Good Old Golden-Rule Days?

Profile: Secretary of Education William J. Bennett

Kathleen M. Gow on Values Clarification ■ Getting Your Spiritual Life in Gear ■ Can Men and Women Be Just Friends?
A native of Long Island, New York, Tina Hoddellmann is a communications major at Cedarville College.

“I left New York City for Cedarville College...

For one reason, Balance. A balance between the academic and spiritual aspects of college life. A balance which challenges me to grow both as a student and as a Christian.

Being from New York City, I had some of the best universities in the country at my fingertips. They offered academic challenge, but little opportunity for spiritual development. However, Cedarville was serious about both. That’s what attracted me.

Everyone I talked to — friends, people at my high school, and others I respect — told me Cedarville was of the highest academic quality. Now that I am at the College, I’ve found that’s so true! Classes are small. Faculty are within reach. And the Word influences the content of each class.

My professors care about me. To them, I’m not a number. I’m an individual. They don’t just lecture, they interact — by word, by example — like friends. They challenge me to grow, to think. Sure, they’re demanding when it comes to classwork. But they make certain my spiritual life is challenged as well.

The whole atmosphere at Cedarville says to me, “Tina, along with a solid education you need a solid relationship with God.’ I hear it not only in my classes, but also in chapel every day. I even hear it in my Christian service. It leads to serious talks with my friends where we wrestle with various topics and spiritual issues and sharpen one another. Like Proverbs says, ‘Iron sharpeneth iron....’

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

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—Christian Standard

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- Can Men and Women Be Just Friends? Where do you draw the line?
  - Andre Bustanoby examines the issue of emotional infidelity.
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The Critter County method of teaching Bible verses was developed by accomplished Christian musician Christine Wurtzen (right) and Christian author and educator Paula Bassard.

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Education is a waste of time and money! God never called the church to get involved in education. Evangelism is our task—pure and simple. We are nullifying our evangelistic outreach with all these Christian schools, colleges, universities, and seminaries. They each divert money that could go to win the lost.

Besides, look at all the biblical examples of uneducated people God used. What kind of education do you think Amos the herdsman had? Or Elijah the prophet? Look at the disciples. They were all simple fishermen. No, education is not for me. I'll just stay with the simple folks who love God and win souls.

What do you mean Paul was a theologian and Luke was a medical doctor? Isolated examples! So Elijah and Elisha had a 'school of the prophets.' What does that prove? Don't try to tell me the Bible is filled with examples of trained professionals and businessmen and women who served God. Name a few. Stephen, Philip, Apollos, Aquila, Priscilla, the Ethiopian eunuch, Cornelius, Lydia, Timothy, and Titus? OK. Enough already!

Maybe I should get some more training myself. I might be able to appeal to a higher clientele. Just think—Shimei, Ph.D. How would that look? What do you mean, 'Don't let it go to your head?' I haven't even filled out an application yet!

Shimei

Values Clarification...

Regarding "Values Clarification Needs Clarification" (April), I would suggest that adherents and proponents of the so-called separation of church and state doctrine sound and act as if the church and its influence were a bad, harmful thing.

I ask you, what would life, yes, what would the world be without the church?

People far more eloquent, knowledgeable, and able than I, could tell of the sweet benefits of the church to mankind, and I invite them to do so. The church is the future.

David Grover
Dayton, Ohio

From the Philippines...

We just received our first issue of Fundamentalist Journal a week ago and cannot express how deeply we appreciate reading more insights from God-fearing and Bible-oriented writers in the light of today's times.

It's nice to know that this magazine is working for the glory of God in reaching out to more people like us. Thank you so much for giving us this rare opportunity of receiving God's Word in a different perspective.

Edgardo C. Simeon
Mambaling, Cebu City, Philippines

May issue "tops"...

My husband and I are in full-time evangelism, so you see we stay quite busy, but not so busy that we don't take time to read and appreciate the Journal. I try to read it from cover to cover and
A Child Is Waiting
For Your Love

Throughout Latin America, hundreds of thousands of children desperately need the love and support you can provide.

Many of these children are homeless, like the little girl in this picture. As a refugee from Nicaragua living in a refugee camp in Honduras, her life is very difficult. But she smiled for days after we brought her a Christmas gift box. When my husband opened her box to show her what was inside, her eyes widened and she had the most unforgettable smile. There were many gifts inside the box, but when she saw the beautiful baby doll, she hugged and squeezed it endlessly.

Last Christmas, we brought 55,000 Christmas gift boxes to homeless children in Latin America. Most of these children didn't have a single Christmas gift, except for what we brought.

Children like this little girl need gifts at Christmas, just like your children and my children do. But they also need food, clothing, medical care and education.

We at Friends of the Americas are trying to fight the injustice, the grinding poverty, and hardships suffered by little children in Latin America.

But we need your help.

I would like to invite you and your family to participate in Friends of the Americas Child Sponsor Program. For only $20 a month, you will enable a precious child to have the following benefits:

— Necessary medical care at a Friends of the Americas Medical Clinic.
— Emergency food and Christmas gifts.
— Help for his village in improving the conditions of all the people.

As a sponsor, you will receive a Sponsorship Kit, which contains a photo and case history of the boy or girl entrusted to you and a description of conditions in his community. Then, on a regular basis, you will receive letters from your child and reports from Friends on his condition.

If your family would like to make such a commitment, please return the reply form with a check for $20. Your sponsorship would be a beautiful and positive way to provide real help to a precious child who needs you very much.

With love and prayers that God will bless you, I am

Diane A. Jenkins
Executive Director

Four-year-old Nicaraguan refugee in Honduras, hugging doll from Christmas Box presented by Friends of the Americas.

Send to:
Diane A. Jenkins, Executive Director
Friends of the Americas
912 North Foster Drive
Baton Rouge, Louisiana 70806

Please enroll me in Friends of the Americas Child Sponsor Program.

( ) I would like to sponsor _________ children.
( ) I am enclosing $20 for the first month for each child sponsored.
( ) I prefer to pay one year in advance.
   My check for $240 is enclosed for each child sponsored.

I prefer to sponsor _______ boy(s) and/or _______ girl(s).

Signature

Name ____________________________

Address ____________________________

City, State and Zip Code ____________

Friends of the Americas
receive tremendous encouragement from every article. The May issue was especially “tops” on my list! Thank you for featuring great people of the past like Amy Carmichael. I enjoy and am enriched by her writings and try to share them with others I meet.

Sometimes my husband doesn’t realize when we receive the Journal because I have it and won’t give it up until I’ve read (and sometimes reread) every article!

Johnny and Wanda Wilson
Morganton, North Carolina

If you can’t see the difference...

I can’t speak for all Evangelicals (and, by the way, I consider myself a Fundamentalist too), but I very definitely believe in and preach the wrath of God against sin—maybe not every Sunday as some Fundamentalists would desire—but I very definitely believe it and preach it. I enjoy your magazine very much. I feel it is well-rounded theologically.

H. C. Wilson, Pastor
Elm Street Baptist Church
Sweet Home, Oregon

More baloney...

I just finished reading “A Plea to Fellow Fundamentalists” and found it refreshing. It very definitely spoke to a letter labeled “Baloney” in the same issue. I would take issue with the writer of the letter who said, “Evangelicals stress the love of God because they do not stress the wrath and the judgment of God against sin.” To that I say “baloney!”

David Griffin
Rolling Meadows, Illinois

Editor’s Note...

Dr. Loraine Boettner is a graduate of Tarkio College, University of Missouri, and Princeton Theological Seminary. We regret an incorrect reference to him in the review of his book The Christian Attitude Toward War.

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Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statesmen to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history, perspective on what he/she faces in our world. Most of us haven’t heard before. As painful as it is to see some colleges go under or merge, I think it will be better in the long run for the body of Christ.

Ted Dobson’s article on “The Need for Better Preaching” seemed to contradict the need to improve and strengthen our Christian colleges, through his advocacy of liberal arts education for pastors. I’m frankly surprised at his notions.

Bible college education is a must for any Christian worker to get a biblical perspective on what he/she faces in our world. Most of us haven’t heard before. As painful as it is to see some colleges go under or merge, I think it will be better in the long run for the body of Christ.

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Ted Dobson’s article on “The Need for Better Preaching” seemed to contradict the need to improve and strengthen our Christian colleges, through his advocacy of liberal arts education for pastors. I’m frankly surprised at his notions.
In late July I was in Washington, D.C., at the invitation of Thomas Nelson Publishers, to promote my recent book, *If I Should Die Before I Wake*. If you have not seen this account of our response to the abortion problem in this country, get it and read it. It is the story of one girl, Jennifer Simpson, who came to our Liberty Godparent Home during a difficult time, found Christ, had her baby, and gave it to a Christian family for adoption.

God is using this book in a mighty way, and it was a great privilege to be able to present it directly to so many Christian bookstore owners and dealers during this great convention.

During any month, I spend a significant amount of time doing media interviews. This summer was no exception. Television, radio, and newspaper interviews included such major issues as the retirement of Supreme Court Chief Justice Warren Burger and the nomination of Justice William Rehnquist and Judge Antonin Scalia; the Supreme Court's decision upholding the Georgia sodomy law; the Meese Commission Report on Pornography; and most recently, American policy in South Africa.

The Meese Commission should be commended for avoiding any efforts toward censorship, but at the same time, dealing with the enforcement of existing laws against obscenity. This report places the U.S. government clearly in concert with grass-roots America. The recent move by retailers to eliminate pornography from their inventories is not a result of government intervention. It is a result of grass-roots repudiation of the garbage of pornography, which exploits women and children.

Bishop Desmond Tutu's response to President Reagan's South Africa speech certainly was a shock. He said, "The West, as represented by President Reagan, can go to hell as far as I am concerned."

In a press release I said, "Bishop Tutu should return his Nobel Peace Prize and apologize to President Reagan and every member of the Western world for consigning them to hell. It is hard to believe a man whose primary ministry should be to prevent people from going to hell, could wish hundreds of millions of people to go there. It was enough for Bishop Tutu to declare himself a socialist at the 1983 meeting of the World Council of Churches in Vancouver. Sadly he has suggested on several occasions that violence may be a necessary option for the non-whites of South Africa. How tragic that this man of God and Nobel Peace Prize winner would wish people to suffer in hell forever. The Bishop surely knows that the first principle of Christianity is love and forgiveness."

"If Jerry Falwell had publicly suggested that anyone go to hell, the international media would have discredited me forever as a minister of the gospel, and of love, and of peace, and the media would have been absolutely correct to do so.

"I call upon Bishop Tutu to apologize and ask for the forgiveness of the many he has offended."

As you receive this magazine, we will be starting our 15th year at Liberty University. We are anticipating over 7,000 students and look forward to a very busy but very exciting year ahead.

Jennifer Simpson, co-author of *If I Should Die Before I Wake*...
TIME magazine's July 21, 1986, cover story reported, "If Jerry Falwell had a divine plan for America, then the Supreme Court's sodomy decision and the Meese Report would both be on his drawing board. Falwell views these two events as the trophies of the New Right's gradual rise to power. 'The new moralism in this country,' he says, 'has been growing for the past two decades. The awakening is manifesting itself in the change in the national lifestyle.'"

The church of Jesus Christ has always had a "divine plan." That plan is world evangelization in every generation. Matthew 28:18-20 defines world evangelism as making disciples (converts), enlisting those converts into local churches, and instructing them toward holy living.

Further, our Lord clearly delineated that as the church carried out the Great Commission it would have both a positive and negative effect upon society at large. He said, "Ye are the light of the world." We are to preach the gospel to every creature. Jesus also said to the church, "Ye are the salt of the earth." Local churches are to provide each community with a moral conscience. We are a deterrent to evil.

Over a hundred thousand Bible-believing and soulwinning local churches are exerting a profound influence upon this nation. Thirty thousand Christian day schools are making an undeniable contribution. Eighty-two percent of all religious broadcasting in America is now controlled by ministers who embrace the inerrancy of Holy Scriptures, the deity of Jesus Christ, the vicarious and substitutionary death of Christ for all men, His bodily Resurrection, and His imminent return. No one can deny the influence these broadcasters are having upon this nation and world.

Parachurch ministries, such as the Life Action Revival Team, Campus Crusade for Christ, the Gideons International, and a host of similar entities are impacting our society in an unbelievable way.

True biblical revival in a nation has always changed the national lifestyle. America is certainly not in the throes of a great spiritual awakening at this moment, but we are moving rapidly in that direction. America's largest churches are Bible-believing and evangelistic. Committed Christians are playing key roles in every segment of our national fabric. The widespread influence of these saints, their prayers and activism, is being witnessed at the grass-roots level, and in every branch of our government.

As many as 25,000 retail outlets have ceased selling pornographic materials during the past five years. There are no adult bookstores in Cincinnati or Atlanta. The Meese Commission's report on pornography dealt a harsh but needed blow to the pornographers in this country. It showed a definite connection between pornography that depicts violent sex and violent sex crimes. It called for grass-roots activism against pornography and strict enforcement of existing laws against obscenity and pornography.

The United States Supreme Court recently upheld a Georgia law that criminalized sodomy, handing out a possible 20-year sentence to convicted offenders. The justice department issued a ruling that would allow businesses to discriminate against workers with AIDS if there was a fear that the health of other employees was jeopardized. Most political experts agree that the U.S. Supreme Court is only one vote away from a 5-4 majority which could either modify or reverse Roe v. Wade. Ronald Reagan's judicial appointments at the district and appellate levels of the federal judiciary will probably be his greatest contribution to America during his tenure.

The list goes on, and we are winning. But we must not become cocky. Four thousand babies still die by abortion every day. Little children cannot legally participate in a voluntary prayer in a public classroom. The drug epidemic is virtually out of control. The war is raging.

But the momentum has shifted and we are moving in the right direction. As one TIME magazine writer commented in a July 14 article entitled "Knocking on the Bedroom Door": "But last week's Supreme Court decision does signal that, in a way never forecast by Bob Dylan, the times they are a changing.'"

If our victories are to be permanent, we must steer away from all repression and oppression. We must respect minorities. We must reject arrogance. We must oppose all censorship. We must win every battle ahead of us—lawfully, within constitutional parameters, and in the Spirit of Christ.

Remember, we are not establishing the kingdom of heaven on earth. We are only hoping to bring America to a place of moral sanity, where God can once more bless us as a society—with peace, safety, decency, and moral strength—so we can carry out the ultimate goal of world evangelization in our generation.
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Legalism or License
Achieving the Balance in Christian School Discipline

by Edward Dobson

Achieving the right balance of rules and regulations is a major struggle in the Christian school movement. At one extreme are schools with such an overwhelming amount of behavioral and social guidelines that expressions of individuality are clearly inhibited. Students in these schools do not think about behavioral choices—they simply conform. Schools at the other extreme impose a minimum of behavioral and social guidelines, and students choose their individual lifestyles with maximum freedom.

After dealing with student disciplinary problems at Liberty University for over 13 years, I am biblically and experientially convinced that the desired balance lies between these extremes of legalism and license.

Is there a perfect balance? I am often asked, "Isn't there a clear-cut line that an institution may not cross without being in compromise?" The answer is an emphatic No! There is no single line of compromise. Christian schools must avoid the extremes of legalism and license. However, there is a lot of breathing room in between.

As our culture changes, the new styles and ideas that emerge every year must be evaluated according to Scripture, and the institution must respond to these cultural changes. For example, the styles have gone from hippie, to preppy, to punk in the last 13 years. When I first came to Liberty as the dean in 1972, we prohibited jeans on the basis of their identification with the hippie culture, and rightfully so. We no longer do that. The change in no way implies compromise. Jeans are no longer identified with rebellion. An institution that prohibits jeans because of their alleged identification with the hippie culture is badly out of step with the times.

What is the purpose of rules? "You're inconsistent!" I have often heard that complaint from students and parents. My response is that we are inconsistent because we treat every student as a person and every situation as unique. Our ultimate goal is to correct behavior, in a general atmosphere of consistency and by a fair judicial process. The disciplinary system is a means toward that goal. We are successful when we correct behavior—not when we administer a system of discipline to the highest level of consistency.

In their concern for a school and its testimony, administrators often neglect the welfare of students in trouble. But discipline ought to be a positive learning experience for students. They should never be disciplined in a cold and calculated manner. Each student must be confident that the administration is dealing with him as an individual in a unique circumstance. Disciplinary decisions must be made thoughtfully and carefully, out of concern for the student's well-being, never hastily or apart from prayer.

Do we really need rules? People often wonder if we really need rules in Christian high schools and colleges. Perhaps we should allow each student to set his own standards under the leadership of the Holy Spirit and the guidance of the Word of God. While this sounds ideal, it is not practical. A Christian school has every biblical right, and in fact an obligation, to set behavioral guidelines.

God has established three institutions in society and given each the responsibility of making rules and enforcing them. These institutions are the family, the government, and the church. The Christian school is an extension of the authority of all three of these biblical institutions. As an extension of family authority, the school acts in behalf of the parents. As an extension of civil authority, the school establishes health, safety, and educational requirements in cooperation with the state. As an extension of ecclesiastical authority, the school must exercise church discipline and, if necessary, dismiss students from the community of faith.

What are the dangers of rules? Ideally, a school establishes clear behavioral standards and seeks to enforce them in a spirit of love. Even so, certain inherent dangers must be avoided.

Avoid giving substantive reasons for discipline. Students want, and are entitled, to know the "why" of rules. Avoid not giving substantive reasons for rules and regulations. Students want, and are entitled, to know the "why" of rules.

Avoid judging Christians outside the school by the standards of the school. Students in a school that has conservative hair and grooming standards often judge those not associated with their school as less spiritual because they do not practice the same behavioral standards. This is not the case.

Avoid not giving substantive reasons for rules and regulations. Students want, and are entitled, to know the "why" of rules.

When an institution fails in these areas, it will have increased difficulty encouraging students to conform to its rules. Students cannot be fooled with double talk, and their obedience cannot be ensured on the premise that the school is in charge and therefore they must conform.

