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Fundamentalist Journal

September 1985

Family Budget Battle

Freedom in the Public Schools • Me? Teach My Kids? • When to Expect a Revival • Grandmother Was a Capitalist • Marriage, Divorce, and Remarriage
Civil War — The Battle of Shiloh: During the Civil War, Moody ministered to the soldiers at Camp Douglas just south of Chicago. There, as the casualty lists were published, the sacredness of individual souls burned into him. Consequently, he volunteered a number of times to deliver supplies to the front, to help the doctors care for the wounded, and to preach and minister. He used these opportunities to discover the spiritual condition of the soldiers and to lead the dying unsaved to Christ.

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President, Moody Bible Institute
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What Is This Man Saying...

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Why has Dave Hunt written a book that challenges so many of the teachings and philosophies that have become popular in many of today’s churches? Because he cares!

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Within the pages of this book you will discover the hidden dangers in the growing acceptance and practice of: positive and possibility thinking, inner healing, healing of memories, self-help philosophies, visualization and holistic medicine to name a few. You’ll also see why many Christians today are being deceived by a new world view more subtle and seductive than anything the world has ever before experienced.

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is a compelling look at the times we live in and a clear call to every believer to choose the truth and reject the counterfeit.
Shimei’s Dust

I was on an innocent “sight-seeing” trip through K-mart—no visions of deep thinking or world-changing philosophizing, no attempt to discover the answers to life’s most perplexing questions—just a routine, uncomplicated visit. But as I rounded the corner from the books to the toys, a game title leapt off the box into my brain.

I thought I had seen them all—“Trivial Pursuit,” “Entertainment Tonight Trivia,” “Newsweek Trivia,” “Bible Challenge,” “Bible Trivia,” even “Bible Trivia for Children.” But there it was, “Catholic Trivia.” CATHOLIC TRIVIA? Well, why not?

Topics included: Famous Saints and Sinners; The Mass, Liturgy, and Sacraments; and Pre-Vatican II History. My first response was to chuckle out loud. A few strange looks from passersby prompted me to flee to my car, lest they shackle me in a room with an eternally flashing blue light. As I drove home, a small voice began to cry out to me from within. Maybe it was just the Hungarian bratwurst smothered in onions that we had for supper, but for whatever reason, the tiny voice began to cry, “equal time!” If Catholics can have a trivia game, why not one for Fundamentalist Baptists?

**Object of the game:** Win as many points as possible in as many lawful ways as possible. COMPETE!

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- 50,000 points: answering loudest.

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**Helpful hint:** If the New-Evangelical Trivia players in the next room refuse to argue with you, fight among yourselves!

Shimei

Scholarly and uncompromising . . .

I deeply appreciate the *Fundamentalist Journal*. Your spirit is consistently godly and loving to all the brethren, yet you never seem to “water down” your views or positions to accommodate views contrary to sound doctrine.

Other magazines with a Fundamentalist perspective seem too concerned about attacking others and setting themselves up as the standard. Your ministry is scholarly and uncompromising. I enjoy your work and will support it as long as you sustain these attitudes.

Timothy Goss
North Granville, New York

Right on the money . . .

I thought “Reaching the Greater Public” (June) was right on the money. Our family came out of the Catholic faith. I was raised in a Christian home, attending an independent church in New Castle, Pennsylvania. I graduated from Bob Jones University and have
been working with Billy Graham for 25 years. With that background—and foreground—I say again, you are right.

Don Bailey
Director of Media/Public Relations
Billy Graham Evangelistic Association

Excellent, enlightening, enjoyable . . .

The June issue was excellent, as usual. The article, “Death of a Dream” was the kind of encouragement we all need. I can now look back on the biggest heartbreak of my life and see how God meant it for good.

The missionary section of the magazine was very enlightening. Also, I always enjoy the biographical section, with the features on churches and messages by the person the biography is about. I thought June’s cover story on divorce was clever in that month of marriages. Great job!

John W. Smith
Pottstown, Pennsylvania

Wow! What a great magazine this month (July/August)! I absolutely enjoyed every article, especially Ron Nash’s, who is a personal favorite of mine, and Dennis L. Peterson’s. It is about time that left-wing “Christianity” be exposed for what it is—plain old Communism wrapped up and sold as “biblical Christianity.” I wish there were more Christian magazines out that actually said something like yours does. Keep up the good work.

Terry Flewelling
Easton, Maine

Good teaching . . .

I appreciate the teaching in the Journal.

Ed Dobson put a balance to his message on “What’s Wrong with Prosperity Theology” (July/August). He hit the nail on the head when he said, “Christian maturity is forgetting all our petty differences. The important thing is that Christ is preached.”

I think the message in “Giants Growing Giants” could be broader, to include the pastor’s relationship to his lay people, not only associate pastors. I like the point of letting others work in the realm of their spiritual gifts.

Todd Zulik
Lebanon, Pennsylvania
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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 encouraging fundamentalists and people of similar views to define common goals and promote fundamentalist Christian witness both at home and abroad.

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Are We Willing to Pay the Price for Liberty?

Woodrow Wilson once said: “Liberty does not consist in mere declarations of the rights of man. It consists in the translation of those rights into definite actions.”

All Americans have ample opportunity to translate their beliefs and values into the shaping of national policy. Unfortunately, until recently our national policy was shaped by and for groups supporting a Liberal agenda. Atheists dismissed God from public schools, seeking freedom from religion. Pro-abortionists sacrificed the sanctity of human life, claiming the freedom to choose. Pornographers raped the dignity of womanhood, hiding behind the First Amendment. The free-spirited “me generation” denounced traditional values, bowing to the freedom to “do your own thing.” Additionally, Humanists exercised their liberty as they imposed their religion on public education.

All the while Conservative Americans rested in the misconception that morality, tradition, heritage, and freedom would not be abused by the liberal causes. Not so. As Conservatives remained silent, the Liberal forces reached into every institution with their agenda, putting into effect a devastating plan of action.

The results are reflected in tragic statistics. Over 16 million babies have been aborted. Those who survive this horrible ordeal, and others who are born imperfect, have been left to die of neglect. Cases of AIDS and a variety of sexually transmitted diseases continue to increase. A 40 percent national divorce rate erodes the foundation of the family.

What can be done to stop this trend? Can America be turned around? Can the Conservative Evangelicals and Fundamentalists make a difference? Indeed we can and are. But we must continue to take a more aggressive, wiser role in converting rights into action.

Probably the most important lesson we have learned through the last two decades is that silence is not always golden. Christianity demands that we take an active part in declaring liberty for mankind. Christ declared that we are the “salt of the earth.” If salt is to act as a preservative, it must be rubbed into the meat. Like salt, we are valueless if we merely “sit on the shelf” instead of actively mixing into the affairs of the world in which we live. What happens in America will affect us and our children. We cannot be silent and let our opportunity to exercise liberty pass because we forfeit chance to participate.

As author Richard John Neuhaus says, “It is no longer enough to be concerned, for instance, about the poor and marginal at home and abroad; now choices must be made between alternative ways of making that concern effective.” We must implement the programs that can make a difference in real and human terms.

We must shine as examples of real love to a lost world. The apostle Paul wrote: “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Gal. 5:13). The gift of love is not a self-serving one. Rather, it brings with it the responsibility to serve others. Our goal must be clearly articulated by action. In order to make a significant difference today we must find the way we can best serve.

Too many people babble about issues they do not understand. Many times we fail to exercise our liberty simply because we are uninformed. We must become more knowledgeable concerning the issues and better able to communicate the facts. We must get involved in the political process in order to bring about change in the system. The Bible commands us to pray for those who are in authority. But having prayed we must get up off our knees and get busy. The need is great, and it calls for direct action on the part of every one of us. Our congressmen were elected to represent us, and we must let our opinions be known to them.

In a speech to the Massachusetts Antislavery Society in 1852, Wendell Phillips declared, “Eternal vigilance is the price of liberty.” Being involved is not something we can do for one election or one issue, but we must be willing to diligently pursue the causes and programs we support day after day, year after year. The price of a moment’s silence may be another Roe v. Wade or (Madalyn) Murray v. Curlett decision.

We have come too far to turn back now. Our greatest opportunities are yet ahead. We cannot let the successes of recent days lull us back to sleep. The price would be too great. May God give us the wisdom, courage, and commitment to pay the price and make the difference by putting our rights into actions.
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Fundamentalists Anonymous

by Edward Dobson

On a recent vacation at Myrtle Beach, I tuned in to the "Donahue" show. On stage was a group of self-proclaimed former Fundamentalists who were part of a new organization called Fundamentalists Anonymous. Their founder, Richard Yao, claimed to have had a bad experience with Fundamentalism in the Philippines (which strikes me as unusual since historians agree that Fundamentalism is an American phenomenon), and he began this organization to assist people who want to get out of Fundamentalism. I was fascinated by the program and interested in their goals and objectives.

I soon discovered that Fundamentalists Anonymous is more than a vehicle for self-help; it is, rather, a distinctively anti-Fundamentalist organization whose goals include nationwide "Stop Jerry Falwell" parties. In fact, their founder states in a recent fund-raising letter that "Fundamentalism is a mental health hazard to millions" and that "Fundamentalism is one of the biggest threats to the American family." He says he is concerned about the "creeping authoritarianism" of Fundamentalists—which I find a peculiar remark, since he makes these very authoritarian statements about Fundamentalists. Perhaps we need an organization to deliver people from the authoritarian elitism of Fundamentalists Anonymous.

In "There Is a Way Out," a booklet published by Fundamentalists Anonymous, Yao compares Fundamentalists to religious cults. I noticed that the participants on "Donahue" were hesitant to "name names" or organizations with whom they had had a bad experience. However, in his booklet, Yao mentions Jerry Falwell nine times and Jimmy Swaggart twice. No other religious people, groups, or organizations are mentioned.

I cannot deny that there are people who have had a bad experience with some Fundamentalists. I have personally dealt with many people over the years who were hurt by some person or organization. The same is true of all religious organizations. I am sure that Phil Donahue could join a Catholics Anonymous because of his difficult encounter with the teachings of that church. The same is true for Mormons, Presbyterians, Methodists, secularists, and so forth. But showing acceptance and love for those who are struggling is one thing, and precipitating a nation-wide crusade against a religious organization is something entirely different. The members of Fundamentalists Anonymous have chosen the latter, and in so doing have fallen prey to the very sin they despise in Fundamentalists—the sin of exclusivism and authoritarianism.

Fundamentalists Anonymous has some noble goals. There are plans for "New Life" Crusades in the South and Midwest. These crusades will include singing, testimonies, preaching, and an altar call "where Fundamentalists can claim this New Life." I hope they are not coercive in their tactics! Fundamentalists Anonymous are planning chapters across the country, the distribution of videos, and deprogramming seminars.

If Yao believes that the Jerry Falwells are authoritarian, cultic dictators who need to be stopped, then in my opinion, he is either poorly informed, naively ignorant, or manipulatively deceptive. Jerry Falwell pastors a church of 21,000 members, all of whom joined voluntarily and may remove their membership the same way. Jerry Falwell is chancellor of a university system with 7,500 students who likewise attend voluntarily. That university is accredited by the Southern Association of Colleges and Schools—hardly a cultic or religious assembly.

Who is Jerry Falwell? He is an intensely committed religious leader with a deep understanding of the pluralism of our American democratic tradition. I have worked for Jerry Falwell for 13 years, and I could leave Fundamentalism tomorrow without intimidation or harassment. But I do not intend to leave. Yao has forgotten that millions of people are Fundamentalists by their own choice—not through the coercion of manipulation of others.

I watched the show with Yao and his FUPPY's (Fundamentalists Under the Preaching and Protection of Yao) with mixed emotions. My heart goes out to those who have been spiritually and emotionally damaged by the extremism of the lunatic fringe in all religious movements. I admire anyone who is interested in giving a helping and guiding hand. We have been trying to do that for years here in Lynchburg. On the other hand, I was disappointed by the obvious tendency to take isolated cases of abuse and attribute them to the general population. This true lack of empirical scholarship violates the integrity that Fundamentalists Anonymous desires. I wish Fundamentalists Anonymous well in its attempts to help and counsel people. In fact, if you are thinking of getting out of Fundamentalism, you can call their number, 950-1088 then dial New Life. If you want to get out of Fundamentalists Anonymous, call our toll-free number—1-800-446-5000.
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American education is in crisis. It has been weighed in the balance and found wanting. The President's Commission on Excellence in Education has handed down its verdict: the nation has committed "an act of unthinking, unilateral educational disarmament." In answer to this indictment, we as educators must reappraise our foundations, reaffirm our stand, and resolve our course. A return to the basics is in order.

The great universities chartered during the early years of America's history were founded to train the whole man to serve God, country, and his fellowman. Yale was established to supply the churches in the colony with "a learned, pious, and orthodox ministry." The Massachusetts Bay Colony expected its new college to provide the struggling colony with ministers and leaders, "men of God and lettered gentlemen." Even the government took a position. The ordinance of 1787, which set forth the principles to be followed when the Northwest Territory was settled, contained what might be called the charter of public concern for education: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Yet society today is on a rampant charge toward nihilism: not only can one not know God, one can know nothing and communicate nothing with certainty; moral distinctives are rejected out-of-hand. The influence of mass media, advertising, and the contemporary philosophy of "new narcissism" have caused a relentless pursuit of hedonism and the unthinking, uncritical acceptance of mass values, which are steadily declining. Society has become self-absorbed, indifferent, empty of heart—the hollow men of whom T. S. Eliot wrote in The Wasteland. We live in a time when the American people believe that what they think does not count for much; confidence in leaders of major social institutions, including higher education, declined from 45 percent in 1966 to an average of 23 percent 15 years later. Surveys show that a majority of Americans believe government and federal agencies are out of touch with the people they are supposed to help.

Historically, education has sought to benefit and shape society, but today society is impacting education with the spirit of a spiritless age. Although commissions, panels, and task forces are calling the American people to reform and revitalize our educational system, so many elements of the larger culture run at cross purposes to those of education that society is hard-pressed to define a common agenda. There is a blurring of the meaning of socialization and little agreement as to the future for which we are preparing young people. At the heart of our troubled schools is an irreducible lack of consensus over what should be taught. We have left our God-centered educational roots and are wandering in vague, man-made philosophies.

Excellence in education requires a moral choice; it is not value free. The current influx of reform reports has tried to concentrate on academic issues, but they have left out the social and spiritual issues that remain at the heart of the educational crisis. We need to grapple with the real problem—not education per se, but what education should be about.

Alexander Solzhenitsyn, the great Nobel prizewinning laureate, made a brilliant remark during a speech at Guild Hall as he received the Templeton Prize for the Advancement of Religion. He said, "As I look at twentieth-century culture I can think of nothing that sums it up better than the simple, pithy Russian proverb from my childhood, 'Men have forgotten God. That's why these things have happened.'"

The deepest issue we face today as a society, as educators, is not Democracy versus Communism; it is not Capitalism versus Socialism; it is not West versus East. The deepest issue we face today is belief versus unbelief. How can we "dispel error and discover truth" without the One who said, "I am the Truth." Without Jesus Christ all that is left is error.

We live in a complex and demanding world. There is no doubt that America needs educational reform and a return to an ethic of academic preparedness and excellence. But we need more. We must provide a return to the basics on which higher education in this nation was founded; an education centered on Jesus Christ, developing the total person, serving mankind, and bringing glory and honor to God. We are a nation under God, we are educators under God, and we must provide an education under God.

Edmund Burke said, "The only thing necessary for the triumph of evil is for good men to do nothing." As Christian educators we must do something. We must "resolve to perform what we ought; perform without fail what we resolve."

A. Pierre Guillermin is president of Liberty University, Lynchburg, Virginia.
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Fundamentalist Education Comes of Age

by Ed Hindson

I recently read Mark Noll's "Evangelicals and the Study of the Bible," an essay in Evangelicalism and Modern America. Interestingly, the statistical tables in this account of the rise of academic excellence in Evangelical education did not include a single reference to Fundamentalist colleges and schools. Was the author merely being selective, or does he think Fundamentalist schools do not qualify for such a report on academic prowess?

This prompted me to consider the rise of academic excellence in Fundamentalist higher education, whose coming of age parallels that of Evangelical institutions. The Evangelical schools are not the only ones receiving academic recognition. And though accreditation has been questioned by some Fundamentalists, and rejected by others, several Fundamentalist schools have recently received full regional accreditation.

Increased academic commitment, growing enrollments, and evangelistic fervor make the future bright...

has an immediate goal of enrolling 10,000 undergraduate and graduate students. Clearly, any serious evaluation of the impact of Christian higher education in America must include a thorough representation of Fundamentalist institutions. These schools are representative of the growing academic quality and influence of Conservative Christianity on the American public. Fundamentalist schools are not only training ministers and missionaries, but teachers, journalists, coaches, counselors, psychologists, historians, social workers, nurses, musicians, artists, scientists, newscasters, and technicians. We have the manpower that can make the difference in the next generation.

Most Fundamentalist schools are less than 50 years old. They were born out of the separatist controversies of the 1920s and 1930s. Others are newer still. They represent the resurgence of Conservative Christianity in American academic life in the 1980s. Increased academic commitment, growing enrollments, and evangelistic fervor make the future bright for Fundamentalist educational institutions. To those who wonder whether this is just a passing phenomenon, we would say, no, we have only just begun!

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<tr>
<th>Year</th>
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<tr>
<td>1968</td>
<td>Western Baptist College, Oregon</td>
<td>Western Assoc. of Colleges and Schools</td>
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<td>1974</td>
<td>Cedarville College, Ohio</td>
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<td>1976</td>
<td>Grace College, Indiana</td>
<td>North Central Assoc. of Colleges and Schools</td>
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<td>1977</td>
<td>Grand Rapids Baptist College &amp; Seminary, Michigan</td>
<td>North Central Assoc. of Colleges and Schools</td>
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<td>1978</td>
<td>Baptist Bible College, Missouri</td>
<td>American Assoc. of Bible Colleges</td>
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<td>1980</td>
<td>Liberty University, Virginia</td>
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<td>1984</td>
<td>Baptist Bible College of Pennsylvania</td>
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<td>1984</td>
<td>Christian Heritage College, California</td>
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<td>1984</td>
<td>Tennessee Temple University, Tennessee</td>
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<tr>
<td>1985</td>
<td>Clearwater Christian College, Florida</td>
<td>Southern Assoc. of Colleges and Schools</td>
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Our peculiar security is in possession of a written Constitution. Let us not make it blank paper by construction.

—Thomas Jefferson

On June 4, 1985, United States Supreme Court Chief Justice Warren Burger quoted: "The mountains have labored and brought forth a mouse." Justice Burger was dissenting from the Court's holding in Jaffree v. Wallace.

In that case the Supreme Court held that an Alabama law authorizing a one-minute period of silence in the public schools "for meditation or voluntary prayer" was unconstitutional. Justice John Paul Stevens, who wrote the opinion, held that the law was a violation of the First Amendment's prohibition against establishing a religion.

At first glance, the opinion in Jaffree appears to be no more than a continuation of the Supreme Court's 1962 ruling that state prescribed prayer in the public schools is illegal. However, the implications of the decision extend much deeper than that.

The Jaffree opinion perpetuates two fallacious presuppositions. First, it was held that for an activity to escape the prongs of the establishment clause, it must have a secular purpose. Second, Stevens asserted that the state, which includes the public school, must be completely neutral toward religion. These concepts run contrary to both the history of this country and current constitutional interpretation.

The Northwest Ordinance of 1787, which set aside federal property in the territory for schools and which was passed again by Congress in 1789 (the same Congress that drafted the Constitution), states:

Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of learning shall forever be encouraged.

From this foundation our nation's schools were born. Part of that foundation—according to the Northwest Ordinance—was religion.

In looking at the historical record, one sees that religion was integrated into the public school curriculum. Textbooks referred to God without embarrassment, and public schools considered one of their major tasks to be the development of character through the teaching of religion.
Jefferson. In fact, he "was the chief author of the first plan of public education adopted for the city of Washington." The first official report on file indicates that the Bible and the Watts Hymnal were the principal, if not the only, books then in use for reading by the Washington, D.C., public school student.

As one can readily see, history clearly teaches that from our country's inception the prevailing mood toward religion has been one of accommodation. The Founding Fathers and those who administered and taught in the public schools throughout the nineteenth century defended and perpetuated this accommodation.

Prior to the Jaffree decision, instead of taking a position of strict neutrality (the absolute separation of religion and state), the United States Supreme Court had taken the approach of "accommodating neutrality." This position holds that the First Amendment was intended to maintain a proper relationship between the government and religion. Thus, although there may be a "wall of separation" between church and state, it is not an impregnable wall. As a consequence, not all relationships between government and religion are unconstitutional. In other words, the state can accommodate or aid religion in certain circumstances.

The accommodation of religion by the state has been the essence of the Supreme Court's position of neutrality toward religion. State indifference toward religion, however, does not conform to the Court's definition of neutrality. Instead, a disinterested insensitivity exhibited by the state toward religion is a subtle form of hostility. In respect to such state indifference to the religious element in our society, former Supreme CourtJustice William O. Douglas remarked in 1952:

That would be preferring those who believe in no religion over those who do believe . . . . But we find no constitutional requirement which makes it necessary for government to be hostile to religion and to throw its weight against efforts to widen the effective scope of religious influence.

This approach has been expressed in numerous decisions. For example, in a case decided in 1970 Justice Burger spoke of a "benevolent neutrality which will permit religious exercise to exist without sponsorship and without interference." And in a 1976 case Justice Harry Blackmun remarked that the "Court has enforced a scrupulous neutrality by the State, as among religions and also as between religious and other activities, but a hermetic separation of the two is an impossibility it has never required."

To be specific, the Supreme Court, until the decision in Jaffree v. Wallace, had designated only four particular practices as unconstitutional establishment of religion in the public schools. These are: (1) state-directed and required on-premise religious training, in McCollum v. Board of Education; (2) state-directed and required prayer, in Engel v. Vitale; (3) state-directed and required Bible reading, in School District of Abington Township, Pa. v. Schempp; and (4) state-directed and required posting of the Ten Commandments, in Stone v. Graham. In all these cases the court had outlawed religious observances in public schools when, in fact, the court did nothing of the kind.

In fact, the Supreme Court has stressed that religion can be taught within the public schools if it is taught objectively. Justice William Brennan has explained what it means to teach religion "objectively" when he stated that "teaching about the Holy Scriptures" does not run afoul of the Constitution.

The Court's emphasis has been on communication versus indoctrination in the public school system. What is the difference? Indoctrination offers no option or alternative point of view. Communication is a transfer of information. If the state does not accommodate religion, but takes the complete or absolute neutrality approach, as the Court did in Jaffree, it can result in hostility toward religion. The Court, in the past, has recognized the possibility of hostility toward religion in the context of secularist trends in modern society. In this respect, the Supreme Court has observed that "the State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus preferring those who believe in no religion over those who do believe."

The prohibition against establishing a religion of Secularism was noticed in Trocaso v. Watkins, where the Supreme Court recognized that the First Amendment grants the same protection to and imposes the same limitations on secular or humanistic religions as are applicable to theistic religion.

It logically follows, then, that the government is prohibited from establishing nontheistic or secular ideologies in the public schools, just as it is prohibited from establishing theistic prac-
A "religion of secularism" may be established by school authorities when they deny religious expression to students and teachers either within the classroom or elsewhere on campus. This would be "preferring those who believe in no religion over those who do believe" in religion. To avoid establishing a religion of Secularism, public school authorities must accommodate students, teachers, and others who desire to express their religion.

Any discussion concerning the First Amendment rights available to students must begin with the case of Tinker v. Des Moines Independent Community School District. The issue in Tinker was whether the wearing of armbands by public high school students during school hours in protest of the Vietnam war was constitutionally protected under the First Amendment.

The Supreme Court held that the wearing of the armbands was a form of free expression so closely akin to "pure speech" as to be "entitled to comprehensive protection under the First Amendment." The Court emphasized that in "the absence of a specific showing of constitutionally valid reasons to regulate their speech, students are entitled to freedom of expression of their views."

In an attempt to define "constitutionally valid reasons" to regulate free expression, the Supreme Court in Tinker formulated a two-pronged test. A student's freedom of expression is guaranteed on the public high school campus if it does not (1) materially and substantially interfere with the requirements of appropriate discipline in the operation of the school; and, (2) does not invade or collide with the rights of others. If student expression meets these two requirements, then any interference with such student expression on the part of school officials is constitutionally suspect.

In applying the Tinker test to the right of students to freedom of expression, religious or otherwise (even prayer), the Supreme Court's insistence that a "student's rights... do not embrace merely the classroom hours" should be kept in mind. Moreover, given the Tinker holding and its subsequent affirmation in later decisions, the right to the freedom of religious expression must be protected by public school authorities to the same extent as freedom of nonreligious expression. This is true unless it can be shown that such expression would materially and substantially interfere with appropriate school discipline or that it would collide with or invade the rights of others.

The truth of the matter, as one federal court held, is that school authorities at either the high school or college level cannot regulate the content of ideas students may hear. "To do so," one federal judge wrote, "is illegal and thus unconstitutional censorship in its rawest form."

If the state does not accommodate religion, it can result in hostility toward religion.

Academic freedom is a special concern of the First Amendment. Essentially, as the Supreme Court has recognized, laws or rules that cast a "pall of orthodoxy over the classroom" will not be tolerated under the Constitution. Needless to say, academic freedom involves and protects both students and teachers. The collective freedom of the teacher to teach and of the student to learn (the "right to hear") has been labeled "academic freedom."

This right affords the high school and university teacher broad discretion in choosing study materials, even to the point of defying higher school authorities. Academic freedom allows the teacher liberty to utilize appropriate methods, materials, and means in approaching the curricular subject matter he or she is assigned to teach. This freedom is invariably protected at the college level, as well as at the public high school level.

The teacher should sustain the concept that the classroom is the marketplace of ideas by presenting subject matter objectively. One excellent method of presenting course material objectively is by having outside speakers present a topic from a particular point of view. The use of outside speakers has been upheld by some courts.

The Supreme Court's decision in Jaffree v. Wallace appears to contradict the principles it had laid down prior to this decision. However, the Court in Jaffree did imply that a law allowing a moment of silence was constitutional if it did not explicitly mention prayer.

This is, in essence, promoting a secularistic environment in the public schools. It also appears to be an attempt to privatize religion similar to what has happened in totalitarian countries such as the Soviet Union. There religion is driven into the private sector. Public manifestations of religion are usually punished.

Jaffree also subtly pronounces that religious people are second-class citizens. The Supreme Court allows freedom for almost any view in the public schools. Religion, however, is suspect. As a consequence, an entire generation of religious school children could be denied basic freedoms in the public schools. This is, of course, hostility toward religion.

Those who are concerned with true equality in the public schools for all people (including religious people) must enforce their rights even if the courts and public schools hold to the contrary. They must stand for truth no matter the consequences. This is so even though religious people in the public schools are in the minority.

If religious people in the public schools do not continue to struggle for their rights, those rights may be lost. They must demand that the state perpetuate and protect their freedom of religious expression.

Without this, the freedom of expression of those in the religious minority will continue to be severely restricted. The Constitution guarantees free expression and freedom for all. As James Madison once told Congress, the Bill of Rights points "sometimes against the abuse of executive power, sometimes against the legislative, and in some cases, against the community itself; or, in other words, against the majority in favor of the minority."

■ John W. Whitehead, attorney, is president of the Rutherford Institute and author of The Second American Revolution and The Stealing of America. This article was adapted by the author from his Freedom of Religion in the Public High Schools, by permission of Crossway Books, Westchester, Illinois.

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Over 36 million American children are enrolled in public schools—a larger mission field than many countries. Can Christian teachers expose these students to the gospel, or is religion taboo?

According to the Christian Educators' Association, a half million public school teachers are Christians, but many of them have been intimidated by recent antireligious court rulings. Pat Patchen, a CEA leader, believes that Christian teachers do not realize how free they are to incorporate their faith in the classroom: "It's when they stop teaching and start preaching that they get into trouble. That's part of what CEA is trying to do—educate teachers on legitimate uses of the Bible in their classrooms." But many teachers have discovered the perfect blend of teaching and sharing the gospel.

Wanda Schlafly, who has been teaching for 32 years, is employed by Tuscarawas Valley High School in Ohio. A ninth-grade English teacher from a family of over 50 teachers, she considers the public school her mission field. "I feel that I am a missionary to people who would not hear the gospel if I weren't there. Teaching in a Christian school would be easier. But I choose to stay where it's hard because I think this is where I'm most needed, and I think I have the strength to do that."

"I choose to stay where it's hard because I think this is where I'm most needed."

How can a teacher integrate a secular curriculum and the gospel without offending the local ACLU chapter? Wanda does it easily and naturally. "Of course the lessons have been planned, and I teach the material that is there, but I ask the Lord for a discerning spirit about what the students need. As we discuss literature or grammar, different questions come up that just cry out to be answered as God would have them answered."

"I have built credibility with my school's administration. I try to make my principal realize that I am teaching the proper material and that I am well prepared. I teach with my door open, and when he comes in to observe me, he's not going to find me goofing off. But if he comes in and I am teaching a value or presenting the gospel, I don't stop there either. I go on—it's just natural with me. At the beginning of the year I tell the students that I am a Christian, that I love the Lord, that they better not swear, that I won't put up with vulgar language. By telling them right up front that I'm a Christian, I have laid the background for the things that will come up later."

"For instance, in an assignment to verbally describe a scene, so others can visualize it, I describe a missionary trip my husband and I made to Africa. I casually mention that I believe everyone needs to hear the gospel at least once, and my students will ask, 'What is the gospel?' If they ask the question, I can stop and explain it to them."

When the class studies Shakespeare's Romeo and Juliet, Wanda enlarges on the priest's description of God's grace and explains that grace is "God's riches at Christ's expense," and she gives step-by-step instructions on how to be saved. "I will get some comments like, 'I've heard that before in my church,' or 'I've never heard that before,' or 'That makes sense.'"

"I will get some comments like, 'I've heard that before in my church,' or 'I've never heard that before,' or 'That makes sense.'"

At the end of the year, Wanda always asks, "What do you remember most about this school year?" Fully 50 percent of her students will respond with, "God's Riches at Christ's Expense."

During the 180 days with her students, Wanda consistently and effortlessly intermingles her personal religious views into classroom discussions. But her convictions are not only expressed verbally. She tries to demonstrate concern for her students in everyday teenage situations. "My kids know that I care about them. I try to emulate what Jesus did. He cared about people and He loved those people to the point that He put Himself out for them and met their needs, whatever they were. My kids have needs, and they need to know that I am there to help. If they need to be saved, fine. If they need a dime, fine. But they know that they can tell me anything and ask me any question. I answer relevantly and with love. When they see I can handle the small emergencies, they know they can come to me with the real problems."

Wanda supports her students in their extracurricular activities as well.
“I don’t want to come across to my kids as being ‘Holy Joe.’ I tell them my principles and my convictions and what the Lord has done for me. Then I enter into all the school activities—pep rallies, band concerts, whatever. They know that since I care enough to come and see them, they can come to me with a problem.”

Wanda wants her influence to extend far beyond the classroom. “I tell my students, ‘If I read in the paper 20 years from now that you’re picked up for shoplifting, it will hurt me because I have spent 180 days of my life telling you to be honest and to do right.’ I want them to know that if nobody else cares, I will care if they get into trouble.

“I try to make them know that they should be important to themselves and that they are important to me—I believe in them. I tell them, ‘If you want to be happy, make somebody else happy. Spend your life giving. If you try to make yourself happy, you will fail. Doing the things that are good and acceptable and right brings happiness.’”

Janis Baldwin teaches third grade at Norwood Elementary School, a suburb of Cincinnati, Ohio. She has been teaching for 20 years and believes that “being a Christian has great meaning in anything you do. I don’t think you can be a Christian and not let it show through your words and actions.”

“I was studying pre-nursing in college and suddenly changed my major—the Lord just laid teaching on my heart. I have never regretted it. My whole life and career have been like a road map with God guiding and directing me each day. I have never doubted that I was to be a teacher.”

Janis wants her students to remember that “I did everything possible to educate them. I want to instill in them the thought that they can be whatever they want to be if they work hard enough at it.”

Jackie Reynolds also teaches third grade at Norwood Elementary School. She has been teaching for 11 years, and her secret for success is, “I teach the children as if they were my own. Many times I’ve heard that today’s children are more difficult because home situations aren’t as stable as they used to be, but I’ve found that parents will cooperate with me if I’m honest and keep the doors of communication open. When they see that I love their children, they support me.”

Jackie believes, “We need Christian teachers in public schools—that’s where I feel comfortable. It hurts to think that we can’t read the Bible, but I pray for my children and for my school.”

While Jackie does not have the freedom to read Scriptures in class, she reports, “My Christian life is evident in how I love my students. If they can’t read the gospel, they are going to read my life. My Christian witness is evident in how I love them, how I reach them, and how I discipline them.”

Drug abuse and teenage pregnancy are two of the biggest problems that Wanda’s students face. “But you have to love those kids right where they are. You’ve got to love the pregnant girl and the junkie. They’re people that the Lord died for and we can help salvage what’s there.” Wanda asked her school for maternity chairs for her pregnant girls, and she encourages those girls not to abort their babies.

Wanda believes that the biggest challenge a Christian teacher faces is to “know how to deal with sin—to handle it and not give my approval, but to say, ‘I love you, but I disapprove of what you have done.’”

Janis has seen a real lack of self-discipline among her kids, and the rising number of “latchkey children” concerns her. But regardless of the problems and endless challenges, Janis is sure that God called her to teach in public schools.

Jackie finds that building a good self-image in her students is her most challenging task. “I try to motivate them to see that they can achieve their goals in life through education. I stress reading—they will be able to think more clearly, travel, and study the Scriptures if they learn to read well.”

Wanda sums up, “I think that if somebody cares enough to love kids, it will make a difference in their lives. We’re not going to win them all, or even half, or even a fourth, but if that seed of love is planted, sometimes along the way someone else will water and God will give the increase.”
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Me? Teach My Kids?

by Ann Wharton

The family is the highest form of socialization. I would be unfair if I didn’t try to give them the best they can get and I could provide them.

controversial issue? Many are dissatisfied with the educational preparation offered, the values being taught, and the peer influence applied in the classroom—sometimes in Christian as well as public schools.

The Reibolts from Louisiana looked seriously at home schooling after they realized that their son’s Christian school was using state adopted textbooks and offering leisure reading that promoted the theory of evolution to second-graders.

For the Farrises of Virginia, their daughter’s change in attitude toward...
the family was their cue to do something about her education. When she entered first grade in a Christian school, they saw the influence of peer pressure and watched her schoolwork go downhill. And Vicki admitted, “I really missed having her at home. I felt I was losing out on my relationship with my daughter.”

After a lot of Bible study, she feels that parents are responsible to train their children. “God gave her to me, and I was giving that responsibility to others.”

The Cardens of Texas approached home schooling from a different perspective. Well educated in public schools and a private college, they realized after they became Christians that a whole sphere of their education had been neglected. “Since truth emanates from God, children should be taught from that point of view.”

Finding no appropriate private school, they decided to teach their children themselves. “Suddenly I had all the common fears,” Mrs. Carden said, “but there was no option at that point.”

After committing to home schooling, how do parents accomplish the task of educating their children? Many choose a prepared curriculum or combination of curricula. Several Christian publishers have materials available. Some parents choose books and areas of study based on their own perusal of bookstores. Set curricula provide tests for evaluation. Achievement tests and national boards are used to evaluate yearly progress.

They teach traditional subjects: reading, penmanship, language arts, mathematics, social studies. However, a biblical basis underlines all learning. At the upper elementary level, science is added. As the children reach junior high and high school, parents are often assisted by tutors, who can more adequately prepare the students in specialized areas.

Private lessons, support groups, church activities, field trips, YMCAs, summer recreation programs, and camps provide a variety of social opportunities.

“You have to realize that you stand between them and their academic future,” Sandy McDade from Louisiana commented. That reality is a cause for concern with public, private, and home educators. Del Holbrook, president of Home Study International, Washington, D.C., acknowledged that the trend toward home education is putting pressure on parents who may not be prepared or even willing to spend up to 12 years teaching their children.

Do parents plan to teach all their children at all grade levels? Some would like to; however, parents with young children often follow the Moore concept of readiness and do not feel pressured to put their children in a classroom situation too early. Most make it a year-to-year decision.

How do they react to the common objections to home schooling? With determination to do what they feel is best for their children, regardless of what others think.

Criticisms center on about five particular areas: the parent is not an educator; lack of socialization with peers; concern for competency and adherence to standards; and the lack of extracurricular and special activities available to classroom students.

Several felt their lack of teacher education was a definite advantage because they did not have to unlearn undesirable teaching techniques. “It doesn’t bother me one bit,” Kay Reibolt responded. “We’re often intimidated by professionals. I feel they use our children to experiment with ways to teach reading and math.”

Elizabeth Smith from California commented, “Parents have a clear mandate from Scripture. What God calls us to do, He enables us to do.”

Mothers involved in teaching their children add to the list of considerations. One suggested that parents need a good language background and a positive school experience themselves. Another asserted that parents must already have control of their children if they are to teach them.

Several underlined the need to feel that God has called parents to teach their children, to feel a real commitment to it.

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For More Information

With the growing enthusiasm for home schooling, parents may want more information on the phenomenon. Where can they turn? A number of books are available in secular and Christian bookstores and in public libraries.

An early advocate of home education, Raymond Moore has written a number of books on the subject. In Better Late Than Early (Reader's Digest Press), he advocates late entry into a classroom situation, stressing readiness as the key and entering school between 8 and 10 years of age. In Home Grown Kids (Word Books) he develops this philosophy and recommends home schooling beyond the readiness stage.

Theodore Wade, Dorothy N. Moore, and Richard A. Bumstead, collaborated in School At Home: How to Teach Your Own Children (Gazelle Publications). This how-to book for parents includes a number of practical guides, and lists helpful organizations.

Susan Schaeffer MacCauley devotes her discussion to the educational philosophy of Charlotte Mason as well as home schooling in For the Children's Sake: Foundations of Education for Home and School (Crossway Books).

Many publishers have curricula for students and helps for parents. Home Study International (Washington, D.C.) has a packet for parents, with programs for all levels.

Programs used by some home educators include Alpha Omega's Life Paks, the A Bekka program, the Hewitt-Moore curriculum, and a new pilot program from the Bill Gothard organization.

Private schools, local pastors, and local support groups may provide parents with additional information.

"The family is the highest form of socialization," Mrs. Smith also contended. "I would be unfair if I didn't try to give them the best they can get and I could provide them ... They are not peer dependent. Young children shouldn't be."

In the area of competency and standards, the parents utilized tests that came with their programs. In addition, children took the Iowa Basic Skills Test, the California Achievement Test, or national boards to evaluate their yearly progress.

Lack of achievement is not the problem, the mothers agreed. "The problem would be that they are too advanced." Mrs. Smith asserted.

Mrs. McDade said, "The standards are so much higher. The children are learning much more."

"You have to realize that you stand between them and their academic future."

Regarding extracurricular activities, each parent made an effort to develop the special interests of their children.

"We have more to offer than the schools do because we are flexible," Mrs. Carden stated. When her husband has a business trip, they can all go and make it a learning experience.

The availability of activities through church, community, and individual efforts were stressed as means of providing the variety needed.

However, Mrs. Smith conceded, "That's [the lack in the area of special activities] true to some degree. It depends on what parents perceive the needs of the children to be. I want them to be godly adults. I also want them to be good athletes, musicians, and so forth."

Home education is not without frustrations. Women who teach their children curtail their own interests a great deal. Usually the mother does the teaching, with limited aid from a supportive husband.

Some find their children a great frustration—those who are lazy or difficult to motivate. They keep trying new things and different approaches. Juggling between ages is another frustration. Mrs. Gividen had difficulty, moving between a second-grader and kindergartner, with additional interruptions from her 3-year-old.

Interruptions haunted Betty DeLoach, a Louisiana pediatrician. "I finally got an answering service," she said.

Grading papers, a common complaint of teachers, plagues some parents, especially those with older children.

The frustration can also be a source of joy. As Jeannie Carden explained, "There's so much I want to teach and so many good resources to use. It's just a wondrous amount to cover in a few years."

That can also be a positive force. "School is never out," Mrs. Smith contended. "Every waking moment is an opportunity to motivate, investigate. They follow their parents' examples."

There are other joys as well. Seeing the reluctant or difficult child become totally absorbed in some unit or project is especially rewarding.

Putting it another way, Mrs. Carden said, "It's participating in the joy of learning. I get to see it firsthand. I love to see them get excited about things."

All in all, education has become a family project for these and the thousands of families entering the world of home schooling.
Is Home Schooling an Alternative for Your Child?

by Eric E. Wiggins

Chris and I "have very strong convictions that the Lord has given us our children, and no one can replace us as parents," said Faith O'Brien, when asked why they teach 7-year-old Lucie at home.

"My children will never go to public school again," affirms Ed Rogers. "We'd sell and move, after taking this as far as we could in court." His wife, Nancy, adds, "If we sent them to a Christian school, I would miss the teaching very much."

These Christian families in rural Maine have asked that their real names not be used, fearing harassment from school officials. Some Maine parents have been prosecuted under truancy laws for home schooling, and in Michigan, where the home schooling issue is really heating up, at least two parents have been jailed in child abuse actions for teaching at home.

For child psychiatrist Raymond S. Moore, it is not a question of whether parents are capable of teaching their own children, but if schools are competent to do so. Home schooling, he feels, is a key not only to a child's proper development, but also to parents passing their Christian heritage on to the next generation.

Moore recommends that a child be given about two hours of academic instruction by his mother daily, and an additional hour of supervised study. Following this, he feels, the value of work can be taught by household chores, gardening, or working with tools.

Public school superintendents back off when asked to criticize home schools—even those they intend to prosecute—on academic grounds. Rather, three superintendents, when asked why they opposed home schools, cited "socialization" concerns that a child schooled at home might not fit into society without exposure to school classrooms.

Two of these men had prosecuted parents for teaching their youngsters at home, and the third had intimidated a young mother into abandoning home schooling by threatening prosecution.

Moore, however, finds school socialization to be "peer-dependent, negative socialization, where children knuckle under to rivalry and ridicule."

The Monroe's, who also prefer anonymity, teach Michael, 14, and Susan, 12, at home. Their hassle with their public school board, and their experience in the three years since, seem to confirm Moore's findings. When Kathy Monroe, a former Christian school teacher, and her husband, Karl, took their home schooling proposal to their local school committee they were shocked to discover that "the curriculum doesn't mean a thing... The school board says the social aspect is the biggest thing," Karl tells in dismay. They taught for a year with official permission, and have gone ahead without approval since.

The Monroe children do spend several days a week with other youngsters, though, in Sunday school and church activities, the Awana youth program, outings with friends, and they have contact with neighbor children. Michael Monroe now tests 1.8 years ahead of his public school counterparts on the Iowa Test of Basic Skills, and sister, Susan, shows 2.7 years above average on the same test. The youngsters are increasing their academic knowledge a bit more than 1.5 years each school year, the tests show.

Brian Mayfield, administrator of Grace Christian School, Watervliet, Michigan, is seeking to combine the best of Christian school education with home schooling for parents who want it. Last year Grace School had 325 students in grades K-12, in addition to 31 home schoolers from some 18 homes in a satellite program in two states within a 50-mile radius. Mayfield expects nearly 100 youth, K-12, to enroll for home schooling for the fall of 1985.

Grace has a home schooling coordinator who works with parents to help them set up programs and select textbooks. But, Mayfield tells, he is sensitive about "how much structure we impose on the family." Mayfield offers home-schoolers the opportunity to take some of Grace's classroom offerings, such as music courses or gym—or to take classes a parent may not be competent to teach, such as chemistry or languages.

Parents often help each other in specialized teaching areas, not only in Mayfield's satellite homes, but in homeschooling networks across the nation, which put home-schoolers in need of support in touch with each other.

Home-schoolers in Grace's satellite program are enrolled as if they are day school students. This has thus far satisfied county officials who enforce state school attendance laws, and one public school superintendent has even recommended students for Grace's program.

Mayfield says his graduates have no difficulty getting into Christian colleges. Moore finds that independent colleges, such as Harvard, welcome home-taught youth, though he concedes that state universities, because of their intimacy with public schools, do occasionally refuse admission to home school graduates unless they pass a GED exam.

States are becoming more tolerant of home-schoolers as their numbers continue to swell, Moore believes. Since a great many home-schoolers do not report to state officials, only broadly general estimates of home-taught youth—from 250,000 to 3 million nationwide—are available, he says. He has spoken to some 20 state legislatures or state school boards on behalf of home-schoolers. Three quarters of these now look more favorably on teaching at home, though half a dozen are passing more stringent laws.

Eric E. Wiggins is a free-lance writer in Muskegon, Michigan.

September 1985 27
When to Expect a Revival

by Charles Grandison Finney—The Great American Revivalist (1792-1875)

When not thou revive us again, that thy people may rejoice in thee? (Ps. 85:6).

When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work.

When there are dissensions, and jealousies, and evil speakings among professors of religion, then there is a great need of a revival. These things show that Christians have got far from God, and it is time to think earnestly of a revival.

When there is a worldly spirit in the church there is great need for revival. It is manifest that the church has sunk down into a low and backslidden state, when you see Christians conform to the world in dress, equipage, and “parties,” in seeking worldly amusements, and reading novels, and other books such as the world reads.

When the church finds its members falling into gross and scandalous sins, then it is time to awake and cry to God for a revival of religion.

When sinners are careless and stupid, it is time Christians should bestir themselves. It is as much their duty to awake as it is for the firemen to do so when a fire breaks out in the night in a great city. The church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the firemen sleep and let the whole city burn down, what would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupidly into the fires of hell.

If a minister finds he has lost in any degree the confidence of his people, he ought to labor for a revival as the only means of regaining their confidence. I do not mean that his motive should be merely to regain the confidence of his people, but that a revival through his instrumentality (and ordinarily nothing else) will restore it. It is by being revived himself, and pouring out from his eyes and from his life the splendor of the image of Christ.

The fact is, Christians are more to blame for not being revived than sinners are for not being converted.

A church declining in this way cannot continue to exist without a revival. If it receives new members, they will, for the most part, be made up of ungodly persons. Without revivals there will not ordinarily be as many persons converted as will die off in a year. There have been churches in this country where the members have died off, and since there were no revivals to convert others in their place, the church has “run out,” and the organization has been dissolved.

Without a revival sinners will grow harder and harder under preaching, and will experience a more horrible damnation than they would if they had never heard the gospel. Your children and your friends will go down to a much more horrible fate in hell, in consequence of the means of grace, if there are no revivals to convert them to God. Better were it for them if there were no means of grace, no sanctuary, no Bible, no preaching, than to live and die where there is no revival.

There is no other way in which a church can be sanctified, grow in grace, and be fitted for heaven. What is “growing in grace”? Is it hearing sermons and getting some new notions about religion? No; no such thing. The Christian who does this, and nothing more, is getting worse and worse, more and more hardened, and every week it is more difficult to rouse him up to duty.

A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon it. Sometimes Christians are not engaged in definite prayer for a revival, not even when they are warm in prayer. Their minds are upon something else; they are praying for something else—the salvation of the heathen and the like—and not for a revival among themselves. But when they feel the want of a revival, they pray for it; they feel for their own families and neighborhoods; they pray for them as if they could not be denied.

What constitutes a spirit of prayer? Is it many prayers and warm words? No. Prayer is the state of the heart. The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. It is something that weighs them down. It is the same, so far as the philosophy of mind is concerned, as when a man is anxious for some worldly interest. A Christian who has this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly “praying without ceasing.” His prayers seem to flow from his heart, liquid as water: “O Lord, revive Thy work.” Sometimes this feeling is very deep; persons have been bowed down so that they could neither stand nor sit.
This is by no means enthusiasm. It is just what Paul felt when he said: "My little children, of whom I travail in birth." This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing, and will not let Him go till they receive it. I do not mean to be understood that it is essential to a spirit of prayer that the distress should be so great as this. But this deep, continual, earnest desire for the salvation of sinners is what constitutes the spirit of prayer for a revival.

When this feeling exists in a church, unless the Spirit is grieved away by sin, there will infallibly be a revival of Christians generally, and it will involve the conversion of sinners to God. A clergyman once told me of a revival among his people, which commenced with a zealous and devoted woman in the church. She became anxious about sinners, and gave herself to praying for them. She prayed, and her distress increased. She finally came to her minister and talked with him, asking him to appoint an anxious inquirers' meeting, for she felt that one was needed. The minister put her off, for he felt nothing of any such need. The next week she came again, and besought him again to appoint such a meeting. She knew there would be somebody to come, for she felt as if God was going to pour out His Spirit. The minister once more put her off.

And finally she said to him: "If you do not appoint the meeting I shall die, continued on page 31

Has America Recently Experienced "National Revival"?

by Del Fehsenfeld, Jr.

To the provocative question, "Has America recently experienced national revival?" I would have to answer an emphatic yes and an emphatic no. If we are speaking of the economy, Conservative politics, or religion, the answer is yes. If we mean a Holy Spirit-empowered, Saviour-exalting, sin-crushing, saint-exalting revival of righteousness, holiness, and purity of life, I think the answer is obviously no.

The decade of the seventies found many of our ministries known for enthusiastic crowds, evangelistic fervor, and emotional zeal. However, unlike true revival, much of what happened was explainable in human terms (methodology, organization, hard work). In so many cases, we were super-aggressive without being Spirit-empowered. Many of us were program-centered versus people-centered, and were guilty of exalting institutions over Christ. Much of our energy was expended on building better methods rather than building better men. Too often, our calling to build the kingdom of Christ was eclipsed by personal ambitions to 'build our own kingdoms.'

As a result, much of our church growth was nothing more than church swelling. We attracted great numbers, but attached so few to the Saviour. In the wake of that era, a Gallup Poll revealed an unprecedented rise in the number of Americans professing a born-again experience, but noted a significant, simultaneous increase in crime and moral degradation. Man's religion was popular once again, while God's righteousness had been passed over.

The world scoffed, the Devil mocked, the statisticians calculated, and the only ones who seemed really impressed were those who equated spirituality and revival with packed buildings and big offerings! Though we were sincere and some good certainly resulted (because God honored His Word and showed mercy), I fear that, for the most part, our statistic books were filled, while heaven's record book of holy, pure, broken, transformed lives remained relatively empty.

In retrospect, no amount of human effort alone can produce genuine revival. True revival is the visiting glory or manifest presence of God released in the church. Revival is the Reviver himself in action, the extraordinary movement of the Holy Spirit of God producing extraordinary results.

More is accomplished in the lives of people in just 10 seconds in the manifest presence of God, than in a lifetime of programs, crusades, and church services. Because "the Spirit bloweth where He listeth," the methods and results of revival are often unusual, unorthodox, unexplainable, and uncontrollable by men.

Genuine revival is recognized by its fruits—humility, honesty, holiness, a new hunger for the Word, prayer, worship, righteousness, and a renewed burden and boldness to win the lost.

In times of genuine revival, "first love," desire for God, and joy are restored to God's people; bitterness, guilt, and sin are removed; conflicts are resolved; broken marriages are repaired; spirits are refreshed, minds renewed, and lives reformed.

In the unrevived state of the church, saints may spend countless hours trying to induce lost sinners to follow Christ. But in the revived state of the church, sinners become desperate to find the Saviour.

On a national scale, I wonder if history will not record that more has been accomplished to awaken the church and to create an awareness of God and His righteousness among the lost through such efforts as the Moral Majority, with their agenda for reform, than most of our sincere sectarian religious efforts of recent decades. Is it possible that the Holy Spirit has begun orchestrating a prelude to national revival and spiritual awakening through these initial efforts at reform?

God will not turn a deaf ear to the faithful preaching, fervent praying, holy living, and earnest tears and pleas of His people. "It is time to seek the Lord, till he come and rain righteousness" upon us (Hos. 10:12).

We must not settle for a mere "revival of religion," when a genuine revival of righteousness is on its way. We are standing on the brink of a fresh outpouring of His spirit on His church. The glorious sunrise of His radiant presence is about to appear. The Reviver is preparing to move. Even so, may He come quickly.

Revivalist Del Fehsenfeld, Jr., is the director of Life Action Ministries, Buchanan, Michigan.

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Are Independent Baptist Churches in a Post-Revival Era?

by Elmer L. Towns

A n old Baptist farmer said, "A revival is something that nobody can explain, but everybody recognizes."

Revival does not come by organization, planning, and programs. It does not come only to the educated, the literate, or the sinful. It is not exclusive to Sunday mornings, Wednesday evenings, high-steeped churches, or brush arbor meetings. Revival is God Himself working among His people. A revival is spontaneous, like wildfire burning out of control, like the hurricane that rushes toward the shore.

There is controversy concerning the source and method of revivals. Some agree with Jonathan Edwards, the American churchman instrumental in the First Great Awakening, that revivals are "the sovereign outpouring of the Holy Spirit." Edwards believed that man cannot bring about revival. On the other side of the issue was Charles Finney, the evangelist of the Second Great Awakening, who taught that "revival is the right use of the appropriate means."

In the early seventies many independent Baptist churches were the hottest items in church growth. During this time a list of the 100 largest Sunday schools included more independent Baptist churches than any other denomination.

According to my understanding of revivals, certain of these independent Baptist churches had a touch of revival and that caused this unusual growth.

Some independent Baptist pastors took unbelievable steps of faith. They sold bonds to buy buildings or buses. They believed God would bless them, so they purchased large acreage for church campuses. Their vision, compassion, and outreach were great. God rewarded these churches with revival. Altars were filled as the unsaved came seeking Christ. Buses brought hundreds to church. Spectacularly, alcoholics were saved and called to preach, broken families were put back together.

When God pours out His Spirit in revival, Christians commit themselves to more work in Sunday school, fasting, soulwinning, and raising money. The church grows and prospers.

If the independent Baptists are right about revival, then the more they repent, fast, pray, and exercise faith, the greater will be the revival, whether in a local church or in a wider circle.

If there was revival among independent Baptists in the early seventies, why did it cease? History teaches that most revivals seem to run their course in three or four years, but there are also natural reasons. In 1974 the Arab oil embargo and the economic crisis hit America. Churches cut back busings and building; they emphasized stewardship rather than aggressive growth. They began to turn from revival-oriented church growth to institutional church growth. Financial seminars became popular. Emphasis was given to discipleship, Sunday school curriculum, organizational charts, and educational seminars. These things are not wrong, but independent Baptists did not realize they were moving from a revival model to an institutional model.

Revival is spontaneous, like wildfire burning out of control, like the hurricane that rushes toward the shore.

Today some independent Baptist churches seem schizophrenic. They are not sure whether they are an institutional church or whether they are a revival center built on biblical spontaneity, excitement, and emotional response—like their role models of a decade ago.

Of the thousands who were won to Christ in independent churches, and the thousands who were brought in on buses, many were lost to the church because there was no structure to involve them, or educate them properly concerning their lifetime commitment to Jesus Christ.

Can we have another outpouring of revival in America? The answer is obviously yes. It is never too late to have revival. The church can never sink so low, nor can society go to such ruin that God cannot visit His people with revival. Revival can visit a church, or be poured out on a group of church, or be poured out on a geographical area—a city, a county, or an entire nation. God can do anything in response to His people when they seek His face. The lingering question is, Will God pour revival on America? The answer lies with the church.

Elmer Towns is dean of the B. R. Lakin School of Religion, Liberty University, Lynchburg, Virginia.
for there is certainly going to be a revival." The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers. Now, do you not think that woman knew there was going to be a revival? Call it what you please, a new revelation or an old revelation, or anything else. I say it was the Spirit of God who taught that praying woman there was going to be a revival. "The secret of the Lord" was with her, and she knew it. She knew God had been in her heart, and filled it so full that she could contain it no longer.

A revival of religion may be expected when Christians begin to confess their sins to one another. At other times they confess in a general manner, as if they are only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenious breaking down, and a pouring out of the heart in confession of sin, the floodgates will soon burst open, and salvation will flow over the place.

A revival may be expected whenever Christians are found willing to make the sacrifices necessary to carry it on. They must be willing to sacrifice their feelings, their business, their time, to help forward the work. Ministers must be willing to lay out their strength, and to jeopardize their health and life. They must be willing to offend the impenitent by plain and faithful dealing, and perhaps offend many members of the church who will not come up to the work. They must make a decided stand with the revival, be the consequences what they may. They must be prepared to go on with the work even though they should lose the affections of all the impenitent, and of all the cold part of the church. The minister must be prepared, if it be the will of God, to be driven away from the place. He must be determined to go straight forward, and leave the entire event with God.

I knew a minister who had a young man laboring with him in a revival. The young man preached pretty plain truth and the wicked did not like him. They said, "We like our minister and we wish to have him preach." They finally said so much that the minister told the young man, "Such and such person, who gives so much towards my support, says so-and-so; Mr. A. also says so, and Mr. B likewise. They think it will break up the society if you continue to preach, and I think you had better not preach any more." The young man went away, but the Spirit of God immediately withdrew from the place and the revival stopped short. The minister, by yielding to the wicked desires of the ungodly, drove Him away, being afraid that the Devil would drive him away from his people. So by undertaking to satisfy the Devil he offended God. And God so ordered events that in a short time the minister had to leave his people after all. He undertook to go between the Devil and God, and God dismissed him.

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Grandmother Was a Capitalist
by Judy Hammersmark

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate (1 Tim. 6:17-18).

Shortly before her death at 89, my grandmother wrote in a letter, “You are blessed my dear. Three lovely children, a good husband, nice home, and daily bread. Don’t forget to thank God each day.”

Grandmother recognized God as the source of all good things. She practiced counting her blessings and sharing them with others, even though hers was not an easy life. Early widowhood had been her lot, plus the hardship that goes with bringing up two children, running a farm, caring for livestock and crops, and making payments on
time. But through persistent thrift and sound management she succeeded in making life meaningful for herself and her children.

Surprisingly, the reading of her will revealed that sound stewardship had made Grandmother quite a well-to-do Capitalist. There is much said today about the evils of Capitalism. Opponents of free enterprise blame Capitalism for whatever is wrong in the world. The battle of how best to feed a hungry world and meet human needs rages on, with arms buildup and lives lost on each side.

**The chemistry of true freedom demands that Christians utilize affluence to help others.**

Many say that Socialism is the best way to administer to the needy. Socialists say that Christ was a Socialist and that both the Old and New Testaments advocate the practice. Leading churchmen in places of influence and authority attack free enterprise. But proponents of Socialism speak to the heart, not to the intellect. I know that my grandmother would disagree with them.

As a child I spent much time with Grandmother. Farming was hard work and nothing was wasted. Scrimping and saving were a way of life, but Grandmother understood the true sense of “love thy neighbor.” If someone in the community was hungry or in need, she would hasten to lend a helping hand.

After World War II, a young veteran came to make his home in the neighboring hills. During the coldest months of the winter, Grandmother and I went for a visit. She noticed that the young man had no quilts or blankets on his bed. To keep warm, he slept sandwiched between two mattresses. That evening she went through her store of quilts, delivering them to the needy young man the next day.

Free enterprise is based on the right of people to own property. From this concept all other aspects of freedom are derived. Take away the right of ownership of property, and you have no freedom.

The seventh commandment states, “Thou shalt not steal” Socialism, which takes property in order to distribute to others, is simply stealing.

Karl Marx understood the significance of the seventh commandment and that it contains the very essence of the ideology of freedom, individualism, and prosperity. His Communist Manifesto sought to do away with private property and Mosaic Law. When this is accomplished, property can be seized at will. A new law replaces the Ten Commandments, one that fundamentally abolishes private ownership and places the state in control.

Socialists claim that concern for the poor is the reason for the even distribution of wealth. But that same concern should be a motivating force toward free enterprise and the accumulation of wealth. Only by the creation of plenty can the material needs of the poor be met. Jesus recognized through His parables and teaching that the seventh commandment gave men the right of use, ownership, and control of private property.

The right to private ownership is supported in the Old Testament. When Israel came out of bondage to Pharaoh and entered the Promised Land, all of the people from 11 of the 12 tribes were given a piece of land. Division of the land was made according to the size of each tribe in proportion to its population. (Special provision was made for the priests of the Levite tribe to be supported by the people because of their special religious duties.)

It was a capitalistic system. The land was divided fairly, boundaries were established, and the order was given that no one was to move the boundaries in order to seize land belonging to neighboring tribes. Each family held title to an allotted piece of land. All tribes were responsible for developing their own plots. All had equal opportunity. But there was no guarantee that all would prosper, just as there was no guarantee that all would use their wealth as God would have them.

While the Bible does clearly teach the right of private ownership, both the Old and New Testaments stress the compassionate use of property. Jesus stressed the necessity of helping widows, orphans, and others in need.

The chemistry of true freedom demands that Christians utilize affluence to help others. Not to do so can lead to a materialistic creed of life that undercuts the love of neighbor and encourages greed. Without love, free enterprise is a deficient system, although it is still superior to Socialism.

Jesus warned, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also” (Matt. 6:19-21).

The combination of faith and freedom is dynamic. Whenever the two work together the needs of the poor will be met without state intervention. This is the ideal situation, because the welfare state tends to cripple its recipients by taking away initiative and independence.

Grandmother was a Capitalist with a heart. When she saw a need, she did her best to lend the help that was needed. Her help was neighborly, not bureaucratic. She understood that you cannot help someone permanently by doing for them what they could and should do for themselves. She cast her bread upon the waters and was recompensed. Sometime after she gave that young man several blankets, she answered a knock on her door and found a box of freshly cut and wrapped venison for her table.

Capitalism affords us the freedom to give. Socialism, as history has proved, fails to come through with its extravagant promise of a better life.

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**Judy Hammersmark** is the author of *Occupation: Nestbuilder (Accent)* and *Homemaker's Response to Inflation (Bridge).*
Making the Most of the Resources God Gives Us

by Ora Max Wellman

“No eating out this week,” remarked the wife from across a stack of unpaid bills. “There just isn’t enough money.” “What!” exclaimed her husband. “I’m earning good money. What are you doing with it?”

The wife said nothing, but tears of frustration welled up in her eyes. There was something definitely wrong with their management of money. They were not extravagant or reckless, but they needed a good system of financial planning. What could they do?

God promises, “that I may cause those that love me to inherit substance; and I will fill their treasures” (Prov. 8:21). The wise use of money does not depend upon how much God gives us, but on how we choose to use what we have. Many Christian counselors cite financial problems as the number-one cause of divorce today. The traditional American home, with the husband as the wage earner, has been under attack. Inflation and a sluggish economy forced many women into the work force, and an increased sense of “keeping up with the Joneses” has pushed families into precarious financial positions. Plastic money, a “playboy society” consumption materialism, neglect of God’s Word, and a lukewarm church have all played a part in destroying families.

In one situation, a seminary student was going to school full time while his wife worked. The young wife not only had a small baby, but brought home a paycheck as well. This put excessive stress on the husband, who was accustomed to the idea of the man providing for his family. He felt inadequate, and to aggravated his wife he indulged in a car-trading spree, trading in one car after another. The wife finally reacted and told him that it was her money he was using. Their marriage was in jeopardy.

But poor financial management is not exclusive to young couples. An older married couple who made about $40,000 a year complained of problems in their marriage. The wife told of headaches and was unhappy. Their problem was very simple. The wife wanted a mink coat, but her husband had remarked that a man gives a mink coat to his wife only if he loves her. The husband was withholding his money (and his love) as a threat, and the wife thought money was for display. Only counseling about keeping money in proper perspective saved their marriage.

Sound personal financial practices are difficult to maintain when television assails the family with colorful ads about every new gadget and product. People who believe that all Americans live in mansions and drive luxury cars are not uncommon.

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cars, like the stars of their favorite television programs, are more inclined to purchase items beyond their budget. Beware of any advertisement featuring cure-all medicines, sexuality, adventure, or personal luxury.

The wise use of money does not depend upon how much God gives us, but on how we use what we have.

Several basic concepts are essential to the success of a family financial program: earnings, borrowing, buying, budgeting, insurance, maintenance of assets, investment, and tithing. A family is a small business, and it should be run carefully.

Earning must be planned. It does not happen by accident. Earning power may be extended through vocational training, reading, and other education. All family members who earn their own money should be encouraged to extend themselves and seek new sources and opportunities for increasing income.

Borrowing is as important as earning. How much credit is enough? Creditors usually use 20 percent of a family's net income as a credit guideline (excluding the mortgage on a home). Buying a home without credit is virtually impossible for a young family, and a home is probably the most important investment a family will make.

A borrower always pays for credit, so the wise family shops for cash the same way they shop for bargains on food and clothing. The husband and wife should plan for borrowing by calculating what the family desires in consumer durable goods, such as a home and real estate. They should prioritize their needs. For example, the first year they might purchase a refrigerator, the second year an encyclopedia, the third year a piano, and so forth.

Budgeting projects future dollar amounts for earnings, borrowing, buying, insurance, and investment. Someone has said that budgeting is a matter of keeping expenditures below "yearnings." Establish a plan and stick to it.

Buying wisely requires common sense. Buyers should purchase food items in quantities as large as can be stored conveniently and used without spoilage. Household purchasers should stay informed on regular prices of foods and other items in order to gauge savings from special sales. Buying clothing and household goods at seasonal clearance sales is always a good idea.

Personal Insurance must provide protection against catastrophes: fire, theft, accidents, liability contingencies, sickness, and death.

Investment should become part of the family finance program only after a savings fund is established for emergencies and an adequate insurance program is purchased. Investments should be designed to accomplish specific purposes. For example, purchases of stock or certificates of deposit may be planned for education, careers, business, safety, health, retirement, travel, or as security for emergencies.

Basic training for wise financial practices should begin in early childhood and become a lifetime habit. "Train up a child in the way he should go: and when he is old (mature), he will not depart from it" (Prov. 22:6). Children should be allowed to plan how they will use their allowances, but encouraged to spend wisely and save regularly in an account they can watch grow.

As they spend, save, and learn, children must be taught to follow the example of the parents in tithing. Tithing establishes a bond of faith between God and man. He takes care of our needs and we give back to Him.

We are to give regularly. "Upon the first day of the week let every one of you lay by him in store." We are to give proportionately, "as God hath prospered him" (1 Cor. 16:2). We are to give liberally and by plan rather than impulse. "Every man according as he purposeth in his heart." Finally, we are to give voluntarily. "For God loveth a cheerful giver" (2 Cor. 9:7). Giving should not be done reluctantly or under compulsion.

Commitment to the Lord in matters of family finance is more than surrendering the pocketbook; it demands a commitment to a way of life. With wise planning according to godly principles, reaching financial goals and managing family finance can be achieved to the glory of God.

Ora Max Wellman is chairman of the division of business at Liberty University, Lynchburg, Virginia. He holds a Ph.D. from the University of Oklahoma, Norman.
Care and Feeding for the Maintenance of the Temple

by Calvin T. Eaves, Sr.

I was standing at her bedside as I had many times before. She was in the last stages of cancer and experiencing all the attendant ravages of chemotherapy. Her long, slender finger pointed at me as the words sprang upward, “Pastor, I’ve made an appointment for you with my doctor and you’re going!”

“Yes, ma’am,” I replied in mock fear. She had been urging me for months to do something. With her characteristic bluntness she had often said, “Pastor, don’t wear the green suit. It matches your complexion.” I shall always be grateful that her dying wish gave me the not-so-gentle nudge I needed to get that long overdue checkup.

Subconsciously, I must have known something was wrong. My energy level had dropped to an all-time low. My color was gone. Sometimes I frightened myself when I happened to catch my ashen face in the mirror. There were other signs I should have heeded. Any slight exertion made me feel strangely faint. Somehow I had always rationalized these symptoms. Now that she was so urgent, I decided it was time to see the doctor.

First I learned that I had lost nearly half my blood. It was seeping very slowly from my intestinal tract. For four months I underwent treatment for a nonexistent ulcer. When things did not improve, I visited a specialist. After the examination, I sat facing him as he fingered my X-rays. “I’m afraid you have a rather large tumor in the colon,” he said, “and we must schedule immediate surgery.”

“Does this mean cancer?” I questioned.

“We don’t know for sure until we do the surgery,” he said, “but it usually does.”

Cancer! The very thought of it was enough to make the strongest man tremble. “I’m only 42.” I thought, “Is my life over already?” Gathering all my strength, I went home to face my wife and to get my business affairs in order so I could enter the hospital.

“I don’t want to die a thousand times. I’ll die just once!”

Following surgery, I learned that the tumor was indeed malignant and that the lymph nodes were beginning to be involved. The oncologist prescribed three years of chemotherapy. “My ministry is over,” I thought, “How can I preach with the nausea and side effects from the drugs?”

I quickly made a decision. “If you don’t mind, doctor, I don’t want to die a thousand times. I’ll die just once!” I was referring, of course, to all the traumas associated with traditional cancer therapy. For me, there was another way. I chose the uncertain path of metabolic therapy, which calls for a complete change in lifestyle and diet. I consulted a physician who specialized in metabolic therapy. I began to read everything I could get my hands on about the various causes and treatments of cancer.

All of God’s people need to learn more about the stewardship of the body. We must understand that everything we do for Christ, we must do through the only vehicle we have—our bodies. We are having a health crisis in this country, and Christian people in our churches are not exempt. Fully one-fourth of the people seated before me on Sunday mornings will have cancer sometime during their lifetime. Each day 1,200 people in this country die from this dread disease, and the numbers are growing.

Not only is cancer threatening lives, but over a million people will die from heart disease this year. I believe our nation’s health problem has become a spiritual problem, and churches would do well to consider giving some attention to this area of ministry.

As I began the new metabolic treatment, I learned the value of my early home and church training. The doctor once asked, “Do you smoke?”

“No sir.”

“Have you smoked?”

“No sir.”

“Have you ever been a drinker?”

“No!” was my firm reply. Astonished, he muttered, “You just might lick this thing!”

I was to learn still another truth in the days and months ahead. We Fundamentalists are right to condemn the
use of alcohol and tobacco, but we are abusing our bodies with “harmless” substances, the so-called junk foods.

Such foods are usually high in calories, low in fiber, saturated in salt or sugar, and almost totally devoid of any real nourishment. I learned that government agencies require pet foods to have enough basic nutrients to sustain the life of the pet, but such is not required of food sold for human consumption!

Many of us are too lazy to discover what goes into the foods we consume, and too undisciplined to deprive ourselves of the tasty snacks that adorn supermarket shelves. These foods are alluringly packaged and sold on television by million-dollar sales campaigns. But, alas, these foods cannot sustain life.

Sometimes when a Christian learns he has a dangerous malignancy, he is tempted to ask, “God, why did you do this to me?” I believe the angels of heaven are saying, “Why did he do it to himself?”

The evidence that at least some kinds of cancer may be preventable is mounting. The American Cancer Society recently admitted what nutritionists have been saying all along: a diet high in fiber and rich in vitamins A and C does indeed prevent certain forms of cancer.

There are only two kinds of diseases: contagious diseases caused by viruses or bacteria, and degenerative or chronic ailments that cannot be “caught.” They are thought to be caused by a breakdown of some of the complex systems of the body. That breakdown may be caused by our lifestyle and environment. Pollution and chemical food processing may be destroying our bodies and our world.

We do know that simple savages living on remote islands or in jungles do not have degenerative diseases. Cancer, heart disease, arthritis, and so forth, are primarily diseases of civilization. They are virtually unknown where men have not adopted a Western diet.

Perhaps we should even take a fresh look at the dietary laws and rules of sanitation in the Old Testament. There are many practical implications to be found. For example, Moses pointed out that some animals were scavengers and should not be included in our regular diet. Grace has released us from the spiritual obligations to these restrictions, but our bodies could still benefit from some of them. Most Americans could benefit by reducing the amount of red meat in their diet. After all, man was a vegetarian from the Creation to the Flood.

After researching the subject for the past five years, I have tried to follow three simple rules:

Enjoy a high-fiber diet. Return to eating raw fruits and vegetables. Do not overcook anything. If possible, eat foods peeling and all. White flour and white sugar should be eliminated completely.
Because fiber is rapidly disappearing from the American diet, the colon is unable to do its work of routine elimination. A multitude of problems can result. In our home we use only whole grain cereals and breads, and raw sugar or honey.

Eliminate the artificial or synthetic from your diet. Avoid all food additives, preservatives, colorings, and dyes. Read the labels on grocery items. Many additives have been found to cause hyperactivity in children, emotional problems in adults, and cancer in all humans.

Supplement your diet. Begin an informed use of natural vitamins and minerals. Each nutrient has a place in God’s plan to nourish the body.

God designed our bodies with wonderful recuperative powers. He also put within our environment the things that tend to build good health. Given the opportunity, the body will heal itself. We call this process “natural healing,” and it comes from God.

We can serve Christ to the best of our ability only when we are enjoying a measure of good health.

But supernatural healing also comes from God. We may not subscribe to divine healing as it is often practiced today, but we know that God can, and often does, grant a recovery in answer to the prayers of His people. I am particularly grateful for the many prayers that were said for me from so many places during my illness.

David said, “I am fearfully and wonderfully made . . . and that my soul knoweth right well” (Ps. 139:14). Paul told us to glorify God in our bodies as well as our spirits. Somehow we have failed to do this and I believe it is a sin. We Fundamentalists have spurned the world’s philosophy, certain forms of entertainment, and the scourge of alcohol and drugs, but we have adopted the products of modern technology without even raising a question. We are paying an awful price for this oversight.

We can serve Christ to the best of our ability only when we are enjoying at least a measure of good health. The apostle John wrote, “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth” (3 John 2).

Calvin T. Eaves, Sr., is pastor of Clover Hill Baptist Church, Richmond, Virginia.
What Is Marriage?

by Edward Dobson

Divorce has come a long way! From a time when it was never considered an option—even under the worst circumstances—it gradually moved into an era when it was considered a disgraceful choice. Still, only the most brazen and rebellious brought this shame to their families. Over time, however, divorce became tolerable, the lesser of evils in certain situations. Finally, the stigma of divorce faded, and soon people began to encourage divorce as an easy and desirable alternative to the difficult task of solving marriage problems.

Now people divorce merely as a matter of course. Many never consider marriage a lifetime commitment. Divorce has become part of the plan—always an available out.

Not only is divorce a problem of society in general, it is a problem of the church in particular. Who can say he has no friends or relatives affected by divorce?

As twentieth-century Christians, we face the problem of determining where we will make our stand on this disturbing divorce continuum, where we will draw our line and find a biblical resting place. And the continuum of opinion as to what is right, wrong, acceptable, tolerable, understandable, disgraceful, or forbidden is every inch as long as the one divorce has run through society.

With pastors and Bible scholars debating their diverse opinions, and each couple feeling their situation is exceptional, the divorce rate has tripled in the last 20 years.

We who offer the healing of Christ's love and the warmth of His fellowship need to extend His attributes to those who grapple with this now common problem. In this series we will address such questions as: What is the biblical definition of marriage? Is divorce ever permissible? Can a divorced person ever remarry? Is fornication the only reason for divorce? Can a divorced man be a pastor? Beginning with this issue and continuing for seven months, we will study what the Bible says about marriage, divorce, and remarriage.

Before we can begin discussing divorce, we must have a clear understanding of the essential nature of marriage. What is a marriage? In Genesis 1:26-27 we read: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.”

Some important principles of marriage are clearly communicated in the early chapters of Genesis. God created male and female, two distinctively different, separate persons. Society's movement toward a “unisex” concept of men and women is contradictory to God’s creative intent.

Man needs companionship. “And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18).

The word help is the Hebrew word ezer, meaning “a supporter.” The word does not imply inferiority—that God created man and then woman; therefore women are to help and support men as servants would. The same Hebrew word is also used in reference to God Himself—He is our helper, our support in time of difficulty.

Marriage is a covenant of companionship—the bonding together of two people.

For instance, in Exodus 18:4 we find that one of Moses’ sons was named Eliezer—el is the Hebrew word for God and ezer is the word for support. Eliezer means “God our helper.” As God is a helper to all of us, so God created woman to be a helper or supporter.

The two shall be one flesh. “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:24-25).

There is some controversy about who actually made the statement found in verse 24. Some people believe Adam said it. However, since Adam did not have a father or a mother he probably
would not say he had left them. Other people believe that Moses, under divine inspiration of the Holy Spirit, added these words. I believe these are the words of God Himself. After God brought woman to man, Adam responded and God added the words that follow.

Four guiding concepts are found in verses 24 and 25.

**Separation.** A man is to leave, or literally abandon, his father and mother. That does not mean that once you get married you no longer have a relationship with or a responsibility to your parents. We have an obligation to honor our parents. But God says that once you marry you leave the authority of your father and mother. You leave that family unit and become a family of your own. There must be a clear line of separation. Failure in this area is one of the underlying causes for divorce.

**Cleaving.** The Hebrew word used here means “to be glued together.” In 2 Kings 5:27 Elisha told his servant, “The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed.” Now that does not mean that getting married is like contracting leprosy! The idea is that marriage is permanent—as was the disease of leprosy during Old Testament times. Marriage is more than separating from mother and father—it is a bonding together of two people.

**Becoming one flesh.** Most people interpret this to mean sexual union, but a careful study of how the word “flesh” is used in the Old Testament reveals the concept of more than merely a physical dimension. It is a “oneness” of mind, emotions, will, spirit, and physical being.

Notice the progression—separation, cleaving, one flesh. Husband and wife become one person with one mind and one direction. Have you ever noticed that people who have been married for many years start to look and act like each other? That is the idea here.

**Shamelessness.** This concept was destroyed by the entrance of sin. Before the Fall, Adam and Eve had an open, transparent, vulnerable relationship. They had nothing to hide. Marriage therefore should involve an openness and transparency.

God's original intention was that the marital relationship be a permanent lifelong agreement. Scripture commands us, “What therefore God hath joined together, let not man put asunder” (Matt. 19:6).

But these principles were established before sin entered the world. After Adam and Eve sinned, God outlined different roles within the marriage relationship: “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Gen. 3:16).

But even in this sin-altered state, God did not intend to establish a dictatorship. There is equality of person in marriage, but there is a difference of function.

This principle is also found in 1 Corinthians 11:3: “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” Christ is co-equal with the Father in all matters pertaining to deity, yet this verse tells us that God is the head over Christ. In the Trinity there are differences of function and purpose, but there is equality of person. So it is in marriage.

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**Divorce begins with the violation of the basic covenant of companionship.**

Exactly what is a marriage? Marriage is not “living together” or engaging in sexual relations. When Jesus told the woman at the well to call her husband, she was living with a man. But Jesus said, “Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband.” In the eyes of God, living together does not constitute a marriage.

Marriage is a covenant of companionship. In Proverbs 2:17, the writer is dealing with a prostitute who has forsaken the marital relationship: “Which forsaketh the guide of her youth, and forgetteth the covenant of her God.” She had forsaken the guide, or companion, of her youth and abandoned the covenant she made with God.

I hate to mention it, but the word companion comes from a verb which means “to tame a wild animal.” That conjures up many implications for marriage! In the scriptural context, however, the one who is doing the taming is the wife—the husband is being tamed. I never understood the situation until I finally looked it up in the Hebrew. The idea is that you can get close to a tamed animal. Marriage likewise involves a closeness of companionship.

In the Old and New Testaments, an engagement was settled when both parties came together and made a covenant. This agreement, made by the parents of the bride and groom, united people in mutual obligations.

Matthew 1 records that Joseph and Mary had already made that covenant when Joseph discovered that Mary was pregnant. Being a just man, he thought about divorcing her privately. Once the covenant had been made, even prior to the marriage, a bill of divorcement was required to break the engagement.

Marriage is, therefore, a covenant or an agreement. In our modern society couples “take their vows” before witnesses. They agree to become companions. Jay Adams has said, “A companion is one with whom you are intimately united in thoughts, goals, plans, and efforts.”

Divorce begins with the violation of that basic covenant of companionship. The husband and wife lose that intimacy, communication, and oneness and they begin to drift apart.

In Ezekiel and Ruth we have the only two passages in Scripture that refer to a marriage ceremony, or more correctly, the engagement ceremony. “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine” (Ezek. 16:8).

This passage portrays the groom coming and covering the bride with his garments as an indication that he is going to take her under his wing, protect her, and meet her needs. Marriage is a husband and wife making a covenant to live together as companions until death parts them.

What about divorce? Does God allow for the covenant of companionship to be broken? If so, on what grounds? We will deal with these and other questions in our next article.

Next month: Divorce in the Old Testament.
When A. B. Simpson delivered his inaugural sermon to the congregation of Chestnut Street Presbyterian Church in Louisville, Kentucky, he based his message on Matthew 17:8, "And when they had lifted up their eyes, they saw no man, save Jesus only."

"In coming to you," Simpson told his attentive audience, "I am not ashamed to own this as the aim of my ministry and to take these words as the motto and keynote of my future preaching—Jesus only."

He could not have foreseen the far-reaching implications of his expressed determination to seek only Jesus, for on that same morning he assured his parishioners, "I shall not prove to be the apostle of any new revelation or become the exponent of any new truth."

In a sense, he was right: he would never espouse "new" beliefs and "new" doctrines. Rather, under the anointing of the Holy Spirit, and often through personal crises, he would penetrate to the core those spiritual truths revealed in God's Word. He would learn from experience the provision of Christ in the believer's every need of spirit, soul, and body. Then he would teach others the reality of that sufficiency. In the words of Simpson's granddaughter, "Such an overwhelming gospel was bound to seem revolutionary—new—because it was so old."

Albert Benjamin Simpson was born in Bayview, Prince Edward Island, December 15, 1843, of strong, loyal, Scottish stock. His father, a hardworking provider, stern disciplinarian, and devoted Presbyterian elder, often inspired in his children more awesome reverence than filial affection.

Simpson's mother, on the other hand, was sensitive, friendly, and attracted to the beautiful. From her he inherited the poetic bent that would later show itself in hundreds of sermons and sacred songs.

When Albert was born, Jane Simpson prayed that her son would become a minister or missionary if, she specified "the Lord so wills, and he lives to grow up, and is so inclined." By the age of 10 young Bert did entertain a secret desire to serve God, though it was yet based on a sense of duty rather than love.

But Albert's father had decided that an older brother would be the clergyman, and only by promising to meet his own expenses did Albert prevail on his father's determination. At 14 he enrolled in a school nine miles from home—a distance he walked more often than rode.

To earn money he began teaching younger students. Then, under the pressure of hard physical work on the family farm, mental exertion, and inner spiritual conflict, his health started to fail and finally broke completely. He had a paralyzing, irrational dread that he would die at a certain time of day, and as that hour drew near each day, fear gripped and tortured him. In a moving passage, Simpson later recalled the anguish of those days.

"Worst of all I had no hope and no Christ. My whole religious training had left me without any gospel. I had a God of great severity and a theology that provided in some mysterious way for that great change called regeneration or the New Birth. O how I was waiting for that change called regeneration or the New Birth."
In desperation the boy called out to his father one night, to ask God to spare his life "just long enough to be saved." The Lord heard the agonizing plea of father and son. Albert slowly began to regain strength. In his minister's library one day he came upon Walter Marshall's Gospel Mystery of Salvation. In it was the line that brought him the light he had been seeking: "The first good work you will ever perform is to believe in the Lord Jesus Christ." He acknowledged Christ as Saviour; and God as "Abba" Father. Simpson never forgot the crisis that brought him to a new understanding of divine grace. It ignited in his heart an irrevocable compassion and concern for the lost, and later that compassion burst into an unquenchable fire.

In October 1861, Simpson entered Knox College in Toronto to train for the ministry. His keen mind responded remarkably to his new learning opportunities, and he soon had gained recognition as an outstanding student. At 17, in a setting where much was demanded of a preacher, and where his youth was against him, he was often called upon to fill the pulpit of men much older and more experienced than he.

Simpson graduated from Knox in April 1865. In September of that year—within a three-day period—he took three life-directing steps. He became pastor of Knox Church in Hamilton; he was ordained by the Presbytery of Toronto; and he married Margaret Henry, who would become the mother of his six children.

For nine years Simpson labored in the Hamilton church. Membership increased; the church debt was liquidated; contributions to missions and other benevolences doubled. His reputation as a church leader was spreading in Canada and in the United States.

Still, when Simpson was invited to preach in Hamilton on the 50th anniversary of his ordination, he recalled the years of his training and first pastorate.

"There was no teaching about the work of the Holy Spirit and the life of consecration, and I rose no higher than the level about me. When I entered later upon my regular ministry, I knew but little of the Holy Ghost and the life of faith and holiness, and while conscientious and orthodox in my pastoral work and preaching, and really earnest in my spirit, yet I fear, I was seeking to build up a successful church, very much in the same spirit as my people were trying to build up a successful business."

In his early years in Canada, Simpson once answered an invitation to help conduct revival meetings with a dignified, "I believe in the regular work of the ministry." But in Louisville a soul-rendering cry from the unsaved in heathen lands came to him in a dream, awakening in him a missionary zeal that was to give him no rest. With his "double vision" of the sufficiency of Christ and the need of lost souls, Simpson began to see the world as his parish. Because New York City offered him wider possibilities from which to branch out in world evangelism, he resigned from his comfortable Louisville position and in November 1878, he accepted the pastorate of 13th Street Presbyterian Church in the great metropolis. Little did he know that the Lord would soon lead him out of a conventional church structure into a life of still deeper faith and reliance on Him only.

While the Coming King tarried, his faithful servant labored unceasingly.

All his life Simpson had suffered from poor health and infirmities. He was near death at 14. In Hamilton and Louisville he had been forced to take a leave of absence from his work. For years he never traveled without a bottle of ammonia in his pocket to cope with unexpected spells. In fact, less than two years after he accepted the 13th Street parish, doctors told him he had but a few months to live.

During the summer of 1881 Simpson took another time of enforced rest at Saratoga Springs, New York. Walking by the Indian Campground, he chanced to hear jubilee singers holding an evangelistic service. Despite his heavy depression, Simpson heard the chorus: "My Jesus is the Lord of Lords, no man can work like Him."

"It fell upon me like a spell," Simpson wrote, "It possessed my whole being. I took Him also to be my Lord of Lords, and to work for me."

After the incident at Saratoga Springs, Simpson and his family were at a revival meeting in Old Orchard Beach, Maine, where they heard testimonies of many who had been healed by trusting on the Word of Christ. Withdrawing from the crowd, Simpson sought wisdom on the matter from the Scriptures. He became convinced that healing was for all who believe and receive Christ's Word.

Simpson paid heavily for his acceptance of the healing power of Jesus. For the remaining 38 years of his earthly life, he never again suffered the physical disabilities that had plagued him in the past; but he lost many followers who, because of his stance on personal divine healing, walked with him no more.

While the "inner man" was yielding more and more to the single lordship of Jesus, the "man of action" proportionately was growing and bearing fruit. While the Coming King tarried, his faithful servant labored unceasingly.

The list of Simpson's accomplishments from 1880 to his death in 1919 is long and impressive. To enlighten Christians on the plight of world missions, he originated the first American illustrated missionary magazine, The Gospel in All Lands, as well as The Word, Work and World, the forerunner of today's The Alliance Witness. Perhaps the strongest editorial writer of his day, he left for posterity hundreds of books, sermons, and hymns that are still classics. To care for physical needs at home he opened rescue missions, hospitals, orphanages, homes for "fallen" women—even a dispensary in "Hell's Kitchen." The Gospel Tabernacle in New York City became the center for missionary conferences of all kinds. To carry out his vision of bringing the Good News to forgotten masses overseas, he drew from the "untapped resources of the church" a laity that he inspired, trained, and sent to the ends of the earth. For that purpose he founded the Missionary Training Institute—now Nyack College, in Nyack, New York—and the two organizations that later merged into The Christian and Missionary Alliance of today.

Yet Simpson never counted the cost or the number of his achievements. He would have been the first to say that his life had but one success: he knew, loved, and served Jesus Christ Himself.
Himself—A Timeless Testimony

I wish to speak to you about Jesus, and Jesus only. I often hear people say, "I wish I could get hold of divine healing, but I cannot." Sometimes they say, "I have got it." If I ask them, "What have you got?" the answer is sometimes, "I have got the blessing." Sometimes it is, "I have got the theory"; sometimes it is, "I have got the healing"; sometimes, "I have got the sanctification." But I thank God we have been taught that it is not the blessing, it is not the healing, it is not the sanctification, it is not the thing, it is not the it that you want, but it is something better. It is "the Christ"; it is Himself. How often that comes out in His Word—"Himself took our infirmities and bare our sicknesses"; "Himself bare our sins in his own body on the tree"! It is the person of Jesus Christ we want.

I once saw a picture of the Constitution of the United States, very skillfully engraved in copper plate, so that when you looked at it closely it was nothing more than a piece of writing, but when you looked at it at a distance, it was the face of George Washington. The face shone out in the shading of the letters at a little distance, and I saw the person, not the words, nor the ideas. I thought, "That is the way to look at the Scriptures and understand the thoughts of God, to see in them the face of love, shining through and through—not ideas, nor doctrines, but Jesus Himself as the Life and Source and sustaining Presence of all our life."

I had to learn to take from Him my spiritual life every second, to breathe Himself in as I breathed, and breathe myself out. So moment by moment for the spirit, and moment by moment for the body, we must receive. You say, "Is not that a terrible bondage, to be always on the strain?" What, on the strain with one you love, your dearest Friend? Oh, no! It comes so naturally, so spontaneously, so like a fountain, without consciousness, without effort, for true life is always easy, and overflowing.

And now, thank God, I have Him, not only what I have room for, but that which I have not room for, but for which I shall have room, moment by moment, as I go on into the eternity before me. I am like the little bottle in the sea, as full as it will hold. The bottle is in the sea, and the sea is in the bottle; so I am in Christ, and Christ is in me. But, besides that battleful in the sea, there is a whole ocean beyond. The difference is that the bottle has to be filled over again, every day, every more.

But God says so sweetly, "Never mind, my child, you have nothing. But I am perfect Power, I am perfect Love, I am Faith, I am your Life. I am all within and all without and all forever."

You have no faith in you, any more than you have life or anything else in you. You have nothing but emptiness and vacuity, and you must be just openness and readiness to take Him to do all. You have simply to say, "I live by the faith of the Son of God." My faith is not worth anything. If I had to pray for anyone, I would not depend upon my faith at all. I would say, "Here, Lord, am I. If you want me to be the channel of blessing to this one, just breathe into me all that I need." It is simply Christ, Christ alone.

Now, is your body yielded to Christ for Him thus to dwell and work in you? The Lord Jesus Christ has a body as well as you, only it is perfect; it is the body, not of a man, but of the Son of Man. Have you considered why He is called the Son of Man? The Son of Man means that Jesus Christ is the one typical, comprehensive, universal, all-inclusive Man. Jesus is the one man that contains in Himself all that man ought to be, all that man needs to have. It is all in Christ. All the fullness of the Godhead and the fullness of a perfect manhood has been embodied in Christ, and He stands now as the summing up of all that man needs. His Spirit is all that your spirit needs, and He just gives us Himself. His body possesses all that your body needs. He has a heart beating with the strength that your heart needs. He has organs and functions redundant with life, not for Himself, but for humanity. He does not need strength for Himself. The energy that enabled Him to rise and ascend from the tomb, above all the forces of nature, was not for Himself. That marvelous body belongs to your body. You are a member of His body. Your heart has a right to draw from His heart all that it needs. Your physical life has a right to draw from His physical life its support and strength, and so it is not you, but it is just the precious life of the Son of God. Will you take Him thus today, and have a new life for all you need? Oh, take Him in His fullness.

If I could stand on this platform and say, "I have received from heaven a secret of wealth and success which
God will give freely, through my hand, to everybody who will take it. I am sure you would need a larger hall for the people who would come. But dear friends, I show you in His Word a truth more precious. The apostle Paul tells us there is a secret, a great secret hidden from ages and from generations (Col. 1:26), which the world was seeking after in vain, which wise men from the East hoped they might find, and God says it “is now made manifest to his saints.” Paul went through the world just to tell it to those who were able to receive it, and that simple secret is just this, “Christ in you the hope of glory.”

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was made so strong and well that work has been a perfect delight. For years I have spent my summer holiday in the hot city of New York, preaching and working amongst the masses, as I never did before, besides the work of our Home and College and an immense mass of library work and much more. But the Lord did not merely remove my sufferings. He so gave me Himself that I lost the painful consciousness of physical organs. That is the best of the health He gives. I thank the Lord that He keeps me from all morbid, physical consciousness and a body that is the object of anxious care, and gives a simple life that is a delight and a service for the Master, that is a rest and joy.

Then again, I had a poor sort of a mind, heavy and cumbrous, that did not think or work quickly. I wanted to write and speak for Christ and to have a ready memory, so as to have the little knowledge I had gained always under command. I went to Christ about it, and asked if He had anything for me in this way. He replied, “Yes, my child, I am made unto you Wisdom.” I was always making mistakes, which I regretted, and then thinking I would not make them again; but when he said that He would be my wisdom, we may have the mind of Christ, that He could cast down imaginations and bring into captivity every thought to the obedience of Christ, that He could make the brain and head right, then I took Him for all that. And since then work has been rest. I used to write two sermons a week, and it took me three days to complete one. But now, in connection with my literary work, I have numberless pages of matter to write constantly, besides conducting many meetings a week, and all is delightfully easy to me. The Lord has helped me mentally, and I know He is the Saviour of our mind as well as our spirit.

Well, then, I had an irresolute will. I asked, “Cannot you be a will to me?” He said, “Yes my child, it is God who worketh in you to will and to do.” Then He made me to learn how and when to be firm, and how and when to yield. Many people have a decided will, but they do not know how to hold on just at the proper moment. So, too, I came to Him for power for His work and all the resources for His service, and He has not failed me.

And so I would say, if this precious little secret of “Christ in you,” will help you, you may have it. May you make better use of it than I. I feel I have only begun to learn how well it works. Take it and go on working it out, through time and eternity—Christ for all, grace for grace, from strength to strength, from glory to glory, from this time forth and even forevermore.

Adapted by permission of The Alliance Witness.

Once it was the blessing, now it is the Lord;
Once it was the feeling, now it is His Word.
Once His gifts I wanted, now the Giver own;
Once I sought for healing, now Himself alone.

Once 'twas painful trying, now 'tis perfect trust;
Once a half salvation, now the uttermost.
Once 'twas ceaseless holding, now He holds me fast;
Once 'twas constant drifting, now my anchor's cast.

Once 'twas busy planning, now 'tis trustful prayer;
Once 'twas anxious caring, now He has the care.
Once 'twas what I wanted, now what Jesus says;
Once 'twas constant asking, now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me.
Once the power I wanted, now the Mighty One;
Once for self I labored, now for Him alone.

Once I hoped in Jesus, now I know He's mine;
Once my lamps were dying, now they brightly shine.
Once for death I waited, nor His coming hail;
And my hopes are anchored, safe within the vail.

—A. B. Simpson

Himself

Fundamentalist Journal
The Pastor's Priorities
by Tom Mahairas

Balance is critical to an effective local church ministry. The typical pastor, pulled between family, church, business, and personal devotion, will find that maintaining an adequate balance is not easy. But our wise God has provided guidance as we attempt to prioritize the different areas of our lives and responsibilities.

Personal life. My love relationship with Jesus is first. If I have not spoken to my wife, Vicky, for two weeks, letting her know how much I care for her may take much time. I may have to spend an entire day with her, shopping, eating out, talking, looking into her eyes—just being together. Likewise, if I have not been faithfully walking with the Lord, I may need hours or days of fasting and feasting on His Word to resume my close fellowship with Him. A normal daily devotional life is essential to a close relationship with God. It should not be a chore or obligation, but a joy and delight.

Family life. In Colossians 1:18 we read that Christ is to be preeminent. We prove that Christ is first in our lives by our family example of purity, love (husband), submission (wife), and obedience (children).

Pastoral life. When I began the Manhattan Bible Church, my guiding principle was Ephesians 4:15—"speaking the truth in love." That statement is balance in action.

If a pastor emphasizes truth at the expense of love, he becomes pharisaical and insensitive, little caring how his communication affects his listeners.

If he emphasizes love and has no regard for truth, he has compromised and moved away from biblical love, which according to 1 Corinthians 13:6 "rejoiceth in the truth." Love without truth will be distorted into lust, adultery, weakness, compromise, and other deceptions.

In his position of shepherd and overseer, the pastor is accorded honor and respect. Consequently, if he is to be an effective example of truth and love, he has an awesome responsibility to live a life that is above reproach.

As an overseer, or watchman, he is to warn his people of coming danger. As a shepherd, he is responsible to feed, guide, discipline, and protect them. As a minister, he is to evangelize the lost, disciple new converts, counsel the brokenhearted, and encourage those who are strong.

A minister must be involved in these many areas simultaneously. A wholesome balance cannot come from fleshly strength; it can come only from the Holy Spirit. We need to fall completely before Him who alone is the source of love, joy, peace, and self-control, and beg for His strength and wisdom.

FJ Introduces Pages for Pastors

Preachers and pastors have a wealth of knowledge and wisdom to share, while at the same time they are continually seeking new ideas, methods, and programs to enhance their ministries. We have designed this new section to be a source of valuable information and news for you. Comments or topic suggestions are welcome and should be addressed to the editorial department.

Starting a Media Ministry?

Sam Pate of Sam K. Pate Associates has been in the media business for 11 years and knows what a pastor should consider when he is planning to purchase radio or television airtime. Here is his advice:

1. Make sure you are comfortable with what airtime is worth (and the station personnel, what airtime is worth, and they can get a better price for airtime in nearly 100 percent of the instances). There is no cost to you for the agency's services, and the agency will negotiate contracts and renewals for you.

2. Start in your own locality then branch out to more distant cities, your state, and so on.

3. Once you are broadcasting in other cities, go to them and conduct citywide rallies, so the people can actually meet you in person. This is very important to your listeners and helps build and keep your audience.

4. Don't try to copy other preachers. Do things the way you are comfortable with doing them.

5. Include quality music—the best you can get. This is important for any program.

6. Use the best quality technical equipment possible, and make sure the technician is well qualified to record your program.

Contacting an agency has many advantages. They know the station personnel, what airtime is worth (and the station personnel are aware that they know), and they can get a better price for airtime in nearly 100 percent of the instances. There is no cost to you for the agency's services, and the agency will negotiate contracts and renewals for you.

For more information contact Sam K. Pate Associates at P. O. Box 4249, Lynchburg, Virginia 24502, or call 804-237-2903.
In spite of several years of bloodshed, El Salvador has become the scene of a remarkable moving of God's Spirit. The blessing of God is nowhere more evident than at the Miramonte Baptist Church in San Salvador, the country's capital.

If you were to ask Pastor Hal Large what makes his church vibrantly alive in this land of war, he would say it is because the members have taken the Great Commission personally.

Begun with a small group of believers in 1970, the church now ministers to more than 4,000. They meet in three separate Sunday morning services and find Sunday school class space in various areas including the carports of private homes. More than 40 growth groups involving over 700 people meet in homes each week for prayer and Bible study.

Those especially hungry for God's Word study at Miramonte Bible Seminary, where future pastors, evangelists, and missionaries are also trained.

Miramonte Baptist Church has established nine daughter churches and five missions. Their ministry reaches into five hospitals, two orphanages, two prisons, and a home for the elderly.

Manna International, a service involving 70 doctors, nurses, and other volunteers from the congregation, shares Christ's love by providing medical services and food and clothing distribution in San Salvador and the surrounding areas.

Active camp programs in San Salvador and Guatemala provide another area of outreach. Through its combined ministries, Miramonte Baptist Church has reached over 5,000 individuals for Christ in the past two years. The church's vision is to send people "into all the world and preach the gospel." Trained leaders have left El Salvador to begin ministries in Honduras, Spain, and Mexico.

One church member who has taken God's command personally is Nelson Perez. As a university engineering student, Nelson wanted to reach others his age for Christ. Now he serves as a youth advisor, coordinator of outreach ministries to college youth, and director of the church bookstore.

Another member, Martha Colato, M.D., is preparing herself for Christian service by attending 7:30 a.m. classes at the Miramonte Baptist Seminary before making her clinic rounds. She also donates at least one hour a day in service at the Manna International Clinic.

At age 75, Justo Gracias is ready to start his third church—the first two are now fully grounded. Hundreds of people like these, taking Christ's command to be His witnesses personally, are making a real difference in this city.

Members of Miramonte Baptist Church are living proof that God uses people who place themselves at His service. They have individually and corporately made the commitment, "We will serve the Lord."

If You Need Help with Counseling

Counseling families through marital problems is difficult at best. The following are a few of the excellent Christian referral systems offering special help to those facing marital problems.

Christian Counseling & Educational Foundation
1790 East Willow Grove Avenue
Laverock, Pennsylvania 19118
(215) 884-7676

The Counseling Center
Liberty University
Box 20000
Lynchburg, Virginia 24506
(804) 237-5961, extension #200

The Narramore Christian Foundation
P. O. Box 5000
1409 North Walnut Grove
Rosemead, California 91770
(818) 288-7000

National Association of Nouthetic Counselors
100 Doncaster Drive
Lafayette, Indiana 47905
(317) 474-9806

Professional and practical training for pastors and Christian workers is available through programs sponsored by all the organizations above as well as the following.

Biblical Counseling Foundation
915 South Wakefield Street
Arlington, Virginia 22204

Dr. Larry Crabb
Grace Theological Seminary
200 Seminary Drive
Winona Lake, Indiana 46590

Dr. Charles Solomon
Grace Fellowship International
1455 Ammons Street
Denver, Colorado 80215

Reverend William Gothard, Jr.
Institute in Basic Youth Conflicts
Box 1
Oak Brooks, Illinois 60521

Dr. Jay Adams
Westminster Theological Seminary
P. O. Box 2215
Escondido, California 92025

48 Fundamentalist Journal
How to Start A Christian School
(An interview with C. E. Schindler, superintendent of Dayton Christian Schools, Dayton, Ohio. The schools were established in 1963 and have a present enrollment of 1,800 students.)

Q. What is the best way to get a Christian school started?

A. First, establish the reason for starting the school. It should not be because of a lack of discipline in the public schools, or because you want a higher level of academics, but because you want a school where Jesus Christ is the center of all truth.

Second, determine if your school is to be independent or church-related—where the leadership of the church is its support.

Third, look at the needs. Determine which grades you will offer when you open.

Fourth, see how other Christian schools function. Contact the ACSI for information, forms, and procedures in their starter kit.

Fifth, formulate a model that suits your needs. The biggest task is exposing your plans to the people. I probably spoke 200 times to large and small groups. There is a general ignorance of Christian schools and their purpose. You may even have to define what you mean by “Christlike.” The people have to see the need.

Sixth, determine whether or not to seek state accreditation. The school must first be truly Christian. If it can remain so and have state accreditation, that is a positive move—it gives a favorable testimony to the world and the Christian community. The ACSI has a certification manual and their certification is important.

Q. What are some of the pitfalls to be avoided?

A. Trying to do too much too soon. For example, opening kindergarten through grade 12 on the first day may not be possible.

Too much academic and not enough spiritual orientation. This means not being Christian to the core. Jay Adams says that some Christian schools try to take in the pagan system and Christianize it. These schools fold.

Not being selective enough in faculty (James 3:1). These people are the backbone of the school. They must hold to the right beliefs.

Having enrollment requirements that are too liberal. Enrollment may be open, or may require commitment to the Christian faith. Dayton Christian requires that at least one member of the family be Christian. Bringing the wrong students in can create problems for the school and the parents. A new school should be very cautious in its desire to get its numbers.

Q. What is your philosophy on parent/teacher relationships?

A. As administration and faculty, we see ourselves as servants to parents. We believe the parent knows the youngster better than anyone; therefore, we communicate with the parent and work together for the student’s maximum benefit.
Church News

Northside Baptist Church of Charlotte, North Carolina, will celebrate 31 years of ministry on September 8. Under the leadership of W. Jack Hudson, Northside has grown from 29 to over 6,000 members. The church will conduct special anniversary services at 9:45 followed by a “feeding of the 5,000.” For more information call 704-596-4856.

The 10th anniversary of Gateway Baptist Church, Irondale, Ohio, was observed by a week-long BBF meeting. Jerry Falwell and Don Norman were the special guests on opening day, June 23. Other speakers included Charles Billington and John Rawlings. Gateway, pastored by Cliff Hartley, has grown to a membership of 400.

The 35th anniversary convention of BBF will be held at Akron Baptist Temple on September 22-26. Speakers include Jerry Falwell, Truman Dollar, David Cavin, and Jerry Thorpe. A number of seminars are scheduled. For more information contact William Lee at 216-745-8824.

Baptist International Missions, Inc., held its 25th anniversary celebration at the Highland Park Baptist Church in Chattanooga, Tennessee, on July 15 and 16. Originally started by support from 100 churches, BIMI now serves over 8,000 churches. Their Home Mission department has been responsible for helping to start 398 new churches in America.

Groundbreaking ceremonies June 12, 1912, for the Church of the Open Door, Los Angeles. Its first pastor, R. A. Torrey, is shown with white beard, mustache, and bow tie, sharing the hymnal.

After 70 years of ministry on Hope Street in downtown Los Angeles, the Church of the Open Door, pastored by C. Michael Cocoris, has moved to suburban Glendora. Organized in 1915 as a byproduct of the now Biola University, the church was first pastored by R. A. Torrey. Special final services were held June 22-23.

The 1985 annual Jerry Falwell Pastors’ Conference will be held October 21-23 at the Thomas Road Baptist Church and Liberty University. John Rawlings, Truman Dollar, and Tim Lee are guest speakers. Pastors’ wives are invited to a shopping trip Tuesday and a luncheon and panel discussion with Macel Falwell on Wednesday.

The ninth annual meeting of the Virginia Assembly of Independent Baptists will be held at Open Door Baptist Church, Richmond, Virginia, on September 19-20. Evangelists Lee Roberson and Tim Lee will be among the guest speakers. This year’s theme is “Evangelism Alive in ’85.” For further information contact Jack Knapp at VAIB, P. O. Box 15106, Chesapeake, Virginia 23320, or call 804-482-3745.

The 69-voice high school chorus of Bangor (Maine) Baptist Schools returned April 4 from a week-long tour of England. The 14-year-old school is a ministry of the Bangor Baptist Church.

Radio station WHCF-FM 88, an educational station owned and operated by Bangor Baptist Church, has expanded its listening area into the Maritime Provinces as well as New Hampshire, Vermont, and Massachusetts.

We Asked John F. Walvoord...

What are five character traits of a good pastor?
1. A servant’s attitude
2. A sense of divine commission
3. Deep involvement in the Bible
4. Realization of his obligation to his family
5. A life that is morally beyond reproach

Which three pastors had the greatest influence on your life?
1. Lewis Sperry Chafer, founder and first president of Dallas Seminary
2. H. A. Ironside, of whom I am said to be an imitator
3. William McCarrell, pastor of Cicero Bible Church, through whose preaching I was saved

What are your favorite books of the Bible for preaching?
The Gospel of John, Romans (especially when I was young), and Daniel

What is the most important advice you would give young pastors? To be a servant, not a superior leader, and to walk very close to Christ, especially in his home.

John F. Walvoord is professor of systematic theology and president of Dallas Theological Seminary, Dallas, Texas.
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1st person story by Tedd Mainwaring

"I worked on an oil drilling crew out west. We drilled 11 wells one year, every one a gusher! But did I strike it rich? Not on your life—I was paid by the hour and struggled to feed a growing family. That started me to thinking, Why should I do all the work while someone else gets all the gravy."

"About that time I got injured and ended up having to move my family to a different area to take a job as a maintenance mechanic. That idea of controlling my own destiny kept nagging at me. By now I had five children with extra expense of about $2,400 a year sending the oldest one to a speech and hearing center.

"How could a guy like me save up enough money to start my own business? To get into my business you have to own a corner of Fort Knox. If I could only ease into a business without giving up the regular salary I had to count on to put food on the table. And without making any investment. As long as I was dreaming, wouldn't it be great to find something where every single spare time order could bring in really big extra money."

"Sound like the impossible dream? Well, I had seen a Pace Products story about a man who earned $4,154.68 on just one Seamless Spray order. And he didn't have to invest a penny. I sent for the free information. Believe me, when I received their literature and saw how easy their field-tested saleskit made everything—I knew it could all be more than just a dream. I decided to become a Pace distributor. And it was the best decision I ever made.

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"Pace ships the Pace Seamless Spray equipment on Free Loan. The customer pays only for the roofinjg order. And the clincher—I would get my big commissions up front. Paid in advance. Weekly."

"With my mechanic's job, I was able to start out with Pace in my spare time. I didn't know a thing about roofs, but Pace told me everything I had to know. They showed me how easy it is to set up a business and keep it running profitably. So all I had to do was go out and find somebody with a leaky roof, and tell him about Pace products."

"Quite frankly, my first prospect didn't buy. But I made a call for a school building with a roof the size of a football field. They called it the "Bucket Leaker," because every time it rained they had to put out buckets—in classrooms, hallways, even the cafeteria—to catch the water. I got the job and made $7,700 on it.

"That school building is now leak-free for the first time in 25 years, so they had me do five other roofs with Pace's Seamless Spray. I was on my way. Today my family and I are enjoying a life we never thought possible before—all thanks to my accepting Pace's invitation to return that little coupon in the ad I read."

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Hebrews
Christ—The Believer’s High Priest
by Harold L. Wilmington

At this very moment Jesus sits at God’s right hand to serve as our High Priest! This, in essence, is what the Book of Hebrews is all about.

Let us imagine a conversation between a Hindu and a Christian. The Hindu listens intently as the Christian briefly summarizes the earthly ministry of Jesus Christ. At the conclusion of the message, four basic questions might quickly come to his mind:

Question: Why did Jesus have to be born?
Answer: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

Question: Why did Jesus have to die?
Answer: “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father” (Gal. 1:4).

Question: Why did Jesus have to be resurrected?
Answer: “And if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Cor. 15:14).

Question: Why did Jesus have to ascend?
Answer: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him” (John 1:18).

The Book of Hebrews presents the only full discussion in the New Testament of Christ as the believer’s High Priest. It answers the question, “Whatever happened to Jesus?” This book has been called the fifth Gospel. The first four Gospels describe what Christ once did on earth, while Hebrews describes what He is now doing in heaven.

Hebrews 10:11 reveals that the book was written before the destruction of the Temple by Titus in A.D. 70.

Hebrews may be compared to Romans in that Romans reveals the necessity of the Christian faith and Hebrews reveals the superiority of Christian faith.

There are six key words to this book: perfect (used 14 times); eternal, forever (15 times); better (13 times); partakers (9 times); heaven (17 times); and priest, high priest (32 times).

There are at least 86 direct references to the Old Testament in Hebrews, taken from 100 passages.

Hebrews is the only one of the 27 New Testament books whose author is unknown. It provides the most extended biblical record of conversations between the Father and the Son (1:5-13; 2:12-13; 10:5-9). It gives us the first recorded words of Christ in relationship to His earthly ministry (10:5-9).

It is the only New Testament book to explain the purpose of the Old Testament tabernacle (chs. 7-10). It is the first of two New Testament books that refer to the heavenly tabernacle (6:10,20; 8:1-5; 9:11-12,23,24). (For the other book, see Revelation.)

Hebrews 11 is the greatest chapter on faith in the Bible. This book records the final (of three) New Testament references to that Old Testament quotation, “The just shall live by his faith” (Hab. 2:4). These three are Galatians 3:11, Romans 1:17, and Hebrews 10:38.

Hebrews lists the second (of three) statements concerning the shepherding ministry of Christ: Jesus said He was the Good Shepherd (John 10:11). Hebrews says He is the Great Shepherd (Heb. 13:20). Peter says He is the Chief Shepherd (1 Peter 5:4).

Hebrews offers Scripture’s greatest analogy between the Old Testament pilgrim and the New Testament pilgrim (3:7-4:16). This epistle also has one of the most controversial passages in the entire Word of God (see 6:4-5). It includes the most extended passage on the subject of divine discipline (see 12:1-15). Hebrews 4:12 is probably the Bible’s most concise description of itself.

Hebrews is the 9th longest New Testament book, and 31st longest biblical book, with 13 chapters, 303 verses, and 6,913 words. There are quotations or allusions from 21 Old Testament books in Hebrews.

Adapted from Wilmington’s Visualized Study Bible, © 1984 Tyndale House Publishers.
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FJ Introduces Family Living

Love, warmth, comfort, and enjoyment abound in a home where family members nurture and support one another. Members of God’s family should strengthen each other in the same ways. To encourage you to capture the richness God intended for family life—in your home and within the body of Christ—we bring you this new section as a source of help and information. Address your welcome suggestions to the editorial department of FJ.

Just for the Fun of It

With Your Preschooler:
For a special treat make your own Popsicles. Pour Kool-Aid into paper cups, put in freezer. When soft-frozen, insert a plastic spoon or stick. Freeze solidly. To eat, tear off cup.

Watching bubbles float on the breeze is fun for wee ones and a relaxing activity for Mom and Dad. Make bubbles with one part dishwashing liquid to six parts water, (amounts may vary depending on type of water) and a dash of glycerin to make them last longer. Bubbling tools can be a colander, hollow cookie cutters, straws, vegetable spoons, or wire in any shape. Use bubble-drenched hands to blow gigantic bubbles.

What Would You Do Differently?

by Tim and Beverly LaHaye

“If you had your children to raise over again, what one thing would you do differently?” This question is often asked during the question period at our seminars. We have given that subject a lot of thought and one day we independently settled on the same answer—help them memorize more Scripture!

If we had known that the “TV Entertainment Set” of the sixties would turn into the “Secular Humanist electronic assault” of the eighties, we would have taken more precautions to safeguard our children’s minds. The secular molders of the communications industry are no friends of faith—or of the values we teach our children. Even cartoons and commercials may contain an anti-moral message.

One positive response to this attack on the minds of youth is that millions of Christians are shutting the television off and many are getting rid of it altogether. To avoid the secularist influence in education, increasing numbers are sending their children to Christian schools.

But those commendable actions are not the final answer. The best answer is for your family to develop the habit of memorizing Scripture. David, “the man after God’s own heart” said, “Thy word have I hid in mine heart, that I might not sin against thee” (Ps. 119:11).

Right after evening devotions (or morning, if that is your routine), take a few extra minutes to memorize at least one verse a week. Here are some helpful suggestions.

1. Write out each verse on a 3 x 5 card and keep it by the dinner table.
2. Learn the reference, verse, and a brief title such as John 3:16—salvation or John 14:1—Jesus’ promise to return.
3. Start with 3 familiar verses a week for the first month, 2 for the second, and at least 1 verse a week thereafter.
4. Review the verses daily. Call on each member of the family to quote or read the card.
5. Put the date you learned the verse on the back. After eight weeks you will have about 20 verses in the pack. Put those you learned first in a “review once a week” pack. Reviewing the verse once per week for six months and once a month thereafter will make it a part of your child’s memory bank for life.

Where can you get a list of verses for your family to learn? Make up your own list from your personal Bible reading or family devotions. Or you can consult numerous books on Bible study and Scripture memorization (including my book How to Study the Bible for Yourself with 150 great verses and definitions).
Stewardship: More Than Giving
by Paul G. Barringer

Every year ministers deliver thousands of sermons on the subject of stewardship. They exhort Christians to be good stewards by tithing of their time, talent, and treasure. Certainly we are to do this, but the foundational basis of stewardship must be squarely laid first. That basis is proper financial management.

Allocate the time to begin planning and then use the following three-step process.

Determine your present condition. Scripture teaches that we are to stay in touch with our financial position (Prov. 27:23). The two principal tools for assessing your financial condition are a balance sheet and a cash flow statement. The balance sheet subtracts liabilities (or what you owe) from what you own to arrive at “net worth”—the amount that would be left if everything were sold and all debts were paid. The cash flow statement seeks to classify your spending during the past year. Most public libraries will have several books on personal finance containing simplified forms and instructions to help in preparing these financial statements.

Establish written goals. Committing your objectives to writing and prioritizing them will greatly simplify making financial decisions. Goals should be of several types: those relative to basic funds management, giving goals, insurance goals, investment and accumulation goals, goals in the areas of tax reduction and estate distribution, and others.

Now get more specific—attach a dollar amount and a date. Don’t just say, “I want to send my daughter to college.” Say instead, “I plan to spend $15,000 per year for each of four years beginning in 1995 for my daughter’s college education.”

Work out written plans to meet the goals. Answer questions like, “How much should I set aside per month to accumulate the necessary amount?” “Do I earn enough to fund such projects?” “What effect will inflation have in this area?” This step may point out the need for better budgeting procedures, the establishment of an emergency fund, or perhaps the need for professional advice.

This process should be repeated at least annually. The net worth statement allows you to measure your progress toward your goals. The cash flow statement serves as a control device, calling your attention to areas of possible overspending. The only way to meet many of your long-term goals is to continually monitor the situation and adjust to meet changing circumstances.

Establish financial goals, a certified financial planner, heads Financial Advisory Services of Lynchburg, Virginia.

(Next month’s column will discuss the how to’s of “Making Financial Decisions.”)

For another article on family finances, be sure to see page 34.

Dr. J. Hosts New Focus

Superstar Julius “Dr. J.” Erving of the Philadelphia 76ers is the host for the new ESPN program “Julius Erving’s Sports Focus.” The program premiered in April, with a magazine-type format offering in-depth interviews, features, and dynamic sports action footage.

Ralph Drollinger, president of New Focus, Inc., has chosen to produce television programming that will provide positive role models for the youth of America. Selected guests are well-known sports personalities who exhibit winning lifestyles.

Drollinger, a former two-time academic All-American basketball player from UCLA, founded New Focus in 1984. In 1978 Drollinger made headlines by turning down a three-year, no cut, $400,000 professional contract with the New Jersey Nets. At that time he was playing for Athletes in Action, a team of born-again basketball players who traveled around the world and used that platform to share their faith in Jesus Christ with the world.

Reinforcing Preschoolers’ Sunday School Lessons

How can parents reinforce Sunday school lessons at home? First, advises Jani DeSaegher, director of the beginner children’s ministries at Thomas Road Baptist Church, when you pick up your child from his classroom, express an interest in the mementos he is bringing home. Say, “Oh, that looks so interesting,” or “That looks important—we’ll have to talk about it later.” Parents need to learn how to ask their children questions. “A 2-year-old can’t appro-
Health Attitudes

by Gregg Albers, M.D.

A healthy lifestyle is not a gift, but a discipline. A person's lifestyle is the sum total of habits, shortcomings, emotional base, physical infirmities, motivational structure, and attitudinal biases. Healthy lifestyles are built upon healthy habits, healthy emotions, physical and nutritional fitness, and spiritual growth. Healthy attitudes produce healthy lifestyles.

Here are some suggestions in tackling the attitude changes necessary for improving your health:

1. Work slowly, planning and working at changes rather than taking huge leaps.

2. Use both good health AND health problems to glorify the Lord. Pray for those with poor health and visit and encourage the sick.


As you grow in health-filled attitudes, begin to discipline yourself through moderate physical fitness activities, change unhealthy eating behaviors, and strive for Christlikeness in your emotional relationships with others. Healthy disciplines will lead to improved physical and spiritual conditions.

Love is not love until you give it away. As the foster parent of 64 children, Judi Hardman of Mount Prospect, Illinois, has been loving and giving for 30 years. The love she radiates is reflected in her own 5 children, one of whom has cerebral palsy.

Judi and her husband, Fred, began their experience as foster parents when they had been married only four months. Barely 19, Judi had always wanted to be a mother, and she loved babies, so the Hardmans applied to the Wheaton, Illinois, agency for a state license to have infants and children placed in their home for foster care.

The Hardmans keep an infant about three months, but they have had 12 children for over a year. Saying good-bye to those children is always difficult, Judi says. "It's like a death. We will never meet them again until eternity." The Hardmans are not told where the children are going upon adoption.

Why does Judi Hardman put herself through such emotional turmoil? "I have always wanted to speak out for those women who gave birth to their babies and did not abort them. We try to provide a love between. We continue the love that began with the biological mother and ends with the adoptive family. The infant senses that each face is different, but the love is the same."

The most recent baby she cared for was a little girl who suffered respiratory arrest in the first hours of life. She had a punctured esophagus, breathed through a tracheostomy, and was fed through a nasal gastric tube.

She was the most difficult case they had ever undertaken. She had to be watched constantly. The Hardmans had to take CPR training, learn to work respiratory equipment and a feeding pump, and spend hours exercising the child in physical therapy.

But the little girl healed. The hole in her throat closed and she now breathes and eats normally. After being by this child's side for months, Judi must soon say good-bye.

Will she ever stop? "I will continue to do this until we feel that we can no longer do it successfully. But then we would like to start taking unwed mothers into our home."

Judi Hardman. Foster, adoptive, biological—she brings new dimensions to the word mother.
Teaching Courtesy

Today's society seems to have given up teaching good manners and I, for one, deplore it! It is never too early to teach courtesy. Begin to speak to each other as if there were guests around. Saying, "Please," "Thank you," "I'm sorry," and "Excuse me," are much more loving than "Give me that," or "Get out of my way!" If you talk gently out of love and respect, not sarcasm, you will begin to set the congenial atmosphere conducive to building confidence in children. As your child learns to talk, it will be relatively easy to teach them basic social graces if you are already in the habit of using them.

In school these days the child who demonstrates respect and social graces will go far! The teachers will love him because his kind is rare. And other children will respect him if you have balanced his training in considerateness with the will and skills to deal with bullying by others.

Adapted from You and Your Child's Problems by Dr. Grace H. Ketterman © 1983. Published by Fleming H. Revell Company. Used by permission.

In Pursuit of Alligators

by Glenna Fields

I always wanted a bicycle. My long, skinny legs would bang against the handlebars as I rode my best friend's too-small bike. But that didn't matter. If I couldn't have my own bike, I could at least enjoy riding hers. We'd take turns and she was never selfish.

When I grew up and had children of my own, my husband and I bought the kids tricycles as soon as their feet could reach the pedals, and new larger ones as they grew. Now their two beautiful, adult-size bikes collect dust, and I wonder if we bought them because I never had one, or because we didn't want the kids to grow up disadvantaged.

Perhaps we didn't want anyone to think they were disadvantaged. Maybe that's why parents break their backs and budgets buying designer jeans, "I'm Exclusive" jackets, and braces—for kids with beautiful teeth. It's what the "in" crowd does.

But what does our uncontrolled indulgence do to our children? When we forget that there are valid reasons for saying "no," we build a world of unreality for them, teach them they can have whatever they want, and encourage them to measure a person's worth by evaluating his material possessions. Rather than admiring the classmate of integrity, they emulate the one who wears the most esteemed designer clothes and has the "nicest wheels."

While we preach against materialism we teach it to our children. They naturally supply endless ideas of things they must have because their friends have them, and when we constantly fulfill these desires we endorse the idea that high self-esteem is achieved by wearing the right clothes.

Are we heading toward a carbon-copy world? Manufacturers laugh their way to the bank while we assure our children that they can be "just like" every other kid. What is wrong with individuality?

We proclaim the validity of the work ethic and the ultimate unbridled welfare system in our homes. No wonder ingenuity is stifled!

Ironically, our determination never to deprive our children of anything is itself the supreme deprivation. We deprive them of the ability to do without and to prioritize their needs. And with rare exception they will all face a time when that will be their greatest need. A false self-confidence, resting on materialism, is a house built on sand.

Children need to base their confidence on competence gained through personal accomplishment. Things earned have an ultimately higher value than those gained without effort. The end of "easy gettism" is a lack of appreciation for anything.

I never got the bike I wanted, but I grew up realizing my parents loved me deeply and equipped me to live a well-balanced and perceptive life.

We probably won't be able to give our daughter the horse she has always wanted, but we hope to furnish her with a self-confidence based on God's view of her. In place of designer clothes, we hope to acquaint her with her Designer and His provision of unique abilities within her because of His great value of her.

Family News

Back to the Bible will air an all-new weekly youth program beginning September 7, replacing the organization's 30-minute broadcast. "Teen Scene," hosted by Tom Johnson, will feature drama, teen discussion, and biblical application in a 15-minute format. Topics will include a variety of problems teens face in day-to-day living.
11,000 Saved in Orient '85 Campaign

The Liberty University Orient '85 campaign to Korea, Hong Kong, and the Philippines resulted in over 11,000 conversions to Christ. Sixty Liberty staff members and students preached and sang to 104,000 people during the June 12-July 2 campaign. The campaign was planned by Liberty Dean of Students, Vemon Brewer, and led by Professors Ed Hindson and Sumner Wemp. The campaign team included the Light Singers, Light Ministries staff members, and student volunteers from Liberty University. Each team member raised his own support.

In Korea, the Orient '85 team personally ministered to 64,000 people and saw 9,157 trust the Lord as their personal Saviour. The campaign in Korea included two local church crusades, one hosted by Daniel Kim, pastor of the Bible Baptist Church in Seoul. Liberty Baptist Fellowship missionary Joe Hale hosted a citywide crusade in Uijong Bu, a suburb of 175,000 people, with over 3,000 per night in attendance. The distribution team took gospel literature to every home in the area. The Light Singers presented 23 high school assembly programs to crowds ranging as high as 8,000 per school. Six thousand of those professing faith in Christ are now being discipled through Bible correspondence courses.

During their visit to Korea, the Orient '85 team met with congressional leaders, such as Congressman Hong, and were given a specially escorted tour of the demilitarized zone on the border of North and South Korea.

The highlight of the Philippine campaign came when Jerry Falwell and Vernon Brewer joined the team for the dedication of Liberty Baptist Church in Lapu Lapu City on the island of Macau. The church was built with funds collected by Liberty University students throughout the 1984-85 school year. Dean Brewer, recovering from recent cancer surgery, led the dedication prayer and Dr. Falwell preached the dedication sermon. The next day, Dr. Falwell spoke to 1,600 political and business leaders at the Congressional Prayer Breakfast in Manila. He met with government officials and concluded the day speaking to over 3,000 people in the Gospel Alive Rally at the Philippine International Convention Center.

"The success of the campaign was due to Dean Brewer's careful planning and the fine cooperation of his staff," commented Ed Hindson, who was asked to lead the campaign when Brewer was hospitalized. "I was overwhelmed with the response of people to the gospel" said Sumner Wemp, who helped lead the campaign.

"It was the greatest thrill of our lives to be on the frontlines of world evangelism," remarked Rob Jackson and Gary Aldridge, directors of the Light Singers.

Liberty Volunteers Minister in Sudan

The first group of Liberty University students and professionals arrived in the eastern Sudan city of Derudeb on June 1. They will be replaced by a second team in December.

Directed on site by veteran missionary Rick Lange, the volunteer workers will give their immediate attention to providing food for the thousands of starving people. Later they will develop water wells, teach dry farming techniques, and establish survey teams in the Red Sea Hills.

Dr. Jerry Falwell selected the Derudeb outpost as a starting point of outreach after a February visit to the area. The entire project is under the leadership of Ron Godvin, executive vice president of Moral Majority Foundation.

September 1985 59
Jerry Falwell, Jr., Enters Second Year of Law School

The educational path of Jerry Falwell, Jr., wound through the instructional facilities established by his father, Jerry Falwell, as young Jerry graduated with honors in 1980 from Lynchburg Christian Academy and in 1984 from Liberty University. Now a graduate student, he finds his educational preparation, combined with the exciting spirit of the university, makes Liberty the fastest-growing university in the nation.

Jerry enjoys life at the conservative university and finds his studies intellectually stimulating. Since there is little personal classroom interaction, he finds that his name does not get him into difficulties.

His interest in the history of the Falwell family and their native Lynchburg has become significant, and he has joined a group attempting to restore and retain the historical landmarks of Lynchburg.

In researching his family’s history last fall, Jerry discovered that the horse-drawn buggy in which his Falwell grandparents courted was located in the Richmond, Virginia, area. Despite his being in the middle of exams, he found the buggy, had it completely refurbished, and surprised his parents with this unique gift for Christmas.

Jerry’s unconventional present is typical of his ideas for family fun. When given a chance to select a family excursion one summer, he chose a white-water rafting trip that proved to be an unrivaled family adventure.

As for career goals, Jerry, Jr., wants to bring his Christian legacy into the realm of national politics. At the state level, he has already served as a delegate to the Virginia nominating convention and worked actively toward procurement of the GOP nomination of Attorney General J. Marshall Coleman for lieutenant governor of Virginia.

Although his chosen career is different, he does espouse his father’s beliefs. "His father," Mrs. Falwell says, "has always been his example." They have been close friends.

LU: Growing and Making a Difference

Liberty Mountain has been a whirlwind of building activity this summer. Construction workers have been busy six days a week completing the new Arthur S. De Moss Learning Center and four new dormitories to accommodate the phenomenal growth of the university student body.

When enrollment books are finally closed, the number of students is projected to be 7,500 or more. The freshman class is the largest in the school’s history, and 75 percent of students eligible to return are back on campus.

Why do students flock to Liberty? Every year Liberty graduates are proving the success of the university in training Champions for Christ who are equipped to excel in every area of occupation. The success rate of graduates, combined with the exciting spirit of the mountain, make Liberty the fastest-growing university in the nation.

LU Chamber Choir Tours United Kingdom

The Chamber Choir from Liberty University toured England and Northern Ireland May 9-June 6. The choir, conducted by Kim Renas, vocal/choral coordinator of LU, is composed of 29 students, most of whom are voice majors at the school. The group performed sacred concerts every night in Baptist, Brethren, Independent, Anglican, or Methodist churches in London, Stockton on Tees, Manchester, Portadown, Portstewart and other cities.

This is the third time the Liberty Chamber Choir has toured England, and Renas reports that each time, British pastors have urged the group to return. "There’s a big need for the gospel to be presented through music," he said, "and our more traditional, semiclassical choral music really goes over well in England." The group’s program includes selections of praise, spirituals, songs about a personal relationship with Christ, songs about the Cross, and a direct gospel presentation.

CALENDAR

August
28—Liberty University 1985-86 classes begin
28—School of LifeLong Learning classes begin

September
2—Dr. Falwell participates in anti-porn rally, Dallas, Texas
7—First home football game LU v. West Georgia
8—Dedication of Arthur S. De Moss Learning Center, Liberty Mountain
23—Missions Emphasis Week, Liberty University
28—Dr. Falwell participates in Pro-Life rally, First Baptist Church, Hollywood, Florida

October
4-5—Senior Saints Weekend
18-21—College for a Weekend, Homecoming, Parents’ Weekend, Miss Liberty Pageant
21-23—Jerry Falwell Pastors’ Conference
If you read one book this year make it "ONE DAY AT A TIME" perhaps the greatest success and love story ever told. She came from the wrong side of the tracks, a family of 12. Two strikes against her—poverty and shyness. At 14 her dreams were shattered. She vowed she would never sing again. She almost lost her life twice, once in Vietnam entertaining the GI’s in 1969. Her strength and faith was tested again in 1982 when her husband was sent to prison for 3 years. Cristy has the #1 country song...#1 Gospel Album in the world...The only artist ever to sell 1 million gospel albums. The top new country artist of the year 1979...a date that will haunt her forever. This book is guaranteed to bring a lump to your throat, a tear to your eye or it will not cost you a penny.

The FREE album is compliments of Cristy.
Phil Brown—Just a Copycat Preacher

by Angela Elwell Hunt

Phil Brown, an independent Baptist missionary in Norway, had an enviable problem—too many people came to his church. In less than three years the church outgrew two buildings. Businessmen, politicians and even the mayor and city manager squeezed into the small building. Everyone had to scramble for a seat, and they prayed for the day when they could stretch out a bit. "We could fit about 73 chairs into our room," said Brown, "but on May 6, 1984, we had 144, most being adults."

Fortunately, God is providing a new meeting place, with room to spare. The church leaders found a 36,000-square-foot plot of flat ground (only 4 percent of Norway is flat) located on the town's main highway. The usual three-year rezoning process was accomplished in five months, as several different committees voted unanimously to allow the church to use the property. Finally, the petition went before the 4l-member city council, which consists of varying degrees of Socialists, and again, in three separate votes, passed unanimously.

The price had been approximately $3.00 per square foot, but the city lowered the price to less than 91.50 so the church could have the land. The church then began looking for a building, and after several alternatives, finally chose the one they felt God would have them build. A structure suitable for their needs requires $500,000 for the first phase of construction.

But the church had to have a place to meet while construction is under way. Church leaders negotiated for the second and third floors of an 8,000-square-foot, fully carpeted new building, located downtown. The rent was to be $94,000 for a two-year contract, but the owner lowered the price, on the condition that the church members do the interior work: wallpapering, partitioning the walls, carpeting, and so forth. Brown reports that everyone—men, women, and children—helped with the project.

He was delighted to see the Lord provide a new building to use until they can build on the land they have just purchased. After they raise the necessary funds, the church plans to repay the money into a revolving fund which will be available for other missionaries to use for building projects.

To what does Brown attribute his success? "Well, my mom and dad were missionaries. I don't think I'm anything special, but I'm a good copycat—I copy other successful preachers. I began by copying my dad, who gave me a few basic rules. First, he advised that a missionary learn the language, so he speaks it more fluently than the nationals themselves. Dad also said to make friends with the highest officials. So now we're on the best of friendly terms with the mayor, the politicians, the businessmen, city manager, and others. We've even been fortunate enough to receive permanent visas, which are very hard to come by.

"I just hang around preachers who have been successful, and I ask them what they do that works. We try it, and if it works, great! We're probably the only church in all of Norway that has ever participated in the spring parade.
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The first year, the people looked at us as if we were weirdos, but they talked about us, and that's what we wanted. The second and third years we won first prize. Every newspaper and every radio station carried the news. Now everybody knows about us and talks about us.

In August 1986 Brown's church will host the annual Greater European Baptist Bible Fellowship missionary meetings. