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Confronting a Wayward Son

Why Preachers’ Kids Go Bad

Fallacies of the “Working” Mother

Ministering to Families in the 80s and 90s
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Mr. Sobran's review explains why:

Liberals forever remind us that the Soviet Union lost twenty million people in World War II. Nikolai Tolstoy (grandnephew of Leo) puts the figure even higher. But he argues that most of them were killed by Stalin himself.

He was incomparably the richest man who ever lived: "Stalin virtually owned the Soviet Union in as absolute a sense as property can acquire." When a dog in the street woke him with its barking, he had dog and master shot. A series of painters who produced insufficiently flattering portraits of him — five-feet-four, scrawny, scrofular — were also shot. While the proletariat was reduced, at times to cannibalism, he had mountains of caviar specially flown to his enormous personal estate, where he watched the American gangster movies he loved.

He drove one wife to suicide, obscenely abused his daughter for wanting to marry a Jew, beat and insulted a son, whom he later allowed to die unransomed in a German prison camp. He delighted in tormenting his highest confederates — including the nominal president of the USSR, Kalinin — in front of foreign dignitaries.

With his own criminal example he encouraged what one trusts was by far the most brutal period of violence in human history. Even The Gulag Archipelago hardly prepares one for this. One example will convey the tone: a man who would not "confess" to Trotskyist activities even after castration was forced to watch his pregnant wife beaten until she delivered a stillborn child. Such things were done thousands upon thousands of times, year after year. Special instruments of torture were apparently mass-produced, one for squeezing the skull, another for the testicles, and so forth, though interrogators were permitted to use broken bottles, ice picks, or whatever other conventional tools appealed to them.

There was apparently only one foreign head of state Stalin really trusted. He was paralyzed with shock and incredulity when Adolf Hitler broke his word by attacking Russia. For days he could barely compose himself sufficiently to order the usual potential enemies shipped off to labor camps; but eventually he did, even when he couldn't formulate a battle plan against the Germans.

It was always the domestic enemy he feared most: the kind of wartime revolt that had toppled Kerensky. Stalin did indeed make unremitting war on his own people; he never really understood why they didn't fight back, and he was amazed at the patriotism that drove them to fight for Russia, despite everything, when Hitler invaded.

Instead of returning the favor, he stepped up his pre-emptive purges all the while his people were saving his skin. It is wickedness of an astounding degree. This book makes The Rise and Fall of the Third Reich seem like Restoration comedy.

Tolstoy, who is worthy to inherit the name, interprets the slaughter of the Polish officers in the Katyn Forest as one of Stalin's attempts to forestall domestic revolt: the officers might have given potential rebels in the western part of the Soviet Union the leadership they needed, igniting a general uprising.

Just before his death Stalin was contemplating an invasion of Western Europe.

Stalin's Secret War is a stupendous book.
On the eighth of this month we will celebrate Mother's Day. In honor of this special occasion we are dedicating this issue to the family. Even though most of the major articles relate to family issues, Jerry Falwell Comments deals with the current controversies over the nuclear freeze movement.

The dropping of the first atomic bomb on Hiroshima was both the finalization of the Second World War and the beginning of a new era in international relations. Since that unparalleled destruction and death, man has developed increasingly complex weapons. The destructive power of these weapons so exceeds the first atomic bomb that the entire globe is in danger of annihilation. The balance of power is so delicate that one mistake could force a chain reaction that would destroy life on this planet as we know it. In Europe and the United States, the nuclear freeze movement is gaining popularity and support among political and religious leaders.

We support "Peace through Strength" as the only viable option in seeking eventual meaningful arms-reduction agreements with the Soviets.

Perhaps the most pressing issue for Christian mothers is the issue of whether or not to work outside the home. On the one hand, there are those who insist that the mother must stay at home to care for the children and that to do otherwise is a violation of Scripture. On the other hand, many advocate the personal benefits of outside employment. What is right? Paul Meier and Linda Burnett deal with this issue in their article "Fallacies of the 'Working' Mother." Jerry Falwell adds his advice in an article on the role of mothers in the home.

In the last several years, surrogate mothering has received national attention through the media. It has been portrayed as a compassionate act for the benefit of those without children. However, it has serious moral and ethical implications and Dennis Fields concludes in his article, "The Immorality of Surrogate Mothering," that it is another form of prostitution.

Tim LaHaye, renowned author and family counselor, offers timely advice in his article "Ministering to Families in the 80s and 90s." He emphasizes the need for the church to stop ignoring and start reaching the new families of the future: single-parent families, families of remarriages, and single-person households.

The interview with Edith Schaeffer is warm and personal and offers practical advice on such matters as developing creativity in the family, teaching children about human relationships, and building a family philosophy. Her enthusiasm for the family is contagious. Jack Dinsbeer, a prominent Fundamentalist pastor, shares his own personal testimony of how he dealt with his wayward son.

We pray that the advice and insight from these articles will strengthen the foundation of America's most important institution—the family. As you celebrate this Mother's Day, may your family be drawn closer together. And don't forget—the card and flowers.
### Articles

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Fallacies of the &quot;Working&quot; Mother</td>
<td>Paul Meier and Linda Burnett</td>
</tr>
<tr>
<td>16</td>
<td>Withhold Not Correction</td>
<td>Bruce Ray</td>
</tr>
<tr>
<td>20</td>
<td>The Immorality of Surrogate Mothering</td>
<td>Dennis Fields</td>
</tr>
<tr>
<td>25</td>
<td>Fanny Crosby on the Home and Nation</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Ministering to Families in the 80s and 90s</td>
<td>Tim LaHaye</td>
</tr>
<tr>
<td>34</td>
<td>R.A. Torrey: Apostle of Certainty</td>
<td>Eric Fellman</td>
</tr>
<tr>
<td>46</td>
<td>A Mother's Role</td>
<td>Jerry Falwell</td>
</tr>
<tr>
<td>54</td>
<td>Outside View</td>
<td>When Falwell Came to Yale</td>
</tr>
</tbody>
</table>

### Editorials

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Jerry Falwell Comments</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Fundamentalism Today</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Perspective</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Peace through Strength—Preserving Our Freedom</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Why Preachers' Kids Go Bad</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Who Are Their Children?</td>
<td></td>
</tr>
</tbody>
</table>

### Departments

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>Q &amp; A</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Fundamentals in Focus</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Treasures from the Text</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Thunder in the Pulpit</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bible Study</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Book Report</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Successful Teaching Ideas</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Face the Facts</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Think About It</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Soap Box</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### News

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>President Seeks Nuclear Arms Support</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>World Religious News</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>For Your Information</td>
<td></td>
</tr>
</tbody>
</table>
Thank you...

I have been receiving the Journal now for five months and I am extremely pleased with it. It is informative and inspirational. I appreciate your printing both the anti and the pro views on the Journal in "You Said It."

I am very displeased with all the hateful criticism I see in Christianity. At one point it almost destroyed my Christian life. I appreciate your article concerning this matter. As one preacher put it "Fundamentalists are the only army that shoots its own wounded."

I do not run my church like Jerry Falwell or Jack Hyles but they do not run their churches like mine. I do not see the reason for the criticism, neither do I see it as being Christlike. I may not agree with you on every issue, but I am praying for you and am behind you. I think that Christians should learn to get along. After all, we are going to spend eternity together.

I think that if a person is truly in love with the Lord he would realize that praying and not criticizing would see more accomplished.

Don't get me wrong. I believe in standing and fighting for what is right. But much of what I see and hear does not fit that category. Thank you for your magazine. God bless you!

Garren Forth, Pastor
Bible Baptist Church
Henry, Illinois

"Surprise me and print this letter."

In their analysis of "Drifting Evangelicalism" (February 1983), Mr. Dobson and Dr. Hindson have mixed apples with oranges and presented them to their readers as being one and the same.

There are indeed those coming from traditional Evangelicalism who have adopted the values of modern secular culture, embracing feminism, homosexuality, and liberal politics while watering down the authority of Scripture and drifting to the left.

But it is highly inaccurate (and deceitful if done on purpose) to summarily label the signers of the Chicago Call as Dobson and Hindson do, as representative of "the doctrinal position and attitude of the left."

For the truth is that most, if not all, of the signers of the Call deplore and oppose the sinful practices and beliefs of the liberal arm of Evangelicalism as much as Mr. Dobson and Dr. Hindson do. I personally know at least four of the signers of the Chicago Call who are quite well and therefore contend the authors have either not taken the time to find out the beliefs of these men, or have deliberately misrepresented them.

Have Mr. Dobson and Dr. Hindson even studied the Call? They quote an unidentified source as saying the Call is "soft on Scripture" but fail to tell their readers that the Call states, "We affirm that the Scriptures, as the inerrant Word of God, are the basis of authority in the church."

I am astonished that in good conscience, the authors could paint Robert Webber as one who is drifting towards Liberalism. I can't help but wonder if their motives weren't tinged by a desire to discredit him because of his criticism of some of Dr. Falwell's positions.

Pastor Terry Somerville
Evangelical Orthodox Church
Mount Hermon, California

P.S. Why not surprise me and print this letter.

Southern Baptists...

Your February issue of Fundamentalist Journal contains some good information, the average minister does not have access to, concerning the Southern Baptists, written by Professor Carl Diemer. However, I think if he would read the book published by J.R. Graves and Rev. S. Adlam in 1939, he would come to the conclusion that Roger Williams did not start the first Baptist church in America. Then if he has not read the book published by Louis Entzminger, The J. Frank Norris I Have Known for 34 Years, that would help him to understand that the main issue that brought about the split from the SBC was not so much doctrinal as it was domination and control.

I started out in the Southern Baptist...
I am writing in regards to your articles on the Southern Baptist Convention in your February issue.

First of all let me thank you for telling both sides of the story. I subscribe to Fundamentalist Journal and I personally think it is the finest Christian publication in print. I plan to subscribe until the Lord takes us home.

I am a fundamental, Conservative Southern Baptist who believes the whole Bible. There is Liberalism in the SBC and it needs to be weeded out. Your article on Liberalism was well written in a spirit of love and most of all is true. It is a shame that the SBC itself doesn’t expose the liberal element of our denomination. I pray your article is read by many more Southern Baptists and they get shocked into action against the liberal Southern Baptists. My pastor fully agrees with my position on Liberalism in the SBC. Thank you for presenting the Conservative side of the story and not condemning the SBC as a whole like others have done in the past.

To Brother Jerry Falwell, let me say don’t give up ever. Keep standing up for the liberals, humanists, and others who want to destroy the moral fiber and Christian foundation of our country. We Conservative Southern Baptists fully support you.

Ed Basye
Universal City, Texas
Peace through Strength—Preserving Our Freedom

War in any form is abominable. We all know that. But there is something at least as abominable, and that is life without liberty—life without the freedom to write and speak and pray.

I do not want the American people, especially our children, to be cremated in a nuclear explosion. What I do want for them is to have the chance to love life and truth and God.

May 1 is May Day in the Soviet Union. Although May Day occurs on Sunday, it will not be observed there as a day of worship as it is for Christians around the world. It has been designated as a day to promote the cause of Marxist Leninism, the slavery that engulfs 40 percent of the world. On that day the Soviets will proudly display their weaponry, including their nuclear arsenal. They will sneeringly gloat over their ability to incinerate the 4.7 billion people in our world.

While this will be occurring in one part of our world, around the globe in our own land freeze-niks will be promoting a disarmament that would expose this country to the viciousness and deceit of the Kremlin. A nuclear freeze at this time would lock the United States into military inferiority. Proponents of the freeze have been deceived into thinking that such a move would result in the Soviets seeing our good intentions and reciprocating. History certainly affirms that to believe this is foolish.

Our national task and challenge, therefore, is to prevent a nuclear war and to ensure peace with freedom. When a non-aggressor nation like our own has an advantage in weapons over an aggressor nation like the Soviet Union, this deters war and keeps the peace. This is a simple fact of international life.

Presently the United States is inferior to the Soviet Union in its military build-up, more so than our Security Council has allowed the American people to know. Unless the leaders of our country have military strength at least equal to that available to the tyrants of the Kremlin, we can in time expect either an attack or nuclear blackmail.

These facts are undeniable: The Soviets have almost a two-to-one advantage in nuclear weapons. Type for type, theirs are bigger than America's and newer. The Soviets are building new strategic bombers and submarines and testing new missiles. The United States has only the Trident submarine in production. The Soviets have a nationwide civil defense program to protect their people, a massive bomber defense network, and anti-ballistic missiles to protect Moscow. The United States has no civil defense network,
and no missile defense at all. The Soviets have four times as many tanks and artillery pieces and over twice as many men in uniform ready for war.

While the Soviets have been building up during the last decade, the United States has cut its navy in half; cancelled the production of Minuteman missiles; delayed the Trident program; cancelled the original B-1 program; and spent years debating the best way to protect MX missiles, while building none.

Freedom is the basic moral issue of all issues. Should we lose our freedom, it would be irrelevant, for instance, to talk about getting prayer back into public schools—we would not be praying anywhere. There would be no fighting against abortion. Our very lives would be completely dictated and our personal freedom would be gone.

I for one refuse to sit back and wait for the Soviets to enslave us or to destroy us in a rain of nuclear warheads. As a nation responsible for its citizens and as a nation looked up to by other nations for its stand for freedom, we must make sure our military strength is sufficient to prevent war and keep us free. We cannot afford to be number two in defense. We as Americans, and especially as Christians, must rally at this critical time in our history and make our voices heard.

I am for peace. One day when we are at parity with the Soviet Union I would like to see a nuclear freeze agreement and nuclear arms reduction. I will then be for arms agreements that are binding on both sides, with total on-site inspection to check for complete compliance, not only between the United States and Russia but with all the dozen or so nations that now have nuclear weapons.

We must all work and pray for peace. We must not be fatalists. We must not give up and for the sake of convenience sacrifice the freedom and security of our children. Peace can be better ensured through strength, both military and moral.

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In Matthew 5:9 Jesus Christ said, "Blessed are the peacemakers," and in Matthew 5:39, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Then in Luke 11:21,22 Jesus said, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

How can one reconcile the statement to turn the other cheek and at the same time that a strong man should be armed to keep his own household safe, so that one stronger than he cannot come and take his family and goods away from him? In Matthew 5:9 and 5:39 Christ, when talking about peace, was speaking to the individual regarding his relationship to his fellowman. Each Christian has an obligation to be at peace with others.

When referring to the care of one's household, all biblical passages must be considered together. In 1 Timothy 5:8 we read, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." A man is commanded to care and provide for his household.

Romans 13:1-4 clearly reveals that civil government, political leaders, have the right, as well as the responsibility, to bear arms for two purposes. The first is to protect the citizenry, and the second is to punish hostile aggressors who would take that which does not belong to them.

Christians are to live the life of love and forgiveness toward all, as far as individual relationship with others is concerned. Parents are to protect their families and a government is to corporately protect its citizenry.

We must have peace through strength. Weakness is irresponsibility, neglect, and a provocation to war.

Today is the day we must firmly stand for what is right.

We must not give up and for the sake of convenience sacrifice the freedom and security of our children.

THE BEAR TRUTH ABOUT DISARMAMENT!

MAY 1983
"Train up a child in the way he should go: and he will not depart from it" (Proverbs 22:6).

It was the end of the road. We had watched and agonized in prayer as we saw Steve depart ever farther from "the way he should go." Our second son, a stalwart athlete in his early twenties, seemed to be straying from all the years of training we had invested in him. As a pastor and a continuing student of the Word of God, I had to assume responsibility for his departure. I could no longer postpone biblical action in the matter. It could mean the end of my 30-year ministry, but tonight I must tell Steve of my decision.

Brokenhearted over my failure to be the parent I had prayed to be, grieved over the lost years of a fine son, I went out to the car to meet Steve as he came home well after midnight. We sat together in the front seat of the car as we began the most serious talk of our lives.

"You know, Son, that your mother and I are both deeply hurt by your rejection of the values we have taught you all of your life. As your father, I feel that I have to assume responsibility for your departure from that training. I want you to forgive me for my failure to be the kind of a Christian father I should have been." I thought of the qualifications of bishops listed in 1 Timothy 3 and especially of verses 4 and 5, "One that ruleth well his own house, having his children in subjection 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?)"

Steve did not interrupt as I continued. "The way I see it, you have three options: First, you will change your ways and begin to walk in God's ways. Second, if you do not change, it would be my responsibility to take you before the church and discipline you. Third, since I love you too much to do that, and since your failure is actually mine, rather than bring you before the church, I will resign the ministry."

Steve's reply was immediate and brief: "There's really only one option. You've got it!"

That decision and Steve's subsequent life in serving God reinforced the verse my wife and I took as our "guidepost" for our family: "Train up a child in the way he should go: and he will not depart from it" (Prov. 22:6).

Thoughts of training children really began long before I even met my wife. I had prayed for over two years for God to give me the right wife and let me know for sure she was the right one. God answered my prayer. Without Madolyn, little or nothing could have been accomplished spiritually with our family. She has bucked me, even though sometimes she disagreed with me. I have often discovered later that I should have listened to her counsel. As a young preacher I had many mannerisms and difficulties that needed to be overcome. She helped me to do so. There are seminars today to which a Christian wife or mother can go to find out how to do her job in a more biblical way. It is my conviction these seminars are offered to the wrong people—the men need the counsel and guidance more than the women.

It is the nature of a woman to respond to the godly leadership of the man who is in authority over her. If the husband gives faulty or improper leadership, he can expect a problem with the response. Coming into play here is the whole matter of submission to authority. A husband and wife cannot expect the children to respond to authority properly if the wife does not respond properly.

I wonder, too, if we as husbands—and particularly as pastors—fail to have respect shown for our authority because we do not sow the seed necessary to get the kind of crop we desire. Many pastors I have heard appear to consider them-
and sometimes they yield theirs. This relationship is carried over into our home.

Over 30 years ago as a young father-to-be, I sensed the great responsibility that would rest on my shoulders. I went to God and asked Him for a positive guarantee that my children would be what He wanted them to be. God responded in the words of Proverbs 22:6: “Train up a child in the way he should go: and when he is old, he will not depart from it.” As I contemplated this verse I saw around me many parents I thought had trained their children in the way they should go—having had them in church and Sunday school since their birth—yet the children had departed from the way they should go. I explained the situation to the Lord and reasoned that there must be an explanation since His Word could not be in error.

Then the devil came with an interpretation that went something like this: “When they are old they will not depart from it; you may expect a departure when they are young, but they will always come back.” This had a fallacy in it, for I saw many who did not come back. I finally concluded the only place there could be a breakdown would be in the training process. I therefore set my course to be as diligent as possible in the matter of training.

For me this was a relatively uncharted area. Until then my only experience with fatherhood had been in my parents’ home growing up. I began with what I had learned there and set out to make the best of it. I learned very soon that a substantial amount of physical discipline would be essential. Armed with all the proverbs about sparing the rod and spoiling the child, I tried to make sure they had plenty of it. God gave me two boys who needed much. I soon learned, however, that there was more to it than applying the board of education to the seat of knowledge. I first made this startling discovery when my daughter, then three, simply would not get quiet and go to sleep. She wouldn’t even stay in her bed.

Deciding it was time to administer some physical discipline, I walked into the room where she lay over the bed with her feet on the floor and whacked her one time with my belt. A doubled-up leather belt has a way of popping rather loudly, and the noise apparently startled her more than the pain of the blow. In response, she sprang to her feet and looked me squarely in the eye and screamed, “You’re trying to kill me!” This might be called “instant education,” for suddenly I knew that not all problems are solved in the same manner. I certainly could not have this kind of a scene occur publicly, and I was thankful I was then protected by the privacy of the home. My wife and I decided that it would be best for her to have the discipline of our daughter, since she knew and understood girls better than I. Hence, the boys became my area of discipline and our daughter became hers.

As a young husband and father I was impressed by God that unless I had a successful ministry to my family I would have no ministry to my church, no matter how successful or large it might seem to be. Failure with my family was just simply not an option with me. I also felt that God would minister far more through my family and their testimony than through my teaching and preaching or church ministry. Therefore, my family has always had priority over my church ministry, except for the regular services of the church. My family knew that at those times I would be in the house of the Lord doing what God had called me to do. I have always done so, even when some of them have been in the emergency room of the hospital. On the other hand, I have made it a policy to spend time with them and attend their activities. I have seldom missed a concert, a recital, or a game in which my children participated. I have cleared my schedule, changed appointments, postponed visits, and cancelled committee meetings to be present to let my children know I was sincerely interested in what they were doing. I still do.

If there was departure from the way they should go, then I was the one who had created the problem by not training them up in that way.

While my children were growing up my wife and I always tried to emphasize their blessings in being reared in a pastor’s home. They got to meet outstanding persons and spend time fellowshipping with people most other children never had opportunity to meet. I took my children out to eat with guest speakers, even though it was a little costly. I have also tried to ensure that the children were not made to feel they were on a pedestal of perfection because they were pastor’s children. We have tried never to say, “You need to do this or not do that, because you are the pastor’s son or daughter.” We wanted them to be themselves, what God made them. Preacher’s kids or otherwise, the important thing is that they are God’s kids.

Along the way I have learned some very important lessons, some through difficult experiences and failures. As administrator of a Christian school attended by my children, I found I was not able to put my role as administrator ahead of my role as a parent. I frequently reacted as a parent in certain situations involving my children, to the dismay of our administrative personnel.