The challenge of maintaining a balance in rules and regulations is important. We must always remember that we are dealing with fragile lives—not a system of black-and-white regulations. Love, encouragement, instruction, and flexibility are important ingredients toward achieving that balance. We are in the business of helping students up—not out. Students are our most important resource, and those of us in positions of authority are to be servants to those students. May God help us to do it!
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The Christian Influence on American Education
Forfeiting Our Forefather's Foundation

by Robert A. Peterson

The Bible—the book without which one cannot understand Western art, literature, and history—has been banned from most secular schools. Scholars, politicians, and even clergymen debate over whether Christian students should have "equal access" or the right to pray in public schools.

By contrast, in the America of an earlier day, Bible-reading and the three Rs—ruin in Adam, redemption through Christ, and regeneration by the Holy Spirit—were not only permitted but expected. The Bible informed nearly every aspect of early American education, including the principles upon which schools were founded, their curricula, their financing, and the lives of leading educators.

Armed with a living faith and a love for their children, our forefathers set to work almost immediately building Christian schools. Eventually, eight colonial colleges were founded along with hundreds of Christian elementary and secondary schools.

Harvard was the first college, founded just six years after the Puritans landed in New England. There was no doubt as to Harvard's purpose. An early "student handbook" reads: "Let every student be plainly instructed and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3) and therefore lay Christ in the bottom, as the only foundation of sound knowledge and learning."

The curricula of schools in early America was permeated by biblical concepts. Instead of learning to read by memorizing such sterile phrases as "See Dick run," early American schoolchildren cut their intellectual teeth on theological truths learned right along with the alphabet. The *New England Primer*, for instance, presented the alphabet this way:

- A—"In Adam's fall, we sinned all."
- B—"My Book and heart, shall never part."
- C—"Christ crucified, for sinners died."
- F—"The idle fool, is whipped at school."

In the early 1800s the *New England Primer* was replaced with books by Noah Webster and William Holmes McGuffey. Some 60 million copies of Webster's "Blue-Backed Speller" (*American Spelling Book*) were sold in the 1800s, and for good reason. After explaining the basics of phonics, it included readings that emphasized character building and biblical truths. As students learned to spell, they
practiced their new words using sentences like: "How happy men would be if they would always love what is right and hate what is wrong." "Examine the Scripture daily and carefully, and set an example of good works." "It is every man's duty to bequeath to his children a rich inheritance of pious precepts." Someone said Webster "taught thousands to read, and not one to sin."

McGuffey's Readers continued in the tradition of Webster. The late Max Rafferty once said that today's teachers "debank the hero, and elevate the jerk." McGuffey would have none of this. His books were filled with stories about George Washington, the Pilgrim Fathers, and William Tell.

After McGuffey's death succeeding editors slowly purged the Readers of their strong biblical emphasis, and they eventually became more Unitarian than Christian. Nevertheless, the winds of change would have to blow for many years before they would be able to sweep away such standard Christian texts as the Bible, Webster's "Blue-Backed Speller," and McGuffey's Readers.

The financing of education also reflected the influence of Christianity. Instead of having their programs underwritten by the state—which always means state control—or by a handful of wealthy benefactors, Christian schools were supported by thousands of people of average or less than average means. The principle of the tithe was more widely accepted, which freed more money for Christian work. Still, there were more worthy ideas than there was money to finance them. Harvard College in the early years was supported by "College Corn" donated by local farmers. Princeton was supported partially by gifts from interested friends in Scotland. Henry Dunster helped to build Harvard's first buildings with his own hands, while John Witherspoon, president of Princeton during the American Revolution, donated his books to the Princeton library and grew foods for the college kitchen in his garden.

Later, opponents of Christian schools—men like Horace Mann, a Unitarian—would use public financing of education to gain a foot in the door of American education.

Colleges, schools, textbooks, and money—all necessary components for Christian education. But the most important ingredient is men and women of God to breathe life into the dry bones of buildings, programs, and texts. Providentially, early America had a goodly number of such men and women.

The two most famous elementary teachers in colonial America were Ezekiel Cheever (1615-1708) and Christopher Dock (1698-1771). Cheever taught for nearly 70 years in Puritan Massachusetts, training three generations of godly ministers. Had pensions been available for 20 years of service, he would have been entitled to three of them.

Dock was an educational leader among the German Baptists in Eastern Pennsylvania in the years before the Revolutionary War. The most highly regarded teacher among the Pennsylvania Germans, he is known to us primarily through his School Management, a book that captured some of his methods. In a rulebook for his students continued on page 17
Ivy Walls
Built on the Cornerstone of Christian Faith

by A. James Melnick

The school began as a training ground for ministers and others who sought the highest standards in education and who believed in the Word of God as the most important truth in their lives. Its primary purpose was to train a new generation of leaders, well versed in the Scriptures and knowledgeable in classical education. While this sounds like the premise for a great Bible college, it was in fact the founding premise of Harvard College.

This marks the 350th anniversary of Harvard University, a year of celebration for the university's many contributions to learning and to the nation at large.

Many people do not realize that Harvard's roots are distinctly Evangelical. Samuel Eliot Morison wrote in The Founding of Harvard College: In Christi Gloriam (for Christ's Glory), inscribed on the College Seal of 1650, expressed the fundamental object of their foundation. They believed that knowledge without Christ was vain. Veritas (the college motto meaning "truth") to them, as to Dante, meant the divine truth.

Harvard was training some of its students for the mission field to the Indians, "by stirring up some to shew mercy to the Indians, so the Gospell might be spread into those darke parts of the world."

Believers sought to establish a church that would be "pure and unspotted" in doctrine and action, hence the name "Puritans." Many of the future leaders of the Puritan movement at one time either taught or attended one of the many colleges of Cambridge University. Some, like John Cotton, were outstanding scholars.

John Harvard was not truly the founder of the university that bears his name. The college was founded on October 28, 1636, at a meeting of the General Court of Massachusetts Bay, while the best evidence indicates that Harvard himself was still in England. Little is known about him. Thomas Shepard says in his autobiography that "the Lord put it into the hart of one Mr. Harvard" to give half of his estate to the new school. This young man left behind a comfortable existence in England for the perils of the New World.

His act of his giving his library and half of his estate to the struggling college upon his death (in 1638 at the age of 30) moved the General Court to name the college after him.

New England's First Fruits records some of Harvard's rules and precepts: "Let every student be plainly instructed and earnestly pressed to consider well that the main end of his life and studies is to know God and Jesus Christ which is eternal life (John 17:3), and therefore...the only foundation of all found knowledge and learning. And seeing the Lord only gives wisdom, let everyone seriously set himself by prayer in secret to seek it of him (Prov. 2:2-3)."

"Everyone shall so exercise himself in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoretical observations of the language, and logic, and in practical and spiritual truths."

The main architect of the curriculum, and the college's guiding force in its formative years, was its first president, Henry Dunster. He was carving a pioneer college out of the wilderness. Where most men had to struggle simply to survive Dunster not only sustained the college, but he did it with distinction—building up John Harvard's library, collecting money wherever he could, graduating the first class.

A spirit of intolerance for Christians with slightly different points of view took hold among some of the leadership in the colony, and Dunster had to resign because of his position on baptism. These divisions deeply hurt the young college, and over a century later culminated in the loss of Christian control, as it fell into the hands of the Unitarians in 1805. In writing of this great tragedy, Samuel L. Bluemfeld states: "Once the significance of that event is understood, the intellectual history of America suddenly begins to make much more sense; for no event has had a greater long-range influence on American intellectual, cultural and political life than this one.

Harvard today, like most major American universities, operates as a secularized institution. However removed, it can never hide from its spiritual legacy.

As a graduate student there in the late seventies, Harvard represented a stimulating intellectual experience, one I deeply treasure. But something that means more to me were the experiences I had sharing my faith and passing out tracts with an evangelistic group on Harvard Yard itself, a few yards from Harvard Square, a few years ago, men with whom I feel a special kinship founded a school to spread the light of the gospel to "the darke parts of the world." That light has not gone out, and the fact that so many of us in America know and love the Word of God is in part a testimony to their courageous efforts to bring that light to this New World.

A. James Melnick and his wife, Karen, served for five years as missionaries to recent Soviet Jewish emigres with the Slavic Gospel Association. James holds an A.M. from Harvard.
Dock wrote, "First of all 'gather a treasure of learning from the Word of God, that shows thee the way to reconciliation with God. Beside this, endeavor to learn other useful knowledge.'

Colonial education reached its zenith just before the Revolutionary War broke out. One of the greatest educators at this time was John Witherspoon, who later signed the Declaration of Independence. Witherspoon wrote to parents, "Is it a fable, or do I speak the truth when I say that many children learn to swear before they learn to pray?" Warning them that Christian education must begin as early as possible, he wrote, "You may bend a young twig and make it receive almost any form, but that which has attained to maturity, and takes its ply, you will never bring into another shape than that which it naturally bears." Men like Cheever, Dock, and Witherspoon were merely the bright stars in a host of Christian educational leaders.

The "unsung heroes" of early American education were, without a doubt, the mothers. So common was the teaching of reading at home, for instance, that most schools required the ability to read as an admission requirement. After graduating from their fireside schools, many young people went right to work as an apprentice with their fathers or some other farmer or tradesman. Viewed in this light, home instruction—now the fastest-growing educational movement in America—is simply a return to what was once commonplace.

Because of the emphasis on reading in order to promote understanding of the Bible, early America had a high literacy rate. A study conducted by DuPont de NeMours in 1800 revealed that only four in a thousand were unable to read and write legibly. John Adams wrote, "A native of America who cannot read and write is as rare... as a comet or an earthquake." All this was before the first public school board was founded in 1837.

In the political sphere, Bible-based education helped to keep evil in check, or at least its outward manifestations. The American Revolution is a case in point. When some congressmen suggested to Washington that he raid the countryside for food, for example, he refused. There were no purges, bloodbaths, or massacres, and when Washington was offered a dictatorship by his officers at Newburgh, he flatly refused and led his men in supporting a constitutional republic.

Finally, in the spiritual realm, Christian education played an important role in revivals, Christian growth, and the salvation of souls. Certainly we cannot credit Christian schools with actually starting revivals, but they did provide a forum where the gospel could be freely preached. Clearly, education in early America was informed by biblical values and principles, rather than by those of Secular Humanism.

One thing is certain: America's 100-year experience with government-financed secular education has not met its expectations. If we would see a renaissance in education, we must return to our forefathers' educational philosophy, based on Judeo-Christian principles. Our children deserve it; the logic of our faith requires it; our God demands it.

Robert A. Peterson is headmaster of The Pilgrim Academy in Egg Harbor City, New Jersey.

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U.S. Education Secretary
William J. Bennett
Speaks for American Parents

by Angela Elwell Hunt

U.S. Secretary of Education William J. Bennett was on the campus of Liberty University on a chilly April morning, and I joined the other reporters dogging his footsteps. In a pack, we trooped from a student assembly to a press conference. Then I followed him from a meeting with educators to a television interview. All morning I had watched him expertly defend his educational policies and philosophies, his ready answers smoothly coming from a mind that was obviously quick and very well-practiced.

Finally it was my turn to ask a question. I could have his attention for about 60 seconds; already I could hear someone knocking at the door to escort him to his next meeting. “Mr. Secretary,” I asked, leaning forward and pushing aside the educational statistics and biographical notes we had been given, “you obviously place a lot of responsibility on parents, and I agree—I have two young children myself.” I paused, and with a conspiratorial smile asked, “What have you learned about parenting since the birth of your son?”

A wellspring broke loose. The photographers, who had been vainly watching for a glimpse of animation from their rather settled subject, began clicking and snapping as Bennett suddenly perked up. His face brightened; his shoulders raised. He motioned broadly. “Given the number of things I’ve learned over the years before becoming a parent, one of the things I wasn’t ready for was the joy of it—just the transcendent joy of it. It becomes the center of your universe in a way that no one can describe.”

Fatherhood is a fairly new experience for Bennett. For that matter, so is marriage. He is 43 and has been married only four years. “Marriage itself is extremely special,” continued Bennett, “but the birth of that child—there is no event in my life that I will remember so clearly.”

In the moments that followed, the U.S. secretary of education, a man who earned his Ph.D. in philosophy from the University of Texas, the doctor of law degree from Harvard Law School, and who once sold a beloved electric guitar to buy a copy of Hegel’s The Phenomenology of Mind, imitated his 2-year-old son. That was refreshing. “It is awesome. I think the thing that is most arresting is to see the child’s imitation—to see yourself doing something, and the very next hour or minute that child will be doing the same thing. When I read in a textbook the rather dry sentence, ‘Children tend to imitate their parents and model their behavior after their parents,’ it was just a sentence. But when I saw myself leaning down on one elbow and sighing, and my son leaning down on one elbow and sighing, then it really got me. I thought, ‘My gosh, we really do form these little creatures.’ That responsibility was then clear and almost overwhelming.”

Bennett preaches what he practices. He has been secretary of education only since February 6, 1985, but he has stirred a storm of controversy because of his support for school prayer, academic excellence, and moral values in education. He is outspoken, levelheaded, and intensely practical.

Bennett believes that despite the tremendous effort to improve the environment of children, the most crucial by Angela Elwell Hunt

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Bennett believes that despite the tremendous effort to improve the environment of children, the most crucial
factor has been overlooked—the bond between parent and child. Bennett believes parents have begun to put raising children at a lower priority in their lives. Parents demand less and consequently give less of themselves. Fewer couples are willing to stay together for the sake of the children. Parents today want to live their own lives and make fewer sacrifices for their children, he maintains.

"Not all teachers are parents, but all parents are teachers," said Bennett. He has been a teacher for years, and now, as a parent, he feels even more keenly his responsibility to ensure quality education for American children.

After his unanimous confirmation by the Senate for the post of U.S. secretary of education, Bennett says President Reagan gave him only one charge: to speak for the American people. Bennett and his staff reviewed reliable opinion polls and realized that the American people primarily desire two things from education: first, that their children be taught to speak, write, count, and think correctly; and second, that their children be taught reliable standards to guide them through life.

The movement in schools toward value neutrality is an abandonment of responsibility, Bennett believes. He related the story of a high school girl who found a purse containing $700. The girl returned the purse and the money. The next day she shared her experience in one of her classes.

The class discussed the pros and cons of returning the purse, and many students felt that anyone rich enough to carry around $700 in a purse could afford to lose it. A reporter for the New York Times asked the teacher what she said to the class. She replied, "I don't give opinions. I let the students make a choice."

Bennett really gets steamed at such situations. "That girl should have never been attacked by her classmates," he said. "She should have been defended by her teacher and held as an example to the other students."

"Values clarification, in my view, is a mistake because it's wrong philosophically. It's wrong, if you will, morally. It starts from the proposition that there is no such thing as right or wrong. It then says that adults should not impose their values on the young. It thus counsels the abdication of responsibility on the part of adults."

Bennett has been disturbed by the lack of trust the American public places in the public school system. "Public schools have a great history in America, and I'm sorry to see that they have fallen into criticism. In some schools we could point to problems that the public has a right to be distressed about. But I think the schools can be helped first of all by a heavy, large degree of involvement on the part of the American public—parents—not just for PTA dinners or to bring a pie for a potluck, but to take an interest in what's being taught in the schools. Parents themselves must say, 'We have an interest in what's being taught. We have an interest in what you are saying to our children.' This will not be regarded as intrusion, but will bring the school back to the recognition that it serves the community. If teachers know that parents are really interested in what they do—that somebody's watching—then teachers are going to receive praise for the work that's well done. In the end, the school that doesn't want the parents involved is the school that's bent on suicide."

What can parents actually do to help improve public and private education in America? "I think a parent should say, 'We're enrolling Johnny or Mary in this school. When can we come and observe classes?' A parent should be able to see what's going on in the classroom. In the case of a problem, the parent has to raise the issue with the responsible official, and not be too patient with being humped from one person to another. Sooner or later someone has to answer. Persistent parents, especially if their views are shared by other parents, can make themselves heard."

How can parents combat bias in textbooks? Bennett suggests that teachers use original sources. In his past experience as a teacher, and in the 23 schools he has visited this year, he has taught from the copies of the original Declaration of Independence, the Constitution, and the Federalist Papers. "There's no problem with textbook bias in those; they were written by the Founding Fathers. In collections of good poems and good literature, it's the same thing. A textbook is the writing of history through someone else's eyes." He acknowledges that there are many good textbooks available, but believes that as textbooks are used they should be supplemented—at the minimum—by the original sources.

When it appeared that Bennett would be nominated as education secretary, an article in the Moral Majority Report headlined, "Finally, a Friend in Education." William J. Bennett is a friend. He has highlighted the need for education with positive values, the importance of our nation's religious influence, and the crucial responsibility of parents to see that the education of their children is warm, nurturing, and complete.
The following is excerpted from a speech recently delivered at Liberty University by Secretary of Education William J. Bennett.

One of the great virtues of this job is to be able to go around the country and see the strength of American life and American educational institutions.

What is a Ph.D. in philosophy, someone who used to head a humanities center, doing saying nice things about the role of religion in American life—as I have been doing on and off for the last 14 months? When I talk about the role of religion in American life, I am criticized by some, which bears out the old axiom that no good act goes unpunished.

When people ask me how I can talk positively about the role of religion in American life, I point out that praising Abraham Lincoln should not be regarded as an act of treason, and certainly not a violation of the separation of church and state. People say, “You have a Ph.D. in philosophy. Isn’t it a badge of sophistication for intellectuals, particularly for philosophers, to be hostile to religion?”

In some quarters, it is regarded as a badge of sophistication to be hostile or suspicious of religion, particularly if you are an intellectual. But a good study of philosophy and a good study of the humanities will clearly indicate that religion is a realm that intellectuals ignore.
at their own peril. We can hardly make sense of the intellectual life of the West without important and central reference to the religious life that has guided so much of our civilization.

These are things that concern us a great deal at the Department of Education. But the question, really, is broader than education itself. It's a question about the well-being of American youth, the well-being of American adolescents. These facts are not widely enough known and appreciated.

I think it's fair to say that the period of the 1960s and the 1970s should have been a golden era for the development of American youth. It certainly should have been, by the marks and the lights of the social scientists. In the sixties and seventies, this nation launched a massive—a massive—array of social programs. Many of these, I think, were launched with the best intentions. They were aimed at improving the condition of the poor and aimed particularly at improving the condition of the young poor. We were concerned about children, so we launched a massive array of programs to improve their condition.

