to Israel is often translated by some other notion, such as diligence or continuity. However, by Jeremiah’s day the word may well have become idiomatic so that the traditional English translation is the right one after all. So taken, it views a concerned heavenly Father who, as He so often did with His choicest servants, “rose up early” to await a meeting with the citizens of Judah. Indeed, 10 more times in Jeremiah (7:25; 11:7-8; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4-5) this same “rising up early” occurs. It pictures God’s tender seeking of His people—but they neither responded nor met with Him at all (cf. 2 Chron. 36:15-16). Rather, as Zephaniah sadly reports, “they rose early, and corrupted all their doings” (Zeph. 3:7).

Retaining the traditional translation allows us to see and feel the heartbreak of God, who earnestly longed to meet in communion and fellowship with His people, only to find that they had not kept their appointment with Him. Although not all of us are “morning people,” the spiritual principle is nonetheless applicable: that part of the day when we are “at our best” is the time when we need to come into His presence to praise and thank Him for His goodness to us, to find forgiveness of any sin that might disrupt our fellowship with Him, and to gain strength and direction for our daily living (Matt. 6:9-15). Those who have not yet adopted such a necessary habit of life will do well to follow literally the Scriptural resolve, “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up” (Ps. 5:3).
Stanley Reelected
SBC President—Opponent Moore Gets V.P.

Conservatives vow to stop a “Liberal drift” and return the convention to a more conservative stance.

DALLAS—Over 45,000 messengers from every state met on June 11-13 for the 128th Southern Baptist Convention, the 140th anniversary of the organization. Charles Stanley, pastor of the First Baptist Church of Atlanta, Georgia, was reelected by a sizable vote of 24,453 or 55.3 percent of the voting messengers. This is regarded as a strong victory for the so-called Fundamentalist and Conservative majority, who have campaigned for and defended the concept of biblical inerrancy.

Challenger Winfred Moore, pastor of the First Baptist Church of Amarillo, Texas, a professing Conservative and staunch denominationalist, was the candidate of the Moderate-Liberal forces. He garnered 19,795 votes or 44.7 percent. In a surprise development, Moore's name was placed in nomination for first vice president, following the announcement of the presidential election results.

Moore received 22,971 votes compared to incumbent Zig Ziglar's 10,957, resulting in Moore's selection as number two man in the convention. In a press conference conducted late Tuesday night, June 11, both Stanley and Moore appealed for unity and professed their intentions to work together diligently to solve any problems.

Since 1979, Fundamentalists and Conservatives within the 14.3 million-member denomination have won control of the presidency, vowing to stop a “Liberal drift” and return the convention to a more conservative stance.

Moderate-Liberal forces have challenged the conservative coalition with limited success, but this year they mounted their most significant effort to turn out the vote and recapture the control of the denominational machinery.

Prominent advocates of the moderate position have been Southwestern Baptist Theological Seminary President Russell Dilday and Southern Baptist Theological Seminary President Roy Honeycutt, who last fall declared “holy war” against what he called the “independent Fundamentalist faction in the convention.” Both Dilday and Honeycutt, together with a coterie of denominational executives and some pastors, have crisscrossed the country campaigning for Stanley’s defeat.

At the center of the controversy was the allegation by Conservatives in the convention, such as W. A. Criswell of the First Baptist Church of Dallas, that Liberalism, higher criticism, the questioning of Mosaic authorship of the Pentateuch, and the seminary professors’ denial of supernatural miracles were among the doctrinal departures tolerated in Southern Baptist seminaries and schools.

The emergence of Stanley and Moore working together may be indicative of either a whitewash of existing conditions in seminaries, or the beginning of a genuine resolution to the problem.

Plans are under way for an 18-member special crisis committee to investigate the frequently repeated allegations and report back to next year’s convention in Atlanta.

James O. Combs
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For further information contact Dennis Fields, Liberty University, Lynchburg, Virginia 804-237-5961

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☐ Please send hotel listings for Lynchburg.
☐ My wife is planning to attend the conference with me.

Pastors’ conference, c/o Dennis Fields, Liberty University, Lynchburg, VA 24506
South Africa: A Personal Observation

by Ed Hindson

The people of South Africa have the inherent resources to constructively correct their social imbalance and racial inequities.

peace and prosperity. They want their children to have a better opportunity in life than they had. Like us, they fear the uncertain and the unknown. To them the greatest uncertainty is their future survival as a people.

My experiences convince me that the people of South Africa have the inherent resources to constructively correct their social inequities, while providing a stable economy that can benefit all the peoples in the Republic.

