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Volume 3 / Number 6  June 1984

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Statement of Purpose

This magazine is committed to the historic fundamentals of the Christian faith, biblical separation, moral absolutes, the priority of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian leaders and statement to stand for the old-time religion in these critical days. We will examine matters of contemporary interest to all Fundamentalists, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also recall our history and heritage as well as point the way to our place in the future.

Articles

The Ascension
Elmer L. Towns

The disciples who witnessed the Ascension probably did not understand what they were seeing. Towns explains what it meant then and what it means for the believer today.

Educated Fools
Robert E. Coleman

Christian Camping—A Time for Revival
Herb Owen

Christian Camps
Glenn Reese

Camp Meetings—A Look through the Years
Barry J. Halchan

Keeping the Pastorate in Perspective
John S. Feinberg

Dear Dad, Did I Ever Tell You
How Much…?
Cal Thomas

Till Someone Else Do Us Part
Sheldon Vanuaken

“T don't even know how it happened.” It seemed so good and right.” The phrases associated with adultery sound innocent and accidental. Vanuaken tells why they are neither.

Editorials

Jerry Falwell Comments
When It Hurts Too Much to Cry

Fundamentalism Today
Megatrends and the Church
Edward Dobson

Coming changes in technology and in social patterns will greatly affect everything we do. What are those changes and what will their impact be on the church?

Columns

Face the Facts
It's the Old Double Standard Again
Cal Thomas
Soap Box
Revival Means Change
Daniel Henderson 66

Departments

Point and Counterpoint
Are Divorce and Remarriage Ever Permissible?
Yes—Jay E. Adams 16
No—Paul E. Steele & Charles C. Ryrie 17

Charles Grandison Finney
Preached for a Verdict—Louis Gifford Parkhurst, Jr. 41

Thunder in the Pulpit
Refuges of Lies—Charles G. Finney 44

In Review

Bible Study
The Son of God in the Word of God
Harold L. Willmington 49

Successful Teaching Ideas
You Can't Use Old Tools for Today's Job
Elmer L. Towns 51

Update

Treasuries from the Text
Christian Patience—Richard D. Patterson 55

Profile
Where Is the GARBC Headed?—Eric E. Wiggan 56

News

BF '84 Brings Fundamentalists to D. C.
Deborah Huff 58

What Did BF '84 Accomplish?
Nelson Keener 59

The Robbing of Innocence
Martin Mowyer 60

Church Schools Settle
Debate with Nebraska—Martin Mowyer 62

For Your Information

If you’re looking for a magazine that
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Shimei's Dust

An interesting thing has hit the churches of America. In some states, as many as 30 percent of the pastors have been fired in the last year. Not for immorality or stealing—their preaching was either too evangelistic or not evangelistic enough. They didn’t visit the sick enough, or they spent too much time out of the office and never could be reached. They either over-organized the church or didn’t organize it well enough.

Seems the members feel a preacher is like a football coach. If he’s not a “winner,” he should be fired. Nobody wants a coach who “loses games,” and nobody wants a preacher who can’t bring in more nickels and noses. The only Christian thing to do is give him two weeks’ pay and appoint a pulpit committee to find a “winner.”

How did we get in such a mess?
The answer is simple. Preachers violated Paul’s instructions to them in Ephesians 4. Instead of “the perfecting of the saints, for the work of the ministry,” they used the saints to build their own ministries. People love a man who builds them up, who believes in them, who causes their life to expand in meaning and ministry. But if a preacher drives people like a herd of cattle to do what will make the church grow, something happens.

People can be “used” for only so long before they will turn on the source of the irritation. What has been sown for years is now being reaped. Pastors who play the game of being the “Holy Men” for the congregation are always separated from the members by a dictatorial role. South America isn’t the only place where dictators are regularly overthrown, it happens in our churches as well.

What makes a pastor beloved by his people? Among other things, his transparency, his vulnerability, his willingness to let the congregation share in dreaming the dream.

Equipping church members for their ministries requires a spirit radically different from using them to build the pastor’s ministry. There is an old saying that goes like this: My ideas are good ideas, because I thought of them. Your ideas are bad ideas, because you didn’t ask me to think about them. Our ideas are great ideas, because we thought of them together.

For further information on the subject of how to equip others I recommend four excellent books on the best-seller lists: Matthew, Mark, Luke, and John!

Shimei

Corrections:
A typographical error was made in Robert E. Wiedeman’s review of Self-Esteem: The New Reformation by Robert Schuller (January). The correct statement is: “Another reason that I would not recommend this book is that to accept Schuller’s conclusions several unbiblical assumptions must be made.” The word biblical was printed in error.

E. C. Haskell, author of “What Happens When a Brother Falls?” (March), received his D.Hum. from Oklahoma Baptist College in Oklahoma City, not Oklahoma Baptist University in Shawnee.

Cline E. Hall, author of “Exploiting Ramifications of Vatican Ambassadors” (March), received his Ph.D. from the University of Tennessee, not Tennessee Temple University.

Dear Shimei,

I did not appreciate your load of dust for March. Nonetheless there are some important things to be learned from it. While missions agencies should have better screening processes (as you suggest), local churches should be careful stewards of missions dollars.

If I were the pastor of a church, I would lead the church into supporting no missionaries who were not affiliated with a reputable mission board that requires both accountability and good stewardship of all its missionaries.

There are enough young missionaries who are serious about doing an honorable job for the Lord that fundamental churches should be able to rid themselves of the freeloaders.

Ramon Baker
Missionary to Iceland
Bellwood, Pennsylvania

From behind prison walls...

I am writing from a prison. We are cut off from the freedom of daily activities, but we still see Christ alive in our lives. Prisoners are looking for an answer to life, and the weekly prison ministry provides the answer—Jesus Christ. Some accept, some turn their heads.

I told our church worker about an article by my brother-in-law concerning my nephew’s operation, which was carried in the Fundamentalist Journal. He asked me to speak and give a personal testimony on the article. I asked each man to think about his family. I opened with how Christ touched my life behind these walls and told what He could do in their lives if they trusted and accepted His forgiveness and asked Him into their lives. I spoke of how my sister and brother-in-law went through the struggle of the operation and had the peace of knowing God had His hand on the doctors and on their son
Joshua: I could feel the Spirit of the Lord among us. That night 25 dedicated their lives to Christ and 62 accepted Him as their Saviour. God is alive behind these gates and prison walls. Remember us in your prayers.

Terry Picheral
Parchman, Mississippi

He's a rabble-rouser...

I think Mr. Godwin is wrong and a rabble-rouser. Why shouldn't small church schools pay Social Security for their teachers? What will happen to them at 65? Do they expect teachers to work cheaply and also to have no Social Security? The churches have gone into business and you know it. Why shouldn't they pay taxes? Jesus said to do so.

Sally Grube
Laurel Springs, North Carolina

Timely, thorough, effective...

You have done an excellent job in coming to grips with the situation of an ambassador to the Vatican. I consider this one of the most serious errors our government has made in many years, and I predict that within my lifetime we will see the consequences of this unfortunate decision.

Thank you for quoting me, but thank you even more for dealing with such a timely issue in such a thorough and effective manner.

R. G. Puckett, Editor
Biblical Recorder
Raleigh, North Carolina

Intelligent presentation...

Congratulations on the excellent article "Eternity in Their Heaths" by Don Richardson. It gave a clear and intelligent presentation of the question, while maintaining a writing style that assures wide readership. This is the kind of work that Fundamentalists need to be doing more frequently if they expect to be taken seriously by intelligent and reasonable men.

Richard Kevin Barnard
Editor, Light Today
International Bible Society
East Brunswick, New Jersey

My conclusion is...

While I do not agree with every point of everything I read, I think Fundamentalist Journal is a good magazine and I enjoy it very much. I also subscribe to the Sword of the Lord, which I enjoy. After reading what Dr. Hutson had to say about your article on "Is Repentance Part of the Gospel?" I went back and carefully read it again. After studying the Bible for 35 years and being a pastor for over 32 years, my conclusion is that your article is true to the teaching of the Bible on the subject of repentance and faith. To call one a Calvinist because he believes what is in that article is, to me, like saying one is an Arminian if he does not believe it, which I am not.

Eugene Goodman, Pastor
Turners Creek Baptist Church
Yadkinville, North Carolina

What does it mean?

When my March issue arrived, I was anxious to read the cover article, "Deacons and Other Endangered Species," by Carl J. Diemer, Jr. The cover photo intrigued me because it portrays a problem in many churches today—a group of deacons, their hands tied by a dominating pastor who is unwilling to take advantage of his support group of deacons. Notice the expression on the pastor's face.

I thought the article would condemn this kind of relationship between pastors and deacons. Instead the article seems to support the view depicted by the photograph. This pastor could be saying, 'I'll use your hands when it comes time to serve the tables...that's it.'

Most pastors are aware that they have a wealth of wisdom and support within the deacon body and enjoy this love-support relationship. Where this exists, you will find a strong, growing, loving church, doing its job for the Lord.

My question is this: What does this photograph really depict, and why do you think that deacons are an endangered species?

Hugh E. Brinson, Deacon
First Baptist Church
Sulphur, Oklahoma

Best ever written...

"Does the Bible Really Teach Separation?" (March) is the best we have ever seen written on separation. Dobson is to be commended for a job scripturally well done.

The greatest detriment to the cause of Christ is the pollution of God's people and, most especially, the pulpit. May God help us all to be holy as He is holy.

Mrs. Byron T. Tabor
Owens Cross Roads, Alabama

Right on target...

Thank you for the strong conservative position expressed in "The Lunatic Fringe" (April). Edward Dobson's rejection of the Fundamentalists far right and the Evangelicals far left is right on target. May God help us as believers to see this in His precious Word and to walk in the light of it.

I also appreciated the very incisive and meaningful article "To Obey Is Better Than to Evangelize." This is the kind of thinking that we as Fundamentalists need to say and practice.

Don W. Hills
The Evangelical Alliance Mission
Orange City, Florida

"To Obey Is Better Than to Evangelize" is the best thing I've read on this subject. Not only have you captured the essence of the problem, but you have done it in a non-offensive way.

Vernon Brewer, Director
Light Ministries
El Cajon, California

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Suffering knocks at everyone's door sooner or later. It comes in different forms, but eventually it comes to all of us. Sometimes we suffer because of our fallen nature, or because of ungodly people, or because of satanic activity, or the world system itself. Sometimes we suffer from what other Christians do to us, and sometimes we suffer the just consequences of our own sin.

Sin always has consequences. The eternal consequences of the believer's sins were borne, once for all, on the cross, when Christ became our sin-bearer and our Saviour from sin's penalty. Apart from the eternal consequences of sin, it is sometimes true that God delivers us from the earthly consequences of our sins as well. Not all of the bad things that could happen to us actually occur; this is because of divine intervention. Someone has said that God had only one sinless Son, but none who did not suffer.

In the same way that God has linked together holiness and happiness, so has He put together sinfulness and suffering. Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

Suffering keeps us from sinning. The apostle Paul wrote: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh" (2 Cor. 12:7). Theologians have debated for centuries over the nature of the apostle's "thorn," but there is no uncertainty whatsoever about the reason for his infirmity. Before he understood the divine purpose for this suffering, he asked that God would take it away. But when he realized its purpose he concluded: "Most gladly therefore will I rather glory in my infirmities" (2 Cor. 12:9).

Suffering makes us confess our sin. The Bible is very clear in its description of David's sin of adultery and murder. David must have suffered greatly from feelings of guilt. He wrote: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer" (Ps. 32:3-4). Though David, when confronted by the prophet Nathan, finally admitted to his sins, for the rest of his life he struggled with an unhappy household, rebellious children—one sadness after another, including one daughter being raped, and two sons killed. Sin has its consequences. Without the suffering that accompanies sin, one would never turn from it.

A loving father chastens disobedience. Suffering is, above all, a mark of sonship. When a sinner asks Christ to save him, he is immediately joined to the family of God. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:19). But lest we forget, the head of this household is our heavenly Father, who has laid down certain rules of behavior. If these rules are ignored or broken, divine discipline follows. The writer of Hebrews made this very clear: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:5-6). Beware of any teacher or leader who says that because we are Christians we can do anything we like and never worry about being punished. God loves us too much to let us get away with disobedience that disrupts harmony in His home.

When Godpunishes our disobedience in order to bring us to turn from sins, it does not mean that we will then be less fruitful in our work for him. In fact, it can mean the very opposite. When God has burned away the dross, or pruned the unfruitful areas of our lives, it may mean that we are able to produce more fruit.

Self-inflicted suffering is useless. Throughout history certain people have been influenced by the so-called "cult of pain," those who believe that some spiritual good is derived from
physical suffering. However, suffering, in itself, has no value. We should not seek it nor enjoy it. Self-induced suffering becomes an instrument of Satan to produce spiritual pride. Why else would one inflict suffering upon himself if not in an attempt to pay for some of his own sins, a sacrifice only the sinless Son of God could make for us? There is only one Man whose blood was sufficient to pay for our sins, and that is Christ.

We suffer needlessly when we try to bear our own sins and suffer for them ourselves.

**Suffering purifies.** When Job was suffering he remembered something about the way God works. He said, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

This universal principle of multiplication through purification is seen in various areas. There are some flowers that will not yield their perfume unless they are bruised. There is no diamond which is formed without the heat and pressure of the earth upon it.

William Penn once said: "No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown." We must remember, when things are rough, that it is the rubbing and tumbling of stones against abrasives that bring out their luster and shine. Talents rise out of adversities, not prosperous circumstances. Kites rise only when going against the wind.

Peter wrote, "That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7).

**It fulfills the call to suffering.** According to Peter, suffering might be considered a special calling. "For even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

The idea of suffering for Christ's sake is something that could easily be misunderstood. We should never attempt to bring suffering on ourselves, but clearly the Scripture shows that when suffering does come, it might be something God is allowing.

I doubt that any of us will ever be called on to do what God asked Hosea to do. None of us will ever feel the heartache he was asked to endure in order to get across God's message. A brokenhearted lover as Hosea was could tell about a brokenhearted God, whose wife Israel had forsaken him. But remember it was God who asked him to become the object of his suffering - it was not Hosea's idea.

I am always happy when I see young people at missionary conferences dedicate their lives to serve the Lord. It is a thrill to hear them say, "I now know that God has called me to the ministry," or "During the recent missions conference, I felt God's call to serve Him in Africa."

Those of us a little older in the faith need to remind these zealous young servants of Christ that there is also the call to suffer. While the Christian life is the most glorious possible life here on earth, it is decidedly not the easiest. A battleground, and not a playground, awaits us when we begin to serve the Lord.

**Suffering produces fruit.** My experience through many years of seeing God at work in the lives of others has been that the stronger one's call to suffer, the more productive one's ministry becomes. The two seem directly and inseparably connected. One of the most fascinating books in my library is about the lives of Christian hymnwriters and the stories behind their poetry and music. It is no accident, I believe, that many of our most beloved hymns have poured forth from lives that have undergone immeasurable pain.

H.G. Spafford wrote the words to "It Is Well with My Soul" after sending his family ahead of him to Europe. He was to follow two weeks later. The ship sank and his four children were drowned. Mrs. Spafford, who was rescued, sent him a cable, "Saved alone." Shortly before he lost his family, he had lost almost everything he owned in the Chicago fire. Out of great tragedy and personal suffering came forth words that have comforted millions.

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A battleground, and not a playground, awaits us when we begin to serve the Lord.

P.P. Bliss, who composed the music for "It Is Well with My Soul," took a train with his wife for Chicago shortly after he had finished it. They were going there from Buffalo, New York, to conduct the music for a series of meetings to be held in Chicago. A bridge gave way near AshTabula, Ohio, and more than one hundred people on the train were killed. P.P. Bliss, someone reported, could have been saved, but he stayed with his wife, trying to free her from the wreckage, and both of them were swept up in the flames.

**Suffering will someday be over.** Some things continue forever. Peter wrote, "The word of the Lord endureth for ever" (1 Peter 1:25). The name of God abides forever (Ps. 72:17). God's glory is eternal (Ps. 104:31). Other things can be added to this "everlasting" list, but the suffering of the saints is not one of them!

Throughout the Scriptures we are given such promises as "For his anger endureth but a moment; in his favour is life: weeping may endure for a night but joy cometh in the morning" (Ps. 30:5).

Isaiah wrote, "The days of thy mourning shall be ended" (Isa. 60:20).

Paul wrote, "For our light affliction, which is but for a moment, worketh for us as a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:17-18).

In the Book of Revelation, the swollen sea is dramatically and decisively stopped. The last recorded tears of the believer are found in Revelation 5:5, when the elders say: "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed." We see the last of them in chapter 21: "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

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Megatrends and the Church
In the Decade of Destiny

Alvin Toffler, in his best-seller The Third Wave, argues that a new civilization is emerging around us. He states that the world has undergone two great waves of social upheaval and that in the 1980s we are on the verge of the most revolutionary upheaval yet. The first wave was the agricultural revolution, which later gave way to the industrial revolution. Now the industrial revolution is giving way to a new information age that is “tearing our families apart, rocking our economy, paralyzing our political systems, shattering our values” and is in fact “the deepest social upheaval and creative restructuring of all time” (p.10). In this time of political, social, and economic instability, the church must stand above the milieu, and through proclaiming a message that transcends the changing waves of society, point the way through an uncertain future. We can no longer ignore the culture around us. We have a message of truth that will set men free.

To adequately address our transitory culture, we must have a basic understanding of the monumental transformations that are already in effect. John Naisbitt, in his current best-selling book Megatrends (Warner Books, 1982), identifies and describes 10 major trends that are in essence the substance of Toffler’s Third Wave. How do these trends affect and apply to the mission and purpose of the church? The suggestions cited are not exhaustive. Rather, they are given to stimulate further contemplation as we forge our way into the future. Whether we choose to ignore these trends or resist them, they will clearly have a dramatic impact upon the church.

From an Industrial Society to an Information Society

Description: The launching of Sputnik in 1957 introduced the age of global communication, and the advances in computer technology produced what Harvard sociologist Daniel Bell called the postindustrial society. The trend is away from the production of goods and toward the management of information. The American worker has evolved from the farmer of the Agricultural Revolution, to the laborer of the Industrial Revolution, to the clerk of the Information Revolution. Knowledge is increasing at such a rate that by 1985 “the volume of information will be somewhere between four and seven times what it was only a few years earlier” (p.24).

Application: In a society with increased emphasis on the professions, young pastors must continue their education on the graduate and seminary level.
The information society will demand a generation of scientific and technologically literate high school and college graduates. Estimates show that because of deficiencies in the public school system, "about one-third of our youth are ill-educated, ill-employed, and ill-equipped to make their way in American society" (pp.31-32). The growing Christian school movement has an unprecedented opportunity to educate this new generation of scientific leaders through legitimate academic programs that emphasize science and mathematics.

From Forced Technology to High Tech/High Touch
Description: The more society is made impersonal by technology, the more people will compensate by wanting to be with others. This human reaction to impersonal technology will precipitate a "high tech/high touch" trend. Describing this trend, Naisbitt writes: "Our response to the high tech all around us was the evolution of a highly personal value system to compensate for the impersonal nature of technology. The result was the new self-help or personal growth movement, which eventually became the human potential movement" (p.40). He notes that as computer utilization increased in the school systems there was a concurrent emphasis about "reviving religion in the schools or about teaching values" (p.47).

Application: In a mass society that is further impersonalized by technological progress, churches must provide the personal touch. The earlier phenomena of large adult Sunday school classes with one teacher may be replaced with smaller classes providing the high touch.

The days of mass evangelistic efforts and door-to-door visitation may not be conducive to providing a personal touch. The community Bible study that gives opportunities for close social interaction may be a more effective means of reaching people.

From a National Economy to a World Economy
Description: The days of American dominance in world economics are over. Even Japan, which replaced America as the world's leading industrial power, is being challenged by Singapore, South Korea, and Brazil. In fact the "twenty fastest-growing economies for the period 1970-1977 were all Third World countries" (p.55). These economic shifts in the balance of power will produce a world of interdependent communities. Economic survival will be predicated upon forging new relationships with the Third World, which represents 75 percent of the human race.

Application: The global economic independence of nations could provide new doors of missionary opportunity. The Third World, with its impoverished multitudes, must be reached with a relevant spiritual and social message. Bilingual Christian educators, scientists, computer analysts, and business people may have unlimited opportunities to share their faith and thereby effect change.

From Short-Term to Long-Term
Description: "It is remarkable how willing American business people are to make the current quarter look better at the expense of the future, to sacrifice the future to make this year's bottom line a little more attractive or less embarrassing" (p.79). This is now beginning to change. Corporations are now interested in long-range planning to produce long-term goods and services and thereby provide long-term employment for their people. In the educational world, scholars are discussing lifelong learning and adult education.

Application: This new trend may signal a revival of general education with the undergraduate curriculum. "If you specialize too much, you may find your speciality becoming obsolete in the long run. As a generalist, committed to lifelong education, you can change with the times" (p.96). Christian colleges should capitalize on this trend by ensuring their constituents a broad-based liberal arts education.