Some interesting things did happen, by way of statistics. All my data, by the way, come from either census data or the United States Statistical Abstract. In the period from 1960 to 1980 we did indeed lower poverty rates by 60 percent. Class size dropped from an average of 28 to 23 students. And here's the largest figure of all, perhaps the global fact. Total federal expenditures in the programs I am talking about, for social welfare, went from $40 billion in 1960 to $244 billion in 1980.

Today there are more than 260 programs, administered by 20 different agencies of the federal government, whose mission is to help children—260 different programs. Some of these programs have done a reasonably good job. Some have not done so well. But the question is: What is the general condition of our young people after this massive commitment to federal expenditures and federal programs to improve the condition of youth?

I am sorry to report, but it is a fact we all must be aware of, that the condition of young people in America is, by any statistical measure, in decline.

The number of teachers in our schools with master's degrees increased by almost 50 percent. Class size dropped from an average of 28 to 23 students. And here's the largest figure of all, perhaps the global fact. Total federal expenditures in the programs I am talking about, for social welfare, went from $40 billion in 1960 to $244 billion in 1980.

These again are constant dollars—a sixfold increase. The population was up only 27 percent, but a sixfold increase in federal spending.

Fewer and fewer children were living in uneducated families, that is in families where their parents did not complete high school. It's a very familiar fact to me that we spent more and more money on education in the period from 1960 to 1980. We spent, in constant dollars, in 1980 dollars, $1,248 per child in school in 1960, and, in constant dollars, $2,491 in 1980. We doubled the expenditure per child in those 20 years.
I suppose many of you know one of the facts that is on the top of my desk, in the corner. We look at it every day. College board scores declined 88 points during the period I just described. We've recently seen an upturn in college board scores, but from the sixties through the seventies we saw an 88-point decline. Bear in mind how much more we spent, how many more master's degrees were possessed by teachers—and we saw an 88-point decline.

We also saw, and this is very distressing, dramatic increases in what the sociologists call deviant behavior. The delinquency rate from 1960 to 1980 doubled, in fact more than doubled. The birthrate for unmarried women went up 120 to 130 percent. Drug use doubled during this period. Motor vehicle deaths from 1960 through 1980 increased 42 percent. Suicide among the young increased 139 percent. Homicide among the young increased 232 percent. This is not a happy picture. What is the conclusion? Two very thoughtful scientists at the University of North Carolina have drawn the following conclusion.

"Spending more money to improve the environments of children has certainly helped in some cases, but in general we have not improved the overall well-being of our young people." These two social scientists, researchers, asked the following question. "Is it possible that in all our interest in trying to improve the condition of the young, we missed, we neglected, we avoided, we overlooked the most crucial determinant of a child's welfare?" They propose, and I put forward their proposal to you, based on their most recent research and based on the learning and experience of our entire nation, indeed our entire civilization, they put forward the following formula. "Is it not indeed still true that the most critical determinant of adolescent well-being may still be the bond between parent and child?" This, as you know, has been argued before. This, as you know, has come under some criticism. But now it is being proposed again, seriously, by thinkers across the political spectrum at many of our colleges and universities.

Social scientists tell us that in this same period of massive federal expenditure and state expenditure and social program, something else was going on that we should not ignore. Daniel Yankelovich did a study in 1981 called "New Rules." It was based on opinion surveys of the American public. He found
evidence of something that should distress all of us concerned about young people and about education. He suggests in his study that parents began to put the raising of children at a lower priority in their lives. He describes what we might call a terrible compact, a deal. As he says in his report, “We shall demand less from you, children, and in return we’ll make less sacrifice for you.”

Yankelovich talks about the statistically demonstrable fact that many couples were less willing to stay together for the sake of their children during this period of 1960 to 1980. Yankelovich talks about an increasing tendency, “for parents to say they wish to live their own lives, even if it means less time with their children.” He also talks about the language of rights and the new use of the term right. He mentions parents talking about “the right to live well and to spend their money, even if it means leaving less to their children.”

The evidence from this study and from other studies, I think it is fair to conclude, suggests that in the last 15 or 20 years adults are responding differently to children. And now rather than citing a whole array of other studies that suggest why this is a bad thing, let me just suggest one study by Professor Urie Bronfenbrenner of Cornell University, because he put it very succinctly, very clearly, and very crisply. Based on his studies of child development, and I believe Bronfenbrenner can be cited as one of the world’s authorities, he says, “I see in my studies of children, one essential prerequisite for healthy human development and that is, someone has to be crazy about the kid.”

Let me conclude with three points. In our time, the real conversations about education, the kinds of conversations that we at the Department of Education have, and will have, if they are to be real, if they are to touch on the realities of our time, those conversations will take, must take, as their point of departure, a broader issue of the nurture and the protection of children.

Second, education is, as a teacher of mine put it in a phrase I love, education is the architecture of the soul, and it requires a community of adults—families, churches, communities, schools, neighbors. And from time to time some institutions may have to fill the gaps created by others. Children need someone who is crazy about them, and they need a community of adults, and a constellation of reliable values.

Third, our colleges and our universities must prepare people, as they are doing now, for a myriad of jobs, but not least among them is the care, the nurture, and the protection of children.
Values Clarification
Stirring the Muddy Waters of an Anything-Goes Philosophy

by Kathleen M. Gow

Billy's in grade 2. Every day they have a class discussion. Today the teacher asked, "Hands up, those who would like to have different parents?"

Yesterday Gail had to write her own obituary in class. She's 10 and it really upset her.

John's 14. He came home and said, "Paul 'died' in school today... Ten of us were told we were in a life raft that could only hold nine. The teacher gave us a half-hour to vote on who should be thrown out to die. We decided on Paul."

These are not isolated "horror" incidents that can be dismissed as exaggerated or "certainly not happening in our area!" They are specific exercises—three among countless others—in "moral values education" textbooks and resource materials designed for curriculum from kindergarten to grade 12 (see documentation in Yes, Virginia, There Is Right and Wrong, chapter 2). Moreover, federal and state departments of education, and local school boards, recommend these programs, and taxpayers have funded them for over 20 years.

Polls show that parents overwhelmingly support moral values education. And why not! The term suggests the teaching of basic moral principles such as honesty, justice, and compassion. To imagine otherwise seems bizarre. Consequently many parents never research the subject. Few of us are aware that material in present use ranges from the useful and noncontentious to that which is the cause of lawsuits, court injunctions, and legislative rulings. In fact, the MVE movement has been described as the most "explosive" and controversial issue in education. What is considered "moral"? What is defined as "education"? By what methodology is "moral education" to be achieved? In current practice, these questions remain wide open.

Educators have spent more than 20 years debating over what can be considered "responsible" MVE. Meanwhile the material—some of it highly questionable—continues to be promoted officially, and used by teachers who may consider that they have neither the time, the training, nor the experience in MVE to question its various approaches, or to question the "experts." Many independent and religiously based schools follow suit.

Students do not always tell their parents everything they do at school. Whether child or parent, all of us have been part of the suppertime scene that begins with the question, "What did you do today?" and ends with the answer, "Nothing." Following this familiar pattern, a long time will pass before parents have any idea of the actual dimensions of the issues and effects arising from MVE.

However, this is in no way a situation...
in which educators are on one side and parents are on the other. It is a situation about which all persons concerned with youth and education and with where this nation is heading should inform themselves. That is my purpose in writing Yes, Virginia—to document the major "packaged" approaches to MVE and to "unwrap" them in terms of the classroom exercises they promote and the underlying philosophies they represent; to ask whether they are moral, immoral, or amoral.

Values Clarification. The most popular MVE package is values clarification. Again, this term suggests the importance of making one’s way through the maze of moral decisions and easy rationalizations to identify with “true” values. Yet, all of the incidents cited above are official values clarification strategies.

Since the days of the one-room schoolhouse, we have taught that lying and cheating and stealing are wrong. That is not necessarily so anymore. In values clarification “right” and “wrong” are entirely matters of personal preference and choice. Objective moral principles do not exist. Most importantly, the child is free to choose his own moral values without the encumbrances of adult direction.

Values clarification maintains that the traditional approach to lying, cheating, and stealing is totalitarian, and that teaching the young that there are “right” and “wrong” ways of thinking and acting amounts to “indoctrination,” robbing them of their moral freedom. In this view the only “democratic” route to psychological and ethical maturity is to free children to choose and create their own values.

Noted MVE proponents Raths, Harmin, and Simon, in Values and Teaching: Working with Values in the Classroom, prescribe a seven-step valuing process to achieve this aim.

“Choosing: (1) freely, (2) from alternatives, (3) after thoughtful consideration of the consequences of each alternative. “Prizing: (4) cherishing, being happy with the choice (5) enough to be willing to confirm the choice to others. “Acting: (6) or doing something with the choice (7) repeatedly, in some pattern of life” (Second Edition, 1978, p. 28).

In the classroom, the teacher facilitates this process by responding in ways that stimulate the child to apply these seven steps to whatever topic or issue the class may be examining. Discussions are to have no specific goals or purposes beyond offering each child a range of viewpoints from which to choose.

We all need to sort out preferences, feelings, and questions of self-identity, and values clarification suggests some classroom exercises that work toward this end in a positive way. For example, Sidney Simon writes in Values Clarification: A Handbook of Practical Strategies for Teachers and Students:


“Which would you like least to do? ______ Listen to a Beethoven symphony ______ Watch a debate ______ Watch a play” (Revised Edition, p. 65).

This type of classroom exercise seems helpful. The issue under discussion is one of personal preference and feelings. Sharing these can promote understanding of individual differences—all opinions being equally valid. A boy, for example, might clarify for himself that it is equally “macho” to like art as it is to like gym.

However, there is a fundamental difference between the stance that all opinions are equally valid with regard to preferences among art, music, and sports (nonmoral issues) and identical treatment of questions concerning moral precepts. Regardless of the topic or issue in values clarification, laissez-faire is the order of the day, and moral content gives way to a process without standards. Teachers must commit themselves to the view that there is no “right” or “wrong” answer to any question of value that the class may discuss. According to Raths, et al., (Values and Teaching) the teacher “avoids moralizing, criticizing, giving values or evaluating. The adult excludes all hints of ‘good’ or ‘right’ or ‘acceptable’ or their opposites” (Second Edition, p. 55).

Let us consider how a discussion on stealing might be developed in a classroom of 10-year-olds. The object is to encourage the children to clarify their values about stealing, so they can be clear about their choices concerning theft, and feel comfortable with these choices. A typical scene might unfold like this:

To introduce the topic, the teacher asks the children to compare stealing from Woolworth’s to stealing from a boy’s locker next to their own. Possible responses include:

“I know the boy, I don’t know the owner of Woolworth’s.”

“Woolworth’s counts on losing money from people stealing things. They charge me for that when I buy things there.”

Next, the teacher asks the children to compare stealing from a likeable boy from a poor home with stealing from an unpopular boy from a well-to-do home and with stealing from a blind man. The students are asked to weigh the pros and cons of each option and to rank the options on their own scale.

Now follows free discussion of all opinions offered by the class, with no point of view treated as more “right” or “wrong” than any other. The teacher accepts every child’s response as equally valid. The teacher has been told that his role is not to examine stealing in terms of right and wrong, but to provide a forum where each student may clarify or create his own values. The emphasis is on helping the children feel comfortable with their decisions. Then the consequences of each option are considered.

“The rich boy might steal from ME. But I’ll take my chances. He’s got better stuff than me.”

“I might get caught at Woolworth’s and probably get a warning. But again, I might not get caught. It’s worth a try.”

The options are accepted without criticism. One child—who in light of the above discussion would have to be particularly strong-minded—might say, “I think that stealing is always wrong.”

The teacher may respond by introducing a further “clarifying” question. “If you were a parent and your child was starving, would you steal food for him?”

“Of course,” many of the children would agree.

Now to some 10-year-olds this newly discovered fact is revolutionary. “It sure contradicts what Mom and Dad always say about stealing being just plain wrong!”

Discussion is not directed to the fact that although there are times when one...
moral value must take precedence over another, this does not negate the intrinsic goodness of not stealing. Children are learning that stealing is relative to a particular situation, that the "right" or "wrong" of theft depends on the circumstances, the people involved, and the individual's point of view.

It can, therefore, hardly be surprising if children decide that Woolworth's and the well-off boy are fair game: "Woolworth's can afford it. They rip us all off anyway."

"Peterson is a bully. Nobody likes him... But I don't go for stealing from blind people."

The values clarification process has been followed meticulously. Values are freely chosen. The class is dismissed. As Raths, Harmin, and Simon (Values and Teaching) specifically point out, "It is not impossible to conceive of someone going through the seven value criteria and deciding that he values intolerance or thievery. What is to be done? Our position is that we respect his right to decide upon that value." (First Edition, p. 227).

What is the likely result of this experience? Certainly the child's consciousness has been raised in terms of the options that relate to stealing. Clearly, in the children's minds there are many levels of response to the concept of theft. Quite possibly, children may logically apply their new value of theft to many situations. Taking 50 cents from Dad's bureau, for example, is not as bad as taking a dollar... and so it goes.

I do not intend to suggest that issues such as stealing should not be discussed with children and youth. Of course theft and other issues must be discussed. However, moral issues must be faced and examined realistically. We need values education that tackles the realities of life. Of course, children need to know and feel that they can say to teachers and parents what they are honestly thinking. And certainly children do not need an autocratic, preprocessed, prepackaged, dehydrated "obvious answer" in return. But there is a middle road between totalitarianism and a moral vacuum.

Potential for Great Harm. Believing that many parents and religious institutions choose not to address the relevant questions of children and youth, a major emphasis in values clarification requires children to probe and question all aspects of their thoughts, fantasies, and feelings (e.g., "Hands up, those who would like to have different parents?"). Typical materials deal with developing one's identity and self-image, "getting in touch" with oneself and "feeling good" about oneself, the meaning of life and death ("Write your own obituary."). and so forth.

To promote being in touch with one's feelings and values, many classroom "strategies" include role-playing games, in-depth self-analysis exercises, sensitivity activities, contrived incidents, simulations, religious and self-doubts diaries. This encourages students to bring an enormous amount of information about themselves into class to be examined and discussed. Put in charge a teacher—no matter how well-intentioned—who is not trained to direct this mix of group confession and psychotherapy and, according to psychiatrists, you have an enormous potential for inflicting lasting psychological damage.

Consider the familiar dilemma called "Life Raft," recommended to help children clarify their self-worth. There are many variations of this exercise, and teachers are encouraged to invent still others. In one version, as outlined in Maury Smith's A Practical Guide to Values Clarification, the teacher instructs a group of 10 to sit on the floor as if they were in a life raft. They are told to imagine that their cruise ship was struck by lightning, and they now find themselves in a raft with food and space for only nine. One of them must be sacrificed, thrown overboard to die. The teacher tells the group that they will decide this by consensus. Each one will plead his case to the others, arguing why he should be voted to live. An alarm clock is set near the group so they can hear it ticking, and the students are told that they have half an hour to make their decision. When the alarm goes off, the one with the least votes is thrown overboard. What happens to the self-worth of the participant who is voted to be thrown out of the life raft and die? What happens to the self-identity of the others who, by aggression, grandiose

continued on page 38
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John Knox: Preacher, Teacher, Soldier, Spy

by Billy Vick Bartlett

I fear the prayers of John Knox more than all the armies of England,” Queen “Bloody” Mary is alleged to have said.

John Knox, the “Reformer of Scotland,” was born in a suburb of Haddington now called “Knox’s Walls” in 1505. Little is known of his parents except they were quite wealthy, affording John an opportunity to attend the finest schools in the region. He spent six or seven years at St. Andrews University, possibly earning a master’s degree in the process.

When the young educator was 25, he was accepted as a priest in the Roman Catholic church. Soon after taking his vows, his studies of the writings of early church fathers, especially Augustine, convinced him that Rome had long since departed from the early church. His subsequent mastery of Greek and study of the Scriptures reinforced this conviction. By 1535 he knew his ordination had been a mistake.

However, it took several more years of quiet speculation before he was willing to stand publicly for the Reformation. In the meantime hundreds, like Scotland’s first martyr, Patrick Hamilton, spilled their blood for a theology Knox only covertly espoused. The effects of the carnage were so dramatic that John Lindsay advised Archbishop Beaton, “If you burn any more, take my advice and burn them in cellars, for I assure you that the smoke of Patrick Hamilton has infected all upon whom it blew.” Indeed, thousands from every level of society embraced the Reformation, swelling its ranks and threatening the power of Rome. Yet, with

No longer an academician with a desire to refute, Knox became a revolutionary with a lust to destroy.

Patrick Hamilton martyred, the movement lacked a voice.

When Knox was 37, a series of events flushed him out of the shadows and into the open for good. On December 14, 1542, King James V died and his infant daughter, Mary, the only legitimate heir, ascended to the throne. Through a set of controverted events, Cardinal Beaton usurped control of the government and sought to crush the rebellion by killing its most conspicuous preacher, George Wishart. Knox had become Wishart’s bodyguard and on the night of his capture expressed a desire to share his fate. Wishart ordered him: “Return to your bairns [pupils]...one is sufficient for a sacrifice.” Within two months, Wishart was strangled and burned at St. Andrews castle under the gaze of Beaton. Again the congregation was bereft of leadership.

Then, less than three months after Wishart’s death, Beaton was assassinated at St. Andrews. His successor sought Knox’s life as partial retribution. For several months, the harried reformer led the life of a harbored fugitive, warily moving from place to place all over...
honed his leadership skills by buoying the constant rejoinder, "God will yet deliver tions with Papists, penned a preface to a confession of faith, recorded disputa-
learn to swim." While on board he wrote sea, stating defiantly, "kt the lady . . .
him to the Catholic church. He was once
attempts were made to reindoctrinate and either imprisoned or sent into slavery.
of Beaton's killers at the castle convinced
be the same.

Knox was condemned to be a galley slave aboard the Notre Dame, where attempts were made to reintroduce him to the Catholic church. He was once asked to kiss a painting of the Virgin and responded by hurling the canvas into the sea, stating defiantly, "Let the lady . . . learn to swim." While on board he wrote a confession of faith, recorded disputations with Papists, penned a preface to Balnave's "Treatise on Justification," and honored his leadership skills by buoying the spirits of fellow prisoners with the constant rejoinder, "God will yet deliver us." After 19 months of captivity, the prisoners began to be released, and Knox made his way to England. No longer an academician with a desire to refute, Knox became a revolutionary with a lust to destroy.