In view of the progress of the past five years, I believe that the policy of apartheid soon will be dissolved and that constructive engagement is the best policy for our government's dealings with South Africa. Foreign political bludgeoning is the one sure way to slow down the process rather than improve it. Destabilization would push South Africa into the Communist orbit. This would result in political chaos and mass starvation throughout southern Africa.

Prior to the elections that brought Robert Mugabe to power in Zimbabwe in 1980, foreign politicians and religionists were crying out against the so-called "enslavement" of blacks in Rhodesia. The World Council of Churches called for the overthrow of the white supremacist government in the name of liberation theology.

Today most Americans have forgotten about Zimbabwe (as they have about Vietnam and Cambodia). Five years later the average black family is no better off than they were under Ian Smith's government. Zimbabwe's economy is unstable and the food and water supplies are threatened by a severe drought. Much of the white population has fled the country, claiming police brutality, property confiscation, and political intimidation. Zimbabwe is a great country with a great potential, but forced change has not helped her realize that potential.

America can forget about Zimbabwe if it wants to, but South Africa cannot. For them it is too close to home. Most white South Africans fear that "one man, one vote" ultimately means "one man, one vote, one time!" Certainly they are fearful of losing a nation they have been building for over 300 years. Wouldn't we be? It is hypocritical of Western nations like America or Australia to tell South Africa what to do with its indigenous population in light of our treatment of the Indians and theirs of the Aboriginals. But nobody wants to talk about that issue.

There are still many unanswered questions in South African politics. If black rule is necessary, which blacks? Should it be the industrialized blacks of the towns like Soweto, or the majority tribal blacks of the rural areas? Will the minority tribes like the Zulu? Apartheid has been an racist government in the name of liberation theology.

To most Americans South Africa seems to be an anachronism existing on some distant and forgotten shore. The Republic of South Africa is primarily known for its mineral wealth in gold and diamonds and its racial conflicts in black and white. Recently our attention has been focused again on the racial issue in South Africa. Nobel prizewinner Bishop Desmond Tutu has decried the evils of apartheid, and rightly so. Yet Senator Kennedy's visit to the Republic drew protests from blacks who accused him of trying to buy votes back home.

Few Americans have any firsthand knowledge of the Republic of South Africa, the richest and most powerful nation on the African continent. This is a complex nation of some 20 languages and races. Thus, the racial problem is not simply a black and white issue.

As a doctoral student at the inter-racial University of South Africa, I spent a considerable amount of time in southern Africa between 1979 and 1984, visiting Zimbabwe, Botswana, and Mozambique in addition to South Africa. I found Africa to be an amazingly beautiful continent populated with some of the finest people in the world.

I visited the hospitals, preached in the churches, spoke in the schools, and lectured in the universities. I preached to Zimbabwean patriots in a refugee camp on the border. In 1979 I rode across war-torn Rhodesia in military-escorted caravans. Later, in 1981, after the government changed, I drove across the country myself. I met the people: students, educators, farmers, laborers, government officials, doctors, nurses, pastors.

I do not claim to be an expert on African politics, but I do believe that I know something about the people. Like most Americans, the vast majority of South African blacks and whites are kind and gracious people. They want
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tendency, especially because it came about as the result of open debate and democratic politics.

The most dramatic and convincing success stories today, and the ones offering the strongest brief for Capitalism, are in East Asia.

There is, first of all, the astounding instance of Japan. To be sure, Japan is no longer regarded as anything but a highly advanced industrial society—in some ways a more successful one than the societies of North America and Western Europe. This very achievement, however, is what makes Japan crucial for any responsible theory of development. Here is the only non-Western society that has moved from underdevelopment to full-blown modernity within the span of a century. Moreover, whatever variables may have been in play (political, cultural, geographical, and so on), Japan is a successful Capitalist society. How did the Japanese pull this off? And can others learn from their success? Not surprisingly, Third World politicians and intellectuals, even in countries that have reason to fear Japanese power, such as those of Southeast Asia, talk of the “Japanese model” as something to be admired and emulated.

But Japan no longer stands alone as a success story. There are the four countries of what may be called the Asian prosperity crescent—South Korea, Taiwan, Hong Kong, and Singapore. Despite important differences among them, each has employed an exuberantly Capitalist strategy to move out of underdevelopment to the newly designated status of “New Industrialized Country” (NIC). And this has happened with breathtaking speed and thoroughness, within the span of two decades. In no meaningful sense can these countries any longer be regarded as parts of the Third World (though Hong Kong, depending on China’s policy toward it, may fall back into underdevelopment in the near future). There are even grounds for thinking that their prosperity is pushing into other countries, especially in Southeast Asia.