Once or twice God had to send one of my children to a hospital emergency room to get my attention about some things I was forgetting in my life. Generally it was family devotions that were being overlooked or pre-empted by other activity. (I have, with few exceptions over the course of my ministry, risen hours before the rest of the family to spend time in the Word of God and prayer. I believe in prayer and I pray daily for each member of the family and his or her needs for that day.)

I suppose one of the most difficult lessons for me to learn was that of the very passage which was my guideline for bringing up the family. I had to accept personal responsibility for my children’s failures. If there was departure from the way they should go, then I was the one who had created the problem by not training them up in that way. Somewhere, in order for there to be failure on their part, there had to be one on my part. At the times when they seemed to walk contrary to my wishes and to the Lord’s way, I believe sincerely it was due to my failure or to some inconsistency on my part. I am

continued on page 37
He was the pastor of a prominent Independent Baptist church. As we sat in his car in front of the church one spring afternoon, he reminisced over his 17 years as pastor there. The church had grown from less than 100 to over 1,400 in regular attendance. They had just moved into new multimillion-dollar facilities, and the church had just given him the parsonage as a gift in appreciation for his years of service. Spiritually and financially, this church was on a stable foundation. The pastor’s enthusiasm was contagious as he elaborated on the many blessings and victories of his fruitful ministry. By all external criteria, he was entering his fifties as a highly successful minister.

Yet as we talked, his enthusiasm turned to regret. Beyond the external evidences of success, we discovered a broken man who would trade all the trappings of his large church for an opportunity to live his life over. In spite of the fact that he had helped hundreds of people, his own children, now grown and married, had wandered far from God.

Others can make mistakes and the mistakes are always forgiven. But when the pastor’s children make mistakes they are sometimes forgiven but seldom forgotten.

This true story could be repeated hundreds of times over. It causes one to seriously consider the question, “Why do preachers’ kids go bad?” The causes can be divided into three major areas: pressures on pastors’ children, their home environment, and their free choice.

Pressures on Preachers’ Children

Pastors’ children live in a glass-house environment. They are watched at church, at school, and in the community. This constant pressure can produce strong resistance against the ministry. The pressure is experienced in several dimensions:

The pressure of perfection. Although people would deny it, there is unconscious pressure from most for the pastor’s children to perform close to perfection. Others can make mistakes and the mistakes are always forgiven. But when the pastor’s children make mistakes they are sometimes forgiven but seldom forgotten. Somehow they are denied the right to be normal. There is a tendency for the children to resent this “perfection mentality” and to overreact by doing worse things than anyone else in the church. The converse is also true. Preachers’ children think that others expect them to have poor manners and they subconsciously live up to it.

The pressure of preaching. This is a pressure commonly applied to the pastor’s son. Many well-meaning saints ask him, “Are you going to be a preacher like your daddy when you grow up?” After being bombarded with this question for years, the son rebels against it and in many cases rebels against the ministry altogether.

The pressure of possessions. Since most pastors live on a stringent budget, there is little room for large allowances for the children. If other children have cars, name-brand clothes, and meals in fine restaurants, there is strong pressure on the pastor’s children to live on the same socioeconomic level. When the parents cannot afford to maintain that level, the children begin to resent what they perceive as the lower status of the ministry. They may even feel rejected by their peers.

The pressure of peers. The pressure on teenagers to conform to their peers is overwhelming. This pressure is even greater on the children of ministers because of their desire to be accepted for what they are and not for what their fathers are. That desire is so strong that they will go the extra mile to prove they belong. For example, if a group of teenagers is driving around and one suggests drinking beer, the “p.k.” may offer to buy the beer and drink more than anyone else.

These pressures are real and cannot be dismissed in considering why preachers’ kids rebel. Since the pressure to rebel is so strong, careful consideration must be given to compensate. The pressure must be overcome by providing a strong, loving, and consistent home environment. The future direction of pastors’ children is not determined by the pressures around them but by the qualities and care of their homes.

Home Environment

When one counsels with pastors’ children who are going through serious spiritual struggles, it becomes apparent that
there is a specific void in many of their homes. Having talked to hundreds of such teenagers, we have repeatedly heard several statements identifying key qualities that are missing in many homes.

"My dad has time for the church but little time for me." This is the most common complaint of pastors' children. They emphasize that their fathers are highly committed to the church but rarely spend time with them. They don't play ball, games, or take the children places. They don't attend athletic events and musical competitions where their children are performing.

"My dad never listens to me." Some kids complain that their dads do not listen to their problems while others feel that "Dad's mind is already made up, so there is no use talking to him anyway." In either case there is little communication apart from the orders that are passed down to the children.

"My dad doesn't love me." When we first heard pastors' kids tell us that their dads did not love them and that they in turn hated their dads, it was shocking. But in many cases their dads had never told them, "I love you." Pastors' children need love, and unless their fathers express that love on a regular basis, the children will be deprived of a vital ingredient for their personal development.

"My dad preaches one thing, but does another." The pastors' children see their dads out of the pulpit living in the home. Often what they do in the home contradicts what they preach in the pulpit. Kids know whether Dad prays and reads the Bible every day. They know if he watches questionable television programs and laughs at off-color jokes. They know if he is really consistent. When there is disparity between the pulpit and the home, the children become disillusioned and frequently rebel.

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Personal Choice

Some Bible expositors and family counselors are quick to state that if you train a child properly, that child will not depart from these teachings. We have already emphasized the importance of the home in compensating for the pressures on pastors' children. However, there are some cases where the parents have provided a stable home and loved their children, yet the children did rebel against the church. Sometimes, even when parents do the best they can, a child will still make wrong choices because he is a human being with a free will. If Adam and Eve sinned in a perfect environment, it is logical to assume that preachers' children can make mistakes in a good environment.

There are many instances where one child turned out well and another rebelled, yet they were products of the same home environment. When this occurs, the parents must trust that individual to the Lord and pray him through the difficult situations. Church people should not pass self-righteous judgment on him or his parents, but love him back to Christ.

There are three major factors that contribute to the rebellion of pastors' kids: the pressures they experience, their home environment, and their ability to choose. Most of the problems can be avoided by establishing the right kind of home environment. Preachers' children can survive the pressures of their unique position. Don't let a ministry (your church) crowd out the ministry (your family).

A major Christian film on Rock Music

Rock music has invaded the lives of modern youth, even in the church. This is the story of a typical church youth group and particularly of 17 year old Jeff. Because of his addiction to this music, his mother talks with the youth pastor. The youth pastor, himself a member of a rock group before he was saved, talks with Jeff and challenges him not to listen to rock music for two weeks, during which time he should learn all he can about the people involved in rock, discovering their philosophy and life style.

Jeff took the challenge! Withdrawal pain and peer pressure were extreme agony!

But he stayed with it and at the end of the two weeks presented his shocking findings to the youth group.

This film relates to young people in an uncompromising manner giving them a very logical, as well as a Biblical basis for the argument against rock music. It is not only a film for youth but one for parents who have to deal with the problems of their teen's addiction to rock music.

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Fallacies of the "Working" Mother

by Paul Meier and Linda Burnett

Eliza Paschall, then national secretary for the National Organization for Women (NOW), overheard one young lady tell another after a NOW seminar: "Those poor housewives don't even know how unhappy they are!"

This activist attitude is typical of many women who have set out to inform housewives how "bad off" they really are. A housewife today would have to be deaf and blind not to be aware of the propaganda that staying home is limiting, boring, lonely, distasteful, and meaningless. Women are urged to become career persons if they want to contribute significantly to society. To get this message across, however, some myths have been created to make the exodus from the home plausible, even preferable, to the instinctive priority ascribed to being wives and mothers. Among several myths that have emerged to enlighten the "enslaved" female sex, these five are heard most frequently.

Myth One: You Can Have It All

Most mothers of small children, they say, can work all day and still come home and meet their family obligations, perhaps even better than if they remained at home. Nonsense! There is only so much energy within the human body for each 24 hours, and when it is invested in one place it is not available for use in another. To the contrary, exhausted wives and mothers become irritable, grouchy, and frustrated, setting the stage for conflict within the home.

The only answer is role-changing—a change of job descriptions between men and women. If women are to become more like men in their roles (more career-oriented), then men will have to take on more of the parenting responsibilities, along with "society." "The Declaration of Feminism" states:

"With the destruction of the nuclear family must come a new way of looking at children. They must be seen as the responsibility of an entire society rather than the individual parents."

Although this philosophy is widespread, it is still surprising to learn that 350,000 children, ages three to six, are currently being cared for at home by their fathers, or "house husbands," according to recent Census Bureau figures.

Myth Two: It Pays to Work

Why work to make money just so you can pay someone else to watch your children? Most women would claim that they are not working just for that, but for the extras an added income can bring. But the question is: after the costs of transportation, lunch,
new clothes for work, and child-care are deducted, how much money will be left? The cost of preschoolers' day-care services added to work expenses can easily absorb the total earnings of some women working full time. Disregarding transportation and other work-connected expenses, or the imputed cost of performing household tasks in addition to work (overtime duty), it seems apparent that the daily salary of at least half the working women does not provide the cost of a single child's day care meeting federal standards. U.S. News & World Report (April 12, 1976) stated:

Many mothers are finding that after paying for the care of their children while they work, there's little profit in holding a job.

Many women re-enter the work force without any real understanding of the economic consequences. A wife may decide she needs to take a job so she can greatly increase the family's economic well-being; often she's wrong. It is important that she weigh all the aspects of her decision before she changes her whole lifestyle for something that is not going to generate all that much spendable income.

Too much importance is placed on money in our society. Many people measure their self-worth by how much they earn. Perhaps that is one problem with raising children in a capitalist society—parents do not get paid for it!

Myth Three: My Children Are Just As Well Off

If this falsehood were accurate, it would conveniently expunge all guilt from the consciences of working women. But it simply will not square with scientific knowledge. We know instinctively. Consequently, many women who work openly express guilt because of it. The guilt feelings add unnecessary pressure to their marriages as well. In the long run, everyone suffers: husband, wife, and children.

Myth Four: Work Is Glamorous and Is My Only Hope for Fulfillment

True happiness (“fulfillment”) lies in finding God's will for our lives, and then living accordingly. We must believe either what we hear in the “world” or what God says in His Word. "But as for me and my house, we will serve the Lord" (Josh. 24:15).

What prompts an average housewife to believe that working outside the home will guarantee fulfillment? Primarily, she finds herself in the midst of a struggle. Life is a struggle, and frequently most of us experience undesirable circumstances. A woman in this situation may be prompted to blame either her mate or her environment. "If I were not stuck at home!" she tells herself. Or she may rationalize, "If only my husband were the man he should be, then I'd be happy." At this point her commitment is broken. She rebels, either consciously or subconsciously. Consequently, her dependence on God is severed as well.

Feminists say that a change of situation—getting out and seeking a job—will bring happiness. But happiness comes from within, and hope is found in realizing and executing what God created us to do.

God, through His Word, has promised women much more than the leaders of the women's movement could ever hope to give. A godly perspective of the housewife is presented in Proverbs 31:10-31. "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (vv. 30,31). Her reward includes her home, her husband, and her children. "The city gate" is a public place. She will be known by what her home turns out to be!

Myth Five: Working Is My Contribution to Society

For three reasons this statement is far from the truth. First, unemployment is at an all-time high and is one of the most critical problems confronting the nation. If women who work outside of the home for fulfillment rather than financial need would remain home instead, many people who really need to work, such as single women with children, or other heads of households, could fill job openings.

Second, and more important, American families, which are endangered these days, would be strengthened by following the traditional pattern in which the husband is the provider. This plan allows the husband and wife to fulfill distinctive functions within the family unit. For example, a woman financially dependent on her husband will likely develop a stronger love, affection, and respect toward him as well. The husband will usually reciprocate with a deeper and more tender love toward his wife as she feels responsible for, and proud of, establishing financial security for his family.

Wives who stay at home are available to meet the physical and emotional needs of their children, which may on the surface seem trivial or routine, but which actually sparks the spontaneous love children feel for their mothers. Many mothers recall a surgical absence of tenderness and love while placing a band-aid on a cut knee as young, misty eyes sought their faces for reassurance and soft, comforting words. Family members thus dependent on each other for physical needs will find their emotional needs met and their mutual love thriving.

In summary, no parent can make a better contribution to society than to train emotionally stable and wholesome young people, who will be productive and happy adults, the leaders for tomorrow's challenges and crises.

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Linda Burnett is coauthor (with Paul Meier) of The Unwanted Generation.
Withhold Not Correction

by Bruce A. Ray

You have known your child since before he was born. You mothers carried him for nine months and felt his first feeble movements within. You have fed, burped, changed, and bathed him for years. You know his likes and his dislikes, his allergies, his habits. You know him better than anyone else could. But do you know him as God does?

Your child is made in the image of God. As man came from the hand of God he was specially created (Gen. 2:7) and enjoyed a unique relationship as God's vice-regent upon the earth. If children are made in the image of God, then why is it necessary for us to correct them? Why does God in the Scriptures command all parents to discipline their children, saying, "Withhold not correction from the child" (Prov. 23:13)? Biblically there are at least four factors that make the exercise of correction an absolute necessity.

First, the nature of the child demands correction. Turning from the creation accounts to Genesis 3, we find that Adam, the first man and the representative of all men, rebelled against the Lord. When fallen Adam became the father of a son, his son was made in his likeness (fallen), according to his image (fallen). The God who made us declares that "the imagination of man's heart is evil from his youth" (Gen. 8:21). The root of evil is not in the environment—it is within the heart of man.

Someone may object that the word translated "youth" in Genesis 8 is a term that refers to late childhood or early manhood. It may include teenagers, but surely not little children! In Psalm 58:3, David leaves no doubt as to who is involved and where this wickedness begins: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Not at the age of accountability, not at 21 or 18, not at 6 or 7, not even at birth, but in the womb there is an estrangement between God and man, between God and that little babe.

David was a man after God's own heart, according to the Scriptures. But David was not a man after God's own heart naturally. He tells us in Psalm 51:5, speaking of his own experience, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." What David is saying here is the very moment that there was life, human life, that human being was a sinner by nature. The point that he is making is that that environment did not affect him, but as he developed within the context of that womb environment, he gained organs capable of fulfilling the sinful intentions of his heart. It means that we are sinners not because we sin but we sin because we are by nature sinners. The apostle Paul says that we are by nature children characterized by disobedience. He says that we are by nature dead, spiritually dead, on account of trespasses and sin. Our Lord Jesus Christ told the Pharisees, and through them He told all unsaved men, that however righteous they may think they are, however they may appear in the eyes of men to be, they are in fact children of the devil, sons of Satan.

Thus the very nature of the child demands correction because it is wicked and perverse, contrary both to God and to man, and full of sin. The Lord declares (Prov. 22:15) that "foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

Secondly, the direction of the child demands correction. Children, like adults, are full of sin and the penalty for that sin is the same, spiritual death. That is why God tells us that we are to discipline our child with a rod in order to deliver his soul from hell (Prov. 23:14). The direction of the child by nature is toward hell. To realize that by nature they are destined toward hell must influence the example we seek to portray before them.

In Proverbs 22:6 we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." This verse is usually taken as a promise, and it is almost always abused by persons seeking a false comfort. In its proper text Proverbs 22:6 is not a
promise so much as it is a warning to Christian parents. In the Hebrew text of Proverbs 22:6, the phrase "in the way he should go" is entirely lacking. Rather the Hebrew says, "Train up a child in his way and when he is old he will not depart from it." Train up a child in his way or after his manner according to his ways. Allow a child to have self-expression, allow him to pick and to choose what he will and will not do, and as that habit is formed in his youth he will not change when he is older. If he does not learn discipline from you as a child he will never learn it as an adult.

Thirdly, the responsibility that God has placed upon us as parents demands that we correct our children. The Bible tells us that children are a gift of God and "the fruit of the womb is his reward" (Psalm 127:3). It is God alone who makes the womb barren, or who makes it fruitful. It is a privilege to receive children from God and he to whom God gives or grants the privilege of possessing children has a corresponding responsibility. In Ephesians 6 Paul lays upon parents, and especially upon fathers, the awesome responsibility of bringing up children in the nurture and admonition of the Lord, and a part of that nurture and admonition is found in Proverbs 23:13-14: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." For parents, and especially for fathers, to withhold that discipline is to sin against God and it is also to sin against the children that we say we love. By administering discipline God says we will deliver their souls from hell. But if we withhold that discipline, we are responsible for the destruction of the souls of our own children!

Fourthly, the love which we as parents have toward our children demands that we correct them. It is natural to be tender and affectionate toward our own flesh and blood, but this tenderness and affection must not be used as an excuse to escape our responsibility. If we truly understand that our children are depraved and full of sin and are headed toward hell, and if we fully appreciate the responsibility which God has placed upon us as Christian parents, then genuine love must constrain us to discipline our children.

The Bible says in Proverbs 13:24, "He that spareth his rod hateth his son." However you may convince yourself, God says the truth is otherwise and that the father who loves his child will chasten him betimes, or early. Discipline is not hate; discipline is love. We want our children to obey us because we love them. We want them to obey God because we love them and we want to see them saved and brought to a knowledge of a living God. That is why we apply the rod. If you apply the rod for any other reason, it is not biblical discipline.

**Motive for Discipline**

Paul tells us in Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Paul tells us fathers what is not a proper motive for discipline. Fathers are not to create in their children feelings of anger or frustration caused by undue severity, by injustice in the application of discipline, or by an inconsistent or an unreasonable exercise of authority. Discipline is not an opportunity for parents, especially fathers, to build up their own egos at the expense of their children.

Some fathers are at the bottom of the totem pole at work, and yet in their hearts they desire to rule and reign. When they come home they act like the boss, sitting in their easy chairs issuing commands back and forth. This is the attitude of the dictator, not of the father who loves his family and who administers biblical discipline only because he does love his children.

Our motive for discipline is to bring our children into a subordinate relationship to the authority of the living God and not just to ourselves. If we seek to make our children to submit to us alone, we have failed in our biblical responsibility. Rather, God says that we are to bring them into submission to Him. The motive for biblical discipline is not just to rescue our children from hell (although that is part of it), but more importantly, it is to bring them into life in Jesus Christ.

When Paul admonishes children, he does not say, "Children, obey your parents because I tell you to...." Instead he says, "Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). When Paul admonishes children, he establishes the principle, supports the principle by directly applying the Word of God, and explains the selected passage from the Word of God.

**The Place of Prayer**

What does prayer have to do with disciplining children? Everything. God has entrusted us with the fruit of the womb—nothing in creation is more valuable.

We need to pray—first of all—for ourselves. Not one of us can obey the Scriptures in any area of life apart from the continuing grace of our Lord Jesus Christ. Then we need to pray for our children. Remember that our motive in discipline is to deliver their souls from hell and to relate them subordinately to the authority of God. What we hope to accomplish is to restrain them from sin and to bring them to salvation.

**And we need to pray with our children.** Biblical correction must be accompanied by earnest prayer. They need to see that when they disobey they have not only offended us, more seriously, they have offended the Lord. Therefore
when they acknowledge their sins and ask forgiveness, they need to bring their confession and petition to Him. The child needs not only to be assured of the love that you have for him, but he must also be assured of the love that God has for him. That assurance flows in the context of prayer and can only come from the Lord Himself.

As parents we are responsible to control the atmosphere of a spanking

Biblical correction can only be administered in a context of love; anything else is not biblical correction.

and to generate the warmth and the love which is essential to biblical discipline. The same hand that administers the rod then draws the child to an embrace, assuring the child that the rod was not administered out of hate but out of a heart that loves that child and is concerned for that child’s good. I shudder every time I see a parent administer the rod or spank a child and then leave him like a dog to lick his sores.

Love and the Rod

Our responsibility before God is to administer correction under His authority, accurately reflecting the manner in which He chastises His beloved sons in love. Biblical correction can only be administered in a context of love; anything else is not biblical correction.

Any correction that would seek to be termed biblical discipline certainly must meet the standards of biblical discipline. In Hebrews 7:11, we discover the minimum requirements for discipline, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness.” The marks of biblical discipline are grief and sorrow, not laughter or anger. When you spank a child too hard you’ll not see anger; he doesn’t have the will to be angry. He’s too broken. We need to learn to recognize with each one of our children, that point where we have brought grief and sorrow for their rebellion.

All the principles that we’ve discussed—God’s authority, prayer, love, and even the rod—apply to all children of all ages. Teens are not exceptions to the rule.

Don’t buy the bill of goods that says that teenage rebellion is natural and that these years are always painful. Many teenagers actually want to obey their parents more when they are teenagers than they did when they were younger. These are years of tremendous physical and emotional changes. The teen will rock the boat and try his wings, and to some extent that’s good. A sensitive parent will give him some room along with much loving counsel and guidance. But the teen also wants to know the boundaries. How far can he fly? How late can he stay out? Do you love him with his pimples and whiskers as much as you loved him before? He needs assurance, the reassurance that you care enough about him to discipline him when he errs. Verbal reproof will frequently be sufficient to put him back on course. But when it fails, that means he needs to be retrained. The rod must be brought back out to physically reinforce the lesson. He still respects it, and he will respond to it. The rod is a symbol of your loving care and concern; he has been trained with it all his days.