When Knox reached England, Edward VI and his regent, the Duke of Somerset, had revitalized the Protestant effort. Archbishop Cranmer, at the request of Parliament, had invited a number of continental theologians to help cement the English Reformation. Upon learning that Knox was in England, Cranmer appealed to him to serve as an itinerant evangelist in the established church. Knox accepted and labored two years at Berwick, followed by one year at Newcastle. In 1551 the preacher in exile was accorded a rare honor. He was named one of six "Chaplains in Ordinary" to the king. The elevated position introduced him to those in power and allowed him to help formulate the Book of Common Prayer (1552) and the Articles of Religion (1553). During this time, Knox became a favorite of the "Boy-King" who tried to secure for him a bishopric in the Church of England. Knox politely refused. He felt that English polity was flawed, that his destiny lay elsewhere, and that the time of God's favor in England short. He was correct on all counts. The sickly Edward died in July of 1553 while Knox was on duty in London. In quick succession, Lady Jane Grey was proclaimed Queen, only to be deposed nine days later by Mary Tudor, an avowed Catholic. Under "Bloody Mary" a counter revolution ensued, with many prominent clergymen slated for execution—Knox included. The belea-guered Scot left England in January of 1554 for the safety of reformed continental enclaves.

During Knox's stay in Europe, he worked with Calvin, and pastored a church of English exiles at Frankfurt. This phase of his ministry even included a return to Scotland for what would be a prelude to his life's greatest work. In Scotland he found a ground swell of evangelical fervor that confounded the Catholic hierarchy and reduced the native son to awe. He stated, "If I had not seen it with mine eyes in my own country, I would not have believed it." His now international reputation forged by associations with kings and famous reformers caused great crowds to attend his ser-
ices. What he intended as a short visit turned into a 10-month roving revival campaign. Afterwards, Knox returned to his Genevan pastorate, cotranslated the Geneva Bible, wrote his famous "First Blast of the Trumpet Against the Mon-
strosus Regiment of Women" (making an implacable foe of Queen Elizabeth), and enjoyed the most tranquil period of his life.

In exile Knox kept a watchful eye on developments in Scotland, awaiting the proper moment to return. That time came when some of his Scottish brothers in exile felt compelled to return home and thereby stoked the fires of Romish intermen to new heights. William Milne, a preacher in his mid-eighties, was condemned to the stake, but when even the Catholic-leaning civil authorities blanched at executing the sentence, the Roman church carried out the infamous deed and brought the country to the brink of civil war. Apprised of this perilous state, Knox arrived in Scotland early in May of 1559.

The country was swarming with newly arrived French troops, and a confident queen had summoned the leading lights of the Protestant congregation to appear before her. The preachers, joined by Knox, decided to court disaster and keep the appointment, but several thousand Scottish cohorts accompanied them, armed to the teeth. The result was a small army marching to meet the queen. They were persuaded by a royal emissary to stop at Perth, but due to a failure to negotiate an agreement, a civil war broke out in which foreign powers (the English and French) did the bulk of the fighting. From the beginning of hostilities, Knox was the spokesman and soul of the revolution. He established assemblies, negotiated with England, served as an ensign officer, was the army's chaplain, was the minister of morale in dark hours, and even penetrated French lines as a spy. By the end of the conflict, however, his harsh language alienated some of the leaders of the congregation and his role had diminished.

Shortly after the death of the Queen Regent, June 10, 1660, the Treaty of Edinburgh was concluded. By its terms, the Congregation gained control of the
land, and on August 1, 1560, Parliament adopted the First Scottish Confession—a document penned almost entirely by Knox. It was further resolved that the jurisdiction of the Pope was ended and the Catholic mass abolished. In the aftermath the Scottish church began to take permanent shape. The chief architect pastored the primary congregation, St. Giles at Edinburgh, from 1560 until his death in 1572. Knox's role during the last phase of his life was to protect freedoms won on the battlefield from political erosion.

After the death of her mother, Mary Stuart exercised her claim to the crown. Upon arriving in Scotland, she immediately violated the new law by attending a mass in her honor. Knox later declared that this one mass caused him more terror than the landing of 10,000 troops. The radicals in the congregation were indignant and demanded a jail sentence for the new queen. Others desired her salvation. Mary, of course, desired that Scotland return to the Roman fold, but every move in that direction was greeted with contempt from the pulpit of St. Giles and was generally abandoned. The preacher had far more influence with the people than the queen. These clashes from afar inspired six famous face-to-face confrontations between Knox and his queen. The meetings progressed from female coquetry, to tears, to maniacal outbursts. Throughout these encounters, Knox remained respectful yet unyielding. In the end he simply outlasted the frustrated monarch. He preached the coronation of her Protestant son, James VI, who later became James I of the newly created Great Britain.

The last years of John Knox were as stormy as any period of his life. He fought Papists, traitors, and compromising allies to his last day on earth. A few months before death he wrote, "As the world is wearie of me, so am I of it." In the evening of November 25, 1572, he instructed his wife to "reid whair I cast my first ancre" (John 17), then died peacefully about 11 p.m. The funeral was attended by thousands, including the Crown Regent, the Earl of Morton, who observed as the body was being carried to the graveyard of St. Giles Kirk, "There lies he who never feared the face of man."

Billy Vick Bartlett is chairman of the department of history, Baptist Bible College, Springfield, Missouri.

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**Education: A Legacy to Youth**

**by John Knox**

Seeing that God has determined that His church shall be taught not by angels but by men; and seeing that men are born ignorant of all godliness; and seeing, also, that God has ceased to illuminate men miraculously, as He did His apostles and others in the primitive church: it is necessary that your honors be most careful for the virtuous education, and godly upbringing of the youth of this realm, if you now thirst unfainting for the advancement of Christ's glory, or yet desire the continuance of His benefits to the generation following. For as the youth must continue after us, so ought we to be careful that they have the knowledge and education, to profit from that which ought to be most dear to us—the church of the Lord Jesus.

Of necessity therefore we judge it, that every church have a schoolmaster appointed, such a one as is able, at least, to teach grammar and the Latin tongue, if the town be of any reputation. If it be upland, where the people convene to doctrine but once in the week, then either the reader or minister there appointed, must take care over the children and youth of the parish, to instruct them in their first rudiments, and especially in the Catechism.

And further, we think it expedient, that in every notable town, and especially in the town of the superintendent, there be erected a college in which the arts, at least logic and rhetoric, together with languages, be read by sufficient masters, for whom honest stipends must be appointed.

The fruit of this effort shall suddenly appear. For, first, the children shall be nurtured and brought up in virtue, in the presence of their friends, by whose good attendance many bad habits may be avoided, into which they commonly fall, either by too much liberty, which they have in strange and unknown places,
while they cannot rule themselves, or else for lack of good attendance. Secondly, the teaching of the children in every church shall be great instruction to the aged and unlearned.

Last, the great schools called universities shall be replenished with those that be apt to learning: for this must be carefully provided, that no father, of whatever estate or condition, use his children at his own whim, especially in their youthfulness, but all must be compelled to bring up their children in learning and virtue.

The rich and potent may not be permitted to suffer their children to spend their youth in vain idleness, as heretofore they have done. But they must be exhorted, and by the censure of the church compelled to dedicate their sons, by good exercise, to the profit of the church and to the commonwealth, and that they must do of their own expenses, because they are able.

The children of the poor must be supported and sustained on the charge of the church, until examinations are taken, whether the spirit of docility be found in them or not. If they be found apt to letters and learning, then may they not (we mean neither the sons of the rich, nor yet the sons of the poor) be permitted to reject learning; but must be charged to continue their study, so that the commonwealth may have some comfort by them. And for this purpose must discreet, learned, and serious men be appointed to visit all schools for the testing of their exercise, profit, and continuance. Every quarter the ministers and elders with the best learning in every town, shall take examination of how the youth have profited. A certain time must be appointed to reading, and to learning the Catechism: and certain time to grammar, and to Latin; and certain time to the arts, philosophy, and to other languages; and a certain time to that study which they intend to use chiefly for the profit of the commonwealth. In every course the children must either proceed to further knowledge, or else they must be taught some handicraft, or some other profitable exercise, providing always, that first they have the form of knowledge of Christian religion, the knowledge of God's law and commandments; the use and office of the same; the chief articles of our belief; the right form to pray unto God; the number, use, and effect of the sacraments; the true knowledge of Christ Jesus, of His office and nature, and such others, as without that knowledge, no man deserves to be named a Christian, neither ought any to be admitted to the Lord's Table. Therefore, these principles ought and must be learned in youth.

For as the youth must continue after us, so ought we to be careful that they have the knowledge and education, to profit from that which ought to be most dear to us—the church of the Lord Jesus.
Man truly is a unique creature—full of inconsistencies, contradictions, and ridiculous beliefs. For example, many Americans bitterly consider it an intrusion when the government proposes the required use of seat belts in our cars. Yet we climb aboard an aircraft and, without hesitation, are delighted to “buckle up.” Interesting fact: The seat belt on the airplane has less than one chance in a thousand of saving your life or even preventing serious injury. But the odds are at least two-to-one that the seat belt in your car can—and will—save your life or prevent serious injury.

We grow enormously concerned about some things and take casually many things that should merit considerably more concern. Consider the person who goes to work at age 21 and works until he is 61. In most cases those 40 working years include pain and problems, as he concentrates on supporting himself in the present and building for his future retirement—which will also involve pain and problems. Furthermore, his retire-
FOR YEARS, AN ACCREDITED UNIVERSITY EDUCATION WAS OUT OF REACH FOR THE VAST MAJORITY OF WORKING ADULTS.

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

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

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

A PACESETTING PROGRAM WHICH YOU CAN BE PROUD OF

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

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

THE TREND OF THE FUTURE

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

At the Liberty University School of Lifelong Learning we are making use of those technologies today! Our program features the use of videotape and our special "Optimizer System" to provide each student with many of the benefits that once were available only through classroom training.

You will receive classroom lectures by our professors on videotape. You will also receive your textbooks and workbooks by mail. Sitting before your TV set, at times convenient for you, you actually become a bonafide student at Liberty University—working toward an accredited degree.
A FLEXIBLE PROGRAM DESIGNED JUST FOR YOU

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

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

THE LIBERTY UNIVERSITY SCHOOL OF LIFELONG LEARNING IS DESIGNED TO HELP YOU ACHIEVE THOSE HIDDEN DREAMS

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

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

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

Our Associate of Arts and Bachelor of Science degrees in Religion/Church Ministries are designed to give the student intensive study in the Scriptures and the essential truths of the Christian message. These programs are designed for pastors, missionaries, church workers and educators.

Professionals will find a Bachelor of Science degree in Business Administration, Marketing, Management, or Accounting the extra edge needed for career advancement. When changes in your field occur, you will be trained to handle the added responsibilities. As a student in Liberty University’s School of LifeLong Learning Business program you will become a part of the University’s fastest growing major.

• College graduates will appreciate the opportunity to obtain a Master’s degree in Counseling or Biblical Studies (no minimum age required). Whether you are a pastor, educator, counselor or Christian layman, you will find the Liberty University School of LifeLong Learning Master’s level program uniquely suited to help you accomplish your goals in life.

• Parents with grown children will be delighted with the Liberty University School of LifeLong Learning. You can enroll in the School of

Study Section
Four by Next Wed.
Lifelong Learning and work in the
privacy of your own home. If you've
been out of formal schooling for many
years and would feel uncomfortable
in a classroom setting, the Liberty
University School of Lifelong Learning
is the right answer for you. This
program gives you everything you
need to make your learning experience
pleasant and rewarding.

*Military personnel* will especially find the Liberty
University School of Lifelong Learning convenient
and very helpful in acquiring undergraduate and graduate
degrees. This program can enhance opportunity for
promotion in your military career or prepare you for a
second career after discharge. V.A. and G.I. Bill finan-
cial aid is available.

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

**WE BELIEVE YOU DESERVE THE CREDIT**
A lifetime of experience and previous college training
are not wasted when you enroll in the School of Lifelong
Learning. After evaluation of your *experience* and
*transcript*, you may be given advanced status in one of
our degree programs. So, achieving that college degree
may be easier than you think.

**FOR THAT PERSONAL TOUCH, CARING PROFESSORS
ARE ONLY A PHONE CALL AWAY**
Through our special “Optimizer System,” you will
have access to Liberty
University faculty. Instructors from the
University will be available to answer
your questions and help you
get the most out of
your education. The Optimizer
System will
give you access to the faculty no matter where you live
in the continental United States.

**YOU WILL ENJOY MANY OF THE SAME BENEFITS
ENJOYED BY OUR ON-CAMPUS STUDENTS—
AND MORE!**
Upon acceptance, you will be admitted as a Liberty
University student which entitles you to:
- The privilege to graduate during regular commencement
ceremonies at Liberty University in Lynchburg, Virginia
- The School of Lifelong Learning Newsletter
- Discounts on books and other items from the Liberty
University catalog
- Discounts on domestic air travel and hotel
accommodations
- Access to Dr. Falwell’s international group tours

As a graduate of Liberty
University you will have the
greatest student benefit of
all... an accredited
degree from America’s
finest Christian
University!
LIBERTY UNIVERSITY COMES HOME TO YOU

You Will Receive...

Professionally produced lectures on VHS video tapes.

The finest textbooks and course outlines available for each subject.

Constant contact with academic advisor, assuring proper credit and course selection.

ASSOCIATE OF ARTS DEGREE (A.A.)

60 Semester Hours Required
Major: Religion

BACHELOR OF SCIENCE DEGREE (B.S.)

120 Semester Hours Required
Majors: Church Ministries, Business Administration, Management, Marketing, Accounting.

MASTER OF BIBLICAL STUDIES (M.B.S.)

60 Semester Hours Required

MASTER OF ARTS IN COUNSELING (M.A.)

36 Semester Hours Required
Q. Will a degree from Liberty University School of LifeLong Learning be accredited in the same way as a degree earned on your Liberty University campus?
A. Yes. The Liberty University School of LifeLong Learning—because it is a division of Liberty University—is accredited by the Southern Association of Colleges and Schools.

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

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

Q. Is this program flexible enough to fit my busy schedule?
A. Definitely. The School of LifeLong Learning is the epitome of flexibility, allowing you to design any schedule that is convenient for you. Whether you need a tightly structured program or a more flexible schedule, the School of LifeLong Learning will meet your needs.

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

Q. How is the residency satisfied?
A. For a bachelor’s degree, twelve semester hours are required. For an A.A. or M.A., six hours are required. However, these hours may be taken in two-week intensive sessions in Lynchburg—during summer and selected holiday periods.
For many years we have been firmly committed to providing Christian men and women an education with the highest standard of excellence and the integrity of a distinctively Christian foundation.

The Liberty University School of Lifelong Learning is a breakthrough in the expansion of that commitment. Through this program, adults can now enroll in an affordable, home-based university program and realize their full potential under God.

We invite you to be a part of this pacesetting and innovative program in higher education.

Jerry Falwell
Chancellor
Liberty University

A. Pierre Guillermin
President
Liberty University

Details concerning offerings, costs, financial aid and calendar are included in the Liberty University School of Lifelong Learning catalog. For your catalog and application call 1-804-847-9000 ext. 40

Applicants for admission will be considered without regard to sex, race, national origin, or handicap.
ment is pitifully short in years when compared to the years he worked to be able to retire.

Interestingly (or tragically) enough, millions of us who work 40 years to retire for just a few years, never give a thought to our eternal retirement. We are going to be dead a lot longer than we are going to be alive, yet many never give that a serious thought.

The good news is we do not have to work 40 years to live forever with our Lord in heaven. We don't even have to work 40 months, or even 40 days or 40 hours. The Bible clearly tells us that in a matter of moments, by expressing our faith and commitment to our Lord Jesus Christ, we can live in paradise with Him forever. Now that's what I call a real retirement plan. Not only is it permanent, but there will be no pain or problems to face.

Man is physical, mental, and spiritual. Most of us have all kinds of objectives. Everything we have or expect to have, to be or to do, is dependent on our physical, mental, and spiritual health. Most of us give considerable thought to our mental well-being, some thought to our physical health, and far less thought to our spiritual health.

Let's take a short excursion into the physical. Question: Do you have a thoroughbred horse or steer worth a million dollars? (Chances are you answered no to that one!) Next question: If you did have a thoroughbred animal worth that kind of money, would you let him stay up half the night drinking coffee, soda, beer, or wine; smoking cigarettes, and eating junk food? (The question is so ridiculous that it evokes a smile or a chuckle, but no answer.) What about a $10 dog? The truth is, you would not treat a $5 cat that way, would you? What about you? You were created by God in His own image. You were loved by God so much that He sent His son to die on a cross for you. Strange, isn't it? You would not treat a $5 cat like you treat the billion-dollar you. Since the body is the temple of the soul, one good way to get our spiritual life in gear is to keep our physical life in shape. Proper diet, proper amount of sleep and rest, and a balanced exercise program plays a major role in helping to get our physical life in gear. And that is a solid step toward getting our spiritual house in order.

From the spiritual aspect, a few things are extraordinarily important. First of all, of course, is our own salvation. I will let John 3:16 or Ephesians 2:8-9 express my beliefs. But the next question is, why should I wait until I die before I enjoy my salvation and my Christianity? The obvious answer is I shouldn't. How then do I immediately start enjoying it?

Many years ago I worked for a company that used a little booklet entitled First Things First, an instruction manual for getting started. Once we have made our commitment to Christ and our salvation is secured, we must make certain we walk close to the Lord in our everyday life. A wise person once said, "You always have time to do the things you do first." We need to start every day on our knees and in God's Book. I can personally verify that God definitely, positively, emphatically answers specific prayers from repentant believers. Only when we confess our sins and cleanse the slate before God, and "clear the decks" with our fellowmen by asking them to forgive us of any wrong we may have done them, is the communication line to our Lord clear, open, and direct.

When we start the day with that procedure, we have taken a giant step in getting our spiritual life in gear.

Next, we need to clad ourselves in salvation's full armor as we serve the Lord and our fellowmen. Tragically, many Christians walk around looking like the cruise director for the Titanic, or act like somebody has licked all the red off their candy! Yet in the parable of the talents, the Lord clearly told the two faithful servants to "enter thou into the joy of thy lord."