South Korea, Taiwan, Hong Kong, and Singapore are successful by all three of the criteria listed above. Their rates of economic growth continue to be remarkable. They have completely wiped out Third-World-type misery within their borders. What is more, they (especially Taiwan and South Korea) have forcefully challenged the so-called “Kuznets curve” by combining high growth with a highly egalitarian income distribution. Their regimes, while not democratic, are authoritarian in a generally benign way.

These four countries, only one of which, the Republic of Singapore, operates within the United Nations system, are increasingly attracting the attention of analysts of development and are more and more frequently cited as examples to be emulated. They constitute the most important evidence in favor of a Capitalist path of development.

What, then, do we know today about development? We know, or should know, that Socialism is a mirage that leads nowhere, except to economic stagnation, collective poverty, and various degrees of tyranny. We also know that Capitalism has been dramatically successful, if in a limited number of underdeveloped countries. Needless to say, we also know that Capitalism has failed in a much larger number of cases. We do not know why.

It seems to me that the issue of Socialism should be put aside for good in any serious discussion of development; it belongs, if anywhere, to the field of political pathology. The question that should be of burning urgency (theoretical as well as practical) is why Capitalism has succeeded in some places and failed in others. What are the variables of success and failure? That is the crucial question.

In Pyramids of Sacrifice I put forward a “postulate of ignorance”*: we are compelled to act politically even when we do not know many of the factors determining the situation in which we find ourselves. I formulated this postulate in the context of recommending a nondoctrinaire approach to development policy. I would reiterate it today. We are less ignorant than we were 10 years ago, but there is still much that we do not know. Those charged with political responsibility in the matter of development, however, do not have the luxury of the social scientist who can always say that more research is needed. Science is, in principle, infinitely patient; politicians must act out of the urgencies of the moment. In such a situation the morally sensitive politician should be fully conscious of the fact that, whatever he chooses to do—and often the range of choices is narrow—he will be gambling. The evidence today strongly suggests that it is much safer to bet on Capitalism.

*Peter L. Berger is a professor at Boston University. His most recent book is The War Over the Family: Capturing the Middle Ground (with Brigitte Berger). Adapted by permission from Commentary, July 1984. All rights reserved.
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MacArthur and Staff “Grateful” for Judge’s Decision

“Grace Community Church, its elders, and congregation are grateful for the decision rendered by Judge Joseph Kalin in the much publicized lawsuit concerning the church’s counseling ministry,” was the official statement of Grace’s lawyer Samuel E. Ericsson, director of the Christian Legal Society’s Washington office. "The decision fully clears all the defendants in this case and helps close the door to any future suits seeking to make pastoral counseling accountable to the state.”

The statement followed a five-year legal battle revolving around the April 2, 1979, suicide of Kenneth Nally. In the two months prior to his suicide, he had seen numerous physicians, psychiatrists, and other mental health professionals, as well as Pastor John MacArthur and several staff members from Grace Community Church.

On March 31, 1980, Kenneth’s parents, Marie and Walter Nally, filed suit against Grace Church and its pastoral staff, seeking unspecified damages. They charged MacArthur and his staff with clergyman malpractice, negligence, and outrageous conduct. On October 2, 1981, the trial court ruled in favor of MacArthur, but that decision was appealed. At the latest trial ending May 15, 1985, the judge ruled that as a matter of law, a decision favoring Nally’s parents would have a chilling effect on First Amendment freedoms of speech and religion.

Had the Nally lawsuit been successful, the entire area of pastoral counseling would have been significantly restricted. The qualifications of a pastor as a counselor would immediately be called into question. Would pastors have to seek state licensure if such licensure were required for professional counselors? Would a pastor have to be licensed if his counseling were restricted only to reading and interpreting portions of the Bible? If a pastor used only the Bible as his source for counseling, could he be liable for the portion of Scripture selected or his interpretation? Such questions would require courts to determine Bible interpretation, which has been expressly prohibited by the Establishment Clause.

The Nally trial court determined that counseling based on biblical precepts cannot be subject to legal action. However, whether a pastor or his staff could be liable for discouraging a counselee from seeking other professional help from psychologists, psychiatrists, or other medical personnel remains to be seen.

Ericsson summarized the court’s decision as preventing “a legal wedge from being placed between those who need help the most and those who stand most ready to help. It declares that the religion clauses of the First Amendment of our Bill of Rights prohibit the type of excessive entanglement that would inevitably result from pastoral malpractice lawsuits.”

Supreme Court Will Rule on Pennsylvania Abortion Law

The U.S. Supreme Court has agreed to decide whether Pennsylvania lawmakers may impose restrictions on doctors performing abortions, including a requirement that doctors inform women about the possible detrimental physical and psychological effects of abortion.

Doctors must also provide specific information about the development of the fetal child and a list of agencies offering support during pregnancy and childbirth.

The U.S. Third Circuit Court of Appeals struck down the law, saying it interfered with a woman’s constitutional right to abortion.

State officials said the law actually supports women’s rights by requiring doctors to properly inform them about medical options.

Peruvian Missionary Murdered

In 1974 Illinois native Tom Brown went to Peru as a missionary with his wife and children. On May 3, 1985, he was murdered, when a group of armed men came into his yard and forced his 17-year-old daughter to go to the house with one of them. Mrs. Brown met them at the door and immediately cried for help.

Tom Brown responded, coming from the kitchen to attack the intruder. As they wrestled, another of the men shot Brown, fatally wounding him.

Oliver Williams, another missionary, said that the men were probably thieves, since a robbery had recently taken place in the area.

Tom Brown is survived by his wife and daughter in Peru and two sons who live in the states.
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Spiritual Revival or Social Revolution?

by Truman Dollar

Recently I engaged in a television debate with Derek Humphrey, founder of the Hemlock Society, on the subject of euthanasia. In 1975 he assisted his wife in committing suicide by acquiring a lethal dose of barbiturates for her. She was terminally ill with cancer. He sat and watched her quietly die, he said, “Because I loved her.”

For the last 10 years, this former journalist-turned-crusader has made a holy war of writing and lecturing about the nobility of assisting those in pain to take their own lives. He is currently lobbying for revision of state laws, to allow attending physicians for the terminally ill to assist them to commit suicide—upon their request.

Moral outrage would not have allowed Humphrey to tell his story 10 years ago in America. Now many people merely feel that such a macabre story is repulsive—the deterioration of the values and lifestyle of America is significant.

We are in the midst of a profound and frightening philosophical and moral revolution that is occurring with lightning speed. The late Francis Schaeffer said we have entered the “Post-Christian Era.”

The beginning of this downturn is difficult to mark with precision, but some key signposts are obvious and should be noted with studied objectivity.

A new disregard for the sanctity of life was conspicuous in the Supreme Court’s Roe v. Wade decision. Since that historic day in 1973, over 15 million babies have been aborted.

Cause and effect are difficult to establish. Did America gradually lose its high view of the sanctity of life because abortion became more socially acceptable? Or did the Supreme Court act to allow abortion because they perceived our eroding conviction against it? Or was it abortion, plus the addition of grappling with the painful questions of medical ethics introduced by new technology that gave thrust to the turning tide? Questions remain, but the sacred view toward life once held by most Americans has been diluted.

We cannot allow the world to have more of an effect upon the church than the church has on the world.

Did television introduce obscenity to our families, or did that industry observe that our society was ready for the kind of lifestyle and language they portray? Historians have said, “The art and theatre of any generation only reflect the current mind-set and value system.”

Slowly, morality and the recognition of God are being removed from our public life. Not only is prayer gone from public schools, but there is a battle to strip from our public lives any mention or reminder of God or His Son. Court battles over Nativity scenes are prolific. The U.S. Senate and House are under attack for employing chaplains. The Christian school is under attack in many states, with resulting costly litigation.

The real process of spiritual regression is clearly described by Paul in Romans 1. He states emphatically that man knew God. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20).

Man, with the knowledge of God, rejected Him. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened” (Rom. 1:21).

Paul concludes the process by noting that the rejection of the knowledge of God led men to unthinkable immorality. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Rom. 1:28).

There are some things we need to observe as we view America today. While we are in the middle of the process Paul described, we must respond with clarity of thought and political insight.

If talk of national spiritual revival in the face of America’s moral decline is not to be utter foolishness, the large number of born-again Americans we hear about must be more than nominal Christians. The church must continue to affect our nation through believers who have a renewed commitment to being “the salt of the earth” (Matt. 5:13). We are in this world to retard the growth and spread of moral corruption. We must confront our national decline and take an active role in reversing these devastating spiritual trends.

We have more religious television and radio programs, more Christian books, more Christian schools, and more churches than ever before in America. God has given us the instruments to be effective in providing clear direction as the “light of the world.”

The ultimate key to a spiritual turn around for America is a revival of holiness and purity in the church. That is the answer. We cannot allow the world to have more of an effect upon the church than the church has on the world. Rather than focusing on the wickedness of the world, we must return to real holiness in the church. When the Bible is preached in a fashion that truly affects the lives of believers, we can influence our communities, our states, and our nation.

There are no other options.
Keeping the torch lit…

His life is the light that shines through the darkness…

John 1:5

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