Grounding fails to qualify as an adequate corrective measure for several reasons. In the first place, grounding is impossible to enforce. If correction is really going to correct, then it must be enforceable. Secondly, the practice of grounding allows a sinful and unnatural tension to remain between the child and his parents for days or even weeks. Mom and Dad have to maintain a cool and negative attitude toward their son or daughter to even think of trying to enforce grounding. Thirdly, the Scriptures provide for that situation where physical correction of itself is deemed to be inadequate. The scriptural principle is not grounding: it is restitution. Restitution is seen, for example, in Exodus 22:1, where the thief who steals an ox and sells it must restore fivefold to the owner. The function of correction is to rescue the child from his wrongful course and to establish him on the proper path wherein he assumes personal responsibility for his actions. Restitution demands an immediate, personal, and proper response, whereas grounding provides only time for thought (perhaps to plot revenge).

The Rod and Reproof

Biblical discipline is correction, and the child must be shown the error of his way, and then directed to the proper path. This requires explanation and instruction.

First, be certain that he understands what he did that was wrong. Let him figure it out: make him think. If he needs a little help, ask, “Jimmy, what did you do?” Have him be specific. Don’t settle for “I did something I wasn’t supposed to do.” General answers don’t tell you that he really understands. If he doesn’t understand, you can count on him to do it again.

Second, bring the authority of God to bear on him directly. Ask him, “What does God say about that?” Let him search his mind to see if he can recall the teaching of Scripture. If he cannot, then we need to help him. Soon he will be able to recognize his sins himself, and he will see them as sins against the Lord.

Third, help him to evaluate his own actions in the light of Scripture. Ask him, “Has your action been right or wrong according to the Scriptures?” We need to teach our children how to discern right from wrong.

Fourth, help him to see that when he sins he needs to be corrected. Ask him, “What happens when you disobey?”

Biblical discipline is correction, and the child must be shown the error of his way, and then directed to the proper path.

His answer ought to be specific, “I need to be spanked.” It is important for our children to recognize—and verbalize—continued on page 38
A young mother of two sat with her husband at a family picnic. They had determined that this was the appropriate time to break their news: she was pregnant again. Her parents hugged her. Her older sister kissed her, tears of joy streaming down her cheeks. Her younger brother hugged his own pregnant wife as he congratulated her husband.

Then, as she regained her composure, she confessed, “The baby is not ours! It is mine, but the father lives in another state.”

The family members froze in amazement. She continued, “I have been artificially inseminated, and I am a surrogate mother. We both agreed to do this.”

Her father, a wealthy farmer, violently declared, “You’re no different than one of the brood cows in my herd. That’s what we do with animals!” Her joy and happiness instantly turned to hurt, resentment, and bitterness.

“What are you going to do with the baby?” her family asked.

“We will turn it over to its father and his wife when it is born. They have agreed to pay all expenses and pay me $10,000.”

Her sister took her aside. “Don’t you realize

The Immorality of Surrogate Mothering

by Dennis Fields
that the baby is not some foreigner? It is a part of you. It is a part of each of us. That baby is still my nephew or niece, Mom and Dad's grandchild. And you can just sell it like that?"

This is a simulation of the plot of a recent CBS movie, "The Gift of Life." But it is not just a plot for a movie; surrogate motherhood is a present-day fact of life.

Although the movie starkly depicted the harsh negative responses of family and society, it was overwhelmingly a sales pitch for this new method of "producing a family." How subtle Satan can be in his efforts to destroy the unity of the home.

Those who support the surrogate-mother method of reproduction try to use Abraham and Sarah as a biblical basis. They contend that childless Sarah introduced Hagar as the first surrogate. They argue that Hagar had compassion for Sarah and therefore willingly submitted to the proposition.

Actually, when we review the Genesis 16 account we see the sins of adultery, anger, hatred, bitterness, and malice portrayed. Hagar did not willingly surrender to Abraham—she was merely an Egyptian slave with no recourse but to obey
Sarah. In verse 4, Hagar became angry when she found that she was pregnant; she hated Sarah. Sarah had her driven from the home. Although, according to the Nuzi texts of that day, Abraham was within his (human) legal rights, man's laws ran counter to God's laws, resulting in sin. Those who support surrogate motherhood with this text should read the whole story.

What is the rationale for this irrational, irresponsible reproduction? Even though many of the women who have become surrogate mothers have stated that they want childless couples to have the gift of a baby, there is evidently greater psychological motivation. After reviewing various accounts, we find that the main motivation is selfishness. A Texas midwife who became a surrogate mother makes this very clear when she states, “It would be wonderful to keep having babies without the responsibility of raising them.” To a real mother, the reward for all the pain and deprivation of privacy encountered in giving birth is being able to hold her very own newborn child to her breast. Since surrogate mothers forego this privilege, they must have a substitute reward in the form of money and recognition.

There are other motivations for surrogate mothers. Some women who are potential surrogate mothers view this as an opportunity to atone for guilt brought on by an abortion or giving up a child for adoption after a teenage pregnancy. However, the guilt will only be compounded after the baby is born and given up. Two wrongs do not make a right.

These motivations are minor, compared to the “free enterprise” system of surrogate motherhood. It is astounding that women are selling their “products” at a rate of $4,000 to $13,000, plus expenses. A Kentucky doctor who operates his own entrepreneurial enterprise in surrogate mothering reports that the total fees paid to the women can be around $20,000. Of this, he will receive a handsome payment for his services.

Surrogate mothering has also opened up a new income area for attorneys. A young attorney in Louisville says that for her “it’s very exciting. I’m creating a new era of law, which is a chance most attorneys never have.” She receives a fee of $3,000 to $4,000 for arranging surrogate situations.

Another attorney in Detroit is also very much into the financial aspect of the surrogate mother business. His law office spends more than 70 percent of its time dealing with surrogate matters. He charges a fee of $3,000 plus expenses and says that is too low, “Because I spend two years working on each case.” In October 1981, his office arranged 12 inseminations. He maintains he will handle more than 100 cases annually at earnings exceeding $300,000 after expenses.

However, this Detroit attorney is finding that tremendous complications are surfacing. On January 19, 1983, one of his surrogate mother clients gave birth to a baby boy. She and her husband had agreed to the process and entered into an arrangement with a Middle Village, New York, man for a fee of $10,000. The baby was born with microcephaly, a condition in which the head is smaller than normal and may indicate mental retardation.

The surrogate mother and her husband totally rejected the child. “We don’t feel the baby is ours,” said her husband. “We feel no maternal or paternal relationship. We feel sorry for it, but we don’t want it.”

The surrogate mother is 26 years old and her husband is 41. They have a two-year-old daughter and said they agreed to the arrangement for money to “pay bills and take a vacation.”

The father, the man whose sperm was used for the insemination, said the baby was not his because the blood types did not match. However, at the time of birth, the contracting father had considered the baby his.

“In fact,” the surrogate’s husband reports, “he accepted the deformity and had the baby baptized because he didn’t expect it to live through the week. He even named it...Alexander. He planned to have it institutionalized.”

According to the surrogate mother, everything was fine until the Detroit attorney started making medical statements.

The main motivation for surrogate mothering is selfishness.

She contended he was not a doctor and did not have sufficient medical knowledge to evaluate the situation.

The surrogate who bore the child did not want it. The surrogate’s husband did not want it. The supposed biological father did not want it. The attorney, who represents both parties, wants his fee, no doubt. But who would speak for the baby?

Baby Alexander was also born with an infection. Because of the confusion over the maternity and paternity, the Lansing General Hospital had to obtain a court order to treat the child. This situation has a parallel in the Baby Doe case in Indiana where an infant born with Down’s syndrome was allowed to starve to death over a period of days because the parents did not want it to live and proceeded to obtain a court order prohibiting treatment.

Not only does surrogate mothering offer childless couples an alternative, it is also an aid to reproduction for another segment of society. This “new invention” has provided a way for the homosexual community to produce offspring without copulation with the opposite sex.

It is estimated that more than 150 lesbian women conceive through AID (artificial insemination donor) each year. However, many clinics and doctors will not perform the operation if it is known that they are homosexual. A group of lesbians in Northern California formed a support organization and produced two circulars entitled “Woman-Controlled Conception” and “Artificial Insemination, an Alternative Conception for the Lesbian and Gay Community.” These pamphlets were distributed with instructions on how it could be done by using turkey basters and eye-droppers. They ob-
tain sperm from homosexual men.

One homosexual man says, "The most important reason to me is that, being homosexual, I didn't want to feel that I'm not part of procreation.... Perhaps in the future some woman will donate her womb for my child."

Lesbians have expressed their desire to experience the joy of giving birth and motherhood the same as "straight" ladies do. One Oakland couple, a black woman named Bobbi (the wife) and a white woman named Lynn (the husband), secured sperm from Lynn's brother and inseminated the "wife" Bobbi. Lynn (the husband) says, "There's just no way I would ever be able to have a baby. That's for women, I mean for Bobbi. But I knew I wanted my own bloodstream."

Preserving the bloodstream! Is the above what God intended in Deuteronomy 25:5,6? I think not. It is the devious attempt of Satan to disrupt and destroy the very foundational and fundamental unit of mankind, the family. Religious leaders are divided in their opinions and interpretations. Legislators do not know where to begin formulation of laws to govern these procedures. Moralists cannot decide on the morality of it all.

A Chicago lawyer declared, "We need no special laws. The less said about it the better. If people want children and are satisfied with them, whose business is it how and when they were begotten?"

Should we keep quiet? What of those babies who are born through these arrangements, deformed and thus rejected by all concerned?

Legislation to govern this procedure has been rejected in Indiana, Minnesota, New York, Virginia, and Wisconsin. Ohio rejected a bill that declared the whole process a criminal act. Oregon is probably making the greatest efforts to establish legislation. However, California is also examining proposals for regulation of surrogate parenting.

Primary to the surrogate mother movement is the effect on society of "selling babies." According to those involved and supporting the effort for the income, a surrogate mother has a product, an ovum (egg), for which a second party is willing to pay. She also has the capacity (her womb) to further develop the raw product into the finished product desired by the purchaser.

The Commonwealth of Kentucky, through the office of the Attorney General, has been involved in a long-standing battle with Surrogate Parenting Associates over the legality of "selling babies." The Attorney General has provided a brief survey of those Kentucky statutes that may be interpreted to pertain to surrogate mothering. He contends that the contract between the surrogate and the adoptive parents is illegal and unenforceable.

Michigan has had a bill introduced into its legislature by Congressman Richard Fitzpatrick (Battle Creek). He noted, "We know that passage of such a law will be controversial, but it is time to begin."

Congressman Fitzpatrick's bill implies that the child is only a commodity that may be disposed of in any manner by the surrogate or the natural father. The bill could create more problems for the legal system. Any proposed legislation would be useless unless it provided for the child. It would need to define natural father, adoptive parent, family, and home in a manner acceptable to the public.

This is the area where the Bible-believing Christian is vital. The Attorney General of Kentucky has asserted that the strongest legal prohibition against surrogate parenting is a strong public policy. Religious leaders across the nation have stated their positions.

A religion professor at Princeton, Paul Ramsey, states, "I'd rather every child were born illegitimate than for one to be manufactured. Women already think of themselves as machines of reproduction. Look at the continued on page 44
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Blinded through a medical accident when she was just six weeks old, Fanny Crosby became a great giant of the faith in her lifetime. She wrote hundreds of hymns that are sung throughout the world today. Following are words she wrote in 1914 at the age of 94.

I believe that no nation can rise above the level of its home life. In reading the spirit of the age I am somewhat afraid that we are breaking certain ties and permitting certain fires in the home life to die out, which is a menace to our national life. Fine furniture, buildings, and books alone never make a real permanent home. There must be a communion of souls. My home life was such that my days were guarded wheresoever I was. I was taught love, loyalty, and reverence for my nation and all things good and true. I know it sounds fine to shout for the flag as the standard of our country, but to stand firmly by it in the time of danger is wiser.

For many years I have watched the trend of the people, and I really do think that the home ties do not bind as strongly as in my girlhood. Many attractions quite unknown in my early days are found in every city today. Clubs and society take up so much of a mother's spare time nowadays that there seems scarcely a moment in which to do the work that ought to be done in the home. It may appear a little old-fogyish but I have firm convictions on this very vital question.

It is essential that both in home and state we should know the law of cause and effect. To turn a boat loose on yonder sound to the mercy of wind and tide would, we know, result in a ruined craft. And just as a boat needs a guiding hand, so the nation and the home need someone at the helm, or the winds and waves of the world will work havoc and disaster.

A few nights ago I sat thinking over a better nation through a better home. The better the soil, the richer the crop. The stronger the home, the safer the state. If this home and nation is to endure, it must be peaceful. Peace and harmony are the prominent, polished pillars of every home and nation. Discord has blighted more firesides and crushed more nations than any other internal foe. The price of peace must be paid, or the solid marble pillar will crumble. Prosperity is the goodly child of peace.

When I was a child the New Testament had a practical place in both home and nation. During these many years my love for the Holy Bible has not waned. Its truth was not only born with me, it was bred into my life. My mother and grandmother took pains that I knew the Bible better than any other book. All that I am and all that I ever expect to be in literature or life is due to the Bible.

A Scotchman once told me that his country was greatly enriched from the use of the Scripture read around the fireside. No Christian nation can be great which ignores the sacred Book. Homes cannot exist long as permanent places in uplifting the nation if heads of the families are prayerless. Neither can the nation rise to its highest with prayerless presidents. Our greatest presidents have been men with unfaltering faith in prayer. The spirit in “The Cotter’s Saturday Night” by Robert Burns must be carried out. “They round the angle, form a circle wide.” The people of the United States must know that, if the home fails, and the church is shorn of its strength, the community crumbles, the State is unstable, the nation is doomed. I am an optimist, who through the light sees the danger point. If I could direct the reading of the home, I’d save the State. If I could select the friends that frequent the home, I would secure its future. If I could bring the unseen Guest into the home and nation, I should be happy. Nothing of education or culture or breeding can take the place of Christ in the home—of Jesus in the heart. His presence alone can prevent selfishness having dominion; and where selfishness is, true happiness can never be found. But with the influence of the Master dominant, all is well.

My bark is wafted to the strand,
By breath divine,
And on the helm there rests a hand
Other than mine.

One who was known in storms to sail,
I have on board;
Above the roaring of the gale
I hear my Lord.

—Fanny J. Crosby
Ministering to Families in the 80s and 90s

by Tim LaHaye

The Fall 1982 issue of Trend Analysis Program (TAP) revealed a survey of 100 marriage and family "experts" or secular authorities on their view of family life in the future. Their realistic conclusions call for careful consideration by all pastors. Although the percentages will differ with church families, new lifestyles will confront us.

What kind of families will your congregation be composed of in the remaining years of this century, according to the survey? Consider these four possibilities:

First-Marriage Families

Most people will marry, though not as young as in the 40s and 50s. Two children will still be the norm; approximately 25 percent of the women of childbearing age will not have children during the next two decades. Over 51 percent of the wives will probably work outside the home. One of the major problems in families where both the husband and wife are wage earners will be how to balance work responsibilities against family responsibilities.

The anger of working wives expected to be "Supermoms" by cleaning, cooking, washing, buying, and so on, after a full day's work is not limited to non-church families. The man who expects his wife to work all day, should expect to help her with the housework—and he needs to hear that from the pulpit and see it demonstrated in the parsonage, when appropriate.
The "family out of the nest" and early retirement syndrome are also factors for the church to face. Unemployed wives and retired folks need to be meaningfully involved in their church. Everyone is better off when busy, and the church should be an active employment agency, offering "eternal dividends" for those who serve their Lord.

First-marrieds need exhortation to commitment, purity, love, and faithfulness. They certainly get all kinds of propaganda to the contrary from television, the press, and society in general.

Single-Parent Families

During the last 20 years the divorce rate has more than doubled, bringing into churches a large number of single-parent families. Three-fifths of them, according to the TAP Survey, have children living at home and this does not include widows or unmarried mothers with children. Only about one-tenth of the single parents are likely to be fathers raising their children, according to the survey, and this figure is not expected to increase measurably before the turn of the century.

This increasing number of single-parent families is all but ignored by many churches. As I travel the country holding Family Life Seminars in large churches, I find a growing discontent—in many cases anger—on the part of this needy group of believers. Often they say, "My church ignores me," "Mine has nothing for me," or "All I ever hear is for traditional families. Why can't we be considered real people?" The most tragic I have heard is, "My church led me to Christ, baptized me, made me a member, and accepts my tithe, but they will not forget my divorce."

In an attempt to stem the tide of permissiveness, we Fundamentalists often thunder against immorality and divorce, and well we should. But is it balanced with love and forgiveness for those who sinned and were forgiven by God? I am not addressing remarriage, grounds for divorce, or even the limitations to service these things entail. What I am asking is, do we make it sound like divorce is the unpardonable sin?

Have you ever put yourself in the shoes of the man who was saved after his divorce, and then hears his pastor loudly proclaim "the perfect will of God" for the married? He needs to know God loves him, has forgiven him, and has a place of service for him. His church may not allow him to serve on their deacon board or teach an adult Sunday school class, but is he made to feel like a second-class Christian? He needs love, acceptance, and a place to serve his Lord.

When we lift the biblical ideal in preaching, there is a compensating need for extra tenderness and care, to make sure those who fall short are not lost to service in the family of God.

Consider the 28-year-old divorced mother of three who made the dreadful mistake at 18 of marrying her unsaved boyfriend. Everything in our family-oriented church and lifestyle reminds her that the best she can do in life is the secondary or circumstantial will of God, but not His perfect will.

What about the unwed mother who, in an unguarded moment of passion, exchanged her virtue for the weight of a fatherless lifestyle with her child? She has enough heartache! If her God could forgive the woman taken in adultery, the murderous Saul of Tarsus, and Peter who denied Him, does He not hear her cries of repentance and forgive? "Of course!" you say. But can your church? Do they—the people, I mean? Do they treat her like a leper? That is not love.

To me the church is like a service station designed by God to pump up the downhearted, repair the broken, rebuild the crippled, and reenergize the dead.

Having been raised in the church by a widowed mother with three small children, I must confess that we had needs our Fundamentalist church did not often supply. Some—bless their hearts—tried. Some of the men occasionally offered to repair my mother's car or do some "fixin' around the house," but she was a widow; what about the other single parents?

Think about the financial problems of single parents. They are probably the poorest people in your church. Ninety percent will be women, only 43 percent of whom get any financial help from the children's fathers. Your congregation needs to hear some of the more than 65 promises in the Bible offered to those who help the poor.

Admittedly, there are difficulties in showing love to some of these, but the church should be an example of love to God's sheep, as well as a gospel lighthouse. Hopefully, we will see an increasing emphasis on ministry to this large group in our churches as we approach the mid-80s and 90s. Don't make them wait until they die and go to heaven before they can feel like first-class citizens of the family of God.

Assigning a deacon and his wife to each single-parent family, to call on them, advise, love, help, and even serve as foster grandparents to the children would be a good start.

Families of Remarriages

Seventy-five percent of those who divorce remarry—over 50 percent of them within three years of the divorce. Those statistics may not be accurate among active church members because of the stigma attached to remarriage in many Fundamentalist churches and because fewer divorced men are active in their church. It has been my observation that infidelity, the leading cause of divorce among Christians, is more likely to be the lifestyle of men than women. Such men are not likely to seek help or solace from their church, for they know that such help is possible only after true repentance.

Forgetting for the moment whether a couple has "biblical grounds" for divorce and remarriage, we are forced to face the fact that a growing number of families of the remarried are attending our churches. They have needs,
hurts, sins, and problems which our Lord wants to reach through His church.

Some pastors are easily offended when their churches do not measure up to their ideals. I never had that problem. To me the church is like a service station designed by God to pump up the downhearted, repair the broken, rebuild the crippled, and reenergize the dead.

We pastors have to accept people as they are and lovingly teach them God’s principles for living so we can bring them to where God wants them to be. We must be like the prodigal’s father who ran to meet his sinful son and kissed him. And all the boy did was get out of the pigpen and come home. In fact, we need to learn our Lord’s pattern for dealing with people. He loved them! The only people Jesus indicted during His ministry were the unrepen- tant rebels.

It is a rare remarried family that does not create more problems for itself than it solves. If both spouses bring children to the marriage, it can make life very complex. The sad joke “my kids and your kids are fighting with our kids” is not funny to the remarried. Yet these are people who visit and join our churches.

The “adjustment period” for such couples is all but nonexistent—they don’t have time for it. From the first day, it isn’t just a man and woman trying to relate to each other, it is one clan learning to live with another. Fear, jealousy, suspicion, hostility, and criticism are a few of the emotions that can complicate matters. Statistically, there is a slightly higher divorce rate among the remarried than among the first-married. These families need help, not condemnation and rejection. The church, while opposing divorce on the one hand, needs to reach out to its vic-

tims on the other. This may be the hardest group to help in your church.

**Single-Person Households**

The last “family” of the future (and the present) that I shall mention has always been with us, but in recent years has grown greatly in numbers. Young men and women are delaying marriage for many reasons. A survey in 1980 revealed that 20 percent of the adult population lives alone. This includes the widowed, elderly, young singles, divorced persons without children, and others. These lonely people need companionship, friendship, help, and good Bible teaching.

As I visit churches, I find a place for young people, couples, musicians, children, seniors, and others, but very few churches have an effective singles ministry. Frankly, it was the most disappointing area of my pastorate. It takes a unique leader to work with the wide variety of persons who live alone, but they are part of the white harvest field and are found in our churches. I expect this group to grow during the next two decades. If we are to minister to all the people of God, we must develop a ministry for them.

**What Can We Do?**

I will be the first to admit that I do not have all the answers. It is always easier to point out problems than to offer solutions. But I am convinced that this nation’s 110,000 Bible-believing ministers must adapt their ministry in the 80s and 90s to all in their congregations, not just to the “traditional family.”

The effective churches during the last decades of this century will not only contend for inerrancy of the Scriptures, but will also love people by providing them with practical help. May that which was said of the first-century church be said of us, “Behold, how they loved one another”—from the least even to the greatest.
Edith Schaeffer, internationally known writer and lecturer, and wife of noted theologian and philosopher Francis Schaeffer, has spent her life assimilating ideas on the family. She and her husband founded L’Abri (The Shelter) in Switzerland. This “spiritual retreat” is open to anyone who wants to explore the meaning of life and examine the truths of God. She and her husband have written 30 books upholding biblical Christianity. Mrs. Schaeffer has penned 10 herself, most of those being dedicated to enriching family life. Her tenth book, Common Sense Christian Living (Thomas Nelson Publishers), will be introduced this coming July. It also contains important material on human relationships and the importance of continuity in family, as well as other aspects of Christianity affecting the whole of life, including creativity, education, law, government, medicine, social issues. In an interview, Mrs. Schaeffer shared some of her insights on raising children, building character, instilling creativity, and teaching the truths of God.

Q: When and how did you start forming your philosophy of the family?

A: Having been a member of a family since birth, I had my own ideas as a child concerning the need of continuity. Now that sounds like a big word for a little child, but I was born in China and I longed for an “old” family homestead. I looked with some wistfulness at books about families that had a homestead where generations had lived. “Carry Me Back to Old Virginny” was a song that I thought was very moving. I wanted to be carried back to “old somewhere-or-other.” All but one of my grandparents had died soon after my birth in China, so I didn’t have that desire fulfilled in the way that I wanted.

From my early days I had a longing for a real oneness and togetherness in family. When I was growing up, I didn’t have the opportunity of attending family reunions. I didn’t have the opportunity of sitting down and talking with my sisters and their families to compare notes on handling problems, exchanging ideas, and so forth. Yet, I had a romantic idea, and simultaneously a very practical idea, of the helpfulness there would be in the whole family coming together to really discuss ideas—not just events—in education, art, music, theater, drama, world affairs, philosophy, and whatever touched our lives.

I’ve made a lot of observations about the diversities of couples and of the individual families they have raised. That is why I have this desire for the grandchildren to know each other as cousins, to affect each other’s lives, and to share values and the things that matter the most to them.

After nearly 50 years of marriage, Francis and I have four married children and 14 grandchildren, and one of the grandchildren is married. Through years of experience that also encompasses mistakes, my husband and I have developed a very
close family. We are not monolithic; we do not all have exactly the same ideas on everything. Yet, we're very close in being based on an assurance of the existence of God and of being on the base of believing that there are absolutes for morals, for living, for ideas in bringing up families.

Q: How did you educate your family to have such a solid Christ-centered foundation?

A: Our children did not go to Christian schools. They were educated in Switzerland in French-speaking schools. They have always had to battle against the other world view of mankind. And I believe their struggle made their faith stronger.

My children have different ideas of how their children should be educated. One is very strongly in favor of trying to develop a new educational system. Another family does have their children in a fine Christian day school. Others find value in their children discussing our philosophy of life with their friends and their professors. Often the grandchildren have professors who strongly object to our Christian point of view. They are learning the hard way how to stand for their beliefs.

Of course, the tremendous discussions we encouraged, not only in their individual homes but here at L'Abri as well, have broadened their learning experience.

Q: What can we do to help our children see the difference between what the family is intended to be and the counterfeit families they are presented with daily?

A: The ideas of today are like a smog that seeps in under the windowsills. You can't build walls high enough that the smog can't come over. The counterfeit family is reflected everywhere—television, the news, magazines, store displays, and conversation. It is so much better to encourage our children to know what is being said, what lifestyles are being taught, what is coming through the films, and so on, and to let them see through our lives the difference in God's plan for the family.

Children will resist wearing blinders like the old-fashioned horses. We must let them see the difference. The truth of God is true to everything that exists, and it isn't that we have a better answer—we have the only answer. We have the true truth concerning the family. Of course there is a tremendous diversity in each family, but there is a beauty and a framework for the family that gives us freedom. Freedom without some kind of structure is chaos, whether it's in government, in business, in farming, or whatever. It's the same within the family. God presented the structure in the very first family, that there should be a father, a mother, and children.

I heard a little girl with multiple divorced parents from the theater saying to another little girl, "When I grow up, the first time I get married I'm going to stay married for 10 years, 'cause I think that would be nice; then after that I'll have lots of different husbands." Today's family pattern is so broken that many children have absolutely no idea there's anything beautiful about continuity. They've never experienced a mother and a father, grandmothers and grandfathers, cousins, or family reunions. There is such brokenness. Parents are so far apart that they don't even know one another. Unhappily, the brokenness has come into Christian circles, too. At one time you could say to Christian children, "You see divorce because the people don't have their base on the Word of God, which is the framework for us."

We're not meant to have happiness as our goal. We're not meant to have our rights as our basic drive in life. If I have my rights and my equality, how does my equality affect my husband? The children? the people at work? We live on a backwards or upside-down base in the view of "my rights." We are supposed to in honor prefer others before ourselves. In seeking to find life, we must be willing to lose life in serving one another. That is God's plan for the family.

Q: If somebody says, "Mrs. Schaeffer, I want my family to be just like yours," what do you say to them?

A: The first thing you must recognize is diversity. There are no clones that they've been successful with yet. We're not cloned. Our children are totally different from each other, their husbands are different, their work is different, the places we live in are different, their situations are different, and their day-by-day activities are different.

Each family has a great variety of afflictions and through the afflictions we are to find blessings. If you have one child who has Down's syndrome and another who is very bright, you have a situation in which you can teach your bright child kindness, thoughtfulness, and recognition of the fact that there is a person imprisoned in a body he can't control. One day that prison door will be opened and the real person will have a new body, and the bright child can get to know the Down's syndrome child completely.

If I could say only one thing about bringing up our children, I'd say that my husband and I taught them to be rebels. We're already rebelling against the world view of the majority of the world. We're the ones that the mud will be slung at. It's a day-by-day process you couldn't give a formula. I've tried to write about it in What Is a Family? to give people ideas they can use in their own families.

Q: You say that a family is the birthplace of creativity. How can parents provide the type of atmosphere that encourages creativity?

A: Well, I didn't know that my reading to my children every day was going to be as diverse in its results in each one as it has been. I read at least an hour every night. Franky, who's a film maker, has said that the thing that gives him such visual ability is the fact that he never saw television as a child. I read hours to him—everything from Alice in Wonderland, Winnie the Pooh, adventure stories, and right on through all the children's classics, C.S. Lewis, up to Helen McGinnis spy stories! He said that as I read he sat there visualizing what I was reading and that's what helped develop his creativity. You have to invest the energy with your children, and whether it's paint and paper, or glue and newspapers, it will inspire their creativity.
Q: How should we teach our children about human relationships?

A: Just having stiff rules and harsh discipline is not how to teach children the way to treat other people, including how to treat you when you're older. When parents are 100 years old, are the children still supposed to be under their teaching and obedient? No, they are to give honor, but they are to give honor as friend to friend. You become friends with your two-year-old to such an extent that when your two-year-old is 20 or 40 years old, he is your most exciting and understanding friend. This has to begin early, and you have to make the time for it to happen.

When your child brings dandelions to you across your newly mopped floor with mud on his shoes say, "Thank you, darling, for this gift—I'll put them in water right away. I know you love Mommy and Mommy loves you, too. Now the next time you come in, try to remember not to come in with mud on your feet." Don't say, "Get out of here, you brat! What's wrong with you? I've told you 50 million times not to bring mud in the house!" It's your recognition of the love behind the gift that's so critical. Of course, you make mistakes. But when you make mistakes, you say, "I'm sorry. I shouldn't have done that. I was angry when I yanked your arm. You weren't doing anything really naughty. You were being forgetful and you made a mistake. Mother makes mistakes, too, and Daddy makes mistakes, and I'm sorry."

Your child will learn about human relationships through his relationship with other people, but most importantly through his relationship with you.

Unfortunately, your most important conversations with your children come when you don't have the time, when you're tucking them in bed, or when you're just about ready to go out. They will ask the most complicated questions. What do you do? What's more important?

I'm not saying that every single time you can blow your evening appointment, but you had jolly well better be late sometime or give it up altogether, than miss the most important times with your children.

At L'Abri we've had products of many Christian homes who have rebelled entirely against Christianity. They have said, "Everybody else was more important to my father, who's a pastor, than I ever was. He never answered my questions. He didn't take time with me." Family life is important, and family times should be a priority. Being together as a family is a fun thing. Getting to know each other's personalities, weaknesses, and quirks can enrich all our lives and help us to be the kind of family God wants us to be. Time cannot be turned back. The now is important. Results will make ripples in history...from generation to generation.
How wonderful that God has spoken! How terrible that even though God has spoken and given man His Word, indeed two Words, these Words of God are so often rejected. And, of course, with their rejection the entire Christian faith falls. These Words from God are two impregnable forces, the pillars upon which Christianity stands or falls. To attempt to speak of Christianity, in the true sense of that term, without an inspired Written Word of God and an absolutely divine Living Word is sheer nonsense. These two are inseparable from each other and from biblical Christianity. They constitute the bedrock of orthodoxy.

Denial of the Bible as the Word of God is common in our day. Unfortunately, the denial does not stop with a rejection of the Bible as God’s Word. In fact, it only begins there, as it always has. Invariably, those who reject the Bible as God’s Written Word also reject Jesus Christ as the Living Word. Liberal and neo-orthodox sympathizers have always rejected both Words as they are presented in the Bible. Unfortunately, an increasing number of evangelicals are coming to believe that they can reject certain portions of the Bible as being free from error and yet at the same time maintain belief in the Christ of Scripture. This, it would seem, is an impossible position. To accept the Written Word as less than totally inerrant logically leads to a Living Word who is less than the “very God, of very God,” as the ancients put it. Neither Word can be held in isolation from the other.

Contrary to any approach which depreciates either Word from God, the Bible testifies to a beautiful and perfect harmony between the two flawless Words.

Both Words Came from God

The Written Word of God and the living Son of God have both been given to man by God. They both unquestionably constitute divine revelations from Him. The very same God who revealed Himself by speaking to and through the writers of Scripture has spoken with fullness and finality in His Son—the Living Word (Heb. 1:1,2). Christ, the Living Word, not only revealed God to man (John 1:18), He, in His own Person, was the revelation of God (Heb. 1:2). The same is true of the Bible, God’s Written Word. Without doubt, it reveals the person and work of God while at the same time it is His own divine revelation. Repeatedly, the human penmen of Holy Writ testify that God spoke unto them and the Spirit of God was upon
them as they wrote.

Likewise, the Lord Jesus Christ is said to have been sent forth by God the Father when the fulness of time had come (Gal. 4:4). It was God who “sent not his Son into the world to condemn the world; but that the world through him might be saved” (John 3:17). There is great significance in the fact that the Living Word was so concerned that men know the true source of the Written Word that He attributed to God what Moses had said and recorded (Matt. 22:31,32).

Both Words Claim the Same Authority

The testimony of the Bible to its own inspiration and therefore its absolute authority is abundant. While many do not accept this clear and consistent witness which Scripture gives to its own authority, rarely is it debated or denied that such claims are made by the Bible.

No stronger evidence exists for the total inerrancy and absolute authority of Scripture than the Saviour’s own testimony.

Since God gave the Word, it would seem self-evident that its authority would be the same as the one who gave it. The Written Word is as eternal as God and therefore as authoritative as God Himself (cf. Isa. 55:11; 1 Peter 1:25). Since the Written Word claims to come from God, to disbelieve the same is tantamount to disbelieving God and accusing Him of falsehood.

Christ, the Living Word, did not hesitate to claim the very authority of God the Father for Himself on numerous occasions. He did not need to appeal to tradition or any of the other sources appealed to for authority by the scribes (cf. Matt. 7:28,29). He spoke with final, irrevocable and ultimate authority. Frequently, we hear Him say, “Verily, I say unto you” as He claims to fulfill the law and the prophets.

Christ accepted and claimed the very authority of God, yet He did not hesitate to subscribe and to submit to the authority of the Written Word. The authority which He claimed for Himself and the authority which He claimed for the Scriptures is identical. These two are so interwoven that to reject one is to reject both—to receive one is to receive both. To His religious critics He said, “The scripture cannot be broken” (John 10:35).

Both Words Complement Each Other

The Written Word bears abundant testimony to the Living Word. In fact, apart from the Bible’s witness to Christ, we would know pitifully little about Him. Only scant reference is made to Him in noncanonical historical sources. He is the very center and circumference of the Bible. It is completely unintelligible without recognition of Him. His promised advent to the earth, miraculous birth, sinless life, sacrificial death for sin, bodily resurrection from the grave and future literal return to earth for His own forms the very sum and substance of Holy Writ.

The Living Word complements the Written Word just as highly as it complements Him. No stronger evidence exists for the total inerrancy and absolute authority of Scripture than the Saviour’s own testimony. For Him, God’s Word was “truth” (John 17:17).

Every “jot and tittle” would be fulfilled according to His testimony (Matt. 5:18). He embraced all the inspired books of the Old Testament canon, and only those books, as the very Word of God, not only before His critics (Matt. 23:35) but also to His own disciples after His resurrection (Luke 24:44). Too, the Living Word promised the ministry of the Holy Spirit whom He would send to inspire the New Testament Scripture which was not yet written when He was here (i.e., John 14:26; 15:26,27; 16:13,14). There can be no question about it, the Living Word ascribes inspiration to the whole of the Written Word, its various parts, and even to the very words and letters.

Both Words Include the Human Element

Herein lies the amazing miracle! It is this miraculous, supernatural aspect of both Words which has accounted for the widespread rejection of both. “How,” modern man in the scientific space age asks, “is it possible for a sinful woman to give birth to one who is sinless?” Likewise, how is it possible for sinful human beings to write a Book which is God-breathed and without error? The answer to both these queries is that neither is possible apart from divine intervention, and that is precisely what God did—He intervened supernaturally through the Person of the Holy Spirit and protected both the Living and the Written Word from error.

This kind of supernaturalism is what the unbelieving mind rejects and what the philosophies of the world do not allow for in their closed systems. The Living Word was “made flesh” (John 1:14). He was born, grew to manhood, experienced the privations common to humanity, yet without sin. That He was human is clearly taught in Scripture. That unto His perfect human nature there was joined a fully divine nature is also abundantly evident in the Bible. To deny either one of these is to discredit the Written Word. Though Mary, His mother, did not conceive of Joseph but of the Holy Spirit, she was just as depraved as Joseph was, and apart from divine intervention would have passed the sin nature on to Christ. Through miraculous conception and the preservation of the infant in her womb by the Holy Spirit, the Lord Jesus Christ though fully human was kept from any taint of sin. He was “without sin” (Heb. 4:15). He “knew no sin” (2 Cor. 5:21). Only of Him could it be said “in Him is no sin” (1 John 3:5). He was “undeified” (Heb. 7:26).

Just as truly as humanity was involved in the Person of the Living

continued on page 51
Born to wealthy yet religious parents, Reuben Archer Torrey was not headed for a life of ministry. His father was a banker and manufacturer who called himself a Universalist because he sincerely believed no one would be ultimately condemned. Nevertheless, he attended a Congregational church because the Universalist pastor did not believe in the deity of Christ. "Such an one cannot possibly be a Christian," declared the elder Torrey.

Born in Brooklyn, young Torrey moved with his family to Geneva, New York, when he was 10 and grew up in comfort on a 200-acre estate. Despite his mother's constant prayers and urging to consider the ministry, he entered Yale at age 15 as a law student.

At Yale, Torrey experienced the first of many calls God would place upon his life. In a series of steps he was converted from liberal, critical thinking to fundamental orthodoxy.

During his junior year, Reuben took a course in rhetoric from Dr. Cyrus Northrup, who later became president of the University of Minnesota. Although Northrup was not a confessed believer he encouraged students to speak on all topics, including religion.

Indeed, one day the professor proposed to teach the class how to outline a speech; he chose as his topic "A Call to the
Ministry." Torrey was disturbed by every word and fidgeted, trying to convince himself there was no call upon his own life.

At the end of the term, Torrey was not elected to the senior society of Delta Kappa Epsilon. His confidence was shaken, his disappointment grew, and nagging thoughts about the ministry plagued him. He awoke in the middle of one night, crushed by depression. He jumped from his bed and ran to the sink. "I am going to end this whole miserable business," he vowed. "Where is that razor?"

Sinking to his knees, he burst into tears. "God, if you take away this awful burden, I will preach." God's peace calmed his heart and he returned to bed and a peaceful sleep. His call and his conversion were thus simultaneous.

Torrey was graduated from law school and entered Yale Divinity School. These became wilderness years, theologically, as he moved in the circles of higher criticism. His doubts about orthodox doctrines grew, especially regarding the inerrancy of Scriptures and orthodox doctrines grew, especially regarding the inerrancy of Scriptures and the everlasting punishment of the wicked. An encounter with Dwight L. Moody confronted him with these conflicts.

In the spring of Torrey's senior year, Moody came to New Haven for some meetings. Torrey and some fellow divinity students, pompously thinking to give moral support to the uneducated Moody, decided to attend. He presented himself to the evangelist, but Moody was not impressed with his academic credentials.

"Young man," he admonished, "you'd better get to work for the Lord." Chagrined, Torrey asked Moody for advice. Under the evangelist's tutelage, Torrey learned the elements of personal work, and that very night led his first meeting. Torrey accepted the call to a Congregational church in Garrettsville, Ohio. He learned much about the practical side of the ministry, but the influence of higher criticism left his message dry.

He realized he needed something more, and deciding it must be further education, he desired to go to Germany and study. But the financial crashes of the 1870s had devastated his father's fortune, and the meager income of a parish pastor could not support his venture. However, a wealthy Yale classmate who knew his wish to study, prevailed upon him to accept a loan. Torrey's wife, Clara, and little daughter accompanied him to Germany.

While in Germany, the conflict over higher criticism raged in Torrey's mind. In mental anguish he spent a night in prayer. From that experience he decided to accept by faith that the Bible was the inerrant Word of God. As for other matters, he declared, "I will follow the Bible wherever it leads me."

Through the next few years it led him to an orthodox position based on what later became known as "The Fundamentals."

Returning to the United States, Torrey accepted a small church in Minneapolis, Minnesota. His growing family (by then two children) was a constant joy. However, his level of education brought increasing demands upon his time as the leader of various organizations. One night, he sat at his desk looking at the seven pigeonholes for the seven community responsibilities he had accepted. The thought came to him, "Am I called to do this or am I called to preach?" Immediately he sat down and wrote out seven resignations.

Later, Torrey left his Minneapolis church to take up a faith work with the City Mission Society. During this time he had no salary and learned to depend upon the Lord for material needs. He came to the point where he believed "Prayer can do anything God can do, and as God can do anything, prayer is omnipotent."

During this time, he also helped conduct the International Christian Workers Convention. His amazing ability to control a large group brought him to the attention of Dwight L. Moody. "That's the man I want," said Moody in 1889, thinking of the necessary leadership for his fledging Bible Institute in Chicago.

Moody wrote to Torrey, inviting him to the September opening of the Institute. There, Moody laid before him the whole concept of a year-round Bible Institute and asked him to become superintendent. Torrey took two days to pray over the matter, decided to accept, and arrived with his family in less than a week.

Moody and Torrey instantly took to each other, though Moody was unpolished and uneducated and Torrey was sophisticated, with two earned doctorates. But each recognized the other's strengths and the two men came to think and act with one accord. One friend noted, "No man, really, had Mr. Moody's confidence more completely, and justly so, for no one could ever be more loyal than R.A. Torrey, to D.L. Moody."

Torrey soon established himself as the best man Moody could have chosen to guide the early years of the institute. As superintendent, he cared for the school's business affairs. His command of sound financial principles grounded it solidly.

Torrey also taught Bible Doctrine, where his stern discipline yet caring manner made him a favorite with the students. Always, his focus was on doctrine for the purpose of winning souls. In fact, Dr. James M. Gray, who later became president of the institute, said of Torrey:

To him, almost more than to D.L. Moody, does the Institute still owe its reputation for turning out men and women...
Three years later, Lyman Stewart, founder of Union Oil Company in Los Angeles, began searching for a dean for the Bible Institute of Los Angeles (BIOLA). He approached Torrey, who considered and then stated he would accept under two conditions: First, a church associated with the school must be established; and, second, a large auditorium for evangelistic meetings must be constructed.
Torrey made these requirements because he firmly believed students must have a "laboratory" in which to practice their faith.

Following an evangelistic campaign in England, Torrey and his family headed West early in 1912. His energy and direction, so important in establishing Moody Bible Institute, were again put to good use in Los Angeles, where he led in creative curriculum development as well. Courses in ministry to Spanish and Jewish people first appeared at the Bible Institute of Los Angeles.

In 1914, Torrey was to become instrumental in one of the most important events in the history of fundamental doctrine. In February of that year a conference was called at Moody Bible Institute to confront the growing tide of modernism. Torrey was asked to bring the closing address. He spoke on the Second Coming of Christ, finishing with the simple statement, "If the Lord should come at any moment, would you be pleased with what you are doing?"

Torrey soon established himself as the best man Moody could have chosen to guide the early years of the institute.

A result of the conference was the preparation of a doctrinal statement by a committee of scholars, with Torrey a member. Also organized was an editorial committee to guide A.C. Dixon as editor of a proposed series of volumes to be entitled simply The Fundamentals.

Torrey, Charles Eerdman, Lewis Meyer, and Henry C. Crowell were the committee. Dixon, unable to finish the 12-volume project, turned the editing of the final two (The Personality and Deity of the Holy Spirit and The Place of Prayer in Evangelism) over to R.A. Torrey. The set was published in 1915.

Torrey returned to Los Angeles and guided the school for another seven years. Frequent evangelistic campaigns and summers of ministry at Montrose remained highlights of his ministry.

In 1922 Lyman Stewart died unexpectedly. Gradually, the cautious financial leadership he brought to BIOLA was relaxed. A large debt was undertaken and a move made toward establishing a liberal arts curriculum.

These moves concerned Torrey, who was committed to a strictly Bible curriculum and worried over the large debt. These differences, plus the Holy Spirit's urging to once again conduct large campaigns, led him to resign from the institute after the spring 1924 graduation.

The next four years were spent in citywide campaigns, with summers at Montrose Bible Conference. There, in the beautiful hills of Pennsylvania, Torrey spent his last days with failing health and a paralyzed throat. Sickness was a new experience to him, but his life remained consistent, his outlook optimistic. Truly, "His strength" was made perfect in the weakness of His servant.

On October 22, 1928, Torrey asked the family to ride together to a favorite scenic spot. After watching a glorious sunset, they had a season of prayer and returned home. He died quietly that night.

The epitaph requested for his grave, quoting the Bible he loved, truly pictured his life:

Wayward Son
continued from page 11

the one responsible for their failure to do right.

This was brought home by the events leading up to the talk with Steve that memorable night in the car. But from that night on, Steve has been going in God's direction. Besides working full time as dean and head basketball coach in our school, he heads up the Development Department, which brought in approximately $50,000 in gifts last year during its first year of operation; he sings in the choir, drives one of the church buses on Sunday mornings, and teaches a class of first-grade boys in Sunday school.

Thus I learned that not only does God require us to bear responsibility for our children's failures, but He also has made a plan that, if we will follow it, will bring them back if they do go astray. To some readers who know Steve and myself, these revelations may be a real shock. Rest assured they appear in print only because both Steve and I sincerely desire that they may help others who face similar problems. Steve feels that our continuing to love him through the experience, and then dealing with it as we did, made the difference in his coming back to the Lord rather than straying farther away.

As any father would be, I am justly proud of each of the children God has given to me. All four are married to wonderful Christian mates and are either involved in the Lord's work or preparing to become so.

I realize that God is not finished yet with any of them nor with me and that (as someone said) "You really do not know what kind of a father you have been until you see how your grandchildren turn out." However, I feel quite blessed of God to have such a family and see them involved in serving the Lord. None of this could have been done without my faithful, loving wife. Her name, Madelyn, means "tower of strength," and this is what she has been to me in my ministry as well as in the home. A meticulous housekeeper and a culinary expert, she is also the ingredient that puts life and excitement and vibrance into our home and wherever she is.

I have been impressed in recent years that, more than anything else, I must be faithful to the Lord. Too many are watching who may be discouraged in their Christian walk if I fail to remain faithful to Him, particularly with my own children. Therefore I shall continue to follow my guidepost: "Train up a child in the way he should go; and... he will not depart from it."
Unsearchable Riches

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Phil. 4:19).

My dear father once remarked, “Son, when I leave this old earth, I won’t be able to leave you much of this world’s goods, but I’ll leave you the whole world to make your living in!” And so he did. Fortunately, as our text and other Scriptures remind us, earthly riches, while nice, are not the primary resource for the Christian (Matt. 6:19-21,33; 1 Tim. 6:17-19), for as united to the risen Christ, he has a supply adequate to his needs in accordance with God’s glorious riches.

The word πλοῦτος (“riches,” “wealth,” cf. English plutocrat), and the corresponding verbal, adjectival, and adverbial forms, occur over five dozen times in the New Testament, doubtless because matters of money and goods touch all of us. Yet the New Testament reminds us forcefully that, whereas earthly riches can be fleeting (1 Tim. 6:7; James 5:2) and a worrisome snare (Matt. 13:22; Mark 4:19; Luke 8:14), or source of ultimate defeat (Luke 12:21), spiritual riches come in unending (Phil. 4:19) and unlimited supply (Eph. 3:8).

Certainly the believer, spiritually speaking, has been brought into a wealthy condition. Three particular phrases remind us of our rich relationship with God. The first tells of “the riches of his goodness,” by which man is led to repentance (Rom. 2:3-4; Ps. 145:7-12). The second speaks of “the riches of his grace,” by which man (by grace through faith) is given full salvation (Eph. 2:7-10), so that in Christ “we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1:7). The third, “the riches of his glory” reveals to the believer not only the wondrous standing he has in Christ (Rom. 9:23), but the wealthy source of spiritual guidance that is his daily as he is “strengthened with might by his Spirit in the inner man” (Eph. 3:16). No wonder Paul declares that God “would make known to us the glorious riches of “Christ in you, the hope of glory” (Col. 1:27).

Jesus has promised abundant life to the believer (John 10:10), and such he truly has in Christ Jesus (1 Cor. 1:5-9), so that in truth he has no lack (Ps. 23:1). Therefore he can, out of the riches he has been given, share with those in material (2 Cor. 8:2) or spiritual (Col. 1:23-29) need. May we, regardless of how much we have of “this world’s goods,” recognize that our whole life is a treasure given of God (Matt. 13:11-16), and is to be stewarded (1 Peter 4:10) with fruitful productivity (Matt. 13:22-23; Luke 8:14-15), so that all may learn of “the riches of his goodness,” “the riches of his grace,” and “the riches of his glory.”

Oh, the unsearchable riches of Christ,
Wealth that can never be told!
Riches exhaustless of mercy and grace,
Precious, more precious than gold.

Oh, the unsearchable riches of Christ!
Who shall their greatness declare?
Jewels whose luster our lives may adorn,
Pearls that the poorest may wear!
—Fanny J. Crosby

Correction

That discipline is something that they really do need. The Lord disciplines us "for our profit" (Heb. 12:10).

Fifth, show to him your obligation to be God's agent in correction. I always ask my children, "As your father, what must I do under God's authority?" My children reply, "You ought to spank me." Now it's clear. They realize that we don't have any choice. We are required to correct them when they err, and if we don't then we will ourselves be disciplined by the Lord.

Finally, after we have spanked him and loved him, we can explain to him what he ought to do so that he may avoid having to be corrected in the future.

Persevering Consistency

It is not the severity of the correction which will produce obedience; it is the certainty of correction which will bring about the desired result. Never issue a warning or a command without following it through. We should expect instant obedience on the part of our children, and we should reinforce that expectation with the rod every time they fail to obey.

There will be a tendency to correct diligently every major act of disobedience but to take a more casual attitude toward the minor acts. But just as God in His holiness cannot overlook sin, we as parents, who are responsible to reflect God's attitude, must be careful to correct every act of sinful disobedience however great or small it may seem to be.

Partners in Management

If there is to be any kind of godly discipline in the home, both parents must work together. Mom and Dad have to agree how to discipline their
children. Each parent must be aware of what the other one is doing. Children are very bright and smart and quite skilled at playing one parent against the other. Always check with your spouse to see if he or she has already answered the question. And if Mom has already said no, then Dad needs to discipline Danny for even attempting to out-maneuver his parents.

What should you do if you disagree? Take it up with your spouse privately later, or ask for a few minutes aside if the matter is urgent. But stand firm and united before the children.

We must expect to fail, miserably and frequently, in our effort to implement biblical correction in our homes. Do not abandon the effort, for obedience always pays rich dividends in the end. Recognize that just as our children will fail to render perfect obedience because they are sinners, even so we will fail to render perfect correction because we are sinners.

If we have taught our children that all have sinned and come short of the glory of God, then they already know that Mom and Dad are sinners just like everybody else. Indeed, if we are responsible to be examples to our children in all things, then that means that we are responsible to be examples to them in the area of sin and repentance as well. They need to see, in a very realistic and visible way, how to handle frustration, anger, worry, and the other sins that crop up in the family context. If they have never seen us confessing sin, asking forgiveness, and making restitution, then we have failed to show them God's way of meeting the problems of everyday living.

Discipline is a way for us to live happily with our children in this fallen world. When we correct sin, then we are free to enjoy our children and they are free to enjoy us. Families who don't know the joys of biblical discipline are in bondage. When you don't know what to do, keep on doing what you do know, and trust the Lord for the results. God always honors obedience to His commands.


When a student at Yale Theological Seminary, I was first confronted seriously with the question, Why do you believe the Bible is the Word of God? It was the one all-absorbing thought that engaged my mind by day and by night. I sought help from God and from books, and after much painful study and thought I came out of the darkness of skepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word. This address is the outcome of that experience. My subject is, "Why I Believe the Bible Is the Word of God."

First, from the testimony of Jesus Christ. Many people accept the authority of Christ apostles' recollection of what He said, but the Holy Ghost's recollection, and the Spirit of God never forgets. In John 16:13, 14, Christ said that the Holy Ghost should guide the apostles "into all truth." Therefore in the New Testament teaching we have the whole sphere of God's truth.

Second, from its fulfilled prophecies. There are two classes of prophecies in the Bible: first, the explicit, verbal prophecies; second, those of the types. In the first we have the definite prophecies concerning the Jews, the heathen nations, and the Messiah. Taking the prophecies regarding the Messiah as an illustration, look at Isaiah 53, Micah 5:2, Daniel 9:25-27. In these prophecies, written hundreds of years before the Messiah came, we have the most explicit statement as to the manner and place of His birth, His reception by men, how His life would end, His resurrection, and His victory following His death. When made, these prophecies were exceedingly improbable, and seemingly impossible of fulfillment, but they were fulfilled to the very minutest detail of manner and place and time. How are we to account for it? Man could not have foreseen these improbable events—they lay hundreds of years ahead—but God could, and it is God who speaks through these men.

But the prophecies of the types are more remarkable still. Everything in the Old Testament—history, institutions, ceremonies—is prophetic. The high-priesthood, the ordinary priesthood, the Levites, the prophets, priests, and kings, are all prophecies. In all these things, as we study them minutely and soberly in the light of the history of Jesus Christ and the church, we see, wrapped up in the ancient institutions ordained of God to meet an immediate purpose, prophecies of the death, atonement, and resurrection of Christ, the day of Pentecost, and the entire history of the church. We see the profoundest Christian doctrines of the New Testament clearly foreshadowed in these institutions of the Old Testament. There is only one scientific way to account for them, namely, He who knows and prepares for the end from the beginning is
the Author of that Book.

Third, from the unity of the Book. This is an old argument, but a very satisfactory one. The Bible consists, as you know, of 66 books, written by more than 30 different men, extending, in the period of its composition, over more than 1500 years; written in four different languages, in many different countries, and by men on every plane of social life; from the herdsman and fisherman and cheap politician, to the king on his throne; written under all sorts of circumstances. Yet in all this wonderful conglomeration we find an absolute unity of thought. Suppose a vast building had been erected, the stones for which were brought from the quarries in Rutland, Vermont; Berea, Ohio; Kasota, Minnesota; and Middletown, Connecticut. Each stone was hewn into shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, and so forth, but when they were brought together every stone fitted in its place, and when put together there rose before you a temple absolutely perfect. How would you account for it? You would say that back of these individual workers in the quarries was the master mind of the architect who planned it all. So in this marvelous temple of God's truth which we call the Bible, we are forced to say that back of the human hands that wrought was the Master mind that thought.

Fourth, from the immeasurable superiority of the teachings of the Bible to those of any other and all other books. It was very fashionable five or ten years ago to compare the teachings of the Bible with the teachings of Zoroaster, and Buddha, and Confucius...and a number of other heathen authors. The difference between the teachings of the Bible and those of these men is found in three points—first, the Bible has in it nothing but truth, while all the others have truth mixed with error. It is true Socrates taught how a philosopher ought to die; he also taught how a woman of the town ought to conduct her business. Second, the Bible contains all truth. There is no truth to be found anywhere on moral or spiritual subjects that you cannot find, in substance, within the covers of that old Book. I have often, when speaking on this subject, asked anyone to bring me a single truth on moral or spiritual subjects which, on reflection, I could not find within the covers of this Book, and no one has ever been able to do it.

The third point of superiority is this: that the Bible contains more truth than all other books together. Get together from all literature of ancient and modern times all the beautiful thoughts you can...into one book, and, even then you will not have a book that will take the place of this one Book. This is not a large book...and yet in this one little Book there is more truth than in all the books which man has produced in all the ages of his history. This is not man's book but God's Book.

Now, the people best acquainted with God say the Bible is His Book; those who are least acquainted with God say it is not.

Fifth, from the history of the Book, from its victory over attack. This Book has always been hated. No sooner was this Book given to the world than it met the hatred of men, and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy, but they failed. For 18 centuries every engine of destruction that human science, philosophy, wit, reasoning, or brutality could bring to bear upon a book has been brought to bear upon that Book to stamp it out of the world; but it has a mightier hold on the world today than ever before. If that were man's book it would have been annihilated and forgotten hundreds of years ago.

Sixth, from the character of those who accept and those who reject the Book. Two things speak for the divinity of the Bible—the character of those who accept it, and equally, the character of those who reject it. I do not mean by that that every man who professes to believe the Book is better than every man who does not, but show me a man living an unselfish, devoted life, who, without reservation, has surrendered himself to do the will of God, and I will show you a man who believes the Bible to be God's Word. On the other hand, show me a man who rejects the divine authority of that book, and I will show you a man living a life of greed, or lust, or spiritual pride, or self-will. Now, the people best acquainted with God say the Bible is His Book; those who are least acquainted with God say it is not. Which will you believe? The nearer men live to God, the more confident they are that the Bible is God's Word; the farther they get away from Him, the more confident they are that it is not. If a man should walk into a saloon and lay a Bible down on the bar, and order a drink, we should think there was a strange incongruity in his actions; but if he should lay a work on Colonel Ingersoll, or any infidel writing, on the bar, and order a drink, we would not feel that there was any incongruity.

Seventh, from the influence of the Book. There is more power in that little Book to save men, and purify, gladden and beautify their lives, than in all other literature put together—more power to lift men up to God. I have in mind as I speak a man who was the most complete victim of strong drink I ever knew...who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last, the light of God shone into his darkened heart, and by the power of that Book he has been transformed into one of the humblest, sweetest, noblest men I know today. What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this Book has?

Eighth, from the inexhaustible depth of the Book. Nothing has been added to it in 1800 years, yet a man like Bunyan, or Neander, cannot exhaust it by the study of a lifetime. George Muller has read it through more than 100 times, and says it is fresher every time he reads it. Could that be true of any other book? A book that man produces, man can exhaust, but all men together have not been able to get to the bottom of this Book. How are you going to account for it? Only in this way—that in this Book are hidden the infinite and inexhaustible treasures of the wisdom...
and knowledge of God.

Ninth, from the fact that as we grow in knowledge and holiness we grow toward the Bible. Every thoughtful person has, when he started out to study the Bible, found many things with which he did not agree, but as he went on studying and growing in likeness to God, the nearer he got to God, the nearer he got to the Bible. The nearer and nearer we get to God's standpoint, the less and less becomes the disagreement between us and the Bible. What is the inevitable mathematical conclusion? When we get where God is, we and the Bible will meet. In other words, the Bible was written from God's standpoint. Like all other young men, my confidence became shaken, and I came to the fork in the road more than 40 times and I followed my own reason, and in the outcome found myself wrong and the Bible right every time. I trust that from this time on I shall have sense enough to follow the teachings of the Bible, whatever my own judgment may say.

Tenth, from the direct testimony of the Holy Spirit. We started with God and shall end with God. We started with the testimony of the second Person of the Trinity, and will close with that of the third Person of the Trinity. The Holy Spirit sets His seal in the soul of every believer to the divine authority of the Bible. It is possible to get to a place where we need no argument to prove that the Bible is God's Word. Christ says, "My sheep know my voice," and God's children know His voice, and I know that the voice that speaks to me from the pages of that Book is the voice of my Father.

You will sometimes meet a pious old lady who will tell you that she knows the Bible is God's Word, and when you ask her for a reason for believing that it is God's Word she can give you none. She simply says she knows it is God's Word. You say that is mere superstition. Not at all. She is one of Christ's sheep, and distinguishes her Shepherd's voice from every other voice. John 7:17 tells you "If any man will to do his will, he shall know of the doctrine, whether it be of God." Just surrender your will to the will of God, and you will put yourself in such an attitude toward God that when you read this Book you will recognize that the voice that speaks to you from it is the voice of God.

Some time ago, when I was speaking, there was in the audience a graduate of Oxford University who came to me and said, "I don't wish to be discourteous, sir, but my experience contradicts everything you have said." Stepping into another room, I had a pledge written out, running somewhat as follows:

I believe there is an absolute difference between right and wrong, and I hereby take my stand upon the right, to follow it wherever it carries me. I promise to earnestly endeavor to find out what the truth is, and if I ever find that Jesus Christ is the Son of God, I promise to accept Him as my Saviour and confess Him before the world.

I handed the paper to the gentleman and asked him if he was willing to sign it. He answered, "Certainly," and did sign it. I said to him, "You don't know there is not a God, and you don't know that God doesn't answer prayer. I know He does, but my knowledge cannot avail for you. Now you have promised to search earnestly for the truth, I want you to offer a prayer like this: "God, if there be any God and thou dost answer prayer, show me whether Jesus Christ is the Son, and if He is I will accept Him as my Saviour and confess Him before the world." This he agreed to do. I further requested that he would take the Gospel of John and read in it every day, reading only a few verses at a time, every time asking God before he read to give him light. This he also agreed to do. A short time ago I met this gentleman again, and he said to me that he could not understand how he had ever listened to the reasoning which he had, that it seemed to him utterly foolish now. I replied that the Bible would explain it to him, that "the natural man receiveth not the things of the Spirit of God," but that now that he had put himself in the right attitude toward God and His truth everything had been made plain. That man, by putting himself into the right attitude toward God, got to a place where he received the direct testimony of the Holy Ghost that this Bible is God's Word. And anyone else can do the same.

A book that man produces, man can exhaust, but all men together have not been able to get to the bottom of this Book.

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ease with which they have abortions, so sure they can have another child any time they want. And now women are selling their bodies for nine months and people are talking about freezing fertilized eggs. Pretty soon, a woman will be able to go to the supermarket and pick out an embryo.

The Roman Catholic Church is the first religion to denounce any artificial experimentation with the family unit and reproduction. Pope Pius XII established the Catholic position in 1949. He declared that “Artificial insemination, outside marriage, is to be condemned purely and simply as immoral. The Natural Law and Divine Positive Law lay down that the procreation of new life may be the fruit of marriage only.”

More recently Pope John Paul II has said that “the future of mankind is threatened, radically threatened, despite very noble intentions, by men of science…. This can be verified as well in the realm of genetic manipulations and biological experiments.”

Overwhelmingly, the Catholic leadership views surrogate parenting in any form as morally and ethically wrong. Dr. Charles McFadden says, “It is repulsive to every decent tendency of human nature, and it certainly bears witness to unnatural extremes to which science based on materialistic philosophy will go.”

The Jewish community likewise is fearful of the new attack of Satan upon the sacredness of the family. Jewish scholar J. Jakoboutis summarizes the rabbinc attitude as, “By reducing human generation to stud-farming methods…severs the link between the procreation of children and marriage indispensable to the maintenance of the family as the most basic and sacred unit of human society.”

The main concern of these religious leaders is what the ultimate goal of the surrogate-mother procedure may become. Some fear that the next step is selective-breeding to achieve a “super” human. This is now a reality as it has actually been reported that children have been born to women artificially inseminated with the sperm of men of Nobel Prize status, the objective being to reproduce a child of super-intelligence.

There are efforts already being made to “grow a fetus, from conceptions to birth, in an artificial womb, without the aid of man or woman, except that of supplying the egg and the sperm. It is also a fact that attempts are being made to perfect a procedure whereby an embryo can be flushed from the womb of a woman who does not want to or cannot carry the pregnancy to term. The embryo is then implanted into the womb of another woman who carries it to term and then returns the infant to the biological parents. This should be perfected before long as it is already practiced by veterinarians to produce “super beef,” “super horses,” and so forth.

The questions are: “What is becoming of the human race?” “What is motherhood?” “What about the dignity and integrity of the individual?” “Has God now given to man the ability to procreate without His assistance?”

Fundamentalist Christianity needs to become aware of the efforts of Satan to disrupt God’s plan. The aspect of surrogate mothering is just one tool. Although on the surface it seems a compassionate act, it is demeaning to everyone involved.

It is also a form of prostitution. A man allows his wife to perform with her body that exclusive privilege reserved for him and to receive compensation for it. This is clearly the meaning of Detroit Attorney Noel Keane’s statement: “There’s not a baby there when we start the process. I think the woman is being paid for the use of her body.” The service she will perform is basically a sexual service and falls into the realm of adultery.

Christians, awaken! Surrogate mothering is a reality today. It is not something new that will fade with time. It is quietly taking hold and gaining acceptance, much as did the sexual freedom movement. Pastors may be confronted with having to provide counsel for couples who may consider this method of obtaining children. Congregations must be made to see the immorality of surrogate parenting before it is too late. The number of children born annually through surrogate mothering is already in the thousands.

How will you face and deal with this problem?
There are 31,173 verses in the Word of God. Sometime back I prepared a list of what I referred to as the MOST verses. For example, in my mind the MOST profound verse in the Bible is Genesis 1:1, "In the beginning God created the heaven and the earth." While the MOST important verse would be John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Continuing, the MOST comforting verse is Psalm 23:1, "The Lord is my shepherd; I shall not want." The MOST tragic verse is Romans 3:23, "For all have sinned, and come short of the glory of God." And, last on my list, the MOST frightening verse is Revelation 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire."

But taken in its proper context, I chose Joshua 1:11 as the MOST exciting verse in all the Bible! Here is what it says: "Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."

These are the words of Joshua to the nation Israel as they stood on the eastern bank of the Jordan River, overlooking the Promised Land. In order to paint the proper background, it is necessary to relate a few historical facts. It all started around 1525 B.C. in the land of Egypt. A young Jewish mother from the tribe of Levi had just delivered her third and final child, a boy. At his birth, however, there had gone out a decree from the ruling Pharaoh that all male Hebrew babies were to be drowned. For a while the desperate parents hid the tiny babe. Then, after three months they realized their secret could no longer be concealed. So with breaking hearts, the parents set the infant afloat in a little ark on the Nile River. In the marvelous providence of God the babe was found by Pharaoh's daughter. After deciding to raise him, she personally called him by a name which would forever remind her of those circumstances involved in their first meeting. The name selected was "he who has been drawn out of the water," or Moses.

Moses spent 40 years in Egypt. Then, following a manslaughter charge, Moses left Egypt and took refuge in the Sinai Desert. There he lived the next 40 years of his life and doubtless would have eventually died there had it not been for a traumatic event that occurred on his 80th birthday. At that time God spoke from a burning bush and ordered him back to Egypt to free Israel from slavery. A reluctant Moses, accompanied by his older brother, Aaron, finally departed for Egypt. But their demand for Israel's release was met with scorn and refusal by Pharaoh. After 10 divine plagues upon Egypt, the wicked king reversed his policy and allowed the people of God to leave. They departed for a trip that, under normal circumstances, should have taken but two months. However, because of their sin and rebellion against God, that historical journey from Egypt to Canaan lasted 40 long years!

Finally, in 1405 B.C. a new Israeli generation found itself on the east bank of the river Jordan. Moses had just died. It was at this time that Joshua, Moses' successor, spoke the words that comprise the MOST exciting verse in the Bible. Think of it: In just three short days Israel would experience under Joshua the event that Moses had been unable to accomplish during 40 weary years—they would enter Canaan. But with the excitement a major problem soon became apparent. The Jordan River, swollen and angrily overflowing its banks, had to be crossed. Here were some two million people with no boats or bridges in sight. But no matter!

Following God's command, the priests stepped out on the fast-moving river as if onto solid ground. When the soles of their feet hit the water, the miracle occurred—the Jordan River was parted, allowing Israel to move across on dry ground.

This then, is the story of Scripture's MOST exciting verse. What can we learn from it? Paul tells us that these details, along with all other Old Testament occurrences, were "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). The following are but two of the many practical lessons we may rightfully apply to our own lives in the twentieth century.

First, it is often God's will in bringing His people out of Egypt (a type of the unsaved world) into Canaan (a type of the overcoming life) to lead them through times of wilderness experiences. These can include financial problems, job pressures, family heartaches, physical sufferings, and so forth. But it is never God's will for His child to wander aimlessly in these wilderness areas. In other words, the wilderness experiences of Israel were a part of God's perfect will for that nation, but not the wanderings.

So it is with our lives. He desires not to keep us from, but to lead us through, our wilderness times.

Second, if we but obey Him, God will get us where He wants us to be, even if He has to work miracles! He rolled the waters of the Red Sea back to bring His people out of Egypt, and parted the waters of the Jordan to lead His people into Canaan!
A Mother's Role
by Jerry Falwell

What kind of mothers do we need in the 1980s? What kind of mothers do we need for all time? I truly believe that this is a crucial question, since the basic unit of our society is the family, the home. No nation can be stronger than the families within her. America desperately needs godly mothers and fathers with proper priorities leading America's homes.

Solomon, the wisest man who ever lived, said in Proverbs 31:10-31: "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindles, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

The meaning of the word "mother" warrants our most serious thoughts. It is not easy to be a mother today in this rapidly changing world. Mothers usually deserve more credit than they receive for the sacrifices they make and for the inevitable problems they must endure for their families' sakes.

There is a stark contrast between the biblical picture of the ideal mother and that of some contemporary women with their alcohol, cigarettes, pills, nervous breakdowns, and generally disgruntled dispositions. We must face the fact that a great many of America's homes are in a desperate condition today. Fragmentation and disintegration of the American home is now resulting in a divorce rate above 40 percent. I blame the feminist revolution for much of that. Women must stop being deceived. The true goal of the belligerent core of women behind the feminist revolution is to destroy the traditional family. They are desperate women who are unfulfilled and who have turned their backs on God and His ways of godly living.

The fulfilled woman is the one who finds the will of God for her life and lives according to the scriptural pattern. The Bible's direction for the wife is as clear as any statement in Scripture. She is to love and care for, and set as her number one priority, her husband and children. In Titus 2 we find Paul instructing the "aged women" to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

God places great value on a
woman's inner beauty, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (1 Peter 3:3-5). A wife is to submit to her husband's leadership in the same way and to the same degree that she should submit to Christ as Lord of her life. A husband should not be a dictator but a loving spiritual leader. The happiest women I know in the world are those who have found this biblical pattern a desirable one and are fitting into it. It is crucial for a mother to come to spiritual maturity in learning God's principle of submission because she is vital in setting an atmosphere of either tension or cooperation. As a mother learns to accept her position in the home, she realizes personal fulfillment.

God planned the home to be a loving cooperation between male and female. It is God's plan for the husband to love his wife and children and to take upon himself the pressures and responsibilities of leadership. God's plan for the home is one that brings harmony, unity, and the security of loving relationships.

I thank the Lord often for my godly mother. My earliest recollections of her are blessed thoughts and memories. Mother loved God, attended church, read her Bible and believed it. She lived an honorable life before her family and all the world. I never saw my mother lose her temper or heard her say anything dishonorable or unkind. I never remember her being anything but a good and godly example, a woman who loved her children and who gave her entire life for others. I am also thankful that my wife has indelibly imprinted her life and character upon the hearts, spirits, and souls of our three children.

If God has called you to be a mother and you have the privilege of being home with your children, never look down on your position and think, as the world would have you think, "I'm just a housewife. I'm just a mother." I truly believe there is no higher calling on earth than that of a mother. Someone said years ago, "The hand that rocks the cradle rules the world." Thank God for precious mothers. It is my earnest prayer that you will live such a godly life that one day your children may rise up and call you blessed.

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Christian counselors have expressed the need for practical guidance and Gary Collins, in *Christian Counseling: A Comprehensive Guide*, helps to fulfill this need. The Christian counselor will find a variety of problems discussed in helpful fashion in this book.

The book opens with a discussion of four broad issues in counseling today: the issues of the relationships between counseling and the church, the heart of the counseling situation, the counselor and counseling, and the crisis in counseling. A minor problem in the order and logic of the book emerges here. The crisis in counseling turns out to be a discussion of "crisis counseling," rather than of the various problems that face the counselor who desires to be Christian in the counseling arena. This discussion of crisis counseling would have fit better in the body of the book, perhaps under other issues. The emphasis on the church as a healing community cannot be made too often and this emphasis is made repeatedly in the book. Yet there is the need to balance that ministry of healing with the ministry of exhortation and confrontation, and that emphasis is not always as readily apparent.

It is a formidable task to outline the core of counseling in a mere 11 pages, yet Collins undertakes the task. The sensitive treatment of such issues as counselor motivation, sexuality, and "burn-out" will prove particularly helpful.

The next five sections are of uneven value. There is a general discussion of anxiety, loneliness, depression, anger, and guilt. The discussion on anxiety is too simplistic to be really helpful, as is the treatment of prevention. Several emphases are helpful. The emphasis on the potential for good in anger is a needed emphasis. This could have been strengthened if specific areas for proper expression of godly anger had been cited. The use of the biblical concept of constructive sorrow to distinguish between proper and improper guilt is also helpful. A paucity of biblical terminology and an abundance of psychological jargon fills this section.

There is an internal inconsistency in the section on guilt, citing opposing authorities such as Menninger and Bruce Narramore, whose emphases are not complementary but antithetical. In the end the issue of guilt must revolve around the principle of original sin and the overarching tendency of man to do that which is morally reprehensible to God. This moral depravity always produces "subjective guilt," which leads to an encounter with "objective guilt." Both "guilts" are weapons in the divine arsenal to bring men to God. They are in reality not two different kinds of guilt but different facets of the guilt that leads men to the need for, and experience of, forgiveness.

The Footnotes and Bibliographies are helpful in these sections. The interested reader will find an abundance of material to enable him to build on what is given in the book.

The next five sections on singleness, choosing a mate, preparing for marriage, marital problems, and divorce and remarriage are of great practical value for the counselor and Christian educator. The highly readable format and practical content make these sections excellent handouts.

There is little in this section on remarriage. To suggest that mate selection for the divorced is generally synonymous with mate selection for the never-marrieds is to drastically underestimate the needs of the divorced.

The next section attempts to deal with family developmental issues. There is a good, even treatment of the various stages of childhood, adolescence, and middle age.

The section on sex and interpersonal issues is well done. The tendency to equate sex with ‘doing instead of being’ is a weakness in the section. Citations of conflicting authorities abound in this book and are merely given, leaving value judgment to the reader.
ment on homosexuality is helpful but weak in terms of its interaction with recent materials. The author neither cites nor evaluates any of the more recent material by geneticists like Money and Ehrhardt at Johns Hopkins.

This is an excellent guidebook for the beginning pastoral counselor. The practical guidelines will serve to move the beginning counselor through the murky waters of uncertainty. This book is just one part of a larger resource packet called The Christian Counselor's Library.

**The Guide to Practical Pastoring**
by C. Sumner Wemp
Thomas Nelson Publishers, 1982, 279 pp., $14.95

Reviewed by Paul R. Fink, Professor of Pastoral Ministry at Liberty Baptist College, Lynchburg, Virginia

Drawing upon his many years of experience, C. Sumner Wemp, Vice-president of Spiritual Affairs at Liberty Baptist College, has written a book that delivers what its title promises—a guide to practical pastoring. It will be particularly helpful to the pastor who has not had the opportunity for formal training in a college or seminary. Even those with formal education will find helpful suggestions that will make their ministry more efficient and effective in their ministries. The book deals with four areas: (1) The Pastor, (2) Pastoring, (3) Evangelism, and (4) Preaching and Teaching. In each area, Sumner Wemp has drawn upon his experience as a pastor and a teacher of pastors to provide helps and suggestions for pastors who are looking for new and alternate ideas.

In some ways, Wemp's book is an energetic effort being spent on deleting the traditional roles of mother and homemaker from textbooks, television, and movies. She is “deeply hurt that so many people would consider what [she does] as worthless,” when in reality it is “vitaly important.” Further, she states that “we must preserve, as the norm, the traditional roles of mother as nurturer, and father as minister to women, Marilee Horton realized a need for older women to teach younger women, particularly in the area of deciding whether to stay at home or work outside the home. The book is based on her realization that when a mother has the opportunity or freedom to stay and be a “keeper” of the home, there are worthwhile long-term benefits for herself and her family. The author is a grandmother who held good jobs during the early years of her marriage but chose some 16 years ago to stay home because she felt it was God’s will. She feels that sharing her experiences with younger women will help them consider the consequences of delegating the rearing of their families to others.

Mrs. Horton’s research—from constitutional rights and laws for the family, Christian publications, women’s magazines, secular books on families of the present and future, and newspaper articles—enhances the easy readability of the book. Her frequent use of the Scriptures indicates that she is a student of the Word who can apply it in a practical way without coming across as “preachy.” She does include a clear presentation of the gospel, which makes the book complete for any reader who may not be a Christian.

The book touches every area of family life—the husband/wife relationship, money, children (from infancy to parenthood) and their relationship to the mother. However, the book focuses on the “female factor,” though clearly not the head of the home, the most important person.

The author feels an urgency to convey to women that there is an energetic effort being spent on deleting the traditional roles of mother and homemaker from textbooks, television, and movies. She is “deeply hurt that so many people would consider what [she does] as worthless,” when in reality it is “vitaly important.” Further, she states that “we must preserve, as the norm, the traditional roles of mother as nurturer, and father as...
provider-protector."

This book is worthwhile reading for young women willing to count the cost of motherhood, for husbands who prefer to have their wives work, or for wives who truly must work. A chapter by the author's husband basically summarizes and supports what she says. It offers the husband's view of what it means to have his wife at home. He details what he believes husbands should do to "dwell with them [wives] according to knowledge" (1 Peter 3:7).

Perhaps the most valuable contribution on the opposition side is Speak Out: Against the New Right, edited by Herbert Vetter (Boston: Beacon Press, 1982, 188 pp., $7.95). This is a compilation of essays by everyone from Carl Sagan and Isaac Asimov, to Helen Caldecott and Gloria Steinem, with Norman Lear, George Kennan, John Kenneth Galbraith, and even Robert McAfee Brown thrown in for good measure. While it is full of misconceptions, exaggerations, and straw men, it is certainly an excellent representation of the "old left." A partial response, though limited to political and economic themes, is The New Right Papers, edited by Robert W. Whitaker (New York: St. Martin's Press, 1982, 236 pp., $12.95). This includes papers by Jeffrey Hart, Richard Viguerie, Paul Weyrich, William Stanmeyer, Clyde Wilson, and others. Richard Viguerie's The New Right: We're Ready to Lead (Falls Church: Viguerie Company, 1981, 191 pp., $8.95) is a helpful statement of the political history and agenda from an insider's viewpoint.

Born Again Politics and the Moral Majority: What Social Surveys Really Show by Anson Shupe and William Stacey (Lewiston: Edwin Mellen Press, 1982, 115 pp.) lists and discusses the results of a small but supposedly representative survey in Dallas of views on the Moral Majority. The authors argue that the survey shows a low support level for Moral Majority, but their research procedures are highly debatable.


We have probably missed a few, and 1983 is bound to see some more, but these will surely suffice for now.

The publishing industry has gone wild printing books on the "New Right." Since most of these directly, and the others indirectly, refer to Fundamentalism they deserve some mention here.

Mrs. Horton's great desire is for women to weigh the pros and cons of a decision that will affect their lives and their families. Her strongest argument, based on Titus 2:5, is enough to convince those who may be working but struggling with whether to stay at home. She encourages such readers to take the same step she took, and quit working outside the home, confident that God will supply the financial needs and fulfill the desires of her heart.

Don't miss this opportunity to subscribe to the Fundamentalist Journal a magazine of vital import to every Christian.
Scripture has set aside the Bible's own testimony to itself, as well as the testimony of the Living Word, and has put himself in their place.

Those who do not believe in the inerrancy of the Bible are often ready to admit that those who first received the Scriptures, and the Christians of later centuries, did believe in the Bible's total and unique authority. But today, these evangelicals argue we live in a "world come of age," and we no longer need to hold such a rigid view. Even though they insist on the possibility of the Bible being wrong on "peripheral" matters, yet they do not feel this destroys belief in the basic reliability of the Bible. God, they argue, did not intend that the Bible should be a textbook on religious matters—matters of faith and life—because this is the main purpose of the Bible.

The folly of such a division between "peripheral" and central matters in the Bible is that man, the receiver, becomes the deciding factor. Why and on what basis is such a division of the content of Scripture made?

Through the Holy Spirit, God was pleased to protect the human authors of Scripture from all error and omission as they wrote and to overshadow Mary as she gave birth to the Child. By the same Holy Spirit, God brought into existence the church. What He thus produced is already in His reckoning without spot or wrinkle. Since individual members of the church are left here with the same capacity to sin with which they were born, they are not perfect in their walk before others. But in the sight of God each member of the family of God is complete, perfect, clothed in the very righteousness of His Son. In a day yet future those who have this perfect standing before God and who are already seated in the heavens with Christ will be changed in a moment, in the twinkling of an eye. Then corruption will put on incorruption.

In conclusion, it should be pointed out that these two Words from God never contradict each other. That is, the Living Word never leads an individual to do something contrary to the Written Word. Only perfect harmony prevails between them because they both come from the same source and because the Living Word came to do the will of the Father and to fulfill the Written Word. Those who accept the Bible for what it claims to be—the very Word of God—are often criticized for worshipping a book. They are accused of substituting the Bible for Christ. The Saviour's view of the Scriptures should dispel all such arguments. The Saviour made no distinction between parts of Scripture. He insisted that it all bore witness to Him (John 5:39; Luke 24:25-27). Those who charge the one who believes in the total inerrancy of the Written Word with bibliolatry therefore must also charge Christ, the Living Word, with the same. Nowhere in His teaching did He ever give the impression that to embrace His own view of Scripture was to detract or diminish one's view of Him. Without ever relinquishing His own authority as the God-man, He consistently taught the absolute authority of Scripture, which, He insisted, spoke of Him.

Perhaps our devotion to the Written Word sometimes gives the impression that we are worshipping a book, but surely this ought not be true, even though that book be the Holy Bible. The Written Word is the inerrant means to the end that the inerrant Living Word may be worshipped. It is He whom we are to love, worship, and serve, for it is He who gave Himself for us, and it is the Living Word who has changed His own to hold fast the Written Word while they herald it forth to a lost world.

Robert P. Lightner holds a Th.D. from Dallas Theological Seminary, where he is Associate Professor of Systematic Theology. Reprinted from his book The God of the Bible, Baker Book House © 1978; used by permission.
SUCCESSFUL TEACHING IDEAS

Teachers at Home
by Marie Chapman

"But I can't teach," a young mother wailed. "Not Bible things. I've never had any training for that." She was reacting to her teacher's urging, "Teach your children about God at home. You are their first teacher."

To that young mother, there is only one answer: You are teaching. Actually, according to medical experts, you began teaching before the child was even born and—consciously or unconsciously—you have done so ever since. So has Dad.

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A smile...a frown...a shrug—all convey accurately to little hearts either "I am loved," "I'm a nuisance," or "Nobody cares about me." The cliche "Actions speak louder than words" remains true. The child hears in Sunday school: "God can do anything." What if at home he hears you worry out loud over a small problem? He is taught to parrot, "Be ye kind one to another," but he gets his ears boxed unjustly by a parent irritated from another source.

Besides praying, parents can take definite steps toward consciously impressing God's truth on children's hearts.

1. Songs. Buy cassette tapes or records of children's Bible songs from Christian bookstores or by mail. For verses set to music, Scriptures to Sing, (Lillenas Publishing Company) is excellent. Other fine song collections on various age levels let children listen and sing along. Help them sing the truth into their hearts.

2. Stories. Somehow, even little children shy from "preachments." But you can, for instance, counteract a child's tendency to lie by a story about a child who did, with dire consequences and earnest repentance. Then give your child a chance to ask God's forgiveness.

3. Role Play. Babies are born with acting ability: "Ow! I hurt!" they scream and then hush the moment they are picked up. "Let's Pretend" is a favorite game: the animals of Noah's ark, the shepherds who ran to see Baby Jesus, the mean priest and Levite who refused help to the hurt man, the lost sheep. Or make-believe good character traits (helping, kindness, etc.) and play guessing games.

4. Games. Invest in beautiful Bible-oriented games from publishing houses or bookshops. Play them with the children and encourage regular use of the games. Books from a library will also provide instruction and diagrams for homemade learning games. One can often accurately paraphrase a cliche: "The family that plays together, stays together." One of Reader's Digest's most memorable articles (repeated from time to time) was titled "The Day We Flew Kites." It was a moment etched in time, a framed memory picture.

5. Duty Plans and Rewards. Life is not all fun and games for Dad and Mom; neither should it be for the children. To teach responsibility, responsibility must be assigned and checked on. Some parents make out a "task assignment chart," and records are checked by the children themselves. Rewards vary from trips, to gifts, to allowance money.

Get one jump ahead of influences outside the home. Actively mold the life and character of your family, for you are teaching at home.
Devaluing Human Life

There's been a lot in the press lately about test tube babies, surrogate motherhood, and the like. It's really not surprising, you know, if humans are only machines and have no value other than that assigned to them by the state at a particular moment in history.

You remember the recent case of a surrogate mother whose baby was born mentally retarded. All of a sudden no one seemed to want him. You know, sort of like defective merchandise that you take back to the store and exchange for a model that works, just like a bad toaster that was damaged in shipment. No real difference, right?

Then there's a story about a five-year-old child in Illinois who desperately needed a liver transplant in order to live. The operation costs $200,000, but the University of Minnesota Hospital in Minneapolis, which was to perform the surgery, refused to do it unless the money—all $200,000 of it—was paid in advance. The message here, of course, is that balanced books are more important than children's lives...and why not, because a human is only a machine.

Or how about this story. The government in the province of Quebec, Canada, is proposing a law that would force mentally handicapped persons to undergo sterilization. What's really wrong with this? We do want a more perfect race, don't we? And then, after forced sterilization is approved, maybe we could move on to forced extermination. There is really no difference, is there, if the goal is a better society and less economic strain on those of us who are normal, or fit into the majority, so that we can impose these things on the minority? Wasn't Darwin right, then, when he spoke of survival of the fittest?

You see, if there is no God to give or endow us with certain inalienable rights, then there is nothing morally wrong with refusing to save a five-year-old's life unless he forks over $200,000 cash in advance, or disposing of an unwanted child because he is defective merchandise, or sterilizing the mentally handicapped so they won't place any more burdens on us.

We had better think long and hard about this as we move from abortion, to infanticide, to extermination of the unwanted, to euthanasia, and to who knows what next. With the willing participation of the medical profession and the legal community, we are seeing an instant replay of the Third Reich transplanted to America. This is what we fought a war to end!
When Falwell Came to Yale

by W. Hampton Sides

It was a lost war for so many who turned out, a missed opportunity to destroy somebody disagreeable. For others it was only confirmation that a smart politician knows how to juggle his views for a hostile audience. But that night I sensed that there was more to the crowd's reaction than this. I was fairly certain, as I walked out into the wet streets after hearing him, that something had gone awry. Some well-learned confidence had failed; some stale college-boy ideal had played out. And when I saw the faces it occurred to me that I wasn't the only one who felt it. I could see it in their expressions, could hear it in the flat silence of the lecture hall as it emptied. Jerry Falwell had walked into a lion's den that night, and left with an applause. And no one could understand.

Maybe it was just bad vibes lingering from Giamatti's freshman address about the New Right last year, but there was something incongruous about Falwell's very presence here on November 11, 1982. After all, this was the "peddler" of coercion the president had warned everybody about. This was the glaring, smiling symbol of all the crude Middle American values that universities are supposed to renounce and work against. So from the beginning there was the frown of an institution. The evangelist from Virginia had been invited, but he wasn't exactly welcome. Was this why President Giamatti agreed to meet in his office with Falwell earlier in the day, but was infuriated when a New York Times photographer snapped off a few shots of the two men shaking hands in Woodbridge Hall? What would the alumni say about this in the paper?

But reflecting upon the evening I spent with Jerry Falwell, I think that there was nothing I could call "crude" about the man. I remember only the smoothness of his style, the frankness of his appearance, the gray three-piece.

This was no redneck monster, no fire and brimstone bumpkin in polyester. This was a politician with speechwriters and a carefully sculpted haircut. We had expected the Bible and got politics instead, had expected hallelujahs and got figures and statistics and a few boring quotes out of Reader's Digest instead.

What was worse, we had expected stupidity and provincialism, and wound up with a rather brilliant speaker who knew where he was that night.

The conversation began delicately at the pre-speech dinner for Falwell and his entourage. They were serving baked chicken in the T.D. fellows' lounge when University Chaplain John Vannorsdall called for a moment of "optional" prayer. It was to be non-sectarian prayer of course, a minute or two for people so persuaded to bless their food. I glanced up to see Falwell's reaction. He was grinning at his associates as he bowed his head.

Optional, non-sectarian prayer. Wasn't this exactly what he wanted to see back in the public schools? Falwell kept grinning.

There were just a handful of us at the table with Falwell—a few reporters and P.U. members in coat and tie. We were eating quietly, craning our necks to see, as Chaplain Vannorsdall tried to break the ice. The first topic that cropped up between the two men of the cloth was nuclear war. Falwell pointed out that his biggest concern was not the Russian threat, but rather the spread of nuclear weapons into under-developed countries. And then, out of nowhere, Chaplain Vannorsdall started quoting from Thomas Hobbes' Leviathan, which he had been looking at that day. Vannorsdall said the atom was like the Leviathan, filling mankind with fear and compelling us to obedience through its awesome power of destruction.

Okay, I thought. It seemed natural enough to me in the setting, this casual sort of scholarly name-dropping. Then it struck me that Falwell probably hadn't read a whole lot of Hobbes in his lifetime and that he probably didn't care to hear about him now while he was picking apart his chicken wing across the table from us. "What does Jerry Falwell have to do with Thomas Hobbes?" I thought.

Sometimes books are the handiest way to sidestep direct conversation. Sometimes people need an old frame of reference for explaining something entirely new, just as someone might refer to a verse from the Bible when he doesn't have the answer. But when Liberals like Vannorsdall show such predilection for books in times of uneasy conversation, I begin to wonder whether there might be something to all this business about "secular humanism." Maybe it is more than a code word in the Bible Belt, more than the philosophy of Satan at work. Maybe it in fact exists as a kind of high faith, and maybe many of us depend on it for answers.

Outside the building while Falwell spoke, a modest-sized gathering of students staged a protest play they called a "secular humanist vigil." They chanted lines by candlelight, condemning bigotry and chauvinism and op-
expression and nuclear war. They praised the liberties of reproductive right and sexual alternative. In unison, they read from a script reverently prepared by the organizers, drowning out the roars from the lion's den with a methodical hum. They never entered the building. People who went to the vigil said they felt better when it was over. The question occurs to me: isn't this religion, and who's to say it isn't?

It was this same humanitarian faith that told me that many of Falwell's beliefs were morally wrong. And because of this, I assumed that he was wrong in a constitutional context, that his opinions were illegitimate, and I dismissed him as an ignoramus. I then made the even greater mistake of assuming that his illegitimacy was self-evident to the planet, because I thought I had seen a bit of the light and he hadn't, because my words were softer, more elusive than his. I had pretended all along that the pile of books on the shelf back in the room somehow made me more intelligent than he, and therefore more right. I didn't have to think things through. I had read my Hobbes, and he hadn't.

When Jerry Falwell came to Yale I think many people discovered that faith alone wasn't good enough in a political debate. They found they couldn't rely on the babble of humanism to answer the radicals of the right or left.

Pluralism. Tolerance. Civilization. Humanity. We all know the buzzwords. They are the poignant catchphrases ingrained in our minds by our poets, people like Giamatti and Vannorsdall and Coffin. The words sound pretty, and they fall out of the mouth like baby food. We use the words in conversation just as the Evangelicals argue social issues out of the Good Book. But what does "tolerance" stand for when a Falwell comes and condemns pornography? What does "pluralism" mean when a Falwell comes and says abortion is murder? The words are irrelevant, because they exist as articles of faith and not as arguments of politics. Falwell believes child pornography is immoral, believes abortion is murder. This is not a matter of sophistication, just conviction. This is how a minister from southern Virginia can come and speak before a throng of presumably bright and politically-minded students, and confound them all. It's religion getting in the way of politics.

But in the end, that's all we really have to go on, isn't it? Faith, feeling, religion, whatever we choose to call it. And it ultimately doesn't matter whether that faith comes from Socrates, Jesus Christ, or Russell Baker. Yet we shouldn't let convictions masquerade as political arguments and assume that others who don't catch on are morally wrong. We shouldn't disclaim the sincerity or plausibility of someone else's ideology, or else we fall into the same blind trap, the same self-righteousness, that I think the Moral Majority falls into.

Many people within the liberally educated elite try to make the Evangelicals understand that they must keep politics and religion separate. They think there is something unsophisticated, something unconstitutional even, about a lawmaker allowing his private morality to influence his political stance. Legislating morality, they call it. But they think nothing when they color their politics with their own brand of faith, a faith that is every bit as sacred to them as the Word is to a Baptist pastor. Like some set Fundamentalist, they fail to perceive their morality as a morality in a philosophical sense, as some debatable way of looking at the world.

The confusion and hypocrisy which result when these people presume that politics should be amoral is nowhere more evident than in the rhetorical gymnastics of President Giamatti. The president of Yale has thought it appropriate on occasion to use the Yale podium for making veiled statements about public prayer and abortion, for example, but has implied that people like Falwell, because they are religious men, should not involve themselves in the political process. The president of Yale has issued a statement pledging financial assistance to draft resisters, but has not permitted a Yale singing group to broadcast the Solidarity anthem over Voice of America because it would constitute a political act. I don't get it.

But then there are a lot of things I still don't understand about all of this. The confusion I felt as I walked out into the rainy night after the Falwell episode remains for me largely that—confusion. I remember holding in my hand a book of matches that Cal Thomas, the vice-president of Moral Majority, Inc., had been passing out to the crowd. "Moral Majority Book Burning Matches," it said, with the organization's logo emblazoned in red, white and blue. "See official book list inside." Curious, I flipped open the matchbook and there was only a blank list with numerals where the indexed books should have been and a dozen pieces of balsa cardboard instead of matches. "That's right...there aren't any!!!" it said, and I could only laugh, because the truth was that Yale was the only thing that was burned that night.
### Facts
In 1969 Larry Lewis set a new world's record by running the 100-yard dash in 17.8 seconds—you heard it right—17.8 seconds! "What's so great about that?" you ask. Larry Lewis was 101 years old, and the record applied to centenarians, those 100 years of age or older. What you first considered to be a slow speed, probably looks now like an incredible feat. The speed hasn't changed, but the facts have altered your perception of this accomplishment. When more than 5,000 ate of the loaves and fishes Jesus multiplied, the majority undoubtedly enjoyed the feast without knowing the facts. It may have appeared to have been an ordinary meal, but the event was a miracle. If you've discounted the claims of Christ, perhaps you'd better read the Bible. The facts it contains will change your perception of life and eternity.

### Mirrors
Billions of people have looked into mirrors, all with the same effect—everything is reversed. Part your hair on the right side and the mirror will reflect an image that apparently has hair parted on the left. For centuries this phenomenon has been taken for granted, but now a physics instructor by the name of David Thomas has confounded the experts who said it couldn't be done. He has invented a saddle-shaped, nonreversing mirror. By looking into it, your hair will really look parted on its correct side. One thing is certain: no one will ever patent a mirror that can hide sin's consequences. There's only one way to reverse the moral result of the price one pays on his visage for a life dedicated to evil. Look in the mirror. If shame and guilt are looking back at you, repentance and faith in Christ can reverse what you see.

### Expressions
Much of our modern language is filled with expressions that make little sense when taken literally. For example, how can you "pre-board" a plane before you board it? And what about banal expressions of casual conversation? No one really believes in the sincerity of the sentiments voiced by, "Have a nice day," or "God bless you," or "Enjoy yourself." The meaning of these words has been trivialized by overuse. Has the same thing happened to the expressions used frequently by Christians? For some people "Praise the Lord" has become a thoughtless phrase uttered with no conscious attempt to actualize the words in a literal sense. The next time you say, "Thank you Jesus," or "God loves you," be certain you mean what you say. Matthew 12:36 warns we'll be held accountable for every idle word. And that includes not only the profane, but also the praiseworthy.
President Seeks Pastoral Support for Nuclear Arms Position

After growing opposition from liberal clergymen for his nuclear arms control position, President Reagan began an aggressive campaign to enlist conservative political and religious leaders in his “peace through strength” initiative.

On Monday March 7, the President met with members of the American Security Council and its Coalition for Peace Through Strength. John Fisher, president of the Council, spoke to the group affirming support for the President’s policies. Jerry Falwell, as a leading conservative minister, assured the President that not all those who pastored churches held the same opinion on disarmament as the National Council of Churches or the U.S. Conference of Catholic Bishops.

The following day more than 5,000 people gathered on the west front of the Capitol for a rally supporting the nuclear freeze. Simultaneously, backers of President Reagan’s position gathered on the north side of the Capitol for a Peace Through Strength rally. Various religious leaders and congressmen spoke at the Peace Through Strength rally which drew participants from a veteran’s convention as well as from the local citizenry.

Arms Support Not Universal Among Conservative Christians

As the rallies were held in Washington, President Reagan spoke to the National Association of Evangelicals (NAE) in Orlando, Florida, to reaffirm his commitment to voluntary prayer in schools, abortion regulations, and parental notification regarding birth control for teenage girls. During the meeting he appealed to the ministers to support his position concerning nuclear disarmament. All topics received full support from the audience with the exception of defense, which while accepted by the majority was not agreeable to all.

The NAE, a relatively conservative organization, generally supports pro-life and pro-family issues. Robert Dugan, director of NAE’s office of public affairs, said, “My estimation is, that of those evangelicals who have made up their minds on the nuclear arms issue, three out of four would favor the President’s peace through strength policy. However, there are staunch pacifists especially among the Mennonite, Brethren, and Friends churches who would oppose war of any sort and believe all arms should be laid down.”

According to Dr. Billy Melvin, NAE’s executive director, “The press has given the impression that the President came to Orlando seeking our support but didn’t get it. That wasn’t the case at all. He came to speak on several moral and spiritual matters of concern to him. “The purpose of our convention is to inform members about all sides of critical issues, so they can talk and react intelligently and responsibly.”

In a telephone interview, White House staff said they were pleased with the results of the meeting.

The New York Times, March 12, indicated that action on a resolution “to halt the development, testing, and pro-

duction of nuclear weapons” was not taken because of the controversy within the delegation. However, Forest Montgomery, NAE’s Counsel of public affairs, said no such resolution had been proposed for consideration. While a resolution may be considered in the future, Montgomery felt at present such a proposal would be divisive to the association.

In 1952, 1977, 1979, and 1982 the NAE had passed resolutions concerning arms control. The most recent restated that NAE membership included both those “who are committed to peace through strength and those who renounce the use of force as a matter of conscience.” The resolution “urged national leaders to rededicate their efforts to obtain a meaningful arms control.”

In his speech the President’s description of the Soviets as the “focus of evil in the modern world” received much criticism. He said, “As good Marxists-Leninists, the Soviet leaders have openly and publicly declared that the only morality they recognize is that which will further their cause, which is world revolution.

“I intend to do everything I can to persuade them of our peaceful intent...they must be made to understand we will never compromise our principles and standards. We will never give away our freedom. We will never abandon our belief in God.”

In addition to criticism on his nuclear position from some NAE delegates, the President has received negative comments on the moral language in his speech from William Sloane Coffin, minister of Riverside Church in New York; Henry Steel Commager; editorialists from the New York Times and Washington Post; and the Soviet Union news agency, Tass.

Deborah Huff

MAY 1983
Christians and Jews Express Pro-Israel Alliance

WASHINGTON—At a February meeting in Washington, D.C., Dr. Jerry Falwell joined a group of several hundred Christians and Jews to express their mutual support for Israel. The event was sponsored by the Religious Roundtable and the American Forum for Christian-Jewish Cooperation.

Falwell has long encouraged Bible-believing Christians to remember God's promise to Abraham, the father of Israel, in Genesis 12:3. Falwell has often said, "I believe history supports the promise that God deals with nations as they deal with Israel." The Washington Times, February 3, noted three additional reasons given by Falwell for United States' support of Israel: Israel is the only true friend in the Middle East; the United States should honor our original commitment to the boundaries of Israel granted by the United Nations in 1948; and our nation is dedicated to help oppressed peoples.

Presidential aide Morton Blackwell said in the Times article: "On behalf of the President, I want to reiterate... our nation's commitment to an Israel that is speed freed."

The Religious News Service reported some Jewish lay leaders are pleased with the Fundamentalists' support of Israel, but are opposed to the New Right's social policy.

Rabbi David Ben Ami, an Orthodox rabbi who heads the American Forum for Christian and Jewish Cooperation, was quoted in RNS as saying, "The only friends the Jews have are Fundamentalist, Bible-believing Christians. That's because we have a fundamental basis to build on—the Bible."

Panel Plans to Ask Methodists to Drop Terms "Lord" and "King"

DALLAS (RNS)—A United Methodist task force will recommend that the terms "Lord" and "King" generally not be used as synonyms for God because these words perpetuate the assumption that God has male characteristics.

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"No one will ever forget the days when our first classes were held in his church. Unfortunately because of his health, he has decided to resign from this position but will remain at BBC as chancellor of the college.

"However, the Fellowship is very thrilled that Dr. Henderson is taking over the position. He is a past president of the BBF and a recognized leader among Fundamentalists. We know we can expect great things from him. We believe Dr. Henderson will carry out the vision of the BBF and the dreams of Drs. Vick and Dowell for the college."

During graduation week ceremonies, Dr. Henderson will announce his future plans for the college. As he takes on the responsibilities of the BBC presidency, Dr. Henderson will remain at his church in Detroit. Interestingly, Dr. G.B. Vick also remained in the pastorate of Detroit's Temple Baptist Church during his 25 years in that post.

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The task force on language guidelines may recommend the Aramaic word "Abba" used by Jesus as one possible synonym for God, says Carolyn Henninger Oehler of Chicago, who chairs the 10-member panel. The task force is completing its work on a major document on language about God.

Since Jesus of Nazareth was male, the task force says, male nouns and pronouns can be used in referring to Him. "However, Jesus the Christ transcends for Christians any sexual identity, becoming Messiah, Savior, Redeemer."

Oehler said the task force is still grappling with the text regarding use of the title "Father" for God. "The document will recognize that there are those for whom 'Father' in reference to God is no longer acceptable: it carries sexist
connotations and practices of the language and the church," she said.

"Other persons, while they acknowledge that 'Father' is not entirely suitable, question whether there is an adequate substitute. Such terms as 'Creator' and 'Redeemer,' they feel, do not carry the same personal connotations which 'Father' holds. The task force is asking for further theological work on God as 'Father,' which might include development of better language." Oehler said "Abba," which means "Daddy," connotes an intimate earthly image different from "Father" and might be acceptable, but the term "Abba" is not familiar enough.

The task force was assigned in 1980 to revise guidelines for eliminating racism, sexism, and ageism in church materials, as well as to suggest new God language. The panel's report will be submitted for consideration to the General Council on Ministries in April. Oehler stressed that the task force's recommendations on God language are not designed to revise the Bible, but rather to be used as guidelines for contemporary United Methodist materials. She said the task force wants "to reclaim some of the images of God that have been lost.

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**CBS Refuses Churches Air Time to Answer “60 Minutes” Charges**

NEW YORK (RNS)—CBS News has refused to give the National Council of Churches air time to respond to a critical recent "60 Minutes" segment called "The Gospel According to Whom?" Robert Chandler, CBS's senior vice president for documentaries and operations, wrote to NCC General Secretary Claire Randall, "We believe the broadcast was, in all respects, fair and accurate. We feel no obligation, morally or journalistically, to offer you time." Dr. Randall had called the television report "highly inaccurate and unfair" and outlined to CBS what she regarded as "misrepresentations and distortions." Mr. Chandler of CBS also refused air time to five leaders of Protestant denominations mentioned in the program. The CBS broadcast claimed that some church leaders were using parish funds to support revolutionary and Communist movements.

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**Marxist Mozambique Leader Softens Religious Stand, Meets Church Aides**

NAIROBI, Kenya (RNS)—After several years of deteriorating relations, Mozambique's Marxist President Samora Machel has met with leaders of his country's four main religious communities to discuss their concerns and complaints. Three years ago, the government confiscated all property belonging to churches, and President Machel charged that religious divisions were splitting the people. He has been especially critical of the Catholic Church, which he has accused of collaborating with the Portuguese colonial authorities before the country won independence in 1975. In their meeting with Mr. Machel, Roman Catholic bishops asked for permission for religious instructors to enter the country and for Catholics to gain access to northern areas of the country, from which they have been banned because of their alleged collaboration with the Portuguese. Protestant officials asked the government to allow closed churches to reopen and new ones to be built. They also asked for the authority to issue their own publications and have access to the mass media. President Machel did not make any promises except that further meetings would be held in what he called "frankness and flexibility and within an atmosphere of openness and dialogue between the authorities and each of the various denominations."

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**Survey Terms Television's Leaders Less Religious Than General Public**

WASHINGTON (RNS)—A survey of influential television writers and executives in Hollywood has shown they are far less religious than the general public and "diverge sharply from traditional values" on such issues as abortion, homosexual rights, and extramarital sex.

"They have moved toward a markedly more secular orientation," according to the study published in Public Opinion, a magazine of the American Enterprise Institute for Public Policy Research here. While nearly all of the 104 Hollywood professionals interviewed had a religious background, 45 percent now say they have no religion and of the other 55 percent only 7 percent say they attend a religious service as much as once a month.

"This group has had a major role in shaping the shows whose themes and stars have become staples in our popular culture," wrote the three authors of the study, Robert Lichter of George Washington University, Stanley Rothman of Smith College, and Linda Lichter of Columbia and George Washington Universities.

The study was part of a series on leadership attitudes in various fields. A previous study found that key professionals in the news media are also much less religious by customary standards than the public. But the researchers said the gap in this latest survey was more marked.

From the names of about 350 persons who were involved with two or more successful television programs, the researchers contacted 172, and 104 agreed to be interviewed. The latter included 26 writers, 18 executive producers and various categories of influential executives.

Eighty percent of the respondents said they did not regard homosexual relations as wrong and 51 percent did not deem adultery as wrong. Of the 49 percent who called extramarital affairs wrong only 17 percent felt that way strongly, the study said. Nearly all—97 percent—favored the right of a woman to choose an abortion, 91 percent holding that view strongly.

By contrast, other surveys have shown 85 percent of Americans consider adultery wrong, 71 percent regard homosexual activity wrong and nearly three-fourths of the public want abortion limited to certain hard cases or banned altogether.

Very few of the entertainment leaders have roots in "Middle America," the study said. Primarily from the Northeast or California, the television professionals are much better educated than their parents as a whole, three-fourths of them with at least one college degree and 31 percent with
some graduate work. Those with Jewish backgrounds total 59 percent, Protestants 25 percent, and Catholics 12 percent, according to the survey.

Those surveyed were well paid, two-thirds of them with annual incomes above $200,000. But 75 percent also called themselves political liberals (compared to 27 percent of the public that does) and 10 percent believe government should substantially reduce the income gap between rich and poor.

"Two out of three believe that television should be a major force for social reform," the report said. "According to television's creators, they are not in it just for the money. They also seek to move their audience toward their own vision of a good society."

**Pope Links Catholic Holy Year to Martin Luther Anniversary**

**VATICAN CITY (RNS)—**Pope John Paul II has linked the holy year proclaimed for the world's Catholics that began in March with the 500th anniversary of the birth of Martin Luther, the key figure in the Protestant Reformation. The pontiff says the double commemoration would give special ecumenical coloring to the Catholic Holy Year. The current pope has defended grants for good works or special devotion. The United Methodist Church has 9.6 million members and is the largest denomination among the 32 Orthodox and Protestant communions of the NCC. Both *Reader's Digest* and "60 Minutes" charged that the National and World councils contribute funds to armed groups that espouse the violent overthrow of governments.

**Americans United Assails Grants for "Religious" Humanities Study**

**WASHINGTON (RNS)—**The National Endowment for the Humanities is unconstitutionally aiding organized religion, according to a church-state watchdog group that opposes the practice. Most groups concerned with the separation of church and state have in the past viewed such programs as legitimate government support of academic study. But Americans United for Separation of Church and State says the federal agency's charter allows for the funding of humanities that include religion and that from 1978 through 1981 it gave $35 million in grants for "religious-oriented" projects. The group says most of that money was probably spent unconstitutionally. The grants included $500,000 to two Roman Catholic and two Lutheran colleges to study Christian humanism and $950,000 to the Philadelphia Museum of Art, a secular institution, for an exhibit on the Hindu god Siva. Albert Menendez, research director of Americans United, says the federal agency has not changed its mind about such grants and hasn't been aware of the extent and nature of the funding. "Churches have enough money to finance such projects, without having to tap a public source," Mr. Menendez says.

**Church Sells GE and AT&T Stock, Citing Nuclear Arms Involvement**

**NEW YORK (RNS)—**The United Church board for world ministries says it is selling its stock in General Electric and American Telephone & Telegraph because of the companies' involvement in nuclear weapons production. The Rev. David M. Stowe, executive vice-president of the board, says his group doesn't think a church should be involved in the production of nuclear weapons. "If we held these shares," he says, "we would be so involved." The Overseas mission agency says it sold 4,000 of its 9,616 shares of AT&T January 17 and plans on selling the rest within what it calls "a reasonable period of time." All of its 6,573 shares of General Electric stock were sold on January 28.

**Child's Anti-War Protest Holds Up Issue of East German Church Paper**

**BERLIN (RNS)—**One of East Germany's largest Protestant weekly newspapers has been forced to reprint an entire issue because government officials objected to a child's anti-war poem. Delivery of the 40,000 copies of the latest issue of *Sunday,* a newspaper published in Dresden, was blocked by government objections to a child's poem that expressed the hope that war and armies might disappear from the earth. The paper, printed without the poem, was later distributed. This was the second time recently that distribution of *Sunday* was blocked, and peace was the issue the other time as well. All publications in the German Democratic Republic are licensed, and church publications, although generally not censored, are distributed by mail,
which is under government control.

Catholic Bishops Ask High Court to Uphold Minnesota Tuition Law

WASHINGTON (RNS) - The United States Catholic Conference (USCC), the social action arm of the nation's Catholic bishops, has filed a friend-of-the-court brief with the U.S. Supreme Court in a case to decide the constitutionality of a Minnesota tuition tax deduction law. The law, upheld two years ago by a federal Circuit Court of Appeals in St. Louis, allows tax deductions for the costs of tuition, textbooks, and transportation for parents of pupils attending both private and public schools. The USCC has asked that the decision be upheld, saying that the statute does not violate the constitutional separation of church and state.

Kantzer Speaks on Inerrancy at Liberty

LYNCHBURG, Va. - Kenneth Kantzer, advisory editor of Christianity Today and chancellor of Trinity College, recently spoke at Liberty Baptist College and Schools in a series of meetings on inerrancy and revelation.

During a question and answer session with professors from the school of religion, Kantzer was asked whether religious educational institutions should separate over conflicts in the doctrine of inerrancy or whether people should stay inside the organization to fight liberal thought. In his response Kantzer said, "Well, I personally am not willing to join a ministry that is not fully committed to the inerrancy of Scripture. I belong in a body that has the word 'inerrant' in its statement of faith and, you know, it will just be time until someone will come along who will deny that.

"If that time comes and discipline is enacted, then I will remain in that group; if discipline is not enacted then I will find my ordination somewhere else.

"I'm careful about judging those who do not take that position. I don't mind at all if they stay in and fight against that, but I mind terribly if they stay in and wilt."

Kantzer was the featured speaker at the seminary's third annual Founder's Lecture Series. The series is designed to bring lecturers and theologians to Liberty to expose the seminary family and guests to issues facing Fundamentalism in the 80s.

For four years Kantzer served as editor of Christianity Today. At the time of the lecture series he was a professor of biblical and systematic theology and dean emeritus at Trinity Evangelical Divinity School in Deerfield, Illinois. Recently he was named as chancellor of Trinity College. He holds a Ph.D. in philosophy and religion from Harvard University.

Nob Hill Episcopal Cathedral Opens Doors to Homeless in San Francisco

SAN FRANCISCO (RNS) - Grace Episcopal Cathedral has opened its doors to the homeless and has challenged other cathedrals to do the same.

"If we can do it on Nob Hill, one of the classiest places in the world, it can be done anywhere," says the Rev. William H. Barcus III, the cathedral's rector. He noted that Grace's members include some of San Francisco's wealthiest families "and they're all down there helping us." In December, Mayor Dianne Feinstein called on churches and the private sector to help shelter the homeless.

Society Declares It Is Possible to Read Bible in 279 Languages

NEW YORK (RNS) - You can now read complete Bibles in 279 languages. The American Bible Society says this is an increase of two from 1981. In the group's annual tally, it reported that at least one book of the Bible had been published in 1,763 languages. This was an increase of 24 over the 1981 figure. But the society points out that Scriptures are currently not available in all those languages because some have fallen into disuse. Scriptures are currently offered in more than 500 languages by Bible societies. Linguists estimate that there are more than 3,000 languages and distinct dialects in use throughout the world today.

National Day of Prayer

President Ronald Reagan has signed a proclamation declaring May 5 as a National Day of Prayer. A week of activities revolving around the National Day of Prayer is being planned for April 29 - May 5.

To commemorate the day, churches are being asked to ring their church bells for five minutes at 12 noon. During that time, people are being encouraged to observe a moment of prayer or join a gathering of people for prayer on the West steps of the Capitol building in Washington. That evening a special celebration of prayer will be held in Constitution Hall.

Death

Catherine Marshall LeSourd, writer of such inspirational books as A Man Called Peter, Christy, and Mr. Jones, Meet the Master, died from heart failure March 18 in a Florida hospital. Mrs. LeSourd received national recognition as the widow of the Rev. Peter Marshall, the quick-witted and outspoken chaplain of the United States Senate from 1947 until his death in 1949. Born Catherine Sarah Wood, she married the Scottish-born Presbyterian Marshall in 1936. Her best-selling book, A Man Called Peter, was a biography of their life and became a popular movie in 1955. Her 16 books have sold 16 million copies and at 68 years old she had prepared two more, The Best of Peter Marshall and Watershed, to be published in the next year. She is survived by her husband, Leonard LeSourd, former editor of Guideposts, whom she married in 1959; her mother Leonora Wood of Lincoln, Virginia; and four children.
California Court Order Allows Religious Service for Fetuses

LOS ANGELES (RNS)—A Los Angeles judge has signed an order that would allow a religious burial of 16,390 aborted fetuses. The fetuses were found a year ago in a cargo container and have been held in the county morgue under the custody of the Los Angeles district attorney. A non-sectarian cemetery had offered to provide free burial for the fetuses in its underground vaults. Groups such as the Women's Health Center said they were not against burial of the fetuses but said the religious memorial service—in which the state is involved—is unconstitutional. That was rejected, however, by Superior Court Judge Eli Chernow. Authorities say the state will not take part in the service.

Natural Death Act Passes Virginia Senate

The bill that would allow terminally ill people to order the discontinuance of necessary life-support systems passed the Virginia Senate on February 21 by a vote of 21 to 18. When a "reasonable degree of medical certainty" exists regarding a patient's imminent death, a previously signed declaration permits the physician, with one other concurring opinion, to stop life-preserving procedures.

The bill was returned to the House for some minor adjustments, reported the Washington Post, February 22, 1983. After adjustments are made, the bill goes to Governor Robb for veto or signing.

Earl Johnson, Jr., M.D., stated in his "Commentary on the Proposed Natural Act of Virginia" that the bill should be opposed for the following reasons:

"Many laymen seem to believe that life support is used for periods of weeks, months, or years to maintain vital functions in patients who are brain dead or in incurable vegetative states from which recovery is impossible. However, this is rarely the case. Thousands of people are alive and functioning today because they had the benefit of life-support systems.

"The Act is unnecessary. Physicians are already withholding or withdrawing life support from patients when fully convinced that death is both imminent and inevitable. A 'reasonable degree of medical certainty' is not the same thing as certainty. Furthermore, this Act not only frees the physician from civil and criminal liability but also effectively removes any restraint which might be exerted by the patient's family.

"The Act will probably result in a flood of litigation. The phrase 'reasonable degree of medical certainty' is ambiguous and undefined.

"The Act allows the attending physician to withhold or withdraw life support in any patient who has signed the Declaration contained in the Act if the physician can find one other physician who agrees with him, even if other consulting physicians on the case disagree with that action and even if the patient's next of kin also is violently opposed to such action."

Dr. Johnson feels that any claim to broad-based support of the Virginia Medical Society is inaccurate, as it was "never debated locally or brought before the delegates at convention." He noted that the only doctor in the Senate, Dr. John Buchanan, voted against it. Should the Act be signed into law, Dr. Johnson would "encourage people not to sign the Declaration [living will] because that becomes a legal document that the physician has to honor or find someone else to take his place."

Mrs. Geline Williams, the National Right to Life Committee (NRLC) Director from Virginia and Chairman of the Board of the NRLC, "hopes for a veto because the bill is badly written, takes the wrong approach, and will endanger lives as a result." Should this bill be signed into law, the NRLC will "consider whether to introduce amendments at the next session of the Virginia General Assembly."

What Can One Person Do?

In Chambersburg, Pennsylvania, James Knox, an accountant and father of two, objected to evolution being taught as the only theory of the origin of man, in the public school his children attended. Believing that neither evolution nor creation can be empirically proven by scientific principles of experimental observability and recurrence, Knox felt that known scientific data on each theory should be presented to allow students to evaluate both models. He upheld this two-model approach as the most scientific and educationally sound method of teaching man's origins and developed a plan to educate the public regarding this issue.

In January 1982 Knox made arrangements for Dr. Richard B. Bliss of the Institute of Creation Research (ICR) to conduct a free public seminar, presenting scientific evidence of creation to 600 interested citizens. Knox contacted individuals, churches, and businesses for help in meeting the lecturer's traveling expenses. He also secured the place for the lecture and promoted the event.

For 1983, Knox has given the local school board an analysis of the educational, scientific, and legal reasons for the two-model approach to origins and has scheduled another free seminar with Dr. Duane Gish, also of the ICR.

Recalling these past two years of effort, Knox feels there has been a significant increase in local interest in favor
ERA Not Dead Yet

The Equal Rights Amendment has once again been introduced into Congress as the first step in the process toward ratification to the Constitution. The Equal Rights Amendment was first approved by Congress in 1972 but was defeated when it failed to receive ratification in the necessary 38 states. Congress even extended the ratification period by three years to June 30, 1982.

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The most active organization lobbying for ERA in Congress and state legislatures is the National Organization for Women (NOW), a strong political force in recent re-elections. The Washington Post quotes Representative James R. Olin of Virginia as saying, "Thanks to NOW I was able to become the first Democrat in my district to be elected to Congress in 30 years." Representative Bruce A. Morrison of Connecticut said, "The reason I'm here in Washington has a lot to do with the National Organization of Women and the kind of support it gave me in my campaign."

Conservative groups who oppose ERA are again preparing for battle. Mrs. Geline Williams, cochairman of the Virginia Steering Committee to Stop-ERA, says their organization is "still operating and will continue to oppose the ERA for the same reasons as before. It was a poor proposal before and it still is. Women have won their rights under the law. The ERA is unnecessary and would be more detrimental than advantageous should it be added to the Constitution. We encourage people to write and express their objection to their Congressmen as soon as possible."

Creation Teacher Denied Annual Science Award

On February 11 the Grand Rapids Press announced that David Bolhuis, involved in a continuing controversy over his teaching of creationism, had been selected as the Michigan Science Teacher of the Year. Two weeks later, the Press announced that the Michigan Science Teachers Association award had been presented to someone else.

During a telephone interview, Bolhuis limited his explanation of this turnaround to the account printed in the Grand Rapids Press, February 26:

"Caught in the middle of the controversy over his teaching of creationism to 10th grade biology students, Bolhuis was not even recommended for the award by the Michigan Science Teachers Association awards committee, although chairwoman Karen Williams last week told Bolhuis, the Hudsonville School District, and the Press that he was the committee's 'unanimous choice' for the honor."

"Williams hedged when asked if the committee met to change its recommendation as a result of objections by several association members around the state. They had contended Bolhuis's creationism teaching was contrary to the association's official written position against the subject being taught in a science class."

"Williams denied she ever said Bolhuis was the top finalist and would not comment on the turnaround in the committee's recommendation."

"The award was presented during the 1,000-member association's annual state convention to Marilyn Turner, a Ludington chemistry and physics teacher who, ironically, did her student teaching in Hudsonville under Bolhuis."

Bolhuis was nominated for this honor by his principal, Cornelius Lampen. Before making the announcement, an MSTA committee studied written recommendations and observed his classes, especially the ecology study program at Yellowstone National Park that Bolhuis had developed five years ago. The Press account of February 11 stated that the MSTA described Bolhuis as "a superior teacher who creates a very stimulating and exciting classroom environment."

"Bolhuis and fellow science teacher William VanKoughnet have been under fire from the American Civil Liberties Union (ACLU) because of their presentation of the biblical account of mankind's creation along with the theory of evolution."

"The Hudsonville School District has refused to concede to ACLU demands that it stop the presentations 'until someone can prove we are in violation of the Constitution,' Superintendent Jack Musser has said."

"The state Department of Education Tuesday, February 8, approved the presentation after Barbara Ort-Smith, an associate state superintendent, examined the course at the request of the state attorney general's office."

Bolhuis has taught science for 20 years in Hudsonville. His students, fellow educators, and community are overwhelmingly supportive, says Bolhuis.

His personal reaction to the entire episode was, "I didn't get a real high when they first announced the award, and I didn't feel too depressed when it was given to someone else. My happiness doesn't come from awards—I have an inner happiness that doesn't depend on extraneous circumstances or developments."

President Declares 1983 Year of the Bible

In response to a joint House-Senate resolution, President Ronald Reagan proclaimed 1983 the "Year of the Bible." The announcement came with his pledge to renew efforts to ban abortion and restore classroom prayers in public schools. He urged the nation to "face the future with the Bible."

The official proclamation of February 3 stated, "Our country was formed on the basis of the inalienable rights of individuals, rights implicit in the Bible and its teaching the inherent worth and dignity of each individual."

On February 7 President Reagan accepted a Good News Bible from the American Bible Society in a ceremony that marked the distribution of the 100 millionth Bible by ABS since its found-
ing in 1816. The Bible was awarded in grateful recognition of the President's proclaiming 1983 as the Year of the Bible, said a news release from the Society.

The Gideons International, an association that distributes Scriptures (Bibles and New Testaments) in 53 languages and 130 countries, has indicated appreciation that 1983 has been proclaimed the Year of the Bible. A spokesman from their International Headquarters in Nashville stated, "As Men of the Book we are delighted to see this emphasis in our nation in 1983. The April issue of our monthly magazine, The Gideon, will carry the following statement along with President Reagan's Proclamation: 'The Gideon constitution indicates that placing the Word of God is one of the means of carrying out the single objective of the Gideons International of winning others to Christ. In addition, an important qualification to become a Gideon is the necessity to believe in the Bible as the inspired Word of God...and therefore it is meaningful to Gideons that 1983 has been proclaimed by Ronald Reagan, President of the United States, as the Year of the Bible for this country.'"

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**Video Game Denounced by Church, Dropped by California Marketer**

CANOGA PARK, Calif. (RNS)—A national distributor of a planned video arcade game featuring a naked male ravishing an Indian woman has dropped the item after the product was denounced last year by the Episcopal Church executive council. Richard Miller, spokesman for GameSource, says his California-based company will not distribute the game "Custer's Revenge" because "the game came to symbolize rape and racism in the eyes of too many people." The Episcopal Church council passed a resolution condemning the game as "prurient, lascivious, and pornographic" and urged church groups to exert pressure to bar the installation and sale of the game.

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Could the increasing breakup in Christian homes in recent years be due to a basic misunderstanding of the very nature of marriage? The quest for more individual freedom in marriage seems to run counter to God's design for unity in the partnership, not independence. Christians have fallen into the worldly trap of "me first."

In referring to the very first marriage, Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. 19:5). The word translated "cleave" is the Greek word for "glue." They are to be glued together as if they were one. Jesus continued, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

The words "joined together" mean literally "yoked together," as two animals yoked to a plough, pulling in the same direction. This kind of unity can be seen as God's principal objective in marriage. The modern movement toward the married woman's complete independence is in direct disagreement with the principle of equal partnership set forth clearly in God's Word.

With man's first sin came judgment that has affected all nature. The earth, being cursed, brings forth thorns and thistles. Man struggles and sweats to produce food from it. Woman must endure suffering in childbearing, and her nature has undergone a dramatic change. This change is not at all clear in the English translation, which reads, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

That verse sounds as though the desire of a woman is to be submissive to her husband, doesn't it? If this were true, there would not be the many conflicts we find in marriages. In fact, the very opposite meaning is true. The word translated "desire" is the Hebrew word teshuaugah, which is used only in this passage and two other places in the Bible. It means "to stretch out after." Its primary root, shurug, means "to run after or over, to overflow." The yearning of the natural woman is to control or reform the man.

The best way to understand a biblical word is to see how it is used elsewhere in the Scriptures. The next time we find this word is in Genesis 4:7, where the Lord said to Cain, after his sacrifice had been rejected, "If thou dost well, shalt thou not be accepted? And if thou dost not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

The same type of conflict is indicated—sin desiring the upper hand, but Cain having the ability to overcome it. The only other place the word teshuaugah is used is in the Song of Solomon 7:10, "I am my beloved's, and his desire is toward me." There, in the ode to the perfect marriage, it is the husband who is the undisputed head, and yet the Shulamite has flowing words of praise for him.

From a study of these verses, we learn that in the old nature there is a desire on the woman's part to gain the upper hand over the man, and the man has the inclination to dominate the woman.

But in Christ, God takes the Christian couple away from their old nature and gives them a new heart and new responsibilities. He instructs the wife to submit to her husband (Eph. 5:22) and the husband is told to love his wife (Eph. 5:25). This does not place the wife in an inferior position, any more than Jesus was placed in an inferior position to the Father in becoming man. He said, "I and my Father are one" (John 10:30). Yet He made the statement repeatedly that He had come to do the will of His Father.

Husbands, if you think you love your wife, read 1 Corinthians 13 very carefully. It's a big order, isn't it? When the husband is faithful in striving to achieve this goal, it is easier for the wife to fulfill her responsibilities.

But, easy or not, wives, you are obligated to let your husband take the leadership. These guidelines, admittedly, do not agree with the women's liberation movement. But should a Christian be conformed to this world, or to the Word of God?

Consideration for one another is basic to a successful marriage. Each partner is responsible for his or her own actions. The natural tendency is for each to try to change the other. Resist this temptation. The Scriptures do not say, "Husbands, tell your wife to submit," but "Husbands, love your wives." Save your energy for self-examination. It is much more effective. The same principle applies to the wife.

When a difference of opinion occurs, do not try to determine who is right. (There is a possibility that you are both wrong.) The solution is to seek together in prayer and discussion what the Lord's will is. If both pray for God's will to be revealed, the Holy Spirit will not tell the husband one thing, and the wife something else. "God is not the author of confusion" (1 Cor. 14:33).

Christian marriage should be an enduring and fruitful partnership in which God is glorified. It should not be entered into lightly, but faced realistically. To God it is a permanent partnership.
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