Our Christian attitude should reveal that there is something special about us. We must answer the question, "If a lost person watched me all day long, based on my countenance and actions, would he be able to see Jesus in me and would he want to become like me?" This step involves our willingness to be a 24-hour-a-day witness for our Lord. The only way we can do this is to stay grounded in God's Word.

The best way to have an attitude of gratitude is to spend more time praying and praising God for what He has done for us, and far less time asking Him to do something else for us. The more we thank God for what we have, the more we will have to thank God for. I am obviously speaking of far more than material goods. The 23rd Psalm clearly says, "The Lord is my shepherd; I shall not want." Men have long interpreted that to mean "I shall not want for physical needs in my life—food, clothing, shelter." Actually, when the Lord is our Shepherd His provision includes other things. "I shall not want for friends, peace of mind, security, happiness..." We do worship a great God.

Another important step toward getting our spiritual lives in gear is to become an active servant. Karl Menninger, well-known American psychiatrist, was asked, "What should you do if you feel a nervous breakdown coming on?" Menninger replied, "Find somebody who has a problem and get involved in helping him solve that problem." The opportunity for service is constantly open. This does not mean we go around simply asking everybody, "What's your problem?" and "Can I help?" It does mean that we are sensitive to the needs, concerns, and hurts of others, because that makes it easier for God to use us in a special way. We can have everything we want in life, if we will just help enough other people get what they want. This is a principle, not a tactic. The Bible says it another way: "Give, and it shall be given unto you."

The next step to getting our spiritual life in gear is to become an active, vocal witness for our faith, so we might lead others to Christ. From time to time I hear people say that they let their lives be their witness. That could be the most presumptuous statement I've ever heard. To think that we could live so beautifully, even perfectly, that others would want to know Jesus, really does require considerable audacity. Christ lived the perfect life, but He also verbalized His faith and told people what they needed to hear. The life we live, even if it approaches perfection, does not explain the Virgin Birth, the miracle of the New Birth, the death, burial, or Resurrection of Christ. The thrill of leading someone to Christ is truly a mountain-top experience that humbles your heart, lifts your spirits, and brings you to your knees—all at the same time.

To think we could live so perfectly that others would want to know Jesus, requires considerable audacity.

Zig Ziglar is a well-known author and motivational speaker.
Brazil ‘86 Campaign Reaps Success

With the theme “They that sow in tears shall reap in joy” (Ps. 126:5-6), LIGHT Ministry of Liberty University spent June 2-24 in Brazil conducting an extensive evangelistic campaign. “Brazil ’86” resulted in over 9,000 conversions to Christ, with the team preaching and singing to more than 100,000 people.

Sponsored by several missionaries and national pastors, the LIGHT team of 58 staff members and students from LU conducted over 120 concerts and services in 10 cities across Brazil. To achieve maximum ministry possibilities they were divided into two singing teams; a children’s ministry team utilizing puppets, stories, and songs; and a literature distribution team.

Vernon Brewer, dean of students at Liberty and missions director of Thomas Road Baptist Church, planned the campaign. Guest evangelists were Liberty professors Ed Hindson and Summer Wemp, and evangelist Bob Wilson. Hindson noted, “The only hope for Brazil is Jesus Christ. No other person or movement can meet the needs of this great nation.” Wemp planned to go to Brazil as a missionary 40 years ago, but was unable to do so. “In God’s providence,” he said, “I have been able to speak to more people and see more saved in this campaign than I possibly could have in 40 years in the jungle.”

The teams conducted a variety of services, assemblies, and rallies in public schools, shopping centers, universities, a military base, the Word of Life Bible Institute, boat docks, train stations, parks, and local churches. They presented the gospel clearly in every service. A specially prepared Portuguese translation of the “Life’s Greatest Discovery” tract was given to each person attending a team concert. Over 100,000 tracts and Bibles were distributed by the teams in Brazil.

A highlight of Brazil ’86 was the construction of a chapel built at a children’s camp. The project was funded by contributions from Liberty students and PRO Missions (Projects Reaching Others) of Memphis, Tennessee. The chapel was dedicated to the memory of David DeMoss, a Liberty student who died on June 6, 1986, from injuries received in a tragic automobile accident.

Of primary concern to the Brazil ’86 leadership was the spiritual growth of the souls harvested. Vernon Brewer was impressed by the missionaries’ determination to follow up on each decision. A special Bible correspondence course, coordinated by missionary Buddy McCord of Sao Jose Dos Campos, will be a major key to producing effective disciples. Brewer said, “More than anything else I feel that this effective follow-up will be the key to developing disciples who in turn will produce even more disciples.”

A highlight of the trip for LIGHT Director Rob Jackson was the “great thrill to see God call eight team members to Brazil as missionaries, as a direct result of their involvement.” Staff member Gary Aldridge feels that “Brazil ’86 will continue to make its mark as gospel seeds planted are harvested for years to come.”

Howard Erickson

David DeMoss Memorial Chapel at Camp Rainbow, Pouso Alegre, Brazil.

Dedication service at David DeMoss Chapel conducted by LIGHT Team.
Enrollment for LUSLLL Spirals

Bursting its seams, Liberty University School of Lifelong Learning has a projected enrollment of 4,000 or higher. Charter students are still being registered. LUSLLL is home schooling on the university level. Adults 25 or older can earn an accredited bachelor of science degree in religion, business administration, management, accounting, or finance—or an associate of arts degree in religion. Adults with a college degree can earn a master of arts degree in counseling.

Using VHS videocassettes, LUSLLL students "attend" lectures and study at their convenience in the privacy of their homes. A brief residency requirement with two-week intensive sessions can be met during the summer or selected holiday periods.

"As far as we know we are the only Christian university accredited by the Southern Association of Colleges and Schools that offers such a program," said Jerry Falwell.

Majors and courses have been chosen for adults who wish to continue their education without uprooting their families or leaving their present employment.

In addition to LUSLLL's enrollment, Liberty University and Schools has a projected enrollment of 5,500 new and returning students.

Looking Back...1982-1983

In 1982 a Memorial to the Unborn was erected on Liberty Mountain in honor of the 13 million babies aborted in America since January 22, 1973. The marble monument reads, "But whose shall offend one of these little ones...it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

To help prevent the tragedy of abortion, Liberty Godparent Ministry began its pregnancy crisis care for women 18 and older. LGM has since helped start 260 centers, and has 500 centers in its referral network. In 1983 the Liberty Godparent Home received a state license as a residential child-care institution for women under 18. Due to the overwhelming response, it also became licensed as an adoption agency.

The LGM Pregnancy Crisis Center receives as many as 100 calls a week from young women who need counseling. They are directed to pregnancy crisis centers near them, or they may come to Lynchburg for help.

For more information write Liberty Godparent Ministry, Box 27000, Lynchburg, Virginia 24514 or call 1-800-368-3336.

World Impact

"World Impact" is the theme of the fifth annual LU missions emphasis week, September 21-26. Around a dozen missionaries have been invited to share their experiences with students. In addition to classroom lectures, missionaries will conduct chapel and evening services. Among the missionaries invited are Don Richardson, author of Peace Child; Harold DeVilbiss, who is celebrating his 40th year as missionary to Mexico; Joseph Ton, Romanian Missionary Society; and Paul Hatmacher, Trans-World Radio.

Calendar

August
21—Liberty University students arrive
Dr. Falwell speaks at Word of Life, Schroon Lake, New York
25—New students arrive
27—LU 1986-1987 classes begin

September
3—LU convocation
16—Dr. Falwell speaks at New England Baptist Bible Fellowship and Fundamental Baptist Temple, Salem, New Hampshire
21-26—World Impact, LU

October
3-5—Senior Saints Weekend
12—Dr. Falwell speaks at Grace Independent Chapel, Shamokin, Pennsylvania
16—Dr. Falwell speaks at Mountain View Baptist Church, Marietta, Georgia
17-19—Homecoming and Parents Weekend, LU
19—Dr. Falwell speaks at 109th Anniversary of Pacific Garden Mission, Americana Congress Hotel, Chicago, Illinois, and Riverside Baptist Church, Decatur, Illinois
28—Dr. Falwell speaks at Lavon Drive Baptist Church, Garland, Texas
29—Dr. Falwell speaks at Christian Heritage College, El Cajon, California, and Midway Baptist Church, San Diego, California

November
2—College for a Weekend, LU
promises, emotive appeals, or other means, are voted to remain in the raft and live? Are students to conclude that this is what "developing one's self-worth" is all about?

What happens to all 10 students when the bell rings and they go out for recess together? Will this session be quickly forgotten? Will it continue to haunt at least some members when they are adults?

**A Matter of Survival.** Can our society afford—or even survive—this fragmentation of its young people? Yet as noted in *Moral Education Forum* (February 1978): "Values Clarification continues to draw heavy criticism and despite less than convincing rebuttal, the movement's momentum continues unaffected. Such a phenomenon raises interesting questions of its own."

This applies to education in the private sector as well. In an article in the New York Times (May 4, 1975) a spokesman for the National Association for Independent Schools referred to values education as "probably the hottest issue in private education today."

Indeed, many would like to assume that the new MVE "packages" are not being bought by any religiously based schools. But there is considerable documentation to the contrary. In an address given at Seattle University in November 1975, Brian Hall, a past president of the Centre for the Exploration of Values and Meaning, pointed out that the tendency of religious schools to "buy the label" without examining the contents is just as marked as in other schools: "I find it interesting that many religious educators... assimilate values clarification exercises into religious curriculum—without recognizing what the underlying value assumptions of its methods are!

Values clarification purports to take a progressive "neutral" position. Given our pluralistic society, the overriding concern in our public educational system is that moral education should not favor any particular religious point of view. To that end, MVE programs such as values clarification have been developed. They appear to be devoid of religious bias and even moralistic bias, and thus to qualify admirably as nonsectarian and nondoctrinaire. But wait! The inescapable message of MVE is, as Rhodes scholar T. W. Harpur points out (*Toronto Star*, February 1978): "Anybody's values are as good as anybody else's. In other words, everything, good, bad, better, best is relative. There are no moral absolutes... Man and his needs, his pleasures and his fulfillments become the criteria of good and evil."

This is not a neutral position. This is the doctrine of Sovereign Man answerable to no one but himself: individual utilitarianism, moral relativism, situation ethics. Overlooked in the argument for a "pluralistic" approach to MVE is the fact that the very decision not to take a position on certain objective moral principles is, in effect, to take a very specific position. A school that adopts an "open" self-serve cafeteria approach ("Whatever you choose will be right for you because you chose it.") is really adopting the doctrine of subjective moral relativism, whether it explicitly acknowledges that this is its position or not. That this stance does not reflect or uphold true pluralism at all—but is as "biased" as any other position—is a fact many people have not yet grasped.

In the quest to disestablish any particular religious view in the public educational system, we have simply traded one religious doctrine for another.

How many Americans believe that children and youth should be taught that stealing, cheating, and lying are simply questions of personal opinion and preference? This teaching in our schools is unprecedented. It strikes at the foundation of our system of justice and undermines the highest ideals upon which viable societies have been founded. Most of us share a common conviction and knowledge of history that there are core moral values that must be honored if a civilization is to survive. As a nation we have reached that critical point of decision.

Kathleen M. Gow is a noted author, educator, and lecturer. She holds a Ph.D. from York University. Her latest book is *Yes, Virginia, There Is Right and Wrong*. Complete references for this article are available upon request.
Being the Faithful Undershepherd

by John D. Graham

Paul, under the Holy Spirit, instructs Timothy not to neglect the gift that is within him even if men attempt to discourage him. When a man is called of God to pastor a church, he should be ordained—but not hastily. First he and the church must carefully examine his qualifications in accordance with 1 Timothy 3:1-7.

The pastor is truly God’s man to a lost and hurting world. He is to preach the glorious saving gospel of Jesus Christ to all men. He is to minister and teach grace and reconciliation to the body of Christ. He is to instruct all Christians in the living reality of Jesus Christ in their lives. He is to minister to the needs of the whole man; physical, mental, and spiritual. Such a calling is not for everyone.

A man called to pastor is often aware of the scriptural requirements involved, but unfortunately, he may move away from them once he begins seminary preparation or actual pulpit ministry. His interests can all too quickly become centered around “building my ministry.”

His quest is to pastor the church in the area. As time passes, his children often become notorious characters in the church, school, and community. The behind-closed-doors relationship between husband and wife often deteriorates.

A pastor may struggle 60 hours a week and more to sustain and expand his “successful work,” while having totally disqualified himself from the ministry on the following basic scriptural qualification: “One that ruleth well his own house, having his children in subject-ion with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)” (1 Tim. 3:4-5).

Instead of dealing with the issue, he pretends the problem does not exist. He points to the size of his ministry or the success of his programs to prove that the hand of God is still on him.

As a counselor for the past 10 years, I have worked with many wives and children of pastors caught in just such a dilemma. Rarely, however, are these pastors found in the counseling office or attending a marriage workshop or at a retreat geared toward troubled marriages. His pulpit charade continues and the family is lost, but forced to keep out of public view.

A responsible pastor cares for and watches over the souls of his people (Heb. 13:17). Every pastor will certainly give account to God for his conduct. When driven by his own strength in the flesh, a pastor may begin to preach legalistically and rule defensively. God’s admonition to irresponsible shepherds is clear in Ezekiel 34:4:

“The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.”

Few Fundamentalist pastors feel accountable to the scriptural mandates on the family. First Timothy 5:19-20 was not meant to be feared by the pastor as a threat to his ministry, but as a God-given check and balance to save his ministry.

No pastor is without fault or above approach. He is not the perfect overlord but the faithful undershepherd. If a pastor stays within the reach of his own family and flock, perhaps the community will see a ministry of such great proportion rise up that the entire area would be “turned upside down” for Jesus Christ. This is the result of true anointing on a ministry free from private sin in the family.

Several Klein and A. Jaffe, Humility: A Link in the Chain of Spiritual Growth (Grand Rapids, Zondervan, 1983), page 40.

John D. Graham is a pastoral psychotherapist with Adoration Ministries in Charleston, South Carolina. He holds a Ph. D. from Purdue University, West Lafayette, Indiana.

A Candle Unto Others

“The light that shines farthest shines brightest at home.” What a beautiful statement and what an often used theme for local church missions conferences. The lighthouse on a hill has been used by literally thousands of missionaries and preachers to motivate God’s people to evangelize the world.

A variation of this famous quotation might be used a little differently and yield a more balanced view of world missions: “The light that shines farthest is the light

Sermon Outline

The Greatest of These

A. Love covers all sins (Prov. 10:12)
B. Love is better than wine (Song of Sol. 1:2)
C. Love never fails (1 Cor. 13:8)
D. Love banishes fear (1 John 4:18)
E. Love is the greatest (1 Cor. 13:13)
Youth Station: A Unique Blessing to Korea

Joe Hale knows that nothing comes without sacrifice. For four years before his last furlough Joe prayed and planned for a new and effective way to reach the Korean youth in his missionary city of Uijonbu.

‘Three months before furlough, God wouldn’t let me wait any longer. Ideas for a Youth Station just came pouring in. I announced the plans and within two weeks, $10,000 had come in.’

Delighted, Joe called his parents in the United States and shared his ideas with them. God burdened their hearts. They took a second mortgage and sent Joe the $30,000 needed to complete the Youth Station.

Youth Station is a Christian version of the coffee shops so important in Korean culture. The station is open every day (except during worship hours on Sunday). On Saturday, all the serving tables are removed and 200 chairs are brought in for the weekly youth rally. ‘Many young people who would never darken the doors of the church come to the station and find Christ as their Saviour. Then we direct them to one of our affiliated local churches,” Joe explained.

The innovative and imaginative theme of this youth center is trains. The building is decorated with railroad paraphernalia. Waiters from local Korean churches dress as engineers, and a young Korean evangelist acts as a disc jockey, introducing each Christian song. ‘This is a place for Korean youth to bring their unsaved friends. The atmosphere is non-threatening, positive, and youthful!’ Joe said.

A Korean youth pastor offers counseling in an office next door. The station also maintains ‘Love Line’—a telephone service for teens in crisis. The purpose of both ministries is to lead young people to the Lord and have them introduce the ministry to other teens.

Has Youth Station been successful? Joe smiles. ‘At first the local pastors were skeptical. Now they are for it and are reaping results because the waiters are bringing converts back to their own churches. It reaches so many unsaved kids and helps build the local churches at the same time!’

Korean media covered the Youth Station in a positive way, with two television specials and two feature magazine articles on this unique mission work.

For five years Joe had searched for an affordable, adequate meeting place for the Saturday rallies. Youth Station meets this need perfectly, operating as a totally self-supporting business/ministry.

‘For an initial investment of $20,000 we produced a self-supporting ministry like this. We have already been asked to establish these ministries in several other cities,’ Joe added.

Joe Hale, his wife, Anne, and their sons have found the key to God’s richest blessing. They give everything to God and depend totally on Him. To talk to Joe about Korea is to catch his excitement for watching God work—and to see a love for a foreign nation that only God could put in American eyes.

Glenna Fields

Bud McCord
Son Follows in Father’s Footsteps: Literally

The revival meeting in Norfolk, Virginia, was typical for preacher Robert J. Barber. But his heart warmed unexpectedly when his 6-year-old son came down the aisle to accept Christ.

The boy soon grew to be a teenager. One night when he was 14, his father was unexpectedly called away from his pulpit. Robert J. Barber, Jr., filled in, did a good job, and regularly filled his father’s pulpit through the next few years.

Young Robert attended and graduated from Bible Baptist Seminary in Fort Worth and accepted the call of Baptist Tabernacle. Barber was active in Danville community life. He took part in city council meetings, was once instrumental in keeping the city bus service running, and helped Conservative candidates in gubernatorial races. Heart surgery in 1978 forced him to curtail his activities. “Why was I so involved in community affairs?” he asks. “I always thought it was part of my calling and kind of went with the job. People look to us for leadership.”

Baptist Tabernacle started Danville Christian School, and it operated for 11 years, but finally closed when the financial burden became too great for the church. Ronald W. Williams, a Danville lawyer, wrote in an editorial for the Danville newspaper: “My children benefited from his [Barber’s] guidance at the Danville Christian School. I certainly hope that the majority of the people in this community realize, recognize, and acknowledge Rev. Barber as practically an institution in and of himself. He was never too tired to respond to the needs of his fellowman. He has cried and laughed with many of us, and he has shared our tragedies and successes. I suspect Bob has worn himself out.”

Barber, now 58, recently gave up his church and is now serving as interim pastor until a permanent pastor can be found. “I just felt it was in the best interest of the congregation,” he explains. He does, however, plan to continue the daily radio broadcast: “Tabernacle Time,” begun 55 years ago by his father.

Angela E. Hunt

Benefits for God’s Children

My soul cries out—
O give me more
Of what I was created for:

To see glorious kingdom
truth
beyond the limiting shadows of human comprehension;

To hear songs of courage
intertwined with winds
of adversity;

halleujahs echoing
between the gravestones;

Angela E. Hunt

Crosses Remind Motorists of Things Eternal

If you have noticed sets of three crosses while driving through West Virginia, Virginia, Pennsylvania, Maryland, or Kentucky, you have seen the work of Bernard L. Coffindaffer, a 61-year-old Craigsville, West Virginia, man who says he is heeding the direction of the Holy Spirit.

Coffindaffer’s crosses are distinctive. The 25-foot-high center cross is painted Jerusalem gold; the 20-foot companion crosses are an eggshell blue. The poles, shipped from California, are quality Douglas Fir.

Why would a man spend thousands of dollars erecting crosses across the United States? “To remind people that Jesus died on the Cross of Calvary, no other reason. If one person would turn about and give his life to Christ, all the cost, prayers, and work would be worth it.”

Coffindaffer erected the first set of crosses on September 28, 1984. Now 226 sets of crosses dot several Eastern states. Coffindaffer hopes to reach all 50 states with the crosses, usually set on hillsides near major highways. “The Lord will provide the money,” he believes, noting that so far he has received only $7 in donations. He believes “some Christian gentlemen

Angela E. Hunt

To date the money he has spent on materials, transportation, and hiring four workers has all come...
from the 1982 sale of a magnetite mill he owned.
Coffindaffer has received cooperation from landowners along interstates and highways. He agrees to paint his crosses once a year and see to other maintenance.

Horace Shirey of Appomattox, Virginia, was glad to allow Coffindaffer to place a set of crosses on his property on U.S. 460. "He wouldn't go to the expense of putting them up and maintaining them if he wasn't spiritually motivated," says Shirey. "I felt like if it would remind anyone about the Crucifixion of Christ it would be well worthwhile."

Coffindaffer became a Christian in 1967. He underwent heart bypass surgery twice in 1982 and feels grateful to God for pulling him through. "This isn't a fad or vanity," he says. "No sect, no cult, no denomination supports this cause." It is all due to the determination of just one man.

Angela E. Hunt

Church News

Clyde M. Narramore, founder and president of the Narramore Christian Foundation, was presented an Angel Award of excellence for his recent book, Parents at Their Best (Thomas Nelson Publishers). The book was singled out as one of the most significant Christian books published in 1986. Angel Awards were started by Mary Dorfi of the Religion Media organization of Los Angeles. They were conceived as a way of recognizing creative efforts and accomplishments that contribute to the moral and spiritual well-being of mankind.

Daniel Gelatt has resigned as pastor of First Baptist Church in Elkhart, Indiana, to serve as International Administrator of Evangelism and Church Growth with the Association of Baptists for World Evangelism, Cherry Hill, New Jersey. He will assume his new position September 1.

Gelatt plans to promote and advance church growth and evangelism. He will be available for youth rallies, family seminars, and church missionary conferences, and will also minister on college campuses.

The annual Baptist Bible Fellowship meeting will be held September 22-25 at Calvary Baptist Church in Bellflower, California. Pastor H. Frank Collins will host the meeting, with President Harold Henninger residing.

Of special importance during the conference is the faith promise mission offering, which will benefit mission projects throughout the world. Guest speakers include Bob Lamb of Orlando, Florida; S.M. Lockridge of San Diego, California; E.G. Robertson of Hialeah, Florida; and Bill Rogers of Springfield, Missouri.

The Master's College, a fully accredited Christian four-year liberal arts college, will open the doors of its new three-year seminary this month. Seminary classes will meet on the campus of Grace Community Church in Sun Valley, California. A commitment to discipleship seen in The Master's College and Grace Community Church will be emphasized in the seminary program, offering the master of divinity and master of arts degrees in pastoral ministry.

The 10th anniversary meeting of the Virginia Assembly of Independent Baptists will be held at Varna Baptist Church, Richmond, Virginia, September 18-19.

This year's theme is "Lifting High the Standard: A Decade of Defending Our Liberty 1976-1986." Special guest speakers are Evangelist Tim Lee of Oklahoma City, Oklahoma; and Al Janney, pastor of Jacksonville Baptist Church, Jacksonville, Florida. Virginia U.S. Senator Paul Trible will greet the assembly on Friday night.

W. Arnold Chambers, faithful servant, goes to be with his Lord

W. Arnold Chambers, faithful servant, goes to be with his Lord

ATTENTION Pastors, Youth Pastors, Camp Counselors—The following back issues of Fundamentalist Journal are being offered in quantities up to 200 issues for only $5 (handling) plus shipping.

* February 1986—special features on the rock culture.
* March 1986—finding a better answer to teenage pregnancies.
* April 1986—focus on teen suicide.

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To assure delivery of your gift cards and bonus tapes by Christmas, we must receive your order by December 1, 1986. Please use the postage-paid card attached with this ad, or write Fundamentalist Journal, 2220 Langhorne Road, Lynchburg, Virginia 24501. Tapes will be sent upon receipt of payment.
I

by Andre Bustanoby

Sure, you’re just friends,” Peggy’s voice cut with sarcasm. Tim just sat there with a disgusted look on his face as if to say, Here we go again.

What had brought Tim and Peggy to my office, according to Peggy, was that she had run out of patience. Her husband, Tim, a tax attorney, had promoted his very attractive paralegal office manager, Rose, to legal assistant. But what bothered Peggy was the amount of time Tim was spending with Rose, grooming her for her new job. Peggy felt that a different kind of “grooming” was going on behind her back.

Peggy said, “I finally blew up when I found out late one night that Tim had taken Rose to a fancy restaurant for a candlelight dinner. And I had to drag it out of him. When he got home that night I asked him if he had eaten supper. He said he had, but seemed uneasy about my question. So I asked where. It was an expensive restaurant we often patronized. But when he told me, he acted even more uneasy. I kept prying

and said, ‘Pretty fancy, huh? What was the occasion?’ He began to get defensive, and then I knew something was wrong. I said, ‘Rose was with you, wasn’t she?’ He became angry, admitted she was, but said that he was not going to subject himself to a cross-examination by his wife when he was innocent of any wrong. ‘Rose is just a valuable employee and a friend,’ he said, ‘and that’s that!’”

Was Rose just a friend? Or was she something more? What was the problem?

Tim and Peggy are representative of a growing number of couples seeking counseling for what I call “emotional infidelity.” Emotional infidelity is a relationship with a member of the opposite sex that excludes the spouse, and though the unfaithful spouse may not be sexually involved with the other person, he (or she) invests a great deal of time and physical and emotional energy in promoting and maintaining this relationship. Though the relationship is justified as a friendship, is it a friendship or is it more? Indeed, can men and women be just friends?

A Modern Novelty. With rare exception, opposite-sex friendships are a modern novelty. Until the twentieth century, friendship in Western civilization was almost always a same-sex affair. In ancient times neither Jewish, Greek, nor Roman males considered women worthy candidates for friendship. Women were made wives or mistresses, but not friends. And this attitude prevailed for centuries.

The twentieth century brought the emancipation of women and an opportunity for equality with men in every way. Occupational sex-bias rapidly is becoming a thing of the past. Women fill positions in every strata of employment from...
accounting to zookeeping. By 1980 almost 45 million women worked outside of the home—more than 51 percent of the female population.

The workplace quickly became the primary setting for opposite-sex friendships. Occupied with the same interests at work, men and women had an opportunity for true friendship. They now were occupied in common interests at the peer level in a way unparalleled in the history of Western civilization.

Common interest at the peer level is one of the tests of true friendship. Now a new social climate enabled men and women to explore the possibility of opposite-sex friendship.

**Friendship and the Bible.** The Bible attests to the fact that friendship is a good thing. The Proverbs say, for example, that the sympathy of a friend does the heart good (27:9), that a true friend nearby is better than a brother who lives far away (27:10), and that the wounds of a friend’s open rebuke are better than the deceit of an enemy (27:5-6).

Even Jesus speaks of His new relationship with His disciples as that of friends (John 15:15). But the emphasis of the New Testament is not on friendship, which the Greeks had elevated to virtue. Christianity introduced something new—**agape** love.

**Agape** love is the fruit of the Spirit whereby Christians are able, by the power of the Holy Spirit, to love the unlovely. Friendship, or **phileo** love, describes the selfless giving of ourselves to those we love, with no expectation of anything in return. But the unique thing about Christianity was that it reached for a greater excellence—to give selflessly to those we do not love. Jesus made this clear in the Sermon on the Mount when He told us to love our enemies, adding, “And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?”

Though friendship in the Bible is acknowledged as valuable, it was not promoted to the same degree that the Greeks promoted it or modern man promotes it today. And even though Jesus, in His relationship with women, accorded them greater respect and position in His following than was usual for the culture of the time, He limited opposite-sex friendship to a common interest and a common goal—His kingdom. He also accorded women, in grace, a peer relationship with men in the kingdom (1 Peter 3:7). He showed that women, through His grace, were men’s equals, and He demonstrated that friends are not occupied with each other but with a common goal.

**When Is It Really Friendship?**

All of this suggests that opposite-sex friendship is possible. But how do we know that an opposite-sex relationship truly is friendship and not something more? If you are in doubt about a so-called friendship, ask these three questions about the relationship.

1. **Is the relationship about something other than the people who are involved?**

   *Someone may say, That's a silly question. Of course it's about each other!*
   
   Then it is not a friendship. Friendship is about something other than the people who are involved. In New Testament times Christian friends were occupied with the kingdom, not each other.

   C.S. Lewis pictures friendship beautifully in his book *The Four Loves* as a shoulder-to-shoulder relationship whereby the two friends are looking outward at their common interest or goal. In the New Testament Christian friends were not occupied with each other, except incidentally. They were occupied with the promise of the kingdom and their work for it. Their occupation with each other was only incidental to that.

   True friendship is uninquisitive. Anything personal that friends learn about each other comes in a roundabout way. For example, when a friend says, “I am angry because...” or “I am late because...”, the explanation, which reveals something personal, is only incidental and not intended to bind the friends closer with the revelation of something personal.

   **Friends are shoulder-to-shoulder; lovers are face-to-face.**

2. **Is the relationship exclusive, or are others included?**

   This is the second test of friendship.

   Friends, occupied with something other than each other, have goals and interests they wish to promote, and they find a great deal of enjoyment doing it. That enjoyment, and the promotion of their interests and goals, all are greatly enhanced when others of like mind join them. We gain great pleasure from the
When a husband or wife reveals a need for an emotional attachment outside the marriage the other spouse better be concerned.

Women who feel alone and isolated in marriage often find it difficult to talk to their husbands about their deepest heartfelt needs, so they share them with a girlfriend instead. There is nothing morally wrong with this and it may even offer her some emotional relief. But it works against making the marriage all it can be. Sharing with a girlfriend goes beyond the bounds of friendship. It engages in an intimacy that belongs to the marriage. The wrong is not moral but psychological. Talk about what is wrong with the marriage ought to be between the husband and wife.

But what of the woman who has tried to talk to her husband and may even have tried counseling—but he still will not talk? Her husband is, in that case, pushing her to find the fulfillment of her emotional needs elsewhere. And he is guilty of placing the marriage in danger. It is only a matter of time before this woman finds a sympathetic man to listen to her and understand her needs. She will find talking to him more fulfilling than talking to her girlfriend.

When she does this she engages in an intimacy far greater than sexual intimacy. She experiences emotional intimacy with a man—the emotional intimacy missing in the marriage. This emotional intimacy leads to emotional infidelity. And emotional infidelity more often than not leads to physical infidelity.

A former womanizer once told me, "Whenever I set about to seduce a woman, I would be the paragon of virtue. I would be very proper about my sexual behavior. I would keep my distance, would not flirt with the woman or touch her. I knew perfectly well that if I were a good listener and could capture her soul—her very being—I could have her body any time I wanted."

The greatest intimacy is not a bare body. It is a bare soul. Once we have bared our souls, it is easy to bare our bodies.

Can men and women be just friends? Yes, as long as they are shoulder-to-shoulder, occupied with something other than each other, as long as their relationship is not exclusive, and as long as their relationship is an expression of appreciation, not need.

Andre Bustanoby is a marriage and family therapist in Bowie, Maryland. He holds a Th.M. from Dallas Theological Seminary, Dallas, Texas, and an M.A. from Azusa Pacific College, Azusa, California.
Concern for his future and his ability to support himself and his family is one of man's most basic fears. The Christian cannot look to our "buy now pay later" culture for financial guidance in these precarious times. Nor will he find our government a model of fiscal responsibility. According to the Peter Grace Report, if the current trend continues unchecked, our nation could be $13 trillion in debt by the year 2000—this despite a 246-fold increase in median family income taxes over the past 35 years.

Bank failures, foreign debt, and balance of payment deficits ran so high over the last decade that foreigners now own more of our money than we do. Experts tell us that the stock market resembles 1929 pre-crash conditions. While we can identify tangible signs that suggest positive economic growth ahead, some ominous signs also suggest we could experience a national financial disaster. Who can say that the major economic crash of 1929 could not be repeated before the turn of the century?

I do not wish to be a prophet of gloom, for even in such a crash, God would be there to help us. But I would be less than faithful if I did not point out this possibility. Where do we turn for reliable financial principles as we face a shaky future? The timeless Word of God must provide our financial advice.

While the Bible admonishes us to trust God for our future needs (Matt. 6:30-34), it also teaches us to work hard, earn our own living, and pay our bills (2 Thess. 3:10; 1 Tim. 5:8; Rom. 13:6-8). In addition, God has promised financial blessing to those who honor Him by giving at least 10 percent of their income to His work, in His name. John Wesley taught the principle of "giving a tenth to God, saving a tenth, and spending the rest." To that I would add, give a portion to the poor. Some 65 promises in the Bible indicate that God blesses those who reach out with a pure heart and befriend the destitute.

Observing Christians from all economic levels over the years, I have come to the conclusion you will never have enough money to live on if you do not plan and follow a budget. No amount of income will be enough unless you establish a solid financial program and follow it. (For information on budgeting see the authors' book Spirit Controlled Family Living.)

Next month—practical steps your family can take to prepare for your financial future. Adapted from The Race for the 21st Century, by Tim LaHaye, to be published by Thomas Nelson in October 1987.
Dishing Out Discipline

A group of young law-breakers set down their own code for parents. Here are some of the things they said.

1. Don't blow your class. Keep the dignity of parenthood. Stay on that pedestal. Don't try to dress or talk like your kids. You embarrass us and you look ridiculous.

2. Light a candle and show us the way. Tell us that God is not dead or sleeping or on vacation. We need to believe in something bigger and stronger than ourselves.

3. Scare the daylights out of us. If you catch us lying, stealing, or being cruel—get tough. Let us know why what we did was wrong. Impress on us the importance of not repeating such behavior, but let us know that you still love us, even though we have let you down. It will make us think twice before we make the same move again.

4. Be honest with us. Tell the truth no matter what—and be straight about it. Lukewarm answers make us uneasy. We can smell the uncertainty a mile away.

5. Call our bluff. Make it clear that you mean what you say. Don't be wishy-washy. Don't compromise. Stand firm. If you collapse, we will know we have beaten you down, and we will not be happy about the "victory."

Put Away the Put-downs

In a small study group on parenting, a mother of three teenagers spoke from her heart.

"My girls have the habit of knocking me. They tell me I need to get a different haircut, that I'm too fat, that I don't cook what they like. The way they keep at me, I've become good at put-downs myself. How can we change?"

One of the most damaging weapons in the home is the put-down. Sarcasm, ridicule, belittling, jeering, and ignoring all diminish the self-value of others. This bad habit needs to be looked at squarely, recognized for its effects, and overcome.

Experts at put-downs usually have serious feelings of inadequacy. Being aware of your own feelings wins half the battle.

Walking out of glee club one day in California, Jerry felt the sting of a put-down.

"You can't carry a tune," the director said. "Why don't you go out for basketball?"

Jerry, tall and with big hands and feet, had a big voice and loved to sing. Instead of being crushed by the director's sarcasm, he took voice lessons and practiced for long hours.

When the teacher thought he was ready, Jerry tried out with the Los Angeles Philharmonic Orchestra and won the Metropolitan Opera Caruso award. Ten years after the director's jeering remark, he was the youngest member at the time.

"You can't carry a tune," the director said. "Why don't you go out for basketball?"

Jerry Hines had the discipline to make others laugh, but with one important difference: they usually poke fun at themselves. The laugh is on them. Laughing at oneself is a great way to respond to ridicule.

Matt, walking to the back of the classroom, stumbled over an outstretched foot. He dropped his books, scattering papers. The class laughed loudly at him.

Stooping to pick up his papers, Matt said, "I had a good trip." The others laughed again, this time with him.

A child or an adult who has lived with approval and encouragement can laugh at himself. Giving approval and encouragement does not mean parents think everything the child does is perfect. On the contrary, the Bible teaches that parents have a duty to correct, reprove, and warn children—in love. Children need to know that when they do wrong their parents still love them, even while condemning the wrong.

A mother who encourages a child by magnifying good qualities arms her child against knocks outside the home.

Chipping away at others is most harmful between those who love each other—husbands and wives, parents and children, brothers and sisters. When I feel inclined to criticize someone, I am reminded of how Christ took me the way I was, selfish and unkind, loving me and teaching me to love others.

"No one likes to be put down. Children can be taught in their early years to consider the feelings of others. As Tim LaHaye reminds us, "The most devastating blow one human can inflict on another is disapproval.”

Remember, when you put down others, you are really doing injury to yourself.

Mel Johnson

Comedians often use put-downs to make others laugh, but with one important difference: they usually poke fun at themselves. The laugh is on them. Laughing at oneself is a great way to respond to ridicule.

Catharine Brandt
Don't Wrinkle Your Soul

A pastor once said, "It's not how old you are, but how you are old." Our hair may be graying and our movement slowing, but we have the ageless power of the Holy Spirit in us so we can joyfully carry on His work. We must never let church become a spectator activity.

Jim came into the pastor's office, shaking his head. He held out a list of names marked through with red pencil. "That's 10 people I've asked to be on different committees, and each said almost the same thing, 'Let someone else do it. I've worked long enough.' And these are experienced older members who could give so much to the church. I wonder what I'm doing wrong?"

He was probably doing nothing wrong. The people he asked might have had valid reasons for refusing. The excuses they gave, however, lead one to wonder if they understand what the Lord requires of us.

Psalm 92 likens the righteous to a palm tree in that "they shall still bring forth fruit in old age." This edifying lifestyle is in direct contrast with those who say, "I'm too old, Lord, someone else must do Your work."

Christ needs the older members as much as the younger. The older American of today is generally healthier, better educated, and more energetic than ever before. We should thank God for the blessing of extra years in which to serve Him.

Most people over 60 are capable of visiting, ushering, preparing food, comforting those who are lonely and grieving, doing routine church jobs, or even being a community volunteer. The greatest mistake is to do nothing because you can only do a little. How sad if we waste the valuable years remaining to us.

The secular world defines retirement as getting out from under all the daily care and responsibility. The challenge of the Cross comes when the graying Christian, now freed from everyday stress, believes it may be time to cease doing the Lord's work. Perhaps this is the time to think seriously about a self-imposed Christian retirement plan. Here are some steps to help you get going.

Take a good look at your church life. If you hesitate to take an active role now, pray for help. God will give you the strength and courage to make the most of your spiritual opportunities. Say with Eleanor Roosevelt, "I leave to God all that depends on Him and think of being faithful to all that depends on me."

Determine God's will for your life—how He wishes you to practice your Christian love. Be constant in prayer.

Continue to walk in faith, nourishing it every moment to the end. James counsels us that faith without works is dead.

Reach out to new challenges. According to author Pat Moore, "The truly joyful people are always open to experience."

Try something different. For example, if arthritis keeps you from active evangelism work, start a telephone care line for the sick.

Age is not a problem, nor is it a hindrance to achievement. We grow old in spirit only when we fail to keep Christ in our life. To paraphrase a statement of General Douglas MacArthur, "Years may wrinkle the skin, but to give up the Lord's work, wrinkles the soul."

Velva Lorenz

Created to Share

One of the sicknesses of the modern soul is loneliness. Our communities are filled with lonely people. Most of us have a hidden dimension of loneliness from which we would like to escape, but in the eyes of our colleagues, friends, and families we maintain an independent self-image.

Many of us also hide inner conflicts, a sense of inadequacy, and moral failings even from ourselves. We are careful to not let others know us very well for fear of disapproval, misunderstanding, or competition.

In the life we share as a church, we should feel free to be ourselves, admit our failures, and confide in one another. The church should be a community of acceptance, renewal, and genuine love. Yet, fearing disapproval or hurt feelings, we avoid sharing life on its deepest, most personal level. We do not want to be condemned by the good people of the church, many of whom are as lonely and hungry for genuine Christian concern and fellowship as we are.

The loneliness deep inside continues to grow.

The church should guard against becoming a moralistic community that frowns on discussing the real problems people struggle with. We must not be content as a society of people with merely an outer veneer of confidence. The only escape from the loneliness we each experience is through Christian love, acceptance, and forgiveness.

We recognize that we are treated...
to love and serve one another in the spirit of Christ. We are not created to be independent and autonomous. We are created to share life at its deepest and most personal levels with God and one another.

We cannot dwell on conflicting demands and grievances, but must forgive and renew the lives of others, just as our lives have been forgiven and accepted by God, that we may share His love, forgiveness, and acceptance with our neighbors.

If the church is truly the church of Jesus Christ, it will be a community of love and acceptance and forgiveness. Its members will share the problems they face without fear of being looked down upon. In turn, they will help and support others who have common needs or problems and share a common love.

Our Lord explained it well in Matthew 25 when He described the Christian life as the life that is concerned—

to share bread with the hungry
and water with those who thirst;
to welcome the stranger and clothe the naked;
to visit the sick and care for the imprisoned.

In such a life there is no loneliness.

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

Family Bookshelf

My Kids Are My Best Teachers: The ABC's of Parenting by Bill Butterworth. Nearly every parent needs to be reminded now and then to look at the light side of all those daily household crises. The author, a parent of five, effectively communicates how we can learn from those we wish to teach—in every area of life. Each short, easy-to-read chapter begins with a letter of the alphabet and ends with a practical "Making-It-Stick" application. The book is a must for any parent who knows he is not alone. (Power Books, Fleming H. Revell, 1986, 173 pp., $6.95)

Lorna Dobson

How to Grow a Young Reader by John and Kay Lindskoog. In this rapidly growing hi-tech society, the Lindskoogs have addressed a high priority question for any parent: "How can I help instill in my children the all-important love of reading? How can I help each child choose the best books for his age and interest?" This book suggests ways to encourage the habit of reading. In addition, it serves as a shopper's guide to over 400 books that may be appropriate for your child, ranging from the classics to fairy tales, and from Christian novels to poetry. (David C. Cook Publishing Company, 1978, 166 pp., $3.95)

Ronald T. Habermas

Home Style Teaching by Raymond and Dorothy Moore. This is the third in a trilogy that began with Home Grown Kids and Home Spun Schools. All three texts are directed at parent and teacher alike, since the essence of this literature presumes that fathers and mothers provide one of the most valuable sources of learning for their children. This third book focuses on certain essentials of good teaching (e.g., tender-loving care) as well as on specific ingredients of a meaningful pedagogical process. (Word Books, 1984, 204 pp., $9.95) R.T.H.

An excerpt from My Kids Are My Best Teachers: The ABC's of Parenting by Bill Butterworth

I snapped out—"Get into your room, young man!!! You can't do anything right!!! I will never-ever-let you help me with the groceries again!! You will not be allowed to go to the store with me again, either!!! Go to your room. I'll be in shortly with the paddle!!!"

In an attempt to cool down, I tried to wipe up the floor with a sticky-apple mop. It only seemed to spread the stuff farther.

But it's during those moments when a parent is cooling down that he realizes how foolish it is to blow up. Here we had a precious little blond-haired gift from God reduced to the price of a jar of apple juice. It just wasn't right.

So, instead of marching into Jesse's room with a paddle, I crawled in with an apology.

He was still sobbing, terribly upset over what had happened. I picked him up, put him on my lap, and whispered, "Jesse, I'm so sorry! I exploded and yelled...I really do love you. Please forgive me."

Those big blue eyes looked up at me and smiled. He immediately responded, "That's okay, Daddy. I love you, too."

Family Bookshelf

Frank Minirth is a psychiatrist with the Minirth-Meier Clinic in Richardson, Texas. He is author of numerous books and cohosts radio and television broadcasts.
A Year Ago, the Only Thing on Their Mind was Divorce.

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*Scheduled for publication in the Fall of 1986.
LIFEVIEWS: UNDERSTANDING THE IDEAS THAT SHAPE SOCIETY TODAY
by R. C. Sproul

R. C. Sproul sounds a clarion call to the entire Christian community to fulfill its mission in the world today. "Our job is to make the invisible reign of Jesus visible," he declares. But then he goes on to admit: "I doubt if there has ever been a period in all of Christian history where so many Christians are so inefficient in shaping the culture in which they live as is true right now in the United States."

This poignant volume is written to help the reader understand our contemporary culture and how that culture affects Christianity. Thus, the author looks critically at secularism, existentialism, pragmatism, pluralism, and hedonism as the major shapers of American culture in our time. He observes that secularism and its cohorts are a post-Christian phenomenon in our society that have surfaced despite the presence of the church.

Sproul looks at each philosophical issue as it relates to our popular culture. He talks about the "me generation," and the "now generations." He examines the influence of television and movies on our cultural values. He takes a hard look at the irrationality of "sentimental humanism" and the short-term solutions of self-serving pragmatism.

The second half of this book deals with the Christian's role in society. In this section, Sproul calls for a biblically based Christian response to the issues of economics, science, art, literature, and government.

Sproul's final chapter deals with the Christian's responsibility to and involvement in government. Here he argues that human government is a God-given institution and that the abdication of Christians from political and governmental responsibility is a total capitulation to evil. He observes that civil obedience is a religious obligation in Scripture, and he advocates Christian involvement at every level of the political and social process.

The importance of this book is its subject matter; its value is in its readability. Never before has a book on such a complex issue been written so simply. It informs, convicts, and challenges the reader at every turn of the page. Those who want to stick their heads in the sands of social tradition will be disturbed by this volume. Those who sense the blowing winds of social change, and who want to do something about it for the cause of Christ, will find real help in this powerful book. (Fleming H. Revell, 1986, 220 pp., $13.95)

Ed Hindson

An excerpt from LIFEVIEWS: THE IMPORTANCE OF CULTURAL AWARENESS

In all of life's situations we are to be His witnesses. Our job is to make the invisible reign of Jesus visible. The world is shrouded in darkness. Nothing is visible in the dark. No wonder then that we are called to be the light of the world. Every single one of us has a mission. We have all been sent to bear witness to Christ. That means simply that we are all missionaries....

Let's assume that we are missionaries to the United States. What is needed for our preparation? It's not enough simply to know the content of the Gospel. It is also important that we understand the society in which we are acting out our role as missionaries.

It would be a dreadful mistake for us to assume that our culture is a predominantly Christian one. Yet our country doesn't deserve the term 'pagan' either. Our country has been strongly influenced by Christianity and by Christian values. Some have suggested that we have been influenced in the same way people are "influenced" when they receive an inoculation to prevent a disease. They are given a small dose of the disease, just enough of it to be immune to the real thing. Perhaps that is what has happened in our American culture: just enough Christianity has penetrated our society to make us "immune" to the Gospel.

Ed Hindson

BOOKNOTES

PARENTS' RIGHTS
by John W. Whitehead

Parents have rights and so do children. Attorney John Whitehead sees the growing issue of children's rights as a pernicious and carefully planned attempt by many in government and public education to usurp parental power over children.

The family is put forth in this book as the one thread that binds civilized people together and as one of the primary contributions of early Christianity. Proper parenting skills are taught best by living
in a family, claims Whitehead, and government and public education are the prime movers in the challenge to parental authority.

How many parents are aware of the content of surveys and questionnaires public school students are required to answer? What percentage of public school parents know what goes on in “values clarification” exercises done at all grade levels? How many parents know that some classes actually have students stand up or move to an area of the classroom depending on how they “feel” about sexual behavior, spanking, and so forth. John Whitehead sees these “activities” as attacks on parents’ rights by teachers and others.

Parents’ Rights presents chapter and verse, prepared with a lawyer’s precision and completeness. But be careful with this book. Parents who advocate enrolling their Christian children in public school to act as missionaries are going to be very upset by what John Whitehead says. If you are a Christian parent already convinced of the acceptability of public school for your children, don’t read this book! (Crossway Books, 1985, 190 pp., $6.95)

David R. Miller

N.E.A.: TROJAN HORSE IN AMERICAN EDUCATION
by Samuel L. Blumenfeld

This controversial book is an expose of American public education. Outlining earlier historical events and prominent figures of the past, Blumenfeld concludes that the modern-day National Education Association is simply an extension of the misleading ideologies that have shaped our schools from the start. The author claims that the political intent of the NEA is to convert this nation into a socialist society, thereby deliberately transforming America into “a nation at risk.” (The Paradigm Company, 1984, 284 pp., $9.95)

Ronald T. Habermas

THE TRUTH IN CRISIS
by James C. Hefley

Criterion Publications should get mileage from “the book that was banned at the SBC.” The Baptist Sunday School Board refused to put The Truth in Crisis on store racks at the SBC’s recent convention in Atlanta.
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Hefley is an insider, a writer-in-residence at Hannibal-LaGrange College, a Missouri Baptist school. The longtime Baptist has offered numerous books.

Many Baptist lay people—and not a few pastors—confess confusion about the convention’s skirmishes. Hefley dispels confusion. Truth in Crisis is easy to read. The research is thorough and footnoted. Personalities are identified and quoted. Issues are earmarked and defined.

Hefley shares his Baptist pilgrimage. He describes his slow turn to the realities of the controversy. Encouraged by his college president, he gathered fodder for a pamphlet. The task produced a 238-page book, which some publishers deemed too hot to handle.

Hefley traces the controversy to the Elliott-Broadman Commentary debacle of the early 1960s. He gives major attention to 1979 and following, explaining how Conservatives came to power.

The book deals with the gap between the elected and hired leaders. One chapter covers the media. Hefley states that “most staff [agency] power is still in the hands of moderates. This includes the SBC media, who can probably be expected to stand with the agencies whether controlled by moderates or conservatives” (p. 199).

What will happen when the battle is over? The last chapter, “Scenarios and Solutions,” describes possible bottom lines.

The Truth in Crisis is not yellow journalism, but legitimate research reporting. Both sides are stung but Moderates receive the heaviest blows. (Criterion Publications, 1986, 238 pp., $7.95)

Edward Tubbs

**RECORD REVIEW**

**MICHAEL PETERSON**
by Michael Peterson

Michael Peterson is a new artist to me. His voice is pleasant to listen to; his approach to the gospel is light and contemporary. There are no tremendously outstanding songs on this album, but it will appeal to those who enjoy contemporary music. The messages within the songs are presented well, but none is particularly moving or exciting. It is well-produced by Brad Westering for Gateway Music House/Sparrow Records. They feel Michael’s heart reflects the pulse of their company—to do all to the glory of God. (Sparrow Records, 1986, $8.98)

Don Norman

**WHAT ARE THEY TEACHING OUR CHILDREN?**
by Mel and Norma Gabler

Your first reaction to this book will be stunned disbelief. Your second will be anger. Unfortunately, too few people will read this book, and even fewer will be motivated to act upon what they have read. And that is a genuine tragedy. But let the book speak for itself.

“Name the nation you think is being discussed in this passage from fifth-grade text:

‘No nation on earth is guilty of practices more shocking and bloody than is _______ at this very hour. Go where you may and search where you will. Roam through all the kingdoms of the old world. Travel through South America. Search out every wrong. When you have found the last, compare your facts with the everyday practices of this nation. Then you will agree with me that for revolting barbarity and shameless hypocrisy, _______ has no rival.’

The nation so described in this text is the United States. Enjoy it, your tax dollars paid for it.

But surely such things are an aberration! Our schools are not really teaching our children these things. No, it is not an aberration, and yes our schools, many of them, are teaching our children these things. And part of the reason is that too many people—many of them Christians—have bought the lie that community interference in school curricula is an assault on “academic freedom.” The obvious response, in English simple enough for even the NEA to understand, is that teachers are public employees. Employees take orders from their employers. Teachers are no exception. Their employers are the taxpayers.

So what can be done? According to the Gablers, there are several things. But all of them require more citizen involvement than most of us have been willing to provide. Clearly the first thing concerned parents should do is read this book. (Victor Books, 1985, 192 pp., $13.95)

Bob Estes

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Iowa Church-School Crisis
“An Incredible Force Meeting an Immovable Object,” Pastor Says

Beginning this fall, Iowa officials may have no choice but to put parents in jail if they continue to send their children to unapproved church or home schools.

“If the legislature does not act to exempt church and home schools from certification requirements, there is a great potential this fall for the state to arrest pastors and parents and to padlock church doors,” said David Jaspers, president of the Iowa Association of Christian Schools. He added, “The legislature knows the problem and it must do something. If not, Iowa may make Nebraska look like a Sunday school picnic.”

Jaspers was referring to a similar confrontation in Nebraska during the winter of 1984. In that battle a church was padlocked, certain pastors and fathers put in jail, fugitive mothers pushed into neighboring states, and many churches forced into debt trying to finance legal appeals and contempt-of-court fines. On one occasion, nearly 100 church members were forcibly removed from an evening service by a county sheriff and his deputies in a failed attempt to shut down the building that housed an unapproved school.

Nebraska eventually solved its battle—that very year—when the state adopted legislation exempting churches from having to meet state certification requirements.

The problems in Iowa are similar to those that have erupted in almost a quarter of the American states: teacher certification, reporting requirements, and curriculum control. Most states have worked out acceptable compromises with church schools. These include Maine, Illinois, Nebraska, Colorado, Vermont, Indiana, and Alabama. But those still battling unapproved church schools include Michigan, North Dakota, and Iowa.

Iowa’s case against the unapproved church schools is simple: “The state has a compelling interest in seeing its citizens are educated and can function in a democratic society,” said Kathy Collins, legal counsel for the Department of Public Instruction. The DPI, which is responsible for overseeing the enforcement of state educational requirements, estimates that as many as 70 schools, representing over 3,000 students, are operating without certified teachers. Miss Collins said the DPI believes certified teachers are essential to ensure that children are receiving a proper education.

“I’m sure there are many people who don’t hold teaching certificates who are qualified to teach. We don’t oppose these, but those who are not qualified. And a teaching certificate is our way of deciding which teachers are qualified,” she said. In order to receive a certificate, a teacher must graduate from a state accredited college and take a Human Relations course—a course strongly opposed by unapproved church schools.

Blasting the course, Jaspers said, “The course is steeped in the philosophy of Secular Humanism. It seeks to rob the individual of his ability to make any moral judgments or to distinguish the role of the sexes.” Many of the human relations courses use “sensitivity training” to achieve these goals. For instance, in one session the students break down in small groups and react to slang references to certain sexual acts and organs.

In another session, students watch a 60-second film called, Quickie, which shows the chance encounter of an unwed couple meeting outside a hotel, having sex in a room, and immediately going their separate ways. Jaspers said the course is supposed to “harden” the teacher against reacting when children act or say immoral things or when they engage in acts traditionally reserved for the opposite sex. “We want our teachers to be able to make a moral judgment and to be an influence in the classroom,” he said.

Officials at Iowa State University, which uses Quickie, said its objective is not to desensitize teachers to immoral
acts but to demonstrate the foolishness of such acts.

The unapproved church schools object to more than the Human Relations course, however. They object to any state interference in how they educate their children. Said one home educator, John Lange in West Point, "The state has a genuine right to see that the child is educated, but not to tell me how my child is educated.'

Virtually all nonapproved church and home schools agree that the state has a legitimate right to ensure that children are receiving a proper education. But they have several differences with the state in how this objective is achieved.

First, church-school officials believe the state does not have any constitutional authority to tell the church which educators it may choose.

"God may tell me to hire a graduate from Hyles-Anderson College. But because that college is not state accredited I can't hire that person," said Randy Johnson, pastor of Calvary Baptist Church in Charles City.

Second, parents, not the church, are responsible to the state for the education of their children. Therefore, the state should get its information about the child's age, grade, educational pursuits, and so forth from the parent, not the church.

Third, the state has no more right to select the curriculum a church school uses than it has a right to select the sermon a preacher preaches.

And fourth, the state can achieve its goal of ensuring that children are educated through less disruptive means, such as requiring parents to submit annual test scores of their children from nationally recognized achievement tests.

The state, including the Iowa Supreme Court and a federal district court, has rejected all these contentions, however.

Common arguments among the state and courts include:

* Religious people have a right to believe what they want, but not necessarily a right to practice what they believe.

* Annual testing is unacceptable because it tests only what the children know and not what they understand. It does not prove whether the child is achieving his potential, and the results are "after-the-fact."

* Teacher certification— including the Human Relations course—is not unconstitutional since it does not require

the teacher to adopt or practice a philosophy or religion. And, though it does not guarantee a teacher is qualified, it does show that a teacher has been "exposed to the knowledge that a competent teacher should have."

* Reporting requirements are constitutional because they neither prohibit nor establish religion.

The church schools did win on two issues, however. The Floyd County District Court threw out a requirement that courses be taught from a "multicultural, nonsexist approach."

And a federal court threw out "equivalency," saying the term was undefined, vague, and subject to abuse by local school district officials.

The DPI admitted that local school officials may have a conflict of interest in enforcing the law since the school district loses thousands of dollars when a child is placed in private education. "School districts that are desperate for every penny they can get might come off from a purely monetary point of view," Miss Collins said.

Randy Johnson, who pastors the 50-member Calvary Baptist Church in Charles City, and who initiated the state lawsuit, objected to "equivalency" for an entirely different reason, saying, "If we wanted to be equivalent, we wouldn't have started a Christian school in the first place." Because Johnson has exhausted his bureaucratic and legal appeals, it is widely believed that the state will begin to move against his church school this fall.

Said Jaspers, "It's coming to the point where the state is going to have to enforce the law. Yet the Christians are not going to change. What we have here is an incredible force meeting an immovable object."

"We'll open in the fall," said Johnson. "If the legislature doesn't pass anything, the state will almost have to move against us. And if they do, we'll go to jail rather than give in."

That sentiment is expressed by all of the unapproved church schools. In fact, most believe that they will not win the issue until parents are put in jail.

"If we stand long enough, if we are willing to go to jail, we're going to win. But if we compromise what we believe, we're going to lose," predicted Johnson. The DPI agreed that sending parents to jail may be the state's Achilles' heel.

Many state officials understand that a leading cause forcing Nebraska to change its laws was the national media it attracted when state officials started putting parents in jail while having to admit the children were receiving an adequate education.

There are some bright spots for the unapproved church schools. Republican Governor Terry Branstand has sided with them. The governor has said, "I have no doubt that these individuals are expressing sincere and deeply held religious beliefs. Further, I believe that government should uphold the constitutional guarantees for freedom of religion.... Leaders and officials in government cannot view persons with strong religious convictions simply as individuals who want to avoid the law."

Also, the Governor's Task Force on Compulsory Education has sided with the unapproved church schools. In November the Task Force issued a report recommending legislation that would satisfy the concerns of church and home schools, and it "insisted" that the Constitution forbids the state from imposing regulations and restrictions on religious schools.

Church school officials are also better lobbyists and have gathered 34 of the state's 50 senators to their cause. The House of Representatives, however, remains strongly opposed to any legislation exempting church schools from regulations.

And there is a cooperative spirit between state and church officials that is typically lacking in such cases. Most county attorneys have shown a great unwillingness to prosecute.

Other factors encouraging church officials is the relative lack of power of the Iowa Education Association, optimism about the forthcoming 8th U.S. Circuit Court of Appeals decision, and the expressed desire by all parties not to create "another Nebraska situation."

Martin Mawyer

September 1986
Creation Scientists Win a Day in Court

After five years of frustration, near misses, and outright losses in the nation's federal courts, creation-science advocates have finally won a victory where it really counts—the Supreme Court. On May 5 the high Court announced that it will hear the case filed by the state of Louisiana requesting that the state's balanced-treatment law be given a day in court.

Presently, the summary judgment handed down by Federal District Judge Alvin Duplantier, that the Louisiana law violates the Constitution and does not deserve a court hearing, still stands. The Supreme Court has asked for full briefs and then oral arguments to determine if Duplantier was hasty in offering a summary judgment and not allowing the Louisiana law a trial.

While the decision by the Court merely sets the stage for a potentially new array of federal court hearings, the significance of the Supreme Court's decision should not be underestimated. The Louisiana appeal is one of only 185 cases the nation's highest Court agrees to hear each year—3.7 percent of the total number of cases appealed to the Court.

Even this victory is greatly appreciated in the creation-science camp. For, as Bill Keith, president of the Creation-Science Legal Defense Fund, explains, "In the past 25 years we've lost every ruling. What more is there to lose?"

This losing streak began in earnest when, in March 1981, Arkansas became the first state to pass a balanced-treatment law. Immediately, the American Civil Liberties Union petitioned the federal district court to find the law unconstitutional. In December of that year Judge William Overton obliged the ACLU and ruled that the Arkansas law "was simply and purely an effort to introduce the biblical version of creation into the public school curricula."

Overton reached that decision thanks in large part to what many consider the poor legal defense of Arkansas Attorney General Stephen Clark, who not only refused the assistance of constitutional law experts John Whitehead and Wendell Bird, but also failed to gather the caliber of expert witnesses who could make clear that creation-science is not merely religion in masquerade. Nearly every one of the creation witnesses testified that creationism was not a science and that their positions were motivated by biblical beliefs, not scientific findings. Harold Coffin of the Geoscience Research Institute stated in his pretrial deposition, "Creation-science is not science, the conclusion is inescapable that the only real effect of Act 590 (the creation-science law) is the advancement of religion."

The Arkansas law's failure subsequently chilled the creationist's fires. Prior to Overton's decision, a dozen states had similar balanced-treatment laws pending. However, since December 1981 only three states have seen creation-science bills proposed.

One of the reasons for the lack of enthusiasm is the cost. The ACLU has determined to file suit against every jurisdiction that passes any type of balanced-treatment law. That threat has made legislators very cautious when they consider the potential price of fighting the ACLU through the nation's courts. Already, estimates run as high as $500,000 for the cost to appeal the Louisiana ruling to the Supreme Court.

So, for now, the nation's eyes are on Louisiana. Bill Keith says there are legislators in at least 26 states awaiting the results of the Louisiana case, to determine whether it is worth the effort to proceed with balanced-treatment proposals. But officials with the CSLDF believe that the Louisiana law will fare well in the nation's courts, because many of the weaknesses in the Arkansas case have been corrected. Attorneys John Whitehead and Wendell Bird are both assisting the state of Louisiana. Also, the caliber of the expert witnesses gathered by Louisiana Attorney General William Guste is superior to those representing the state of Arkansas five years ago. Some of the witnesses are ones who chose not to testify in the Arkansas case for fear their credibility would be hurt for testimony in future cases.

Finally, the Louisiana law is more defensible than the Arkansas statute. The Arkansas balanced-treatment bill was rigidly specific on what would and would not be taught. The Louisiana version "is more general," according to Keith, "and allows much more flexibility on the part of school boards to determine that curriculum."

The Louisiana balanced-treatment law was passed by the legislature and signed into law by Governor Edwin Edwards only months after the Arkansas bill was signed in the spring of 1981. The ACLU immediately sued the state of Louisiana, claiming the state did not have the right to tell the education department what to teach.

The ACLU's petition was heard by
Federal District Judge Alvin Duplantier who issued a summary judgment, without trial, in favor of the ACLU's position.

Attorney General William Guste then asked the 5th U.S. Circuit Court of Appeals to expedite and certify an appeal to the Louisiana Supreme Court. The appellate court obliged, and the state supreme court subsequently ruled that the state constitution does not forbid the state from ordering the department of education to abide by the balanced-treatment law.

Though those proceedings settled the question of whether the Louisiana law was in compliance with the state constitution, the question of whether it would be in accord with the U.S. Constitution still remained. Thus, the ACLU filed suit again with Judge Duplantier, claiming the law violated "the First Amendment's prohibition on government promoting religion."

Once again, Duplantier issued a summary judgment, striking down the Louisiana law. Guste then appealed to a three-judge panel of the 5th Circuit Court, requesting that the Louisiana case be granted a trial. In July of last year the panel voted 2-1 to uphold Duplantier's summary judgment.

Undaunted, Attorney General Guste then requested that the full appeals court consider the question of whether the law deserved a trial. Again, the state of Louisiana lost, but that is when the fortunes for creation-science advocates began to change.

The December ruling by the 15-member appeals court was split 8-7, and the minority opinion, in support of the state of Louisiana, is the first favorable published decision for creation-science in legal history.

In part, the dissenting opinion reads: "The statute which concerns us today...has no direct religious reference whatever and merely requires that the whole scientific truth be taught on the subject if any is."

Armcd with new enthusiasm, the state of Louisiana, with the support of the CSLDF, appealed to the Supreme Court with the resulting decision that the Court will consider whether the Louisiana law deserves a trial.

While the latest decision has breathed new life into the creation-science community, some do not share Bill Keith's and the CSLDF's enthusiasm for the Louisiana balanced-treatment law. One is Kelly Seagraves of the Creation-Science Research Center, who says that these balanced-treatment laws are "asking for things [that] to some extent we [already] have. A law is not necessary in order to teach creation-science," says Seagraves.

Though Keith agrees with Seagraves, the president of CSLDF says this liberty has not been protected.

"Technically, Mr. Seagraves is right, but practically, there is no freedom. Teachers who have done it have been fired, [have] lost awards...[have] been dismissed from universities, [have] been denied entrance into graduate schools."

Seagraves believes that parents need to encourage local educators to teach both models of origins. The procedure to follow, he says, is for the parents to talk first with teachers and offer to provide them with creation-science materials. If that does not work, he suggests that the parents request their child be given alternative projects that more complement their creationist views.

If the teacher is not willing to cooperate, a talk with the school principal is in order. Then, only as a last resort, should parents petition the local school board. "I think in most cases, if we don't treat the school as an enemy, we'll [see progress]," concludes Seagraves.

Keith agrees in principle with this tactic but believes, "It is only a Band-Aid approach."

"The only way that stranglehold is going to be broken is for people to rise up and demand equal time."

Seagraves and John Morris of the Institute for Creation Research back Keith and the state of Louisiana, hoping that the Supreme Court rules in favor of the Louisiana law. But Morris is not sure about the effect that ruling will have. "The opposition is so strong and enforcement is not [guaranteed]. There is no way it could be enforced fairly," warns Morris.

Wendell Bird, legal counsel for the state of Louisiana summarizes the court's findings to date: "The lower courts effectively said creation-science is necessarily religion and can't be taught in public schools even if it best explains the scientific data."

Bird says the courts have ruled, "Evolution is necessarily scientific and must be taught in public schools even if it is a weak explanation that does not correspond with large amounts of scientific data. The effect is to say that creation-science must be excluded even if it is true and evolution must be taught even if it is false."

Bird concludes, "That turns academic freedom on its head and is nothing but censorship."

That argument, along with a several-hundred-page brief, is what the state of Louisiana armed itself with on June 19 when it filed its brief with the Court. On July 19 the ACLU presented its brief. Louisiana will offer a reply to the ACLU brief. Only then will the stage be set for oral arguments, to be heard in November or December.
Methodist Hymn Panel Restores Two "Militaristic" Hymns

NEW YORK (RNS)—Thousands of United Methodists who protested the deletion of "Onward Christian Soldiers" and "The Battle Hymn of the Republic" from the church's new hymnbook will be able to sing their favorites after all.

The hymnal committee voted to restore "Onward Christian Soldiers" by a vote of 21-3 and the "Battle Hymn" by a 19-4 vote.

The special session to reconsider the two hymns was called by top leaders of the hymnal project after the panel received a flood of letters—more than 5,000—objecting to the deletion of the hymns whose language had been regarded as too militaristic by the revision panel.

Guy Doud, Teacher of the Year, says that teaching in public school does not hamper his Christian commitment.

Teacher of the Year Says Faith Tied to Performance in Classroom

MINNEAPOLIS (RNS)—The nation's public school teacher of the year says his commitment to Christ directly affects the way he teaches.

"My goal," said Guy Doud of Brainerd, Minnesota, is to be as good a Christian at home and in school as I am in church on Sunday morning."

Doud, 32, a language arts teacher at Brainerd High School, was named National Teacher of the Year by the National Education Association and received his award, a crystal apple, from President Reagan at ceremonies in the White House.

"There's no limit to how you can live or show your Christian love," Doud told the Twin Cities Christian. "You can't start preaching to kids, quoting the Bible at them. But I would rather see a sermon than hear one any time."

Doud, the father of two children, believes that today's children are having a harder time growing up than those of past generations. Parents, he said, are taking less responsibility for raising their children and are turning them over to the schools. And this development comes at a time when society itself has become more selfish, he said. "It's become more acceptable to lie and cheat and steal. Traditional sexual values have been thrown out of the window," he said.

Often schools are blamed for this moral decline, but Doud said the problem and its solution are to be found in the home. "We need parents to be leaders in their children's lives," he said.

Doud said parents need to be more active with the schools and should seek to elect school board members who share their beliefs and concerns.

Supreme Court Reaffirms Abortion Ruling

By a 5-4 decision, the Supreme Court refused to weaken its 1973 decision legalizing abortion. In a highly contested case, the Court struck down a Pennsylvania law that made abortions more difficult to obtain.

Nevertheless, the 5-4 vote left pro-life forces optimistic, pointing out that the close tally should "motivate" their movement into a new activism against legalized abortion on demand.

Jerry Falwell said the next step in the abortion battle is to "work and pray for a newly constructed Supreme Court over the last two years of President Reagan's administration."
Henrico County Ends Discriminatory Policies

A new policy in Henrico County, Virginia, has removed restrictions that prohibited religious and political groups from using county facilities.

The county board of supervisors passed the measure after the Rutherford Institute, a national legal organization, came to the defense of a local church by threatening the county government with a suit filed in a federal district court.

The Richmond Church of the Redeemer filed suit against Henrico County after being denied access to a county park to hold an Easter sunrise service. County officials cited a policy that banned the use of county facilities for political activities or religious services.

RI attorneys argued that such a policy "violated the church's First Amendment rights to freedom of speech and religion, as well as their right to equal protection of the law by discriminating against selected types of speech."

The board lifted the ban two days after the lawsuit was filed, opening county facilities to all groups on an equal basis. The board also authorized reimbursement of attorneys' fees.

High Court on Sodomy: Unwarranted Intrusion or Moral Leadership?

NEW YORK (RNS)—Upholding Georgia's anti-sodomy statute, the Supreme Court in a 5-4 ruling declared that there is no constitutionally protected right to engage in homosexual conduct. The ruling did not deal with sodomy among heterosexuals. (Sodomy is defined in the decision as anal or oral sex.) In the majority ruling, Justice Byron R. White noted that all 50 states outlawed sodomy until 1961, and that 24 states and the District of Columbia still have criminal penalties for it.

Justice White held, "Plainly enough, otherwise illegal conduct is not always immunized whenever it occurs in the home," he wrote, adding, "It would be difficult...to limit the claimed right to homosexual conduct while leaving exposed to prosecution adultery, incest, and other sexual crimes even though they are committed in the home. We are unwilling to start down that road."
The Abortion Debate

by Truman Dollar

Believers grow more frustrated over the abortion issue every day. This putrefying national sin rips the conscience. Bible-believers understood long ago that abortion was evil, but medical science and sophisticated medical graphics enlarged and confirmed our awareness.

We now know that viability of the fetus may well be at 23 weeks rather than the commonly accepted 28 weeks. Approximately 200 mishandled abortions each year result in live births. Evidence substantiating the certainty of pain in aborted fetuses, advances in prenatal medicine, and the high visibility given to the moral issues of abortion have all added to the anguish and zeal of the pro-life movement.

Just as the cry to stop abortion is reaching a crescendo, a growing debate over how to fight for reform muddles the issue. Christians must carefully and prayerfully review the acceptable and unacceptable battle methods in this great spiritual warfare. First, let us be quick to condemn methods that violate either the commands or the Spirit of Christ. We must not fight evil with evil. Some have hurt the cause of Christ with their methods.

While Associate Justice Brennan gave the commencement address at Loyola Law School in Los Angeles, a banner calling for prayer for his death trailed a small plane circling overhead. An independent Baptist pastor had led his church to rent the plane to dramatize opposition to the Roe v. Wade decision by the Supreme Court. Jesus rebuked John and James for wanting to call down fire from heaven to consume the Samaritans for refusing to receive Christ. Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55-56). We must not behave like the world, even in our opposition to evil.

In the effort to stop abortions, zealots have blown up abortion clinics. That is wrong. Violence and destruction of property clearly contradict the commands of Scripture. Believers must be vocal in their opposition to these methods and should cooperate with law officials in punishing the guilty.

We must not withhold our taxes because of state-funded abortions. The Christian community would create chaos in the government and violate Romans 13. As long as we have legitimate legislative and judicial avenues for the redress of these wrongs, we should not engage in civil disobedience.

Believers should avoid the radical language that casts Supreme Court justices as satanic. That desecrates the honor that: God demands be accorded government (1 Peter 2:13-17).

Believers must not harass people entering abortion clinics. We do have the right to protest against abortion clinics, but not the right to harass those entering.

There are legitimate methods of dealing with the abortion crisis without violating Christian principles. First, believers should continue to pray that a sovereign God will intervene. We know that abortion offends a holy God, and we should pray that His will would be done on earth as it is in heaven.

Abortion offends a holy God, and we should pray that His will would be done on earth as it is in heaven.
"He who has ears, let him hear."

Matthew 11:15

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