The church should address the need for lifelong learning. In the past our evangelistic priorities have tended to emphasize the short-term goal of conversion. Without losing our fervor we must add the dimension of teaching and discipleship and in so doing be cognizant of our long-term obligation to spiritual maturity.

From Centralization to Decentralization
Description: This trend away from centralization to decentralization is most clearly identifiable in the political arena. The power has shifted from the federal government to the state and local level. "Local communities are tackling difficult problems and achieving solutions where the federal government with its vast but clumsy resources has failed" (p.102). There is a boom in rural living and for the first time since 1820, "rural areas and small towns are pulling ahead of cities in population growth" (p.126).

Application: This trend toward decentralization may inhibit the future potential of national media ministries. With a renewed emphasis on the neighborhood, each church must be sensitive to the particular distinctive of that community. Methodology will vary by church and community.

From Institutional Help to Self-Help
Description: In recent years disillusionment with the ability of governmental agencies and schools to adequately solve the problems has precipitated the rise of a new self-help movement. This trend is evident in the health food and fitness boom, the self-help alcohol and weight-loss groups, as well as the growing emphasis on home schools. Through the self-help programs people reclaim control of their own destinies.

Application: The church can step in where the government has failed. For instance, to solve the problems of hunger and poverty, the church can provide both food and clothing to needy families as well as medical and dental services through the donated time of church members. Self-help groups should be formed to assist divorced people, alcoholics, and other hurting

continued on page 65
The Ascension

by Elmer L. Towns

“While they beheld, he was taken up.”
—Acts 1:9
The Ascension is the dividing line between the Christ of history (birth, ministry, death, and Resurrection) and the Christ in heaven who now ministers to Christians. Paul describes that line, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. 5:16).

The Ascension involves two steps: He was received up into heaven, and He sat down at the right hand of God. Technically, these are called His Ascension and His Session.

The historical narrative of the Ascension is barely mentioned in the Gospels (Mark 16:19, Luke 24:31), not because it is unimportant but because it would have emphasized the importance of the termination of His earthly life. Obviously, the emphasis is on the continuation of what Christ began on earth. The main reference to the Ascension is given at the beginning of Acts, emphasizing it as the gateway to Pentecost and the point from which Christ sent the Holy Spirit to the church.

The Ascension is described by Luke, "until the day in which he was taken up" (Acts 1:2). Next he describes the Eleven, "while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). Then Luke describes the Ascension, "Whom heaven must receive until the times of restitution of all things" (Acts 3:21). Stephen saw Christ, "Who is gone into heaven, and is on the right hand of God" (1 Peter 3:22). Paul adds, "He that descended is the same also that ascended up far above all heavens" (Eph. 4:10), and then, He was "received up into glory" (1 Tim. 3:16). The writer of Hebrews notes that Christ was "a great high priest that is passed into the heavens" (Heb. 4:14), and Christ "entered . . . into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

The Ascension should not have come as a surprise to the disciples. Jesus had predicted: "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62). "I go to my Father, and ye see me no more" (John 16:10). "I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

The word ascend comes from the Latin word ascendit which implies "the going up" of the Son of God. But the Scripture also notes "He was taken up," as though the Ascension was an assumption. The first implies Christ entering the presence of the Father in a triumphant display of power and majesty. The second emphasizes the Father's act, who is exalting His Son and putting heaven's seal of approval on all that Christ did on earth.

The Ascension is described by Luke, "Whom heaven must receive until the times of restitution of all things" (Acts 1:9). Next he describes the Eleven, "When Christ entered heaven. He was made higher than the heavens" (Heb. 7:26). The Eleven saw Him go into heaven (singular, Acts 1:9); perhaps this is only describing the disciples' point of reference.

When Christ entered heaven, He was the triumphant Son of God who now was given "the glory [He had with the Father] before the world was" (John 17:5). But He was not simply the restored Son of God who was returning to take up where He left off when He came to earth. Christ returned as the eternal God-man; He was eternally joined to flesh. He was now the man in the glory (Heb. 7:24-28), with a new priestly ministry of intercession and advocacy.

After the Ascension, Christ entered the presence of the Father and became seated at His right hand. Jehovah further assures Christ that in the future He will have complete victory over His enemies. The author of Hebrews describes this scene, "We see Jesus . . . crowned with glory and honour . . . from henceforth expecting till his enemies be made his footstool" (Heb. 2:9, 10:13).

The picture of Christ sitting is one of rest and calm. Just as God rested after His six days of work in Creation (Gen. 2:2), the Son rested after His work on earth. There were no chairs or furniture on which the priest could sit in the Tabernacle, because he was there to work, to carry out His work of atonement. On Calvary, Christ finished His work of atonement. Now as the Prototype, He is seated in glory. To the overcomers He promises "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

The Nature of the Ascension

The disciples who witnessed the Ascension of Christ probably did not completely understand what they were seeing, for it involved more than His physical return to heaven. There are five different aspects of the ascension.

The Transfiguration of Christ.

The celestial glory that Jesus had from the beginning was temporarily hidden during His earthly life. As Jesus approached the Cross, He prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). When Jesus hung on the cross He looked forward to the glorification of Himself, "Today shalt thou be with me in paradise" (Luke 23:43).

The glorification of Christ innately involves who He is and what He has accomplished.
accomplished. People recognize Him and worship Him, giving honor and worth to the Son of God. The transfiguration of Christ involves the celestial (shining, bright, illuminated, etc.) appearance that He gives.

At the Ascension, Christ was both glorified and transfigured. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Whereas the previous glory of Christ in heaven was dependent upon His person, this added dimension of glory is based upon His completed work. He was transfigured, in that when John saw Christ on the Isle of Patmos, he saw Him in all His glory (Rev. 1:13-18).

The exaltation of Christ. Closely related to His glorification was the exaltation of Christ to His new position of authority as the God-man. Peter quoted Psalm 110:1 in his message on the day of Pentecost, emphasizing Christ's Resurrection. Then he concluded by pointing out the lordship of Jesus Christ, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). The apostle Paul also cited the Ascension of Christ as the point of His exaltation. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9). Those around His throne cry out, "Worthy is the Lamb" (Rev. 5:12).

The entrance of humanity into heaven. Jesus was the first man to enter heaven with a glorified body. At His Ascension, He became the man in the glory (Heb. 7:24-28). The first to enter God's presence without dying were Enoch and Elijah (Gen. 5:24, 2 Kings 2:11). But, Christ's entrance was first in glory and in priority because of its significance.

The beginning of a new ministry. When Jesus ascended into heaven, He did not cease from His labors, but added a new ministry. On earth Christ finished His task of dying for the salvation of the world (John 19:30), but now He lives for the saved as their intercessor and advocate. As an intercessor Jesus is continually mediating for Christians (Heb. 7:25), becoming their advocate before God (1 John 2:1). As such, Christ forgives the sin, based on His sacrifice, and restores the Christian after he sins.

The Results of the Ascension of Christ

Everything Jesus accomplished impacts the life of the believer. As a result of the Ascension of Christ, Christians have a number of benefits for a fulfilled life and successful service.

The sending of the Holy Spirit. Christ ascended to heaven and provided the ministry of the Holy Spirit for the church. Jesus promised, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). This promise was again repeated by Jesus on the last recorded meeting with His disciples on the day of His Ascension (Acts 1:5). After they tarried in the upper room, the Holy Spirit came in mighty power upon the disciples (Acts 2:1-4). Today the Holy Spirit lives in all Christians (1 Cor. 6:19), giving them the ability to live for God (Gal. 5:25).

The giving of spiritual gifts. When a person is saved he not only receives the Holy Spirit he also receives spiritual gift(s) (1 Cor. 12:11, 1 Peter 4:10). Spiritual gifts were given initially by Christ. "When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8). These spiritual abilities were given after the Resurrection/Ascension when the Holy Spirit was made available to the church in general and to believers in particular. Spiritual gifts are abilities that the Holy Spirit gives to Christians to serve the Lord and edify the church.

The imparting of spiritual power. At His Ascension, Christ promised spiritual power to His disciples. He instructed them to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). On the day of Pentecost, the disciples received this spiritual power to witness. The power was continuously present in their lives as they continued to be filled with the Holy Spirit. The Christian does not need to plead for the Holy Spirit because he is indwelt with the Holy Spirit. The Holy Spirit is available to those who yield and obey (Rom. 6:11-17). The Christian does not need more of the Holy Spirit; the reverse is true. The Holy Spirit needs more of the Christian.

The preparation of a heavenly home. The Ascension involves Christ's preparation of heaven for Christians. Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). Jesus ascended to His Father's house, to prepare a heavenly home for those who believe in Him.

The standing of the believer. God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). Because of their identification with Christ, Christians are raised up and stand before God as copartakers in the Ascension of Christ.

The Ascension Provides Answers

There is very little Scripture on Christ's Ascension. While only one reference is needed to verify its truthfulness and importance for theology, the little space given to this doctrine confirms God's priority toward the truth that not His exit, but His death is efficacious. However, if the Ascension were not mentioned at all, many questions would linger. Was the Atonement fully acceptable to the Father, or does the sinner still need to do good works to please the Father? What will happen to the Christian at death? Where are those today who have died in Christ? But these and other questions are answered by the Ascension and present Session of Jesus Christ in glory.

Elmer L. Towns is dean of the B.R. Lakin School of Religion, Liberty Baptist College, Lynchburg, Virginia.
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<th>Single Quest Motel Rate Per Night</th>
<th>Number of Quest Hotel Motels With Rooms in this Price Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>$30-$40</td>
<td>$15-$20</td>
<td>150-175</td>
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<td>$41-$59</td>
<td>$21-$29</td>
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<td>800+</td>
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<td>50-100</td>
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Yes. There is no way to talk about divorce and remarriage without briefly discussing the basic principles of marriage. Apart from such a backdrop, the biblical view of divorce and remarriage is difficult to see.

What Is Marriage?
Contrary to much contemporary thought and teaching, marriage is not a human expedience. It was not devised by man as a convenient way of sorting out responsibilities for children, and so forth. Instead, God tells us that He Himself established, instituted, and ordained marriage at the beginning of human history as the foundational element of all human society (Gen. 2-3). Before there was (formally speaking) a church, a school, a business instituted, God formally instituted marriage, declaring “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Gen. 2:24). Society itself in all its forms depends on marriage.

Further, marriage is not an institution designed to propagate the human race. While God has ordained that procreation must be carried on as one duty in marriage, and only within marriage, procreation is not the fundamental feature of marriage.

Marriage must not be equated with sexual relations. A sexual union is not to be equated with the marriage union. Marriage is a union that implies sexual union as a central obligation and pleasure (1 Cor. 7:3-5), true, but sexual union does not necessarily imply marriage. Marriage is different from, bigger than, and inclusive of sexual union, but the two are not the same.

In the Bible, marriage is described in terms of companionship. In Proverbs 2:17, for example, we are told that the strange woman “forsaketh the guide [companion] of her youth, and forgetteth the covenant of her God.” The word translated “guide,” or companion, signifies a close, intimate relationship, and that is exactly what marriage companionship is. A companion is one with whom you are intimately united in thoughts, goals, plans, efforts (and, in the case of marriage, in bodies). For both, then, entrance into marriage should mean the desire to meet each other’s need for companionship and to eliminate loneliness.

The marriage union is the closest, most intimate of all human relationships. Two people are able to so interpenetrate one another’s lives that they become one, a functioning unit.

What Is the Scriptural Teaching on Divorce?
Contrary to some opinions, the concept of divorce is biblical. The Bible recognizes and regulates divorce; therefore, Christians must do all they can to understand it and to teach what God, in His Word, says about it.

There are some, nevertheless, who conclude that the Bible makes no provisions for divorce, but only condemns and denounces it. They would lead one to believe that Scripture says nothing positive about divorce.

God hates divorce. But He neither hates all divorces in the same way nor hates every aspect of divorce. He hates what occasions every divorce. He hates the results that often flow to children and to injured parties of divorce. And He hates divorces wrongly obtained on grounds that He has not sanctioned. However, it is noteworthy that in those lists of heinous sins (1 Cor. 6:9-10, Gal. 5:19-21, Rev. 22:15, etc.) not once is there mentioned the sin of unlawful divorce.

The Concept of Divorce
How did divorce begin? No one knows. Although divorce is recognized, permitted, and regulated in the Bible, unlike marriage, it was not instituted by God. It is a human innovation. Jesus’ comments on divorce reinforce this conclusion. Instead of speaking of divorce as part of God’s order, He specifically recognized it as constituting a change: “but from the beginning it was not so,” and then it was only because of the Jews’ hard hearts that Moses allowed divorce (Matt. 19:8). To allow for (or permit) a practice is not the same as originating, establishing, or instituting it. What one “permits” is already in existence as a concept or a practice.

In biblical times, a divorce was a formal, legal act whereby the covenant of companionship was repudiated and dissolved. continued on page 18

Editor’s Note: Our newest addition to the Fundamentalist Journal lineup, “Point and Counterpoint,” will feature opposing views on controversial and sensitive subjects, in line with our statement of purpose, to provide “an open discussion of divergent opinions on relevant issues.”
The marriage is one of the most beautiful and meaningful rituals the church practices. Where did it originate? What are the underlying principles behind it?

Our understanding of marriage principles begins with the fact that God created man and woman as personal, rational, and moral beings possessing intellect, emotion, and volition (Gen. 2:19-20; 3:6-7). The uniqueness of man gives him a special opportunity to fellowship with God and a special responsibility to obey His commands. It also provides him with the ability to relate on a deep level with his female counterpart.

God gave mankind a stewardship with authority over all the earth and established a husband-and-wife team as a way to carry out this responsibility. One purpose for marriage is to "be fruitful and multiply, and replenish the earth" (Gen. 1:28). It was God's intention from the beginning that man and woman in their physical union be fruitful in the production of children.

Genesis 2:18 and 20 state another purpose for marriage—companionship. "And the Lord God said, It is not good that the man should be alone . . . but for Adam there was not found an help meet for him." Man needed a companion.

The role of helper is not one of servitude, but rather of significance and fulfillment. Man had a need, and God designed the woman to careful specifications, making for Adam a perfect counterpart. Then God, as Father and Creator, brought her to the man (Gen. 2:22).

In discovering the purposes of God in marriage, the bottom line is the covenant of marriage given in Genesis 2:24 and repeated by Christ and the apostle Paul (Matt. 19:5, Mark 10:7-8, Eph. 5:31). The covenant involved three things:

- Separation: "Therefore shall a man leave his father and his mother . . . ."
- Unity and permanence: "... and shall cleave unto his wife."
- Intimacy: "And they shall be one flesh."

The marriage covenant is permanent, with no exceptions in fine print.

The Permanence of Marriage

Marriage by its very nature of oneness and unity and permanence provides us with an illustration of the oneness, unity, and permanence that exists in the body of Christ. That truth comes into clear focus in Mark 10:8-9. After rebuking the Pharisees for their hardhearted interpretation of the Mosaic law, Jesus quoted Genesis 2:24. In Matthew’s account of the same confrontation, the kibitzing Pharisees tried to challenge the clear word of Christ by putting Moses on the spot. In essence they were saying, “But Moses allowed it” (Matt. 19:7). Christ’s rejoinder should slow down the most avid divorce advocate.

"Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8). To recognize divorce as an option is tantamount to admitting hardness of heart because of an unwillingness to hear God's Word or heed God's will. God's Word declares that marriage is permanent. The marriage covenant is permanent, with no exceptions in fine print. God does not provide us with an escape hatch or a loophole in the laws of matrimony.

Divorce

Divorce is a major social problem today. America has more than 1.6 million divorced citizens. But while the social trend is not surprising, the great concern today is the compromising tendency of the church. Those who allow divorce and remarriage are criticized for being too loose, and those who do not allow them are accused of being legalistic and uncaring. But no amount of theological juggling or exegetical gymnastics can remove the clear fact that the preponderance of biblical data teaches clearly that God's best is one man for one woman until death.

Paul’s reiteration of the Lord’s teaching concludes, “Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife” (1 Cor. 7:10-11). This is without question, the ideal that God has declared in His Word. What then gives rise to the less strict view of divorce and

continued on page 19
In Deuteronomy 24:1-4 we see that it was a three-step procedure. The divorce did not actually take place until all three steps had been pursued:

1. There was a written bill of divorce (Deut. 24:1ff., Jer. 3:8, etc.).
2. The bill had to be served (Deut. 24:1).
3. The person divorced had to be sent from the home (Deut. 24:1).

Some divorces are proper (remember Jer. 3:8; Matt. 1:19). God permitted divorce within stringently defined limits. There are legitimate causes for divorce, even though (perhaps it would be better to say because) those causes involved sin. Even though all divorces are the result of sin, not all divorces are sinful.

Divorce Among Believers

Consider first what Paul says to believers married to unbelievers: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (1 Cor. 7:10-11). The basic, twofold command is that neither the Christian wife nor the Christian husband may divorce one another. Paul continues, "But and if she depart . . . " The command not to separate by divorce stands; but (Paul says) if the wife disobeys this command (and presumably, this holds for the husband too) and does dissolve the marriage by divorce, she must remain unmarried so that she will be in a position at all times to repent and be reconciled to her husband. If she marries another, she pushes her disobedience one step beyond and gets herself into an irreparable situation (cf. Deut. 24:1-4).

Even when a separation by divorce occurs as the result of disobedience, that divorce breaks the marriage. The grounds may be illegitimate; the divorce itself is not. Believers who wrongly separate by divorce are said to be "unmarried." This point appears in all the Scriptures. Just as a marriage is made by covenantal, contractual agreement, so too is it dissolved by the breaking of that agreement in divorce. It is quite wrong, then, to speak of divorced parties as "still married in God's sight."

Divorce Among the Unequally Yoked

It is one thing to contemplate divorce with a believer (cf. 1 Cor. 7)—there are resources (the Word and the Spirit) of which both parties may avail themselves. There is, therefore, hope for that marriage and every reason for insisting upon reconciliation.

A believer contemplating divorce with his/her unbelieving spouse is an entirely different situation (cf. 1 Cor. 7:12-16). There cannot be the same insistence on reconciliation; the same sort of hope does not exist. And, indeed, we do not see Paul requiring it.

Rather than commanding the believer not to divorce his unsaved partner regardless of what happens, he requires something less: he (or she) must not divorce a partner who is willing to make a go of their marriage. Indeed, the believer is told to do all he/she can to hold the marriage together for the sake of the unbelieving partner (hoping he/she will come to know Christ through continued association with the believer) and for the sake of the children (who if taken out of the believer's care would be counted and treated as "pagans", i.e., "unclean."). But if, after all has been done by the believer to prevent it, the unbeliever does not agree to go on with the marriage, divorce is an acceptable alternative (v.15). So then, where there is no agreement

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continued on page 20
<table>
<thead>
<tr>
<th>MEANING OF PORNEIA</th>
<th>EUNUCH SAYING</th>
<th>Mark 10:1-12</th>
<th>Luke 16:18</th>
<th>1 Corinthians 7:10-16</th>
<th>CONCLUSION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adultery</td>
<td>Proof that remarriage is forbidden.</td>
<td>God's best is monogamy. Divorce is concession to hard hearts. Remarriage expressly forbidden.</td>
<td>Remarriage was forbidden.</td>
<td>Paul understood Christ's words to leave only two alternatives, reconciliation or remarriage single. No remarriage permitted.</td>
<td>Divorce may sometimes happen; remarriage is never permitted and is contrary to Scripture.</td>
</tr>
<tr>
<td>Adultery</td>
<td>Not germane to context.</td>
<td>God's best is monogamy. Divorce is concession to hard hearts. No need to repeat exception clause since Matthew had it.</td>
<td>No need to repeat exception since Matthew said it.</td>
<td>Paul added another legitimate cause for divorce: desertion. Remarriage allowed.</td>
<td>Divorce allowed for adultery or desertion; remarriage permitted.</td>
</tr>
<tr>
<td>&quot;Some uncleanness&quot;—(Deut. 24.)</td>
<td>Proof that remarriage is forbidden, private saying.</td>
<td>God's best is monogamy. Divorce is concession to hard hearts. Private saying holds precedence.</td>
<td>Remarriage was forbidden.</td>
<td>Paul understood Christ's words to leave only two alternatives, reconciliation or remarriage single. No remarriage permitted.</td>
<td>Divorce may sometimes happen; remarriage is never permitted and is clearly contrary to Scripture.</td>
</tr>
<tr>
<td>Sexual promiscuity before marriage.</td>
<td>Proof that remarriage is forbidden.</td>
<td>God's best is monogamy. Divorce is concession to hard hearts; to Roman readers; no need to refer to Jewish betrothal law.</td>
<td>Remarriage was forbidden; use of porneia here would be misunderstood by Greek readers.</td>
<td>Paul understood Christ's words to leave only two alternatives, reconciliation or remarriage single. No remarriage permitted.</td>
<td>Divorce (breaking the engagement) may sometimes happen; remarriage is not an issue because a first marriage was never consummated.</td>
</tr>
<tr>
<td>Incestuous marriage.</td>
<td>Proof that remarriage is forbidden.</td>
<td>God's best is monogamy. Divorce is concession to hard hearts. Exception clause would be misunderstood by Roman readers.</td>
<td>Remarriage was forbidden; use of porneia here would be misunderstood by Greek readers.</td>
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</tr>
</tbody>
</table>

Counterpoint continued from page 17

remarriage? The debate has centered around three basic issues:

- The meaning of the divorce permission in the Mosaic Law (Deut. 24:1-4).

- The meaning of Matthew's exception clauses, "except it be for fornication" (Matt. 19:9); "saving for the cause of fornication" (Matt. 5:32).

- The meaning of Paul's "exception" in 1 Corinthians 7:15. These issues have been the hub of theological debate through the centuries, giving rise to five major views.

The Patristic View—Church Fathers were unanimous in their understanding that Christ and Paul taught that if one were to suffer the misfortune of divorce, remarriage was not permitted, regardless of the cause.

The only reasonable explanation for the disciples' reaction to Christ's words in Matthew 19:10 was that Christ was not following the arguments of the rabbinical schools of either Hillel (divorce and remarriage allowed for any trivial reason) or Shammai (divorce and remarriage allowed in cases of adultery), but was presenting an entirely revolutionary concept—that divorce is sinful and not according to God's plan.

The Erasmian View—The most widely accepted today among Protestants, this view holds that Christ's words in Matthew 19:9 allowed divorce in the case of adulterers; and, since in Jewish marriage contracts the granting of divorce always implied the right to remarry, He was also permitting the innocent party to remarry. Most of those who take this position also say that Paul further expanded this concept by allowing for divorce and remarriage in the case of willful desertion on the part of the person's partner.

The Preteritive View—Promoted by Augustine, this view holds that the Pharisees were trying to trick Jesus into entering a debate between the liberal school of Hillel and the more conservative school of Shammai, but Christ did not take the bait. Instead He deftly avoided the issue until He was in private with His disciples, where He clarified His meaning (Mark 10:10-12). The word preteritive simply means "to bypass." When they were alone with Christ in the house, and the disciples were pressing Him to settle the dispute, He said, "Whosoever shall put away his wife, and marry another, committeth adultery against her" (Mark 10:11). The Preterite view does not permit remarriage.

The Betrothal View—This view claims that Christ's exception clause (Matt. 19:9) allowed for the breaking of an engagement in the case of a violation of the betrothal terms by the immorality of one party, previous to consummating the actual marriage.

The arguments in favor of this position have merit. When one understands the binding nature of betrothal in the time of Christ, and the clear recognition of the need for a "divorce" to break the engagement (as illustrated by Mary and Joseph in Matt. 1:18-20), one can readily see that this interpretation is possible.

The Consanguinity View—This view, defended admirably in Carl Laney's book, The Divorce Myth, holds that Christ used the word porneia in the specialized sense of the prohibited degrees of consanguinity and affinity in Leviticus 18:16-18. Hence a divorce would be allowed in the extraordinary circumstance of being married to a near relative. Apart from this circumstance,

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by the unbeliever to continue the marriage (vv. 12-13), but a desire to dissolve it, the Christian must not stand in the way. Paul uses a permissive imperative: "Let him depart." This is a command; it is the one instance in which divorce is required.

The Exceptional Clause

In Matthew chapters 5 and 19 Jesus made it plain that there is one ground on which believers might divorce a spouse—fornication (or sexual sin). In this case, however, no requirement to divorce the other is laid down.

Contrary to fears of some today, who think that allowing divorce for fornication is a serious loosening of Christian morals, Matthew saw the effect of the inclusion of this exceptional clause in exactly the opposite light. Note the reaction of the disciples (who were probably representative of others in their society): "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry" (Matt. 19:10). Obviously, the response by the disciples indicates that the one-and-only exception, in their culture at that time, would be taken as a severe restriction upon divorce practices.

Though some equate adultery and fornication, it is altogether wrong to do so. Frequently one hears the exceptional clause misquoted: "except for adulterers!" But that is wrong. In both Matthew 5 and 19, Jesus' permission to divorce a spouse is based on the violating act (sexual sin, pomeia) not its effect (adultery).

Why does Jesus focus on the act? Because He wants to cover all the possibilities. Fornication covers incest, bestiality, homosexuality, and lesbianism as well as adultery. To speak of adultery only, might tend to narrow the focus too much.

Some erroneously teach that since Jesus used the word fornication, He was speaking about sexual sin during the engagement period, not after marriage. But this view stems from a serious misunderstanding of the biblical use of pomeia. The idea that divorce is allowed after engagement, but not after marriage, cannot be sustained. In fact, Jesus and the Pharisees were not discussing engagement but marriage. The engagement theory has no support in the Scriptures.

Remarriage after Divorce

In 1 Corinthians 7:27-29 we read: "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But if thou marri, thou hast not sinned." There are several particulars regarding this passage that should be noted:

The word translated "loosed" in both instances is the same word, luo. To be loosed (released) from a wife in the second instance must mean what it does in the first or the intended contrast that is set up would be lost. It is plain that divorce is in view in both instances. Clearly, when Paul says that one must not seek to be released from a wife he does not mean by death! The release in view can mean only one thing—release by divorce. So too, the release in the second instance must refer to release from the bonds of marriage by divorce.

Paul allows for the remarriage of those released from marriage bonds, even in a time of severe persecution when marriage, in general, is discouraged (v.28). And, to boot, he affirms that there is no sin in remarrying. The position of those who hold that under no circumstances whatever may a divorced person remarry, is totally unwarranted. There can be no doubt about it, the Bible allows the remarriage of some divorced persons (not those in view in Matt. 5 and 19, etc.).

That is what 1 Corinthians 7:27-28 teaches, and the principle fully accords with 1 Corinthians 7:15 in which one who is divorced according to biblical provisions stated there is free and no longer bound. If he is free, he is free to remarry, but only "in the Lord" (1 Cor. 7:39).

We must assert that what God has cleansed no man must call unclean. Christ is bigger than our sin—even our sin of adultery and divorce. We minimize Christ when we speak and act as if this were not so. While we do not minimize sin, we must always maximize Christ and the power of His Cross.

Counterpoint

continued from page 19

divorce would not be permitted. As for remarriage, Jesus indicates by His comments in Matthew 19:4 that a person who divorces, or is divorced (even on legitimate grounds), is considered a eunuch. Hence, remarriage is never permitted.

In our opinion this is the correct view. While many only give cursory attention it has wide support in scholarly circles. It was the most likely meaning of pomeia to a first-century Jew. There is evidence in the Dead Sea Scrolls that the term was used this way. In Acts 15:20,29, the Jerusalem counsel explicitly prohibited sexual intercourse (pomeia) with close kin, further indicating this usage was not unusual in apostolic times. Finally, pomeia is used in 1 Corinthians 5:1 in an unmistakable reference to an incestuous relationship.

Hence, the exception clause in Matthew 19:9 anticipated the possibility of a next-of-kin marriage that might be legal in one's culture, but inconsistent with the plan of God. In this instance divorce was allowed; however, remarriage was expressly forbidden in any case.

The arguments in favor of the Consanguinity view are strong enough that those dealing with the divorce/remarriage problem feel some need to discuss them. But it is disappointing to see them cast the view off as untenable with only cursory comments since, in fact, it has wide support in scholarly circles. While it is not without its difficulties (as is true of all five positions), it does have much to commend it.

Happiness Is...

Wanda was a product of the radical 1960s whose tumultuous marriage ended in divorce and whose husband remarried. What now is in store for her?

This was Wanda's question after God had restored her spiritually. If she wanted to marry at 21, she would have no problem finding a husband. But now she was being disciplined by an older woman who was trained in the skills of Titus 2:3-5. She gave Wanda an assignment—to study several Bible references on marriage and divorce and see if she could discern what God wanted for her.

Continued on page 43
Educated Fools

by Robert E. Coleman

Christian education does not aspire to make people smarter, but more foolish, that they may be wise. If this apparent contradiction of values seems strange, listen to the words of Paul to the Corinthians: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God" (1 Cor. 3:18-19).

The apostle was not depreciating the pursuit of knowledge. In this admonition, the best educated Christian of the day, the most gifted theologian the church has ever known, simply makes the point that what God esteems wisdom stands in contradiction to the learning of this present age, so much so that true followers of Christ invariably become fools in the eyes of men. As he enlarges upon this position in the early chapters of the letter, several aspects of this difference of perspective are emphasized.

The redeeming message of the gospel appears utterly foolish. There is no way the scandal of Christ crucified can be made compatible with the wisdom of the world. Of course, if somehow the cross could be taken out, then it would not be so offensive to human sensibility (cf. Gal. 5:11). The horrible spectacle of Calvary—that awful sight of the Son of God nailed to the tree—is the scene from which the proud shrink in horror.

Talking about Jesus' great ethical teaching and even exalting
His exemplary life is acceptable, but insistence upon the necessity of His vicarious death for our salvation is more than the egocentric minds of men and women can stand. It jerks off the mask of self-righteousness, and shows just how far we have sunk in degradation and shame. Yet God, in His infinite love, is seen willing to bear the wrath of His own law by taking upon Himself that which was due us all.

This revelation comes as a jolt to those who seek to earn God’s favor through human virtues. No wonder the moralistic Jews rejected it. The Cross was a “stumbling block” to their religion of good works. And it was held in no less contempt by the philosophic Greeks who worshiped the noble aspirations of mankind (1 Cor. 1:23). In their lofty idealism, they could not conceive of God becoming involved in the dirty affairs of His creation; and if He did, He would not do so in humiliation and shame.

But to the broken and contrite who bow before the Cross in repentance and faith, the very thing that makes His death so distasteful to the wisdom of men makes it, “the power of God, and the wisdom of God!” (1 Cor. 1:24). Indeed, the blood-drenched hill of Golgotha becomes the eternal witness of God’s forgiving grace.

The late Charles Berry once told of the inadequate gospel he preached at the beginning of his ministry. Like many other young men with a liberal theological training, he minimized the atoning nature of Christ’s work and looked upon Christianity essentially as a way of being a good person.

During his first pastorate in England, late one night while sitting in his study, he heard a knock. When he opened the door, there was a Lancashire girl, with a shawl over her head and clogs on her feet.

“Are you a minister?” she asked. Getting an affirmative answer, she went on anxiously, “You must come with me quickly; I want you to get my mother in.”

Imagining that it was a case of some drunken woman out in the streets, Berry said, “You must go and get a policeman.” “No,” said the girl, “my mother is dying, and you must come with me and get her in—to heaven.”

The young minister dressed and followed her through the lonely streets on a journey of a mile and a half. Led into the woman’s room, he knelt beside her and began to describe the kindness of Jesus, explaining that He had come to show us how to live unselfishly.

Suddenly the desperate woman cut him off. “Mister,” she cried, “that’s no use for the likes of me. I am a sinner. I have lived my life. Can’t you tell me of someone who can have mercy upon me and save my poor soul?”

“I stood there,” said Dr. Berry, “in the presence of a dying woman, and I had nothing to tell her. In the midst of sin and death, I had no message. In order to bring something to that dying woman, I leaped back to my mother’s knee, to my cradle faith, and told her the story of the Cross, and the Christ who was able to save unto the uttermost.”

Tears began running over the cheeks of the eager woman. “Now you are getting at it,” she said. “Now you are helping me.”

And the famed preacher, concluding the story, said, “I got her in, and blessed be God, I got in myself.”

That is what the gospel is all about. Though it will not meet the approval of the worldly-wise, witness to the blood, the all-sufficient truth that God so loved this world that He gave His only begotten son, that whosoever believes in Him shall not perish but have everlasting life. Recognize, however, that more than the message will be held in disdain by the world.

The “foolishness of preaching” as Paul phrased it (1 Cor. 1:21), is a folly even more pronounced when the preaching is not refined “with enticing words of man’s wisdom” (1 Cor. 2:4, cf. 1:17). If only there were a more sophisticated communication system, perhaps the deployment of angels with their supernatural media gifts, then the method would excite more respect from the world. If, though, earthlings have to be used, at least let them be learned in the arts of elocution and homiletics.

But Paul also observed, “How that not many wise men after the flesh, not many mighty, not many noble are called.” Rather, “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised” (1 Cor. 1:26-28). God has not paid much attention to the world’s expectations in calling His servants. And since every believer is a ministering priest, that includes us all.

This is what Paul is saying to the church. You do not have to be a superstar to do the Lord’s work. A seminary degree is no assurance that you will get the job done either. In fact, most people who are really out there working for God have never seen the inside of a theological school. Worldlings would describe them much as they did the early apostles, “unlearned and ignorant” (Acts 4:13). Natural man cannot fathom the Spirit of God making ordinary people into ambassadors of heaven. Yet our effectiveness is directly related to the way we understand our priesthood. If it is ever imagined that the ministry excludes anyone who comes to Christ—however unpromising the person may appear to be—we can be certain that the notion does not reflect the wisdom that comes from above.

A seminary degree is no assurance that you will get the job done.

Robert E. Coleman is director of the School of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Illinois. He holds a Ph.D. from the University of Iowa.

Natural man cannot fathom the Spirit of God making ordinary people into ambassadors of heaven.
Paul does not say that all of the wise and mighty miss God's calling; he only notes that "not many" respond (1 Cor. 1:26). Clearly some of the most astute and erudite people in society are found within the ranks of the church, and their gifts are being wonderfully used by God. But why are there so few?

The answer comes quickly; "That no flesh should glory" in the presence of God (1 Cor. 1:29). Since the redeemed have no boast except in Christ, who "is made unto us wisdom, and righteousness, and sanctification," He alone should be glorified (1 Cor. 1:30-31; cf. 3:21). Any good thing that does not ascribe its being to Him becomes a detriment to the purpose for which it was given by God and can actually become the undoing of that person. No one is immune to this danger. Indeed, the temptation to conform to the wisdom of a fallen world may be stronger now than before.

What finally appears so foolish, however, is the dedication expected of those who bear the gospel message. One can give creedal assent to the message—even become a witness of the gospel—and still be acceptable to the popular mind, as long as the claims of Christ are not taken seriously as a mandate to live. When believers go all the way to the Cross, denying self in obedience to the will of God, the world brands them as fools.

Paul understood what that decision meant, for he had been ridiculed and demeaned as a wide-eyed fanatic. He knew to Christ, and he knew that nothing could ever separate him from His love.

That is the kind of dedication that creates a problem for the Devil and those in his bondage. It sets the prisoner free and puts within the heart a song that nothing can take away.

Many of us remember the account of those five missionaries who were killed several years ago while they were seeking to make contact with the Auca Indians in Ecuador. What grips me most about the incident was an interview a reporter had with the widows. "Why would God permit this to happen?" he asked. "After all, were not the men on an errand of mercy?"

One of the wives quietly replied, "Sir, God delivered my husband from the possibility of disobedience."

The call of Christ is not to protect our life, but to lose it. Only in giving ourselves for His sake can we find that life which knows no fear, that life which flows with joy unspeakable and full of glory.

Jim Elliot, one of the five missionaries who were killed wrote in his journal, "He is no fool who gives what he cannot keep to gain what he cannot lose."

Such confidence in the face of death startles this do-as-you-please age of self-indulgence. It is so unlike the accepted norm.

Such actions made the apostolic Christians more than conquerors. Throwing caution to the wind, they lived like those who already reckoned themselves to be dead, dead to sin, dead to the world, but alive unto God.

Would that this same kind of foolish abandonment to Christ would characterize Christians today. During this graduation time, there needs to be a fresh reminder that the work of God already has an ample supply of those who are smart, many who are brilliant; but the need is for more fools—fools for Christ's sake.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Cor. 3:18).

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

—Proverbs 1:7
Christian Camping
A Time For Revival

by Herb Owen

Like the swallows return to Capistrano, every summer kids find their way to one of the thousands of summer camps. Ranked with the yearly birthday party, the first day of school, and the family reunion, the time spent at camp each summer is anticipated for months and remembered for a lifetime as an important part of growing up. Like one enormous party, camp seems to be seven solid days of fun. Parents look at camp as a time when children will make new friends and begin new experiences. For the camp directors, a long list of goals starts to become a reality as the cars and buses and suitcases and screaming, squirming kids begin to assemble on opening day.

To some, all of this may seem much ado about nothing. But Moses understood. God had taken the people from the filthiness of a godless Egypt to be alone with Him in the wilderness of Sinai. There "Moses brought forth the people out of the camp to meet with God" (Exod. 19:17). The ancient Greeks often used camping as an opportunity to develop health and fitness. The history of American camping begins in the early days of the Civil War, when boys at a school in Connecticut were delighted to find their organized school program included two weeks of wilderness camping experiences. Today over 12,000 resident and day camping programs throughout the nation lure the hearts of youngsters.

Herb Owen is children's pastor at Thomas Road Baptist Church and director of Treasure Island Junior Camp in Lynchburg, Va.
What makes camping so special and such an important part of young lives?

**Being Outdoors**

Camping is simply living outdoors. Although many campsites have grown from basic tents to cozy log cabins and city-like dorms, the first attraction of camping is its setting. God placed man in the garden for fellowship and growth. For some reason man still feels closest to God when enjoying the beauty of His creation.

In the typical image of camping, the summer breezes whisper through the woods and across a beautiful lake that shimmers in the sun. But effective camping may also take place in the freezing temperatures of a winter snow. The peacefulness of the outdoors offers that needed time for people to be alone with God, experiencing the fullness of His creation.

Jack Wyrtzen, founder of Word of Life camps in New York, tells of meeting hundreds of Christian leaders throughout the world who made major decisions around the campfire at Word of Life Island. Wyrtzen has found that over 80 percent of all Christian leaders tell of a life-changing evening at a campfire somewhere.

One fourth-grader best explained camping when he said, “Sleeping under modern images of high schoolers climbing a summit in a wilderness program and families spending a vacation together in a family camp. Camps with various themes and well-designed goals help make summer more than just a vacation for campers of all ages, shapes, and sizes.

Organizing young campers into closely graded age groups allows for better participation in a variety of activities. Children get to be with old friends, and make new ones, away from the pressures and problems at home. Usually children return better prepared to face the challenges of their routine at home. Teens enjoy growing and competing with other teens, and the friendships made at camp often last a lifetime.

Children and teens find an opportunity to improve their self-image and gain confidence as they learn and master new skills. Families often rediscover each other at camp where the clan can relax in the outdoors and fellowship together. Hundreds of beautiful campsites have been established just for Christian families, providing opportunities for recreation, Bible studies, and listening to Christian music.

**The Purity of the Camping Experience**

A unique bonus of camping is the controlled environment. Leadership can ensure that all activities to ensure that campers have ample opportunity to find new life in Christ. Even the most faithful Christian gets tired of the daily routine. Christian camps often become retreats, in the truest sense of the word, to those who look forward to getting away from the pressures of everyday life.

Fun times at camp draw crowds and burn off energy, but the scriptural principles taught and modeled by godly leaders soon begin to influence the campers’ way of thinking and feeling about themselves and even about God.

A counselor who earns the hearts of the girls in her cabin will model biblical precepts that are soon copied and never forgotten.

**The Purpose of the Camping Experience**

What happens at camp? There must be something more than a friendly vacation that allures people hundreds of miles to a primitive campsite. Time spent apart from the world, with other people, in a setting designed by God Himself, quickly becomes a time of self-examination. Camping allows God to help us grow mentally, physically, spiritually, and socially. For some, this growth seals the scriptural truths in a type of individual revival. For others it is a time of giving oneself to Christ.

Camping must always be an important ministry of the local church because at camp, as at no other place, people leave their customary lifestyles to experience something completely different—an important decision made, new confidence gained, or spiritual strength renewed. The difference makes Christian camping a tool that God can use to shape us into people who are like Himself.

Everyone who ever went to camp expected something great. But what happens at a Christ-honoring camp is often more than anyone ever dreamed. Camping can be a time to begin personal change, making spiritual growth possible. Just as Christ took Peter, James, and John “into a high mountain apart by themselves” (Mark 9:2) that they might see His true glory, our Lord can show us His greatness today if we will stop what we are doing long enough to look.

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*Ranked with the yearly birthday party, the first day of school, and the family reunion, the time spent at camp each summer is anticipated for months and remembered for a lifetime as an important part of growing up.*
Christian camps and conference centers have played an integral role in the lives of thousands of children, young people, and families. Down through the years various key ingredients have helped produce an atmosphere where campers can relax, learn, exercise, play, and grow spiritually. Across the United States, in some of the most beautiful settings, camps minister through different means and methods. Below are just a few camps and conference centers that provide a vast array of opportunities. For a more comprehensive look at hundreds of camps contact Christian Camping International, P.O. Box 646, Wheaton, Illinois 60187.

<table>
<thead>
<tr>
<th>TITLE</th>
<th>LOCATION</th>
<th>AGE DIVISIONS</th>
<th>PRICE RANGE</th>
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<tbody>
<tr>
<td>THE FIRS</td>
<td>nestled among the forests and mountains of Washington State, 4605 Cable Street, Bellingham, WA 98225</td>
<td>ages 6 - adults</td>
<td>varies depending on program</td>
</tr>
<tr>
<td>HIWAHTA</td>
<td>situated on the beautiful Platt Lake in the scenic Hiawatha National Forest, Box D, Southgate, MI 48195</td>
<td>juniors age 8-12 teeth 13-19</td>
<td>$90 per week</td>
</tr>
<tr>
<td>LASSEN PINES</td>
<td>situated in the mountains of Northern California, Box 4035, Redding, CA 90039</td>
<td>all ages</td>
<td>varies depending on program</td>
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<tr>
<td>LIBERTY OAKS</td>
<td>in the rolling hills and forests of central Virginia, Lynchburg, VA 24514</td>
<td>junior high-grades 7-8 senior high-grades 9-12 college and career adults</td>
<td>varies depending on program</td>
</tr>
<tr>
<td>LIFE ACTION RANCH</td>
<td>beautiful timberland engulfing a 90-acre lake, Box 785, Buchanan, MI 49107</td>
<td>ages 8-12 13-19 adults</td>
<td>varies depending on program</td>
</tr>
<tr>
<td>MIRACLE MOUNTAIN RANCH</td>
<td>beautifully located atop the mountains of western Pennsylvania, RD #1 Box 95, Spring Creek, PA 16436</td>
<td>juniors 8-12 teens 13-19 combination 8-19</td>
<td>varies depending on program</td>
</tr>
<tr>
<td>PINE COVE</td>
<td>centered in the scenic piney woods of East Texas, Route 8 Box 443, Tyler TX 75703</td>
<td>grades 1-6 junior high Grades 7-9 senior high 10-12 adults</td>
<td>approximately $245 per week</td>
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<tr>
<td>TREASURE ISLAND</td>
<td>situated in the center of the historic James River in central Virginia, Lynchburg, VA 24514</td>
<td>ages 8-12</td>
<td>basic week-$255 special programs between $35-$50 per week</td>
</tr>
<tr>
<td>THE WILDS</td>
<td>1,035 acres situated in the Blue Ridge Mountains overlooking Lake Jocasse, Rt. 2, P.O. Box 585, Brevard, NC 28712</td>
<td>juniors-grades 4-6 junior and senior high college and career adults</td>
<td>between $60-$100 per week depending on program</td>
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<tr>
<td>WORD OF LIFE</td>
<td>in the heart of the Adirondack Mountains on Schroon Lake, Schroon Lake, NY 12870</td>
<td>ages 6-8 9-10 11-13 13-30/ adults</td>
<td>varies depending on program</td>
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<td>TYPE</td>
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<td>ACTIVITIES/RECREATION</td>
<td>HOUSING</td>
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<td>conference center, day camp, family camp, resident camp</td>
<td>archery range, meeting rooms, basketball, etc.</td>
<td>boating, canoeing, crafts, cycling, hiking, horseback riding, rock climbing, snow activities, swimming, team sports, waterskiing.</td>
<td>cabins, dormitories, lodges, recreational vehicles, trailers</td>
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<td>sumner camp, retreats</td>
<td>craft shops, snack shops, game room, lake, etc.</td>
<td>soccer, swimming, basketball, skits and stunts, Ping-Pong, volleyball, football, windsurfing, kayaks, etc.</td>
<td>cabins</td>
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<td>sumner camp, family camp, retreats</td>
<td>archery range, meeting rooms, tennis courts, pool, snack shop, etc.</td>
<td>canoeing, crafts, hiking, snow activities, swimming, team sports, etc.</td>
<td>cabins, dormitories, lodges, tents</td>
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<td>summer camp, wilderness camp, retreats, conference center</td>
<td>45-acre lake, athletic fields, pool, snack shop, etc.</td>
<td>boating, canoeing, waterskiing, swimming, team sports, hiking, arcade games, Ping-Pong, bumper pool, skits, hayrides, bonfire, basketball, volleyball, etc.</td>
<td>log cabins</td>
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<td>summer camp, winter camp, retreats, conference center, family camp</td>
<td>snack shop, craft shop, game room, mock store-front town, archery range, basketball courts, etc.</td>
<td>canoeing, waterskiing, swimming, waterslide, team sports, snow activities, Ping-Pong, pool, etc.</td>
<td>dormitories, cabins</td>
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<tr>
<td>summer camp, family camp, retreats</td>
<td>archery and BB range, pool, snack shop, Indian, western, and pioneer museums, athletic fields, rodeo area, etc.</td>
<td>horseback riding and horsemanship training, swimming, team sports, tetherball, bucking barrel, pony driving, hiking, overnight trail rides, rodeo, etc.</td>
<td>cabins</td>
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<td>summer camp, family camp, day camp, conference center, retreats</td>
<td>archery range, meeting rooms, pool, tennis and basketball courts, craft shop, snack shop, etc.</td>
<td>boating, canoeing, crafts, hiking, horseback riding, sailing, swimming, waterskiing, windsurfing, ski, field games and sports, etc.</td>
<td>cabins, dormitories, lodges</td>
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<td>summer-resident, day camp, computer camp, junior Bible Institute</td>
<td>two swimming pools, playground, craft shop, snack shop, pony rides, petting zoo, etc.</td>
<td>porries, basketball, dolly derby, crafts, swimming, team sports, skits, Bible quiz, BB guns, archery, olympics, etc.</td>
<td>dormitory</td>
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<tr>
<td>resident camp, retreats, school camps, seminars, wilderness camping, family camp</td>
<td>soccer and football fields, volleyball and basketball courts, 10-acre lake, activity center, craft shop, etc.</td>
<td>swimming, boating, canoeing, fishing, hiking, waterslides, archery, rifle, slingshots, dune buggies, big ball, Ping-Pong, football, skills, etc.</td>
<td>cabins, motel rooms, dormitories, A-frame houses</td>
</tr>
<tr>
<td>summer camp, family camp, conference center, retreats, travel-trailer park</td>
<td>lake, pool, tennis courts, meeting rooms, snack shops, game room, sports fields, petting zoo, etc.</td>
<td>boating, sailing, swimming, sports, miniature golf, water skiing, white-water rafting, waterslides, horseback riding, etc.</td>
<td>inn, cabins, A-frames</td>
</tr>
</tbody>
</table>
Grunds.

Mignon Lake Camp

New facilities at

Grunds—1940
Northfield Camp

For camp meeting—1949
Women's Fellowship prepares dinner

Fobby at camp—June 1952.
In 150 A.D. Justin Martyr of Rome wrote: “All who live in the cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read for as long as time permits. Then, when the reader has ceased, the overseer instructs us by word of mouth, exhorting us to put these good things into practice. Then we all rise together and pray.”

Justin Martyr was describing what Jude called a “love-feast” or a “feast of charity,” where the early followers of Jesus Christ gathered together to show sensitivity to each other’s needs, to sing the songs of the redeemed, and to make known the good news of the gospel and the eternal life that it offered.

The spirit of these early meetings carried over into nineteenth-century rural America in a unique phenomenon called the Camp Meeting. Jess Carr, in his book *The Saint in the Wilderness*, paints a word picture of one such gathering in “a place where he could almost whisper from the top of one grassy knoll and be assured that his voice would carry without loss of volume or tone to the most distant hills.”

“The worship shed was simply a huge wood-shingled roof supported by vertical log posts. The openness was welcome during the summer months, and even if the nights turned cool, the heat of religious fervor was so great that the ventilation was greatly appreciated. Thick oak slabs with pole backs provided seating, and sawdust, or straw, lined the aisles.

“The families came from many miles around. The men prepared bedrolls while the women hung sheets as partitions for dressing areas. Other family members would be unpacking wagonloads of ant-proof locker boxes of meats and vegetables, which would feed all of their family and twice as many more. The packing would not have been so hurried that the family’s dog-eared Bible was forgotten, nor would they neglect the camp custom of greeting other participants with short Bible verses, long ago committed to memory.

“The bugle was blown by the camp bugler precisely at 6 a.m., which meant that all arise, wash, have breakfast, tidy up, and if there was time left over, study the Bible diligently. The bugle sounded again at 9 a.m. for the beginning of prayer service in all tents and cabins. Again it was blown at 11 a.m. for the first worship service of the day. Twice more the bugle would be heard: at the 3 p.m. service and again at 7 p.m. for the final night service.

“Music drifted up upon the hills and valleys until there was a second chorus, an echo that was sweeter still. How they loved to sing!”

While Christians in rural America gathered at Camp Meetings, urban Americans met in huge tabernacles to witness the outpouring of the power of God.

Northfield Bible Conference in Massachusetts and Winona Lake in Indiana were two of the most famous. Northfield was started by the immortal Dwight L. Moody in the town of his birth. Opened in 1886, it was a satellite to Northfield Seminary and the Mount Hermon School for Boys. After Northfield was well launched Sol Dickey began the Winona Lake Conference on the shores of a lonely lake lying in the bosom of Hoosier farmland.

Moody, Alexander, Chapman, Dickey, Billy Sunday... through the discords of life they heard the music of faith and built great tabernacles and conference centers that were bridges by which tens of thousands of boys and girls were helped in the formative span from youth to maturity... bridges that carried untold multitudes to eternal joy.

Today, while Northfield stands empty, families still find physical and spiritual refreshment at Winona Lake. In 1947, Jack Wyrtzen laid the groundwork for a Bible Conference Center at Schroon Lake, New York. The youth camp has grown into a Ranch for children, a Ranger Camp for junior high school children, an Island for senior high school and college and career teenagers and young adults, a trailer park for campers, and a luxurious inn and conference center.

The “worship shed” is air-conditioned, the seats are padded, no more bedrolls and sheeted partitions. The rooms are climate. The basins are gone; there are whirlpool baths in their place. The temperature of the indoor swimming pool is controlled, the tennis courts carefully tended, the gardens and lawns manicured.

Through the centuries, the meeting places may have changed, but the message remains constant. God is worshiped and Christ is preached, and the message captures individual men and women to remind them of the New Jerusalem... the City of God, eternal in the heavens.

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Keeping the Pastorate in Perspective
by John S. Feinberg
A certain pastor had an all-too-prevalent attitude toward the pastorate and the ministry. He thought that since the pastor is "God's anointed," he should be allowed to do essentially whatever he wants in the church. Parishioners really do not have a right to question his actions, because God has put him in the position of pastor. Consequently, he ran his church as a dictator. Board members were handpicked by the pastor and were under his thumb. Church finances were handled entirely by the pastor and his handpicked treasurer, and were kept secret from the people and even from many members of the church board. Since the pastor perceived the church as his, whenever things did not go quite his way, he accused someone or some group of trying to undermine his ministry. All of this might have worked except the pastor also grossly neglected his pastoral duties. After the church endured enough of this treatment, the pastor had to leave. But as he left, he split the church.

This scenario, common in today's churches, stems in part from a lack of awareness of and obedience to the biblical concepts of a pastor and the ministry. However, Paul's teachings in response to the problems at Corinth offer a corrective to these problems.

In 1 Corinthians 3 Paul addresses a major problem in the church at Corinth. In the first three verses Paul points to the spiritual immaturity of the Corinthian believers, and then he illustrates that immaturity by their responses toward those who had ministered in their midst. Two rival factions had arisen at Corinth. Some of the people were Paulites, offering their allegiance to their church's founder. Others were Apollosites, followers of a minister who had been most influential in the growth of the church. Paul attempts to settle the dispute by reminding the people of the nature of the ministry and the nature of the office of pastor in particular.

First Paul suggests in verses 5 and 9 that a proper understanding of the office of the pastor and the work of the ministry teaches us that ministers are only instruments. In verse 9 Paul teaches that ministers work with God and He empowers them. Verse 5 explicitly states that the minister is God's instrument—"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Paul classifies himself and Apollos as nothing more or less than ministers, servants, attendants. Notice, though, that Paul says it was by them that the Corinthians had believed. He does not mean that the Corinthians were saved by Apollos or himself. Rather, he is emphasizing their function as instruments in the salvation of those who believed. But, instruments in whose hands? Certainly, not in their own hands, but in the Lord's.

Paul's response is most instructive. He does not criticize Apollos. Nor does he tell the people to follow him, because he is an apostle and Apollos is not. Instead of asserting himself as a dictator, Paul reminds the people that Apollos and he are nothing more than instruments for God's use. In fact, all pastors are. Whether they do a poor job or a good one, they are still instruments. Some are better instruments than others because of better training, deeper spiritual walk with the Lord, or greater willingness to be used as an instrument. Nonetheless, all pastors are instruments.

There are important implications of this principle. As an instrument, the pastor must not be the focus of attention in the church. The One using him must be! Any church or any pastor who places the attention and limelight on the pastor, rather than on the Lord who uses him,
is as foolish as a person who walks away from a concert and praises the violin while ignoring the violinist!

A second implication of this truth is that ministers are always dispensable. Anything that is an instrument can always be discarded and replaced. Some are harder to replace than others because they are finer instruments, but no instrument is indispensable or irreplaceable. This does not mean that a church should seek to remove a pastor at will. God places the pastor; let Him remove him. However, no pastor should ever think he is so important that if he leaves, the church will fall apart, nor should he threaten to leave if he does not get his way. Likewise, no church should be intimidated by such threats. No body of believers should become so attached to its pastor that if the Lord should lead him somewhere else, the people would be ready to close the doors of the church. Instruments are replaceable!

Paul's second response to the problem at Corinth was to remind the people that ministries are God's. In verse 9 Paul pictures the ministry as a field where God is working through His laborers, and then he speaks of the ministry as a building with God as the master architect and master builder. Paul says that both the field and the building belong to God. Ministers are not to treat their churches as their possessions. They are merely God's instruments to be caretakers.

But God owns the ministry. In verse 5 Paul says that God gave to each man his ministry. Obviously, God cannot give what He does not possess. Therefore, ministries must belong to God. No pulpit committee, deacon board, congregation, mission board, or pastor should think they give the minister his ministry. Ministries belong to God, and He sovereignly places ministers where He wants, when He wants, and for as long as He wants.

Ministries are God's as well, because God produces the increase. "I have planted, Apollos watered; but God gave the increase" (v.6). The first two verbs in the Greek text indicate activity at a point in time, whereas the third verb indicates continual action beginning in the past. Paul is saying that he and Apollos came on the scene at specific times and performed their functions in the church, but all along God was working in and through that ministry to bring increase.

God alone produces such fruit. The minister and his people can appreciate that God produced the fruit through him, but they must never boast that the minister personally produced the fruit.

Paul's third reminder to the Corinthians is that ministers are rewarded by God. Paul says, "Every man shall receive his own reward" (v.8). Each minister has his own ministry, and each receives his own reward. Though Paul does not state it explicitly in this passage, the thought is that the One who gave the ministry to the servant also gives the reward. Ministers are ultimately accountable to Him. As Paul says in 2 Corinthians 5:9-10, ministers are going to give account to the Lord some day, and thus, they should labor to be accepted of Him. Any minister who tries to please his congregation rather than God is indeed foolish, especially if he thinks his real reward is from those whom he serves. God is the true rewarder. This does not mean that whatever a congregation does to show appreciation is unwanted or unnecessary. Nor does it mean the pastor should ignore the wishes of his people. It only means that both the minister and his flock must recognize who the true rewarder is. If a pastor truly pleases God, he should be pleasing to his congregation.

In verse 8 Paul also explains the basis of reward—"according to his own labour." Ministers will be rewarded for the work they have done. Those who have labored faithfully, diligently, and with self-sacrifice can expect the greater reward. Focus is placed on the labor done, not on the qualifications of the laborer, nor on the results of the labor.

How sad that the view of so many pastors and churches on this matter is

continued on page 48
Dear Dad,
Did I Ever Tell You How Much...?

by Cal Thomas

When parents die most of us wonder whether we should have done or said something more meaningful than we did while they were living. Many of us never bothered to actually tell our parents that we loved them and appreciated all they had done for us. Doing so in little ways is not really enough. We wish we had said the words "I love you" out loud or at least written that special message.

My father died last June at 75. If ever there was a "self-made man" (whatever that is) he was one. The oldest of nine children, my dad, Clinton Thomas, moved from a small town, Washington, Indiana, to Washington, D.C., in the bustling 1920s. He went to school at night and worked his way up to become a top office equipment sales manager.

Even though I delight in using words to make a living, I found it very difficult to select the appropriate ones to tell my father how I felt about him. There is no question in my mind that God directed me to write a special message to him on his 75th birthday, January 10, 1983. This letter prompted Dad to tell me, on what turned out to be our last dinner together, that as a young man he had accepted Jesus Christ. This was the answer to my frequent prayer and God wonderfully and directly fulfilled my request.

Dad cried when he read the letter I had written. Later he had it framed and hung it on his office wall. I share this letter not so that you will think what a wonderful person I am, but rather, I hope it may cause those of you with parents still living to take advantage of the time and tell them how important they are to your life. In so doing you will receive the blessing that always comes from being obedient to our heavenly Father, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

"Dear Dad: Seventy-five years doesn't seem so long when you compare it to something besides your own life. For example, I have known you for more than half your life. At 75 Moses hadn't even begun his greatest work. Compared to eternity, 75 years is a mere drop in the bucket. But today, 75 years represents something of a milestone for those who achieve it on their own. We are promised only three score and ten, so everything beyond that is a bonus, I guess.

"On the occasion of this important birthday, I wanted to write you a little note... and tell you how much you mean to me and how much I love you. First, you have been an example to me. In a day when so many are getting divorced, you have stood with mother through good times and bad and I want you to know that I have noticed that and it has had an influence on me.

"Second, you have demonstrated honesty in business and in your personal relationships. One of the soundest pieces of advice you ever gave me was 'always pay the bank.' You taught me that good credit and the character it takes to enjoy good credit was something that would always stand me in good stead throughout my life. You were right and you instilled in me a desire to always pay my bills on time and to be responsible in my financial affairs.

"Third, I appreciate the way you reared me. You exposed me to church and to the Bible. Even though I have often strayed from sound doctrine and teaching, I have always been brought back to the Way, the Truth, and the Life. The foundation you helped lay was very important to me.

"Fourth, you were an example to me because of the way you treated my brother Marshall. For these 33 years you have disregarded his mental handicap and treated him with dignity and respect. Human life is so cheap these days. If persons don't measure up to someone's arbitrary definition of 'meaningful life,' we are allowed to kill them or shut them away in institutions. Your loving care of Marshall made me sensitive to the needs of other so-called 'handicapped people' (and we are all handicapped by sin), in a way that I would have never known had it not been for your (and mother's) example.

"So Dad, happy birthday, and I hope you will enjoy many more healthy and happy ones. I do love and appreciate you for these and many more reasons and I am glad and proud to be able to call you my father."
Dear Dad,

Seventy-five years doesn't seem so long ago.
Till Someone Else Do Us Part

by Sheldon Vrazelken
"I don't even know how it happened," said John. "The kiss, I mean. But when it did... Well, perhaps, you won't believe this—I was just amazed—it simply seemed so good, so right, that I knew we had to go on together. Betty felt the same way. It was what love and marriage are all about." We were discussing, or rather John was, his pending divorce from Sue, who had now left town with the children, and his intention of marrying Betty. Knowing my fondness for Sue, John had drawn me into a deserted corner at the club to say how sorry he was about her and to explain. Now he looked at me earnestly and, with a light punch on the arm of his chair, he said, "It's the one thing I'd like you to understand: that it seemed so good and right. That's when we both knew we'd have to get the divorce. We belonged together."

I do not recall what I said. I suppose I said that I quite understood. And in a way I did, or at least I was beginning to glimpse something. I was remembering some almost identical words a few months before. A former student of mine, Diana, had come to see me. She had read a book I'd written about my own marriage, and she was, I think, troubled at what I might be thinking of her divorcing Paul. He was a rather gentle lad who had been quite shattered by the sudden loss of his wife and little girl. I heard later that he had quit his job and joined the navy. "It wasn't Paul's fault," Diana said. "It was just that it felt so good and right with Roger that I knew it would be wrong to go on with Paul when I love Roger. You can tell when something is right."

That feeling of goodness and rightness: both Diana, Paul's wife, and John at the club had invoked it, and because of it they believed themselves justified in breaking up the marriages to which they had vowed to be faithful. On the other hand, John's wife, Sue, and Diana's husband, Paul, both of whom perhaps had trusted their mates' promises, almost certainly felt no goodness and rightness at all in what had happened, though of course they were not in a position to judge their spouses' feelings. Yet Diana at my house and John at the club had both urged that goodness and rightness with evident sincerity. And they were decent people, not at all the sort who understand only farmyard relations. They wanted me to understand that they would not have done it—broken their vows and brought pain to their spouses and children—if something (they did not ask what) were not telling them it was meet and right so to do. They were, in fact, invoking a higher law: the feeling of goodness and rightness. A feeling so powerful that it swept away—swept away in an instant, according to John—whatever guilt they would otherwise have felt at being commitment breakers and whatever uneasiness they felt about the children. And it was something they did not expect—a feeling that surprised them. A feeling so powerful and unexpected deserves examination.

Divorce, to speak moderately, is not uncommon in Western society, even among Christians. But how should it be otherwise in a society dedicated, not to duty or reason or God but, increasingly, to pleasure and above all to sexual pleasure? A spouse's falling in love with somebody else is, to be sure, not the only cause of divorce, but it is certainly one of the great causes, and has been all through history. The marital vows, even when they are not regarded as a meaningless form of words, are taken lightly, not because of an intention of breaking them but because lovers are so sure they will never wish to break them. So unhesitatingly they speak the strong words of their promise—"forsaking all others... till death do us part..."—and they know in their hearts that of course it will be so. Nevertheless, unconsciously there is a reservation. If they could conceive that love might die, their reservation might be expressed as "till falling love do us part," but the vow is not "till love dies" but "till we die." That is the promise. Indeed, what the lovers are saying is: "As long as I feel toward you what I now feel, this high and holy thing, which of course I always shall feel, I will keep this vow."

Yet John had ceased to feel that "high and holy thing" for Sue. Diana for Paul, and each had come to feel it for another. That is, it was not a person qua person they had been in love with but a person as an evoker of a feeling, a thrill. Their true vows had been to the feeling. Presumably they did not think of it so, but they had, in effect, merely transferred their vows to others. And why not, if vows are but feelings?

At all events, as I reflected upon the identical words they both had spoken, I began to think that I was onto something—something I straightaway dubbed "The Sanction of Eros." To sanction something is to make it sacred; it is, as it were, a sacred approval, a divine okay. And John and Diana, in speaking of the goodness and rightness, were clearly not referring to any thoughtful and considered judgment of good and bad, right and wrong; they were appealing to something higher than judgment, higher even than their own desires. But, equally clearly, the sacred approval they felt could not possibly have come from the Father of Jesus Christ whose disapproval of divorce is explicit. Eros, the ancient pagan god of lovers, conferred this sanction upon the worshippers at his altar. It is a false sanction that deceives its votaries into calling the bad good and the wrong right. Inleness may indeed be an innocent and lovely gift to those heart-free, but it is not innocent—it is, in fact, sin—when it leads to betrayal of spouse or friend or child. The pronouncement of Eros that

continued on page 39
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This is my promise.
Never fear. You have my word.

The misunderstanding was of what vows are. They thought the vows perhaps an expression of their feelings: a confident prediction, as it were, of what they would feel—this high and holy ecstasy—forever. So of course “till death do us part”—nothing else could possibly part us. Of course “forsaking all others”—have we not gone wrong! What brought them, all the loneliness broken, to the divorce courts? There were two things they did not know and one deep misunderstanding. Three matters that no one had ever taught them.

Till Someone Else continued from page 37

this love is so good and so right that all betrayals are justified is simply a lie, as is his precious promise that this new love will go on forever. Indeed, Eros may descend upon John or Diana yet again, with the same pronouncement and the same promise. And they will again believe it: “This time it’s for keeps.” About this “serial polygamy” so characteristic of our age, C.S. Lewis in The Four Loves says:

“The grim joke is that this Eros whose voice seems to speak from the eternal realm is not himself necessarily even permanent.... The world rings with complaints of his fickleness. What is baffling is the combination of this fickleness with his protestations of permanency. To be in love is both to intend and to promise lifelong fidelity. Love makes vows unasked; can’t be deterred from making them....”

Diana’s vows to Paul, John’s to Sue, had undoubtedly been utterly sincere. I remember Paul and Diana when their faces had been alight with love, and they could not take their eyes off each other. They had meant “forsaking all others” and “till death do us part.” What, then, had gone wrong? What brought them, all the loneliness broken, to the divorce courts? There were two things they did not know and one deep misunderstanding. Three matters that no one had ever taught them.

This is my promise.
Never fear. You have my word.

The misunderstanding was of what vows are. They thought the vows perhaps an expression of their feelings: a confident prediction, as it were, of what they would feel—this high and holy ecstasy—forever. So of course “till death do us part”—nothing else could possibly part us. Of course “forsaking all others”—have we not gone wrong! What brought them, all the loneliness broken, to the divorce courts? There were two things they did not know and one deep misunderstanding. Three matters that no one had ever taught them.
"The Sanction of Eros"
is, as it were,a sacred approval,a divine okay.

Our sympathies are with the lovers, not with the betrayed spouse. And never—never once in any novel or film I can think of—does the betraying spouse seriously think of the meaning of broken promises. Both duty and the given word are, like honor, merely wretched remnants of the Middle Ages. The Spirit of the Age proclaims sexual love to be the greatest good. In books and films we share the happiness of happy lovers: love itself is lovable. The lovers may experience difficulties—uncooperative spouses and superiors—so that we share their anguish; but the lovers must never face up to the real meaning of betrayal of their vows, for that would mar their happy love. A few years ago a married Episcopal clergyman fell in love with the wife of the Senior Warden. After divorces and remarriages the happy couple departed, not for darkest Africa in disguise but for Texas and a bigger church for him. No one minded—except perhaps the betrayed spouses. The Spirit of the Age—not the
Charles Grandison Finney
Preached for a Verdict
by Louis Gifford Parkhurst, Jr.

Charles Grandison Finney is extolled worldwide as "one of the most conspicuous figures in the world's religious life," as "the greatest preacher and theologian of the nineteenth century," and as "the greatest evangelist and theologian since the days of the apostles." His Autobiography (1876) and Lectures on Revivals of Religion (1835) are still widely read. These two religious classics are textbooks on revival and have been an authority and inspiration for every succeeding generation of evangelists and revivalists. Jonathan Goforth attributes the great revival in China (1906) to his application of the principles he found in these books. Of the latter book someone has written, "Had no other words of the great preacher come down to us, these are sufficient to render his name precious."

Prayer was a vital part of Finney's life and work. He confessed that he could do nothing if he lost the spirit of prayer. Once he advised a young preaching student:

I am convinced that nothing in the whole Christian religion is so difficult, and so rarely attained, as a praying heart. Without this you are as weak as weakness itself. If you lose your spirit of prayer, you will do nothing, or next to nothing, though you had the intellectual endowment of an angel. If you lose your spirituality, you had better stop and break off in the midst of your preparations, and repent and turn to God, or go about some other employment, for I cannot contemplate a more loathsome and abominable object than an earthly-minded minister. The blessed Lord deliver and preserve His dear church from the guidance and influence of men who know not what it is to pray.
Finney immersed himself in prayer and the Word of God, making his sermons Holy Spirit anointed and sharper than a two-edged sword. Pointed and direct, he preached for a verdict! Trained in law, he used brilliant logic, converting the professional classes and even the most skeptical. One of his successors at the Broadway Tabernacle said, "His preaching searches the conscience, convinces the judgment, and stirrs the will either to assent or to rebellion. . . . [His sermons were] cast in the vigorous mould of a mind kindled by prayer, til they came forth glowing with the fire of the Holy Ghost."

An enthusiastic editor of Finney's Systematic Theology (London: 1851) wrote in his Preface: "The Editor frankly confesses, that when a student he would gladly have bartered half the books in his library to have gained a single perusal of these Lectures; and he cannot refrain from expressing the belief, that no young student of theology will ever regret the purchase or perusal of Mr. Finney's Lectures."

Charles Finney's works continue to make a lasting impact.

Born on August 29, 1792, in Warren, Connecticut, Finney was the son of a Revolutionary War veteran. He had little exposure to religion while growing up. Primarily a self-educated man, he taught school until he went to study law as an apprentice with Benjamin Wright in Adams, New York, in 1818. Recognizing his acute intellectual abilities, someone had advised that he could complete his study for the bar exam in less time than it would have taken to go to Yale. In only half the time formal schooling would have taken, Finney passed his exam and was admitted to the bar in 1820. He loved hunting, playing the cello, singing, and directning the church choir in Adams, even though he had not yet acknowledged Jesus Christ as his Lord and Saviour.

Since his law books continually referred to the Bible for precedence, he bought his first Bible only for reference purposes. Deep study of the Bible and the law convinced him that the Bible was truly God's Word to man. He recognized the necessity of choosing between a worldly life and Jesus Christ. On October 10, 1821, he chose Christ. Following his conversion he raced home to convert his parents, crying "Father, you are an old man; all your children are grown up and have left home; and I have never heard a prayer in my father's house." The theme for the rest of his life came from a new resolve. He told a deacon seeking his services in a lawsuit: "I have a retainer from the Lord Jesus Christ to plead His cause, and I cannot plead yours." He spoke so earnestly the deacon left his office, was converted, and then settled his lawsuit out of court.

Finney's theology grew from Bible study and prayer. Because he felt called to preach, but refused to attend Princeton Theological Seminary due to his belief that it hid the gospel under a false philosophy, the presbytery reluctantly placed him under the tutelage of his pastor, George W. Gale. Gale, a Princeton graduate, carried on heavy theological debates with Finney, with the results that Gale later adopted Finney's views.

Charles Finney was licensed to preach by the Presbytery of St. Lawrence on December 30, 1823. He was ordained an evangelist in July 1824 and then commissioned by the Female Missionary Society of the Western District of New York, as a home missionary. He married Lydia Andrews in 1824 and left almost immediately for a preaching engagement. Revival broke out and his preaching was so in demand that he did not see his wife again for six months. Lydia died in 1847, after she had recorded in a daily diary Finney's own close brush with death. He then married a widow, Elizabeth F. Atkinson, who was a marvelous help in his revivals in England. She died in 1863. His third marriage was to Rebecca Rayl who lived until 1907.

His Autobiography is filled with extraordinary accounts of revivals and the principles he used in their promotion. He writes that a revival broke out in a mill after he had spoken quietly and personally to one of its employees during a tour. The startled mill owner immediately commanded, "Stop the mill, and let the people attend to religion; for it is more important that our souls should be saved than that this factory run."

The famous preacher, Lyman Beecher (1775-1863) opposed Finney at first, telling him, "You mean to come into Connecticut, and carry a streak of fire to Boston. But if you attempt it, as the Lord liveth, I'll meet you at the state line, and call out the artillerymen, and fight every inch of the way to Boston, and I'll fight you there!" Later, he invited Finney to Boston and worked closely with him. Comparing Finney to Asahel Nettleton (1783-1844) he said, "Nettleton 'sets snares' for sinners, but Finney rode them down with a cavalry charge."

One of Finney's most famous revivals was held in Rochester, New York, in 1830. Beecher reported, "That was the greatest work of God, and the greatest revival of religion, that the world has ever seen, in so short a time. One hundred thousand were reported as having connected themselves with churches as the result of that great revival. This is unparalleled in the history of the church, and of the progress of religion." Finney first used the Anxious Seat, the Inquirer's Bench, or the Mourner's Bench (placed at the front of the gathering for anxious inquirers about the state of their souls following the sermon) in large measure in Rochester. A variation of this measure characterizes most other evangelistic crusades today.

Finney believed that pride was a barrier to conversion, and that sinners needed to come out publicly for Christ, just as they had sinned publicly. They were to come forward under conviction of sin, where they could be given further instruction on the bench. After fervent prayer, many reported a personal experience with Jesus Christ based upon the objective truth of the Bible. In many cases, restitu-

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He used brilliant logic, converting the professional classes and even the most skeptical.
tion transformed whole communities, as everyone began to make things right with their neighbors.

Preferring a settled pastorate, Finney was installed as pastor of the Chatham Street Chapel in New York City, on October 5, 1833. In 1835, he became professor of theology at the newly founded Oberlin College in Oberlin, Ohio. He divided his time between the college and New York City, accepting the pastorate of the Broadway Tabernacle on March 2, 1836, a church he designed and built to seat 2,500 people within 80 feet of the preacher. Following his withdrawal from the Presbyterian Church, he became pastor of the Oberlin Congregational Church on April 6, 1837, and remained there for 35 years.

Charles Finney was called to be president of Oberlin College from 1851-1866. Interest in promoting revivals was so great and respect for Finney so high that in his first year as president the enrollment jumped from 571 to 1,070.

Finney's sermons and lectures at Oberlin College were often printed in The Oberlin Evangelist from 1839-1862. His first book of theological lectures is still in print under the title The Heart of Truth (1840). His controversial Lectures on Systematic Theology was made more so because he was never able to complete it. Volume I is still in the first draft manuscript form and shows Finney's deep study of the non-Christian as well as Christian thinkers of his day. Volume II (1846) and Volume III (1847) contain Finney's distinctive ideas and were revised into a one-volume edition of over 900 pages in 1851. The book's second abridgement is still in print as Finney's Systematic Theology (1976). Volume IV would most probably have been a pastoral theology.

Like many of the great reformers before him, Finney preached and published more sermons on the Book of Romans than on any other. These sermons have been compiled in Principles of Victory (1981) and Principles of Liberty (1983). His ideas on Christian Perfection or Holiness are found in a series of sermons in Principles of Holiness (1984).

Worldwide recognition of his revival labors led to two tours of England. He spent nine months preaching in George Whitefield's Tabernacle in Moorfields, London during his 1849-50 tour. When he was 68 years old, he brought the "Great Prayer Meeting Revival" from America to England (1859-60). During this second tour, one newspaper recognized Finney's love for children: "Two little boys, last evening, were among the lingering inquirers; and, after manifestation of deep emotion, yielded themselves to Christ. Those two lads will never forget till their dying day the prayer which the venerable man of God, in simple, touching, melting words, offered on their behalf, as he knelt at their side and commended them to the care of Jesus."

Finney died of a heart attack on August 16, 1875, but before he died he left America this ominous warning: "I do not believe that this government could exist in its present form 50 years without revivals. Because revivals are still fervently sought, and his principles so widely used, Finney is justly acclaimed the "Father of Modern Revivalism.""

Bibliography available upon request.

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**Counterpoint**

*Continued from page 20*

Wanda's conclusion was to commit herself to not remarriage, but to use her time and energy to serve the Lord. To avoid temptation, she determined not to date, and to find fulfillment in the Lord Himself and in Christian fellowship. God's will for her was to devote herself to warning other young people against rebellion, drugs, and disobedience. For this she was eminently qualified. Today Wanda is doing just that. Now older and wiser herself, she is taking the principles taught in God's Word and instilling them in the minds and hearts of young girls.

**What Is God's Best?**

As if the incidence of first-marriage divorces is not high enough, the percentage of second-marriage divorces is increasing as well. Counselors persist in advising people to remarriage after a divorce, as if this were the expected thing. But is it? Scripture makes it clear that the world with its desires will pass away, but that "he that doeth the will of God abideth for ever" (1 John 2:15:17). God has a better plan for our lives—"Do My will."

The only real reason for two Christians to marry is because it is God's plan for them. That they want a family, that they love each other, and that they share a lot of common goals—these are peripheral to the real issue: "What does God want?"

But when a couple is challenged with God's best after a divorce has occurred, the fur flies. "I suppose you are going to tell me I cannot remarry!" is the typical response.

Christ made clear that divorce was not in God's original plan (Matt. 19:8), and anyone who marries a divorced person commits adultery (Matt. 19:9, Mark 10:11, Luke 16:18, Matt. 5:32).

Is it not clear that it is not God's best for you to divorce? If you do, however, suffer such a misfortune, is it not equally clear that you only aggravate an already bad situation when you persist in seeking remarriage to a different partner? A commitment to serve God as a "eunuch for the kingdom of heaven's sake" is a privilege that should be cherished as a high calling of God in Christ Jesus.

If you are a divorced person, you are special. You have suffered—it hurts to lose. Maybe you contributed to the demise of your marriage; perhaps you were the innocent victim of circumstances beyond your control. Is this the end of the line? No! God works with the failures of the past. Even though there may be certain restraints and limitations He places upon us, He picks up the broken pieces of our lives and lets us make a new beginning. With the psalmist we can then testify:

*Before I was afflicted I went astray;*  
*But now have I kept thy word*  
*Ps. 119:67, 71.*
Refuges of Lies

by Charles G. Finney

Preached on Sunday morning, December 15, 1850, at the Tabernacle, Moorfields, London.

The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17).

A refuge is a place of protection and security against danger. In a hiding place an individual secures himself against danger. The figure used in the text is a hailstorm, a sweeping hailstorm that carries all before it, even the places of refuge into which people have run for shelter from its desolating power.

These words were addressed by the prophet Isaiah to those who were professors of religion. They thought they were sure of their salvation. They regarded themselves as being justified and accepted in so high a sense, that they were ready to say, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:15-17). My object this morning is to point out some of those refuges to which men betake themselves in our day, and shew that they are really refuges of lies.

The first false refuge in which many indulge is a selfish religion. The longer I live and the more acquaintance I have with professing Christians, the more am I afflicted with the conviction that multitudes are perfectly mistaken with regard to the nature of religion. With great multitudes it is only a form of selfishness. Let me say, selfishness in any form is in exact opposition to religion. It makes no difference as to the type which selfishness puts on.

Does a man make his own interest the object of pursuit? If so, such conduct is the exact opposite of that benevolence which Christ manifested, when He laid Himself out for the good of mankind and the glory of God. He lived not to please Himself, but to please God. And the apostle says, "Look not every man on his own things, but every man on the things of others" (Phil. 2:4). True religion is presented to us as disinterested benevolence. By disinterested benevolence I do not mean a want of interest in the great subject of salvation itself; but I mean that we should be religious not from any selfish motives or reasons, but that we should love God for what God is, and that we should love our neighbors as we love ourselves. We should have supreme devotion to God. Where there is true religion it will manifest itself in prayer, praise, and obedience. It will manifest itself with respect to God in efforts to glorify Him and an earnest desire to secure the love, confidence, and obedience of all men.

With respect to man, true religion will manifest itself in simplicity of character, in seeking the good of all men, in caring for them as we care for ourselves, in caring for their interests as we care for our own interests, in caring for their salvation as we care for our own salvation, rejoicing in their prosperity as we would in our own, and in sympathizing with their afflictions as if they were our own. This is the natural result of faith in Christ. All selfishness is sin. It is not selfishness for a man to have a proper regard for his own salvation; but it is for him to regard his own salvation only, and care not for the salvation of his neighbor. Men who make their own salvation a matter of deep concern, but who after all care little or nothing for the salvation of others, are deceiving themselves-trusting to a false refuge.

Where does the Bible allow men to make any separate, selfish interest their great object of pursuit? The teaching of Christ is, "Thou shalt love thy neighbour as thyself" (Matt. 19:19), and Christ Himself acted upon this principle, and the apostles did so too. Instead of making their own enjoyment, happiness, or salvation the great end of pursuit, they laid themselves out for the good of the world. The true way for a man to secure his own salvation is by caring for the salvation of others. "Whosoever will save his life, shall lose it: but whosoever will lose his life for my sake shall find it" (Matt. 16:25). All religion which terminates upon ourselves or upon our friends, whom we regard as parts of ourselves, is a religion of supreme selfishness, and not the religion of the Bible.

Another refuge of lies is religious impulse. By this I mean...
feelings. This delusion consists in appealing to the feelings instead of to God's law as developed in the conscience and reason. Such persons as these think themselves very religious, because they feel deeply upon the subject. Take away their feelings and they have no religion. I call this a religion of impulse, because it is not a religion of principle. These people become religious in proportion as their own feelings are excited. Bring them under exciting means, and they are very religious. Strongly excite them, and they will do almost anything. Let the circumstances subside which excited their feelings, and you see that they have not the root of the matter within them.

Now it is remarkable to what an extent we see the religion of impulse prevail—they are wonderfully religious while excitement prevails; but let it be swept away by neglect of the means of grace, and they will be very dull, and know very little about piety. Persons who are not really religious in their daily life, will yet make a point of appearing at the ordinance. Now it is very evident that such persons have no religion, and they make an ordinance of religion a refuge of lies in which they trust. When the prominent feature of a person's religion is attendance upon ordinances, it is a sure sign that he is not a Christian.

What are ordinances? They are the means of perpetuating certain truths in the world. The design of the Lord's Supper was to perpetuate the remembrance of the Lord's death. "As often," said the apostle, "as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). It is symbolic and commemorative, as is baptism. They commemorate two great truths, and are very important as such, but no Christian makes them his religion. He is not sanctified by baptism and the Lord's Supper, but by the reality which they represent. He has got the reality in his own heart—he leans on Christ, he feeds on Christ, he loves to commemorate the ordinances of Christ. If he is not self-denying, prayerful, anxious for the salvation of others, and making efforts for this end, but merely cares about ordinances, he is not religious, but merely superstitious.

A man who does not live a religious life cannot be religious on the Sabbath.

Religion is not a form, it is not an ordinance, it is a life. True religion must, from its very nature, show itself in a man's business as well as in his prayers. Inasmuch as his business occupies six-sevenths of his time, the principal place in which to see his religion, if he has any, is in the daily walk of life. Some men are very particular in attending to what they call their religious duties. They make a distinction between religious duties and their duties to their fellowmen. Now this is a fundamental mistake, for a man who does not live a religious life cannot be religious on the Sabbath. If he is not religious in his business, he cannot be religious at the communion, and he has no more business to be there than the Devil has—not a bit more!

Others have a mere religion of opinion, which is just the opposite of a religion of impulse. The religion of opinion is another refuge of lies. These men hold very strongly a set of opinions—right or wrong they hold on to them. Their religion is a mere matter of opinion. They make much of their orthodoxy. They cannot bear to hear a word said that does not accord with their particular notions of orthodoxy. They come to meeting, and they hear a sermon, and when it chimes in with their views, they say it is sound doctrine.

Now the question is, Do these doctrines affect their hearts? If so, it is well; but if it is otherwise, then sound doctrine is only leading them on the shortest road to hell. They will speculate about doctrine, but they make no efforts to pull sinners out of the fire, and to build up the kingdom of Christ.

Another refuge of lies is the religion of sectarianism. One particular sect sets itself up and claims to have apostolic succession, and everybody who is not of it is out of the church—that church is right, and every other church is wrong. When these sectarians speak of "the church," they do not mean the congregation of believers in every community, but their particular system or form which they call "the church." In this country, I believe that most of those who claim the right of being called the church, do admit that Dissenters from them may be Christians; and Dissenters will not deny that there may be good people in the church which is established by the law in this land. Sectarianism is not to be tolerated. It is no part of religion.

For my life I cannot enter with zeal into any efforts to build up any particular sect. I do not mean to say that I do not regard any of the distinctions which prevail as of any importance, because I do; but I do not regard them of such importance as to merge everything in their favor. I can respect the gospel and myself too, and therefore I cannot devote my time to the building up of a sect. The salvation of men is the great question! The salvation of men's souls is the first concern! Do not lay too much stress upon sectarian differences. Make your great aim the good of souls and the glory of God!

Another refuge of lies is having regard to what is outward, the performance of certain external actions without love to God in the heart. With many people, religion is only a mere outward act; there is no spiritual life in the heart. This is ungodliness, in the true sense of the word.

There will always be true love to man wherever there is real love to God.
Marriage, Divorce & Remarriage
by Jay E. Adams
Baker Book House  
1980, 99pp., $3.50

Meant to Last
by Paul E. Steele and Charles C. Ryrie
Victor Books, 1983, 155pp., $4.95

Reviewed by Daniel R. Mitchell
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Threading the passage between faithful biblical scholarship and genuine pastoral care is, like the proverbial camel going through the eye of the needle, often a difficult and frustrating task. The spate of recent literature on the divorce epidemic illustrates this point. Scholars are rightly concerned to interpret Scripture correctly. But often they give scant attention to practical life. Pastors are equally justified in their desire to apply Scripture effectively. But frequently they do so at the expense of sound exegesis.

Today, if a book purports to have a ready answer to every situation (with proof-text in hand) you can be fairly certain it was written by a college professor. If it is unduly vague, with an emphasis on restoration to normalcy, you can bet it comes from the pen of a battle-weary pastor or counselor who has seen more than his share of heartache.

Carl Laney's book, The Divorce Myth, is a good example of the first of these. With a wooden literalist hermeneutic he forgets that the text of Scripture was made for man, not man for the text. Many of his exegetical conclusions are strained, inflexible, and artificial. He even gives a chart in the back for the counselor to use, listing all possible situations, the solutions, and the Scripture support. He might have done better to have made this into a Marriage-0-Gram, to be distributed to church members for do-it-yourself counseling. One dial could specify which kind of husband was involved in which sort of affair. The other could identify the corresponding wife. When they are matched the answer pops out at the top. The divorce problem could be virtually eliminated from our churches!

Charles Swindoll's Divorce reflects the opposite extreme. Here is a deeply concerned and sensitive pastor who has agonized over many real life situations and writes in order to bring hope and healing "when it all comes tumbling down." However, in his hurried effort to bring comfort, I fear he offers far more than Scripture delivers. For example, to legitimize remarriage on the basis of 2 Corinthians 5:17 is an overly simplistic, not to say reckless, use of Scripture. (Swindoll says "I take this literally . . . to the extreme!"") He certainly does. But where does one draw the line here? He asks "How could any unbeliever possibly know [God's] will regarding the choice of a lifetime mate?" As if that should have anything to do with it. Beyond this I wonder how many would be encouraged to work the angles on this one (i.e. claim to be unsaved until after the divorce). I have great respect for Pastor Swindoll. I also think I understand his desire to alleviate guilt feelings. But in the face of a national epidemic in this area his advice goes down like a placebo in a cancer ward.

What we need today is not aseptic exegesis or short-term solutions. We need to attack the problem at its root. There are several recent books which, in my opinion, do this. Two that deserve special mention are Jay Adams, Marriage, Divorce & Remarriage, and Steele and Ryrie, Meant to Last. For the individual who is attempting to frame a balanced and biblical approach to this knotty problem these books should prove extremely helpful.

Although these two books come to very different conclusions they are much alike in their format, their realistic and constructive approach, and their efforts to be faithful to Scripture. Steele and Ryrie present an especially valuable discussion of what constitutes marriage and the principles God has established for securing its permanence. The chapters entitled "Satan's Strategy" (i.e. self-centeredness) and "Happiness Is . . . " (i.e. contentment in the will of God) should be required reading for anyone contemplating divorce on the one hand, or remarriage on the other.

Adams's work is important for its positive thrust, its exegetical defense of the so-called Erasmian view, its attempt to apply biblical principles consistently to all situations, and his clinical expertise and awareness—Adams has worked through problems most of us haven't even thought about.
God hates divorce. Until we develop the mind of God on this issue, the problem will remain. Nothing witnesses more faithfully than the family to the relationship the believer has with his heavenly Father. If judgment must come let it begin here.

Joseph
by Gene Getz
Regal Books
1983, 108pp., $4.95

Getz's sixth biblical personality study is a very worthwhile book, providing the reader with helpful insights into key areas of life such as: 1) the results when parents show favoritism; 2) the relationship between success and temptation; 3) the importance of firm convictions; 4) how to handle bitterness and pride; 5) how to respond when wronged; 6) how to accept forgiveness; and 7) the benefits of weeping and suffering.

—S.R.S.

An Everlasting Love: A Devotional Study of the Gospel of John
by John G. Mitchell
Multnomah Press
1983, 426pp., $13.95

A member of the first graduating class of Dallas Theological Seminary (1927), the author is the founder of Multnomah School of the Bible. The majority of commentaries on John's gospel are analytical and expository. Mitchell's commentary is distinctive in that, as the title suggests, it is primarily devotional. Transcribed from his sermons preached at Central Bible Church (Portland), it presents Jesus in various roles. He is Creator, Saviour, Judge, Shepherd, Advocate, and so forth—all of which reveal His deity and express God's everlasting love for man. The reader is provided with special insights into the divine heart and with many practical applications for daily living.

The fourth gospel should be studied with the more conventional exegetical commentaries. But Everlasting Love, thoroughly sound in theology, will supply the devotional aspect often missing from such critical works. As a devotional commentary, this book is highly recommended for the pastor and for the layman.

—R.S.

It's the Old Double Standard Again

One continues to hear about censorship. One group shouldn't be allowed to impose its worldview on another, at least when that group is conservative. It doesn't work the other way—as in cases involving sex education, evolution, and books that contain blasphemies which might disturb the religious sensibilities of students and their parents.

I thought of this double standard against conservative religious people when I read a recent story in the New York Times. The Metropolitan Opera has agreed to withdraw from sale at its bookstore the libretto of a modernized version of "Rigoletto," because Italian-American groups had protested that the book contained "offensive and prejudicial" material.

The libretto is a production by the English National Opera that moves Verdi's Renaissance tale to the Mafia world of New York's Little Italy in the 1950s. Naturally there were denials by everyone involved that this was in any way an act of censorship.

Now I am all for doing away with stereotypes, be they black stereotypes or Italian stereotypes or Christian or Jewish stereotypes, and all the rest. What irks me, though, is that when the establishment does it, it is supposed to be praised as an act of sensitivity—not censorship. When the ends of liberals are achieved it is a worthy act and something to be emulated by others.

But let a religious student say that he is offended by being required to read a text in which the name of God or of Jesus Christ is blasphemed and that is just too bad. If he or his parents protest they are censors or book-burners or enemies of the First Amendment. If people would like to see some religious history of America in school textbooks, they too are antipluralistic, and so forth.

Why is it that the reigning elite doesn't mind if the feelings and sensibilities of conservative religious Americans are offended but takes great care with its own constituency to give them just about anything they want? It's the old double standard again, one we have come to expect and one that will not change until some of us who are victims become some of those who are in charge.
Till Someone Else
continued from page 40

Holy Spirit—ceaselessly proclaims sexual love (or even barnyard sex) to be the ultimate good; and, therefore, anything that stands in its way, solemn vows, duty, loyalty, the words of Our Lord, is seen as chains upon the soaring human spirit.

All thoughtful observers of our society see it to be sex-saturated, and Christians, at least, lament the erosion (or Erosion) of marriage and the family. But almost no one—neither clergyman nor novelist—really understands this deadly Sanction of Eros: the overwhelming feeling that this particular love, unlike all others, is right and good and blessed. Young lovers of course feel it, which is why parental opposition to their offspring’s choice is rarely successful. And the married man or woman who falls in love with another feels that same Sanction, invariably forgetting that it is exactly what he once felt for his spouse, invariably feeling that this new love is “the real thing at last.” And so, because of the Sanction, the seeming blessing from on high, he becomes ruthlessly determined on divorce and remarriage. The Sanction “proves” to him that he is right to break his vows.

If my friends John and Sue, or my former pupil Diana and her Paul, had been carefully and explicitly warned that if they ever did fall in love with another (however unthinkable) they would certainly feel what would seem a sacred approval granted to that new love alone, they would, at least, have been less likely to be taken in by it. It was clear that the most amazing thing to them was the almost miraculous feeling of goodness and rightness—the Sanction. If they had known long before it happened that it was to be expected, that it would not be unique to them, surely they would have at least entertained some serious doubts as to whether the feeling of goodness and rightness was to be trusted. John’s conscience had troubled him a bit about “poor Sue,” and perhaps Diana’s about Paul, but the Sanction—the seemingly divine approval—had overridden conscience: they knew what they were doing was good and right. But if they had had serious doubts about that goodness and rightness, they might have heeded conscience.

Incredibly, with the evidence plain before us, the world is not echoing with warnings about this Sanction, but I have never heard of anyone who understood it. “Great is Diana of the Ephesians,” the ancients used to say. Today we must say, “Great is Eros of the Hellenes,” and only by understanding the lie the god proclaims, in the accents of truth, can the marriages of people like John and Sue, Diana and Paul, be saved. Saved through knowledge of the (false) Sanction of Eros.

Adapted by permission of Fidelity Magazine, South Bend, Indiana.

Pastorate in Perspective
continued from page 33

different from God’s! Often we act as though the reward belongs to the one with the most talent. Paul says that God rewards the work done, not the talent of the laborer. Often we think the rewards belong to the most successful ministers, and we measure their success in terms of attendance, number of souls won, and size of the offerings. But God gives the increase, so such “success” or lack of it is not entirely in the hands of the minister. God rewards faithfulness and diligence. Those are His standards for success.

When a church evaluates its pastor, it should not ask initially what the results of his ministry are, but how faithfully and diligently he has labored. If there is diligent labor, one can expect fruit but God rewards the labor, not the fruit. Likewise, the pastor of a flourishing ministry should not become overwhelmed with his own importance in view of the positive results of his ministry. After all, God produces the fruit. The minister’s task is simply to work hard and faithfully.

Paul’s fourth response to the problem at Corinth is to stress that God alone deserves the glory. Obedience to this principle would have eliminated the bickering between factions at Corinth. Likewise, proper adherence to this principle would lead pastors not to think more highly of themselves than they ought. What must be remembered is that appreciation and reward are one thing. Glory and worship are another. Ministers deserve the former, but only God deserves the latter. 

Note the humility of Paul in verses 7 and 8 as he makes his point. He had a distinguished background in Judaism and then came to know Christ and was an apostle. His missionary journeys bore much fruit. If anyone had reason to think himself great and worthy of praise, it was Paul. Yet, he calls himself nothing (v.7), recognizing his proper position before God and men.

Since God is everything and the minister is nothing, there are important implications for treatment of pastors. First, it obviously makes no sense to give glory and devotion to a “nothing.” What bigger waste of time could there be than to spend time worshiping something that is a nothing? And yet, far too many churches seem to do that in relation to their pastor. Unfortunately, the pastor does not always discourage it. Worship and glory belong only to God. Second, this does not mean that the pastor is to be treated with disdain. In comparison to God he is nothing, but God’s Word says he is God’s instrument. We appreciate but do not worship instruments.

Most of us appreciate our automobiles. They are effective means of transportation. But, no one would fall down and worship a car because of the function it performs. We appreciate our cars, but we do not worship them. The same is true in relation to our ministers. Ministers are not instruments. They are to be appreciated for the function they perform, but only God is to be worshiped and praised. He is everything—the owner of the ministry, the commissioner of ministers, the user of the minister, the increaser of the ministry, and the rewarder of the minister. How could anyone but God deserve the glory?

If we who minister and those who sit under our ministries would function by these basic principles, there would be no problems with dictatorial pastors, “cults” surrounding a well-known pastor, or church splits over the personality of the pastor. Ministers are to be loved, honored, respected, appreciated, listened to, and even ministered to by their people. But, they are not to be worshiped and not to set themselves up as the focus of the ministry. God alone gives the increase. Worship Him and Him alone!

FUNDAMENTALIST JOURNAL
Y

cars ago, an unknown author compiled a brief list entitled, Christ in Every Biblical Book. I have reworked and rearranged the original list, expanding it and adding the proper scriptural references, along with many extra title descriptions. I have chosen to call this revised work, The Son of God in the Word of God.

Genesis 3:15; 49:10—Seed of the Woman and Shiloh.
Exodus 12:3—Passover Lamb.
Leviticus 8:7-9—Anointed High Priest.
Numbers 21:8; 24:17—Star of Jacob and Brazen Serpent.
Joshua 5:14—Captain of the Lord's Host.
Judges 2:1—Messenger of Jehovah.
Ruth 2:1—Kinsman-Redeemer.
1 Samuel 2:10—Great Judge.
2 Samuel 7:12-13—Seed of David.
1 Kings 8:15,26—Lord God of Israel.
2 Kings 19:15—God of the Cherubim.
1 Chronicles 16:35—God of Our Salvation.
Ezra 1:2—Lord of Heaven and Earth.
Nehemiah 1:5—Covenant-keeping God.
Job 19:25—Risen and Returning Redeemer.
Psalms 2;2,7,12; 16:10; 23:1; 24:7-10—Anointed Son, Holy One, Good Shepherd, and King of Glory.
Proverbs Chapter 8—Wisdom of God.
Song of Solomon 5:10,16—Chieftain Among Ten Thousand and Altogether Lovely.
Isaiah 7:14; 9:6; 52:13; 53:3—Virgin-born Immanuel; Child and Son; Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace; Righteous Servant; and Man of Sorrows.
Lamentations 3:22-23, 31-33—Faithful and Compassionate God.
Hosea 13:9-10, 14—King of the Resurrection.
Amos 4:13; 7:9—God of Hosts and of the Plumbline.
Obadiah 1:8, 15—Destroyer of the Proud.
Micah 4:1-5; 5:2; 7:18,19—God of Jacob, the Bethlehemite, and Pardoning God.
Nahum 1:2,15—Avenging God and Bringer of Good Tidings.
Zephaniah 3:15—King of Israel.
Haggai 2:7—Desire of all Nations.
Zechariah 3:8; 6:12; 6:13; 9:9; 12:10; 14:9—Branch, Builder of Temple, King of Triumphant Entry, Pierced One, and King of the Earth.
Malachi 3:16—Lord of Remembrance.
Matthew 2:2; 27:37—King of the Jews.
Acts 1:9—Ascended Lord.
Romans 10:4—The Lord Our Righteousness.
1 Corinthians Chapter 15—Our Resurrection.
2 Corinthians 1:3—God of All Comfort.
Galatians 4:4-5—Redeemer from the Law.

Ephesians 1:22; 2:20; 5:23; 4:7-8—Head of the Church and Giver of Gifts.
Philippians 1:19; 4:19; 2:5-8—Supplier of Every Need and Obedient Servant.
Colossians 1:19; 2:9—Fullness of the Godhead.
1 Thessalonians 4:13-18; 5:2,23—Coming Christ.
2 Thessalonians 2:8—Consuming Christ.
1 Timothy 2:15; 3:16; 1:15—Mediator and Saviour of Sinners.
2 Timothy 4:8; 3:16-17—Righteous and Rewarding Judge and Author of Scripture.
Titus 1:3; 2:10,13; 3:4—Our Great God and Saviour.
Philemon—Payer of Our Debt.
James 4:6-8; 5:15; 5:7-8—Ever-present God, Great Physician, and the Coming One.
2 Peter 1:17—The Beloved Son.
1 John 1:1; 2:1; 2:2; 3:8; 4:15; 5:5—Word of Life, Advocate, Propitiation, and Son of God.
2 John 1:3—Son of the Father.
3 John 1:4,8—The Truth.
Jude 1:1,25—Preserver and Only Wise God.
Revelation 1:8; 5:5; 5:6; 6:17; 19:16; 22:16—Alpha and Omega, Lion of Juda, Root of David, Slain and Angry Lamb, King of Kings, Lord of Lords, Bright and Morning Star.
Jerry Falwell and the Jews
Friends or Foes?

Jerry Falwell gives direct and frank answers to probing questions about Israel, Judaism, Jewish-Christian relations and many other issues. Some of his answers on questions concerning moral issues and church-state relations are extremely controversial but Falwell is not afraid of controversy. There is little to fear in his answers to such questions as:
- Are Jews practicing an incomplete religion?
- Are Jews and Israel being subjected to a double standard of morality?
- Should Judea and Samaria be part of the State of Israel?

Falwell answers every relevant question put to him no matter how controversial or embarrassing. He would probably have preferred that some of them not be asked, but never tried to evade any of them.

What other leaders say:

Without compromise, Jerry Falwell has provided poignant answers to Simon's probing questions which expose, as no other book I have ever seen, the actual understandings that prevail within conservative biblical Christianity.

W.A. Criswell, Pastor's Study
First Baptist Church, Dallas, Texas

Current discussions between Jews and evangelical Christians will be tremendously helped by the forthright questions and answers provided in this book. Here is a work worthy to be read widely by all concerned with religious freedom and Judeo-Christian morality.

John F. Walvoord, President
Dallas Theological Seminary

Send for your copy today!

Please send me ______ copy(ies) of Jerry Falwell and the Jews at $12.50 each (add $1.00 per book for postage and handling.)

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Lynchburg, VA 24514

Merrill Simon is a distinguished leader in the electronics industry and a prolific political writer. An active Zionist, he spoke inclusively on the international scene as National Political Editor of Israel Today.

As Vice President - Marketing of Veeco Instruments and frequent visitor to Israel, Simon led the establishment of an electronics facility in Karmiel, Israel.

Simon presently serves as a research associate of the Center for Strategic Studies, Tel Aviv University, and as President of the Mercaz Hatorah, Torah Institute for Rabbinic Studies, Jerusalem.

Simon has advanced degrees in electronic engineering and business.

Mr. Simon is to be thanked for having obtained from Dr. Falwell the fullest expression to date of his views which, from the perspective of Israel's security, appear to be exceptionally benign.

Rabbi Emanuel Rackman
from the Foreword
Two generations ago a well-known minister preached a sermon entitled “You Can’t Use Old Tools for Today’s Job and Be in Business Tomorrow,” advocating the use of modern methods to reach the lost. He did not mention the computer, television, radio, or many other modern tools not of his time. He used the tools of his generation to reach his generation. If the church today is going to prepare for the nineties, it cannot use the tools of the seventies. If it does not use up-to-date methods, the church will not have a ministry in the nineties.

The church is not in business to make and sell products, to balance its budget, or to demonstrate efficiency. The sole purpose of the church is to reach, teach, win, and mature people—to make disciples of as many lost people as possible (Matt. 28:19-20). As the culture changes and people manifest different needs, the church must update its techniques to accomplish this goal. This does not mean we change eternal ministry principles based on the Word of God. But it does mean we use old-fashioned principles in a contemporary manner.

One of society’s greatest needs is to reach young adults ages 20-35. The focus of the Sunday school has turned toward this age group as statistics show that the growing edge in attendance is in the young adult classes. This generation, characterized as anti-Vietnam and rebellious, is now finding its way to the house of God.

These young adults do not live by the values of past generations. They do not postpone gratification, nor are they as success oriented as their parents. They are happiness oriented.

Churches must create new classes to reach, teach, and win these young adults to Jesus Christ. As they seek relationships and a viable religious experience, we must provide Sunday school classes where they can meet their friends, fellowship together around the Word of God, and become grounded in their faith.

If we are going to reach young adults, their classes must be more than Bible lectures. The key phrase to characterize the effective young adult class is “Bible study with fellowship.” A recent survey showed that adults who attend Sunday school choose a class for the following three reasons: identity and fellowship, pastoral care, and instruction. Young adults are not looking for a Scripture school; rather, they want to be with friends, with other Christians, where they can fellowship around the Word of God.

Successful teachers of young adults make their classes a priority. Caring for class members takes time. Teachers can no longer merely relate Bible content. In actuality, “teaching is meeting needs.” When a teacher creates young adult fellowship, he creates an environment that will support the weakest member in the body of Christ.

The following suggestions may help update your class and improve Sunday school effectiveness. The class should have a name, such as the “Young Seekers.” Elect officers: a president, secretary, vice

Successful Teaching Ideas

YOU CAN’T USE OLD TOOLS FOR TODAY’S JOB AND BE IN BUSINESS TOMORROW

by Elmer L. Towns
president in charge of outreach, plus another person to follow up on absentees—all in addition to the regular Bible teacher. Have a permanent, identifiable classroom. The class will develop esprit de corps when it decorates the room with wallpaper, drapes, and furniture. Ministry projects such as preaching at a mission, raising money for missions, collecting clothing, and so forth, will promote class harmony. Have a coffee time Sunday morning before services to allow for fellowship and a receptionist to greet people and take roll. When young adults begin to drop out of church, members of the class should be counted on to phone, visit, follow up, and restore them to fellowship. When a Sunday school class extends this type of pastoral care to its members, the true ministry of body life takes place. "From whom the whole body fitly joined together... maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

Statistics show that approximately 85 percent of the people won to Jesus Christ in churches are reached by a friend or relative. Since the majority of visitors to a young adult class will be brought by members of the class, organizing this effort is critical. The majority of people who visit the class as a result of this "web Evangelism" will be more likely to stay in the church.

Just because a church has one young adult class does not mean that it will get the job done or that the church will grow. Several new classes may be needed. Consider the following: A young adult class, a college class, a business and professional women's class, the young couples' class, the bride and groom's class, the new members' class, the leadership training class, the discipleship class.

Finally, consider some words of caution concerning the young adult class. In retooling for the future, past models will not do. Be careful about trying to organize young adults by age groups only. Some persons in their early twenties may enjoy fellowship with those in their thirties, and at times even with much older adults. This is called intergenerational classes. Like water seeking its own level, let young adults find a class where their needs are met and they can make the greatest contribution to the church. Allow young adults to choose a class according to the teacher that meets their needs, or the group of friends they enjoy. At times they will choose a class by the elective topics offered.

Be careful not to put a cap on growth by trying to limit the size of the class. Allow a class to become as large as its ministry. Some young adult classes will grow to one hundred while others will remain with four or five couples. Then again, do not try to divide Sunday school classes for growth. Some Sunday school superintendents split classes on the theory that two smaller classes will grow. Rather than splitting classes, add new classes for growth.

Just as we would not use a 1930 baseball glove to teach a young son to play ball in the eighties, so we should not use old techniques in our churches. We cannot use old tools for today's job and be in business tomorrow.
National Prison Ministry Headquartered in Lynchburg

Ed Martin was a member of a Virginia chain gang in 1940 when Alfreda, a young woman, presented the gospel of Christ to him and he received the Lord as his Saviour. That was the beginning of Ed and Alfreda Martin's extensive missionary ministry and the seed thought for a ministry to men in prison.

After returning from 15 years of missionary service in Japan in 1965, the Martins began Hope Aglow prison ministry in Lynchburg, Virginia. Associated with the Thomas Road Baptist Church, Hope Aglow reaches out to 20 central Virginia area prisons through chapel services, devotional times, literature distribution, and so forth. Over the years, the lives of thousands of prisoners have been touched. Additionally, Martin and his staff have developed a national prison ministry providing spiritual help and growth opportunities to new Christians in prisons around the country.

Dr. Jerry Falwell says, "The life experiences of Ed Martin as a chain gang member have given him valuable insight into the rigors of prison life. This, coupled with his burden for prisoners around the country, has motivated Ed and his Hope Aglow outreach to provide a viable ministry to hurting people—people to whom most of us will never have an opportunity to minister."

For information on how to become involved in the Hope Aglow ministry and to reach prisoners in your area, contact Ed Martin, Hope Aglow Ministries, P.O. Box 3057, Lynchburg, Virginia 24503.

Special Tuition Scholarships Still Available

Liberty Baptist College Chancellor Jerry Falwell and President A. Pierre Guillermin have announced that a limited number of Chancellor's and President's Scholarships for the 1984-85 school year are still available.

The Chancellor's Scholarship is awarded to class valedictorians and salutatorians in recognition of academic excellence and dedication to scholastic discipline. The President's Scholarship is available to sons and daughters of full-time Christian workers such as senior or associate pastors, evangelists, missionaries, and Christian school administrators and teachers in recognition of the many sacrifices of full-time servants of the Lord who may not be financially equipped to send their children to college.

Those interested in applying for either of these first-year tuition scholarships should write to the Office of the President, Liberty Baptist College, Lynchburg, Virginia 24506, requesting admissions information and details regarding these scholarships. Dr. Guillermin says, "Any student applying to Liberty Baptist College who feels he or she is qualified for either scholarship should contact my office immediately, as I anticipate we will have the greatest number of applications in the history of our school for this upcoming fall semester."

Secretary of Transportation Visits LBC

Speaking to a capacity crowd on Liberty Mountain, Elizabeth Dole, Secretary of Transportation, addressed the special assembly on the opportunity to serve the Lord in governmental offices. Mrs. Dole, wife of Senator Robert Dole, gave a testimony of her salvation and how the Lord has led her life. She told how she and her friends sought the Lord's wisdom in the important decision of becoming Secretary of Transportation. "I could not imagine taking on such a task if it were not within His plan for me, for I knew it would require strength, wisdom, and courage far beyond my own."

Her challenging address was especially inspiring to the young women, as she emphasized how God could use them in the days ahead. "My career in public service offers opportunities every day to serve others—to make a positive difference in their lives."
Deaf Ministry Helps Thousands

In 1981 the Old-Time Gospel Hour established the National Counseling Center for the Deaf. Under the direction of Sue Willinginton, deaf interpreter on the weekly Old-Time Gospel Hour telecast, the TTY network enables hearing-impaired people from around the country to receive emergency and spiritual assistance. Deaf interpreters stationed at a TTY terminal in the Old-Time Gospel Hour facility can handle any call that comes in to the ministry. The TTY computer interface faces with a terminal in the homes of the hearing impaired, providing the needed link for communication.

Spiritual counseling is provided by trained workers and more extensive counseling is forwarded to the Thomas Road Baptist Church's Hands of Liberty Deaf Department where qualified counselors arrange for appropriate written material to be sent to the caller.

This much-needed ministry to the hearing impaired is one of only a few such systems in the country.

Passion Play Comes to Lynchburg and Prime Time

One hundred Word of Life Collegians, headed by Jack Wyrzen and Harry Bollock, recently performed The Passion Play, depicting the Crucifixion and Resurrection of Christ, for a packed auditorium of 5,000 at Liberty Baptist College.

The Lynchburg performance was videotaped by the Old-Time Gospel Hour mobile unit for later airing on prime-time television. Wyrzen and Bollock believe the national presentation will have a profound impact upon millions of viewers as they see a clear portrayal of the death, burial, and Resurrection of the Lord Jesus Christ. Financial and prayerful support is needed to undergird Word of Life in this effort.

OTGH Creative Services Meets the Needs of Entire Ministry

Most people never give much thought to the thousands of pieces of printed items seen each year. But a great deal of planning and work precedes each one before it comes off the press. The same is true for all material produced at Thomas Road Baptist Church, the Old-Time Gospel Hour, and Liberty Baptist Schools.

In the ministry's Creative Services Department at the Old-Time Gospel Hour's administrative complex, the various finished products range from a simple reply form or certificate, which may take only an hour to complete, to the 70-page Fundamentalist Journal which takes 160 man-hours. Creative Services produces hundreds of brochures for the ministry, television mural backdrops, direct mail packages, and gift offer artwork—all designed to be a support service to the outreach of this ministry. These in-house professionals save the ministry thousands of dollars a year in outside jobbing costs.

Calendar Update

May
12 Senior Saints visit Old Salem Village, Winston-Salem, North Carolina
15 June 19 Stephen Albachten and his team of 12 professionals produce up to 1,200 pieces of artwork each year. This involves initial design concepts, typesetting, photography, pasteup, and a variety of other specialized skills and technical commercial equipment.

The various finished products range from a simple reply form or certificate, which may take only an hour to complete, to the 70-page Fundamentalist Journal which takes 160 man-hours. Creative Services produces hundreds of brochures for the ministry, television mural backdrops, direct mail packages, and gift offer artwork—all designed to be a support service to the outreach of this ministry. These in-house professionals save the ministry thousands of dollars a year in outside jobbing costs.

June
10-23 Senior High Outreach team ministers in Pennsylvania and New Jersey
15 LBC Soccer and Basketball Camps
16-23 Junior High “Light Company” ministers along East Coast
24 Thomas Road Baptist Church's 28th Anniversary
Christian Patience

One of the most difficult areas of the Christian life is patience. The motto on my note pad reads: “Lord give me patience—do it now!” Being impatient with ourselves, with others, with circumstances, and, yes, with God Himself is easy. The constantly changing conditions of life test our patience. Yet genuine patience is presented in the Scriptures as integral to the Christian life.

There are several words dealing with patience in the New Testament. Two of them are makrothumia “longsuffering” and hypomone “endurance.” The first is perhaps the key to the whole series of words regarding patience for it begins with the character of God. Because God is “longsuffering,” He bore with a world of total spiritual bankruptcy in the days of Noah (1 Peter 3:20). Similarly, He yet delays the Great Day of Judgment so as to prolong the day of salvation (2 Peter 3:15). Indeed, God’s patience ought to bring men to repentance (Rom. 2:4; 9:22-24).

Because God is patient, believers ought also to be patient (cf. Matt. 18:21-35). Moreover, the Christian has a source of aid in being “longsuffering,” for it is a fruit of the Spirit (Gal. 5:22). Not only the Christian minister (2 Cor. 6:6), who most assuredly must develop this trait (1 Tim. 1:16), but every Christian should be marked by godly patience toward all (1 Thess. 5:14). Patience makes us worthy to walk in our calling (Eph. 4:2; Col. 3:12) and helps reproduce the same performance of faith in other believers (Heb. 6:11-12).

The second word, although used of God’s patience (Rom. 15:5), takes the believer into the arena of life’s continuing trials. By this aspect of man’s patience, “endurance,” the believer can stand fast in afflictions and trials (2 Cor. 6:4; 2 Thess. 1:4), being assured that “tribulation worketh patience” (Rom. 5:3). Indeed, this kind of patience tests his faith (James 1:3) and produces hope (Rom. 5:3-4), joy (Col. 1:11), and God’s commendation (1 Peter 2:19-20). If we would occupy positions of leadership for Christ, we must develop patience (1 Tim. 6:11). If we would persevere in our Christian life, we need to be patient (Heb. 10:32-39). If we would reign with Christ, we must be patient (2 Tim. 2:12).

God is not only patient; God is love (1 John 4:8). Not surprisingly, Christians are charged to love one another (1 John 4:7-12). They are reminded that true Christian love is characterized by both longsuffering (1 Cor. 13:4) and endurance in all things (1 Cor. 13:7).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness” (Col. 3:12-14).

Mom & Dad I Love You

Mom and Dad you mean so much to me
More than you could ever see
Your love for me I can’t believe
More than I should ever receive
From the Lord you were sent
Your love for me was never bent
Your time you shared
Because you cared
Mom and Dad, I love you

You treated me so sweet and kind
Showed me more love than I could ever find
Through times of trouble, you were there
Always to show me loving care
Never was I forsaken
But for granted you were taken
More than you could ever see
That is what you mean to me
Mom and Dad, I love you

by Christy Hinckson
(age 11)
Where Is GARBC Headed?

by Eric E. Wiggin

"We are set to defy history," Joseph M. Stowell, vice president and international representative of the Association of Baptists for World Evangelism, once remarked concerning the determination of the General Association of Regular Baptist Churches to maintain doctrinal purity and spiritual integrity. Stowell, who for 10 years (1969-1979) served as national representative of this 1,600-church fellowship of Fundamentalist Baptist churches, was, according to Merle Hull, reacting to the realization that sooner or later most sound gospel movements drift into apostasy. The GARBC was begun in 1932, largely as a result of a departure from the faith by the leaders of the Northern (now American) Baptist Convention. Most of the association's early leaders had tried to purify the Northern Convention nearly a decade earlier, with the formation of the Baptist Bible Union, which has since dissolved.

The association began with 22 churches and by 1960 the GARBC was experiencing significant growth. That decade the number of member churches increased from 887 to 1,361. Today, the GARBC has 1,593 churches in its fellowship.

Regular Baptist churches are first independent local churches, autonomous bodies that can choose those with whom they fellowship. They can withdraw for any reason or for no reason. Joining, though, is a process requiring application and a recognition council.

The GARBC's publishing house, Regular Baptist Press, serves 5,600 Baptist and independent congregations in the United States and Canada, supplying Sunday school literature for use by more than 650,000 youngsters and adults. Its sound, separatist, well-prepared literature is a useful tool to hundreds of churches as they help build Christ-centered local assemblies.

The association's nine approved colleges and seminaries enrolled more than 4,800 students last year, many of them from non-GARBC churches. Twenty-nine full-time and 50 part-time GARBC chaplains serve the U.S. armed services. According to a home office annual report, 3,550 children and other needy were served in GARBC-related social agencies during the past year. Finally, every country on earth open to Christian workers is served by GARBC-affiliated mission...
boards supporting 1,828 missionaries.

Several of these mission boards are older than the GARBC, and they are all independent Baptist faith missions and accept candidates from any fundamental Baptist church in agreement with their doctrinal position. They also receive support from non-GARBC Baptist and independent fundamental churches. They are not controlled by the GARBC, though the majority of the executives and boards of directors of each mission organization are members of GARBC churches. Rather, they are “approved,” and that approval can be lifted for doctrinal error or, like the fellowships’ churches, these boards can withdraw from GARBC affiliation without cause, as truly independent Baptists may do.

Significantly, the churches these missions plant frequently do not choose to join the GARBC—or it may be years before they join—though their pastors and planters might be ministers ordained by GARBC churches. Hence, the GARBC is continually birthing children, bearing fruit that often does not appear in growth statistics.

David Dunkin, candidate secretary for the Fellowship of Baptists for Home Missions, told that his mission board has some 100 couples presently in church-planting ministries in the United States. The FBHM has planted about 400 churches since its inception in 1942, and about 8 of its works became independent last year. Eight churches that had been FBHM mission works were received into GARBC fellowship at the Niagara Falls conference. Dunkin pointed out that some of these had been independent for several years; conversely, not all those 8 reaching independent status in the last 12 months joined the GARBC.

So much fruit is still on the vine.

“It takes an average of 4 to 5 years and an expenditure of about $250,000 to start a new church,” Dunkin explained. At today’s prices, the 400 churches begun by FBHM workers over the past 40 years would cost about $100 million to establish. Dunkin says his board’s work is up about one-third from 5 or 6 years ago, so much fruit is still on the vine.

Stowell, like Dunkin, says that his mission’s church-planting activity in the United States has been stepped up lately. ABWE and BMM, the two largest GARBC affiliate boards, have both increased their United States’ work in recent years. For instance, the ABWE, though founded in 1927, entered the U.S. church-planting field as recently as 1976. It currently has 10 couples working in 6 states, and 2 of its churches have reached independence.

Baptist Mid-Missions was founded in 1920, a dozen years before the GARBC began. It entered the U.S. field in 1937. Sixty-six couples in 29 states now work to bring new churches to independent status. Of 7 BMM churches reaching independence last year, 5 joined the GARBC.

In all, nearly 300 infant churches are in mission work status under GARBC-affiliate boards in the United States. Additionally there are branch churches of local GARBC congregations, and works in both English and French Canada under Baptist Mid-Missions auspices.

David E. Smith, executive director of Galilean Baptist Mission, reports that 34 new churches are under way by his board, primarily in 5 states in the upper Midwest. More than 50 churches have been brought to independence since GBM began in 1952, 5 of these in the past year. “None of these 5 are ready for GARBC recognition yet,” commented Smith, observing that his works, in Baptist tradition, are independent. Through these mission projects the association is set for some real growth in the next decade.

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JUNE 1984
BF '84 Brings Together Largest Gathering of Fundamentalists Ever

Baptist Fundamentalism '84 drew nearly capacity crowds to the three-day conference in Washington, D.C. Nineteen pastors challenged the crowds to affect the world for the cause of Christ and to cherish their religious heritage and freedom.

Highlighting the event were the addresses by Vice President Bush and President Reagan. Bush reminded the delegates of their religious heritage of political involvement. "Fundamentalists were among the guardians of the principles of the American pluralistic union." Regarding prayer in schools he said, "I cannot believe that the Founding Fathers intended that the Constitution prohibit children from opening their school with voluntary prayer."

Bush said, "I believe America is still good and true and really full of hope." Asking, "Can liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?" Bush encouraged the convention to get involved in the political process.

The President opened by saying, "It's a real pleasure to be with so many who firmly believe the answers to the world's problems can be found in the Word of God." On a more somber tone the President read from a rabbi's diary, recording the events that followed the terrorist attack on the Marine barracks in Lebanon.

The passage focused on America's religious freedom as the rabbi wrote that in a land torn by war, at least in part caused by religious conflicts, Americans "still believed that we could be proud of our particular religions and yet work side-by-side when the time came to help others and to ease pain."

The goals of BF '84 were to call for a recommitment to the historic doctrines of the Christian faith, a revival of personal righteousness, a reshaping of the image of Fundamentalism, and a reclaiming of the world for Christ.

Speakers tailored their messages to those goals, beginning with Wendell Zimmerman who challenged pastors to "Never compromise. Preach the inerrant, infallible Word of the living God."

Truman Dollar reminded the opening night audience that in the sixties and seventies Fundamentalism had been left behind regarding the issues of human rights and emphasized that this must not be true in the eighties.

Other speakers included Clyde Box, Tom Wallace, John White, Bob Gray, A.V. Henderson, Bruce Cummons, Frank Johnson, J. Don Jennings, Joseph Brown, David Jeremiah, Herman Frankland, Dan Gelatt, Jack Baskin, Raymond Barber, Edward Dotson, Ray Hancock, and Jerry Falwell.

In addition to the preaching, musical groups representing eight colleges—Tennessee Temple University, Baptist Bible College, Baptist Bible College East, Christian Heritage College, Cedarville College, Massillon Baptist College, Trinity Baptist College, and Liberty Baptist College—and a mammoth choir.

For three years Co-chairmen Raymond Barber, Jerry Falwell, Dan Gelatt, John Rawlings, and Tom Wallace, with their staffs, worked to put together what they called the "Event of the Century."

A team of 20 prominent Baptist pastors served on the Central Committee, and over 100 pastors helped by serving as State Chairmen or on the Executive Council. Kansas City Baptist Temple handled the financial arrangements while the Thomas Road Baptist Church staff coordinated the efforts of ushers, bus drivers, technicians, travel agencies, convention registration, and building security.

BF '84 represented the first attempt in many years to bring together several different Fundamentalist groups. Among those present were representatives of the Baptist Bible Fellowship, the General Association of Regular Baptist Churches, the World Baptist Fellowship, the Southwide Baptist Fellowship, and other groups.

—Deborah Huff
Washington, D.C.
What Did Baptist Fundamentalism '84 Accomplish?

Baptist Fundamentalism '84 is now history. Its agenda was simple and straightforward, encouraging delegates to hold to the fundamentals of the faith while proclaiming the gospel of Christ. The impact of this gathering will be felt in Fundamentalism for years to come.

The mere fact that the convention was held is important. Fundamentalists by nature are skeptical of any broadly unified effort—even among themselves. The large attendance denoted BF '84 as a "smashing" success.

This event, which was two years in the making, was probably the most heralded and promoted among independent Baptists in the last 40 years. The planning itself was a major milestone in independent Baptist history as over 150 men from four different fellowships agreed to participate in this project.

Although the subjects covered in the sermons were predictable, and mostly reaffirmations of the fundamentals of the faith, preachers like Truman Dollar and Ed Dobson put a cutting edge of admonition and challenge into their sermons. While they maintained a strong emphasis on the fundamentals of the faith, these preachers displayed a new awareness and focus that is surfacing within the Fundamentalist movement.

In fact, the convention marked a new era of Fundamentalism. Not many years ago a conference of this type would have highlighted only what Fundamentalists were against. BF '84 highlighted what Fundamentalists are for. BF '84 showed new direction and leadership in addressing current issues while holding true to the doctrines of the inerrancy of Scripture, the deity of Christ (including His Virgin Birth), His bodily Resurrection, substitutionary Atonement, and immanent return.

Covering topics like the biblical perspective of human rights is an important and necessary change if Fundamentalists are to continue to have an impact on society, and appeal to and communicate with the most highly educated generation of all time.

Although minimal, BF '84 was not without opposition. A few Fundamentalist leaders chose not to join the original effort.

In a project of this scope, involving a tremendous amount of advance planning and including preachers of various fellowships, key Fundamentalists who do not involve themselves in the leadership, and do not attend, make a statement by their absence. Those who chose not to participate in Baptist Fundamentalism '84 made just as strong a statement as those who chose to participate.

Those who chose not to participate in BF '84 made just as strong a statement as those who did.

History will show that BF '84 was a "growing pain" of change within Fundamentalism. Over the past 40 years, Fundamentalism has been splintered into various groups. Undoubtedly, Fundamentalism will never become one unified group; the conference showed that a polarization is taking place, with militant Fundamentalism on one side and historic Fundamentalism on the other.

Unfortunately secondary issues not related to true Fundamentalism will continue to divide these groups, making communication between the two increasingly difficult. As evidenced at the conference, the historic Fundamentalists are committed to improving their effectiveness in relating the gospel of Christ to today's culture. Hopefully the militant Fundamentalists will not isolate themselves to the extent that they become ineffective.

Reportedly some preachers did not attend BF '84 because they were afraid of the political overtones. Although Senator Jesse Helms, Vice President George Bush, and President Ronald Reagan spoke at different sessions on the last day of the convention, the conference was not political in nature. Oddly enough the Southern Baptists and the National Association of Evangelicals often have the President or Vice President in their conventions but do not consider their meetings political in nature. Moral Majority was not promoted at BF '84, and no one was encouraged to join any political endeavors or to vote for any particular candidate in the upcoming elections.

This is the first time Fundamentalists have gone to Washington for a conference of this magnitude. Traditionally a convention like this would have been held in centrally located cities such as Atlanta, Indianapolis, Detroit, Kansas City, or Dallas. Undoubtedly, the expense and location prevented many from attending BF '84. This makes the attendance at the Washington meeting even more significant.

Only time will tell the lasting significance of this April meeting, but the delegates can be certain that they took part in a history-making event. Those pastors who daringly chose to participate in Baptist Fundamentalism '84 are part of a growing number of men who sincerely want to respect the diversity among Fundamentalist brethren, but have unity of spirit in proclaiming the gospel of Christ. Their efforts will forge a new path for Fundamentalism in the future.

—Nelson Keener
Washington, D.C.
Ralph was a neighborhood pedophile who, when arrested, had 50 area boys in his sex ring. Living in a small southern city, he was clearly a stickler for details. On his home computer he recorded the sexual activities of 400 children, mostly boys, some girls.

Ralph knew, for instance, the youngest child he ever molested, 5.26 years; and the oldest, 19.45; and even the average age of his victims, 10.59. He recorded the number of sex acts he performed on each child (64.49) and the number of times they ejaculated each day. He also listed the names of those boys who belonged to his "88 Club"—a select club that could be joined only after completing four different sex acts.

Ralph, who was arrested and convicted twice before for child molesting, was serving five years probation when he met his third arrest. Just one month prior, Ralph's psychiatrist wrote his probation officer saying "there is no indication that there has been recurrence of symptoms. I feel, therefore, that his problem remains in remission."

Judges view the sexual molesting of children as a "nonviolent" crime, and few offenders go to jail. In fact, 95 percent of convicted pedophiles in California do not go to prison.

Where do child molesters find their children?

Most find them in their own neighborhoods, using gifts, friendship, and money to seduce the child. Many others use their occupational skills as schoolteachers, camp counselors, and the like, manipulating the child from a position of legitimate authority.

Some pedophiles, especially those living near big cities such as New York, will visit the video arcades and look for lonely, homeless, and desperate children who might sell their bodies for a place to sleep, food, or another round of arcades. Some pedophiles will purchase the child from his parents. Still others will abduct a child for hours, days, years—forever if he murders the victim.

According to the FBI, most pedophiles operate within their own neighborhoods. Police refer to this operation as a solo sex
ring. And though most sex rings average 3 to 11 children, the pedophile may have abused hundreds of children throughout the ring's tenure—some as young as nursery age.

The pedophile is generally well liked by neighbors. He purposefully befriends couples with young children, and may even wait years for the child to reach the desired age.

Typically, the child is neither raped nor forced into sex acts, but rather seduced through affection, money, good times, and approval.

The FBI reported in a recent Bulletin: "The [pedophiles] know how to use bribes, attention, affection, adult authority, and even threats to establish continued access to, and ongoing relationships with, children. They know the 'in' games—toys, television shows, and movies... They are willing to spend all the time it takes to seduce the child."

"One technique used," the FBI reported, "was posting a notice on a store bulletin board requesting girls to help with the housework."

Many pedophiles subscribe to underground publications. Such publications as Lust for Children and Child Discipline, tell pedophiles how to avoid prosecution, how to receive sexual pleasure from beating children, how to volunteer for children's programs, and that a child's screams while being abused are actually cries of sexual pleasure.

The FBI estimates that child pornography—all underground and all illegal—earned $500 million last year. One publication, Where the Young Ones Are, sold 70,000 copies at $5 each during a 13-month period before it was seized by police. The magazine listed 378 places in 54 cities and 34 states where a child could be found.

When neighborhood pedophiles begin trading photographs, letters, experiences, video and audio tapes, and children with other offenders, they become "transitional sex rings."

One incest pedophile, who operated within a transitional sex ring, noted in a letter what may be the youngest child ever molested—a one-week-old daughter on whom he performed cunnilingus. He continued to sexually molest the child until he was apprehended when she was eight years old.

A recent FBI study found that more than one-half of the 40 pedophiles they investigated used their occupations as a major access to children. Using their legitimate roles as authority figures to manipulate and control the children, the pedophiles included teachers, a city health physician, an engineer, a school bus driver, a camp counselor, a photographer, a gas station owner, and scout leaders.

Gary Hewitt, executive director for the Center for Missing Children, roughly estimates that 6,000 children each year are abducted by strangers. Some children are killed, others spend several years as psychological and sexual prisoners of the abductor, most are returned within hours and never reported missing.

Hewitt said, "Kids may be sexually abused, abducted for an hour, two hours, four hours, and then dropped off in cases that never get reported. It happens all the time."

As an example, Hewitt noted, "I just worked on a case here in Rochester, New York, and a youngster, who was suffering from preoccupation, said, 'I didn't tell my mom and dad this summer I had sex with a man for two hours. My bathing suit was taken off. These people did this to me.' He was having difficulty concentrating. Well that's why. These people said we'll hurt you, we'll kill you if you tell somebody..."

Though many children are "safely" returned after a few hours, still others are murdered by the "sadistic" killer. The FBI noted that a major cause of death for missing children is rectal hemorrhage.

Though "a lot of children turn up dead," Hewitt said, many other children become the sexual prisoners of the abductor for several years. After reaching a certain age, however, the abductor casts the child on the street in favor of a younger victim. Most often the discarded child—who has been told by the abductor that his parents do not want him—will be afraid to return home and will become a street urchin or prostitute.

In fact, child prostitution serves as a deterrent to abductions in some larger cities.

Gary Hewitt noted, "In New York City child prostitution is so high... in fact, when somebody wants to have sex with a child, they go down to the arcades in New York, pick their kid up and have sex, photograph their child or whatever, and let the kid go.

"You don't have to abduct them. You film them, you pay them, and let them go. We call it psychological abduction. There are parents who will let their children be filmed in pornography. That's a fact."

According to the FBI, pedophilia activity is more difficult to investigate than New York's notorious crime families. Undercover agents, at least, can infiltrate the Mafia, but no agent wants to go incognito as a pedophile—especially since most pedophiles are practicing homosexuals.

In addition, law enforcement agencies suffer from jurisdictional problems. A child abducted in one state—where it receives high police priority—can be across country in another state within a few hours—where it receives little, if any, police attention. Police departments also lack expertise, experience, or a willingness to ferret out pedophiles. Virtually all law enforcement agencies wait until a child complains before beginning an investigation.

But due to fear, guilt, or attachment, only a few children complain. And even fewer testify against their molester. Often times the parents refuse to let their children testify. At other times, the child has developed such a strong bond with the offender that he does not want the pedophile punished.

Nevertheless, FBI Inspector Seth Goldstein has reprimanded law enforcement agencies for their lethargic attitude toward investigating sexually abused children.

"As early as 1977," Goldstein said, "experts have been crying for law enforcement to do more than it does to eradicate the problem. The experts have exposed the problem, baring its true magnitude and threat. To ignore it any longer would be unethical and a denial of all that law enforcement is sworn to carry out."

—Martin Mauzer
Lynchburg, Virginia
Church Schools Settle Debate

LINCOLN, Neb.—The seven-year battle between state officials and 14 unapproved church schools may be over.

Under provisions of a new law, unapproved church schools may avoid state licensure by agreeing to have their teachers evaluated for competency, their students tested, and their schools visited by state officials.

"It's not a total victory, but it's going to help," said assistant pastor Bob Winebarger of Bible Baptist Church in Lincoln. "We feel like the Lord did answer prayer."

The unapproved church schools had objected to state approval for religious reasons. Church officials said it would be a violation of Scripture to ask "Caesar"—possibly unbelievers—for permission to operate a church school ministry that God commanded them to begin.

The new law, Winebarger said, does not violate their religious faith because state officials must accept the information about their schools through parent representatives, rather than church officials.

Winebarger agreed that the state does have an interest in education but that interest is only between state and parent, not between state and church.

The pastor added that unlike former procedures, the state cannot shut down their school simply because it failed to seek approval.

"We felt that was an accomplishment because if they're going to try to close us they have to make specific allegations. It just can't be that we're not certified or not approved."

Furthermore, when evaluating the church school, state officials must consider the school's entire operation.

"In other words they can't just come in and say that this teacher is no good so close the school. Or this student flunked the test so close the school."

Winebarger speculates that the state will drop its lawsuits against his church school, Parkwest Christian, which had been ordered to close last fall.

"The state really has no grounds to prosecute anymore. The law has been changed. We've met the requirements of the law, so they can't prosecute. But that's just our opinion. Yet we can't see how they could continue to prosecute when we've met the requirements of the law," he said.

Earlier this year the state supreme court, in a surprise victory for Parkwest Christian, agreed to consider whether the church school should be given a hearing to determine if the state's approval laws were constitutional.

"We're really very happy the lawsuit may be dropped," Winebarger said. "Yet, at the same time, we realize the cleanest victory would have been through the courts."

Winebarger has only one problem with the law—it allows the commissioner of education to make further rules and regulations for the church schools to follow. Conceivably, the commissioner could produce a regulation that the church schools could not conscientiously follow.

But Winebarger said the state legislature promised to monitor the education department to keep it from abusing the intent of the law.

The lengthy battle has been an emotional, financial, and physical strain, Winebarger said. But he added, "We're looking forward to going back to do God's work at the church."

—Martin Mawyer
Lincoln, Nebraska
**Salvation Army Refuses to Hire Homosexuals**

NEW YORK—Rather than hire homosexuals, the Salvation Army of Greater New York will not renew its $4.1 million contract with the city.

The Army provides day care and other services to 1,100 New Yorkers, from the very young to the very old.

Mayor Koch told the Salvation Army that its contract would not be renewed until it complied with Executive Order 50 which requires organizations receiving city funds to adopt an unbiased hiring policy toward homosexuals.

Koch wrote Lieutenant Colonel Wallace C. Conrath, divisional commander of the Salvation Army, “The city has high regard for the work of the Salvation Army, but there can be no exceptions to Executive Order 50.”

Though the Salvation Army has contracted with the city for 40 years, Colonel Conrath rejected the mayor's offer.

He said, “The Salvation Army has been established to provide humanitarian services consistent with the values and goals of the Christian Faith.” He added that the Army views the Bible as strictly forbidding homosexuality.

“If the mayor had chosen to protect atheists we would have had the same problem,” Conrath added.

**Governor’s “Duty to Die” Quote Rouses Public**

DENVER—Last fall Governor Richard Lamm commented on the costs of educating the mentally retarded: “We must ask ourselves—in a world of limited resources—does it make sense to spend $10,000 a year ‘educating’ a child to roll over?”

This spring Governor Lamm commented on the costs of keeping the elderly alive: “You’ve got a duty to die and get out of the way. Let the other society, our kids, build a reasonable life.”

The three-term democratic governor said he believed the medical costs that allowed the terminally ill to live longer are ruining the nation’s economic health.

He said, “I’d take the money we could save in reforming the health care system and put it into... restoring America’s industrial engine and in the educational system.”

“Do you want to retool American industry? Do you want to improve education?” Governor Lamm asked, indicating that the elderly are preventing economic and educational growth. “Where is the money for that going? It's going into health care costs that are rising at two and a half times the rate of inflation.”

Lamm said, “I think this country is undercutting its economic health with its health care costs.”

Governor Lamm was criticized for the callousness of his statements, in placing a dollar value on human life.

**Supreme Court Will Hear Silent Prayer Case**

WASHINGTON—The U.S. Supreme Court, which has never ruled on the issue of silent prayer, has agreed to decide whether public schools may permit a moment of silence for students wishing to pray.

The high Court is expected to hear oral arguments next winter regarding an Alabama law that permits teachers to open the first class of each day with a “period of silence,” up to one minute, “for meditation and voluntary prayer.”

Twenty-three other states have similar moment of silence laws. Lower courts in three states—New Jersey, New Mexico, and Tennessee—have ruled against silent prayer laws. But an appellate court in Massachusetts upheld a moment of silence as constitutional in 1976.

The Alabama case originated when Ishmael Jaffree, an agnostic, objected to religious practices in his children’s classrooms in the Mobile public schools. The 11th Circuit Court of Appeals sided with Jaffree and struck down the law as an unconstitutional “advancement of religious activities.”

The Reagan Administration, in their effort to get the Supreme Court to overturn the Alabama case, has entered a legal brief in favor of silent prayer:

“To hold that the moment of silence is unconstitutional is to insist that any opportunity for religious practice, even in unspoken thoughts of schoolchildren, be extinguished from the public sphere.”
Reagan, Falwell Top Most Admired List

Each year Conservative Digest, Washington's leading conservative magazine, asks its readers to name the conservatives they admire most among members of Congress, men not in Congress, and women not in Congress.

This year's results are in and President Ronald Reagan was given top honors for conservative man not in Congress. Jerry Falwell placed second as the most admired conservative man not in Congress. The most admired woman not in Congress was Phyllis Schlafly. And the most admired member of Congress was Senator Jesse Helms (R-N.C.).

Woman Wins $390,000 Lawsuit against Church

TULSA, Okla.—A jury has awarded $390,000 to Marian Quinn for the distress she suffered when the Church of Christ in Collinsville disfellowshipped her because she refused to repent from the “sin of fornication.”

Quinn admitted to fornicating with former Collinsville mayor Pat Sharp. Nevertheless she said church elders had no right to “stick their nose” in her private business and criticize her before the congregation.

Quinn said the church’s willful intention to inflict emotional distress was an invasion of privacy that “shattered” her whole world. The jury agreed.

Church elders, however, said they were only obeying the Scripture's commandment for disciplining unrepentant members.

Matthew 18:15-17 reads: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: If he shall hear thee, thou hast gained thy brother,... And if he shall neglect to hear them, tell it unto the church: But if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

TV Guide, which gave Quinn their “congratulations,” said Quinn has been approached by 10 television and movie producers seeking the rights to her story.

Apparently what cannot be told to a 110-member congregation can be broadcast by television into the homes of millions.

Wives of Rice and Lakin Accept Awards Honoring Husbands

At Baptist Fundamentalism '84 Mrs. John R. Rice and Mrs. B. R. Lakin were presented plaques honoring their husbands posthumously as “Fundamentalist of the Century.” The awards were given to the men in recognition of their contribution to Fundamentalism. The plaques were presented during the closing session of the three-day conference in a ceremony that included videotapes of the men preaching.

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Fundamentalism Today
continued from page 11

people. Church-supported schools are another evidence of this trend as parents want more control over their children's education.

From Representative Democracy to Participatory Democracy

Description: There is an increasing desire on the part of people to be involved in any decision-making process that affects their lives. "Citizens, workers, and consumers are demanding and getting a greater voice in government, business, and the marketplace" (p.159). From California's Proposition 13 to the rise of the Moral Majority, people are demanding that their voices be heard. Participation in the process is the new trend and it extends to the family, the marriage, the job, and the community. The leaders of tomorrow will be the facilitators, not the order givers.

Application: The church must respond by being more sensitive to individual needs. People want to be heard and we must take the time to listen if we are to really help. Traditionally, Fundamentalist churches have been governed by strong pastoral leadership. While strong leadership needs to be maintained, pastors must work harder at involving their church members in decision making.

If tomorrow's leaders will be facilitators, then it is imperative that they have good communicative and interpersonal skills. The teaching of these skills from a biblical perspective should be a vital ingredient in the training of tomorrow's pastors.

From Hierarchies to Networking

Description: The hierarchical organizational chart has been replaced with a new model called networking. "Networks exist to foster self-help, to exchange information, to change society, to improve productivity and work life, and to share resources" (p.192).

There is an increasing desire on the part of people to be involved in any decision-making process that affects their lives.

Application: While Fundamentalists are characterized by independence from a governing body, networking will allow greater participation on issues of concern. Christians need to practice networking around causes such as abortion and religious freedom in order to affect the political process. Because of the fellowship and committees within a church, networking has always been present. It will become a more dominant way of carrying out the business of the church and may become an even more effective means for personal evangelism outside the church.

From North to South

Description: The 1980 Census Bureau statistics revealed a massive shift in population, wealth, and economic activity from the North to the South (pp.207-208). The industrial cities of the North were adversely affected by these shifts.

Application: These population shifts should be reflected in strategies for church planting. Naisbitt recommends that those who remain in the North must change or adapt to the new economic realities. The churches in those areas may have to adapt as well. There will be fewer resources and people and increased demands to minister to the unemployed. However, this adversity may be the catalyst to stir a renewed interest in the gospel.

From Either/Or to Multiple Option

Description: We are living in a society that prefers multiple options rather than "either/or" alternatives. For example, there are "752 different models of cars and trucks sold in the United States—and that's not counting the choice of colors they come in" (p.232). As a society, we are moving away from the melting pot concept to a culture of ethnic and social diversity.

Application: In large urban centers where there is racial and ethnic diversity, the church must adapt to reach each of these diverse groups. This may necessitate multiple worship services designed to maintain some degree of ethnic distinctive.

As for Bible instruction, some churches are already offering multiple options to their congregations—evening Bible institutes, midweek cell groups, and multiple morning worship services.

Tough Times but Fantastic Times

We are living in turbulent times. The emerging wave of the new information age is forcing changes in every dimension of society. During the transition in the mid 1700s from an agricultural society to an industrial society, America experienced the Great Awakening. We now find ourselves in transition between an Industrial Society and an Information Society, and in greater need than ever before of a genuine religious revival. Naisbitt states that "the revival of religion in America will continue, I think, for as long as we remain in a transitional era because of the need for structure during times of great change" (p.240).

We have before us an open door of opportunity. We cannot ignore the emerging trends around us. Naisbitt concludes his book with the statement, "What a fantastic time to be alive!" (p.252). These are days when the church must claim the promise of Christ, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father" (John 14:12).
Revival Means Change

Richard Owen Roberts, in his book Revival, said that "revival and change are almost synonymous terms." Change is basic to revival. Another author once wrote that "the world is hungry for genuinely changed people." Revival that results in changed lives is the greatest possible testimony to the power of the gospel.

However difficult, change is necessary in every area of life. When our clothes, conveniences, accessories, and utensils wear out, we have to replace them. When our methods of business become ineffective, we find better methods. The same is necessary for the ministries of the church.

Doctrines are sacred; methods are not. Maintaining doctrinal purity is essential, but maintaining antiquated methods and forms is foolish. There is nothing sacred about flannelgraph boards or overhead projectors. Remember that in the early days of radio and television, many Christians opposed their use to communicate the gospel. Yet, who among us today has not enjoyed this remarkable method of ministry?

Failure to change methods can result in gross ineffectiveness in meeting the needs of people. Our resistance to change reflects the makeup of our old sin nature—strong-willed, self-centered and insensitive. We want the world to revolve around us, catering to—not threatening—our desires.

But the whole purpose of God's Word in our lives is to perfect us through change—"Ye must be born again;" "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" "Look not every man on his own things, but every man also on the things of others;" "Be not conformed . . . but be ye transformed." How important it is to be truly born of God and filled continually with the Holy Spirit in order to properly make changes in our lives.

Change is difficult because we have a wrong concept of what should never change (doctrine) and what should change (method). Too many Christians make the mistake of confusing the two. Even Peter struggled with this when God told him to go to the house of the Gentile Cornelius. Peter's response, "Not so, Lord," sounds much like our response when God wants us to change something.

Peter, failing to understand the truth of God's plan to reach this world, reacted wrongly when he was asked to go against that which was not comfortable and traditional. This is the continuous problem of confusing man's tradition with God's truth.

Change itself is not as much of a problem as is our response to change. We need to be loyal to the Word—not to preferences. Paul gave wise counsel to those who were bickering in the Corinthian church. He stated his desire, that they would learn "not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. 4:6).

Another difficulty with change is that even when the change is good, it is not always smooth. We call this "growing pains." Do you realize how "inconvenient" it is to grow up physically? New clothes, new shoes, larger sizes, braces on teeth, and so on. How about your intellectual growth? The schedule of classes, homework, and school bills may seem inconvenient at the time, but they are all good and necessary if we are to grow.

Changing methods alone will not automatically change people. God wants to change us first and foremost. Leo Tolstoy once said, "Everybody thinks of changing humanity and nobody thinks of changing himself." God reserves the full right to change our methods as he demands the full right to change our inner lives. Inner transformation is something that only God can accomplish. God is not looking for better methods. He is looking for better men. Only changed people can become God's change-agents in society.

People fear change by nature. Change is unsettling! It shakes loose all our comfortable patterns. It makes us face ourselves for what we really are—complacent. Ours is a changing world, and we have to change our methods without changing our message. We have to learn how the world thinks and how it communicates in order to help change its thinking. We have to understand the real needs of people in order to help them. Ultimately, the Bible is our source for change, for it is the Word of God that brings real change. Studying His Word will reveal that we need a new infusion of Him and not just new methods copied from the old world. We need a revival of God that changes lives and transcends methods.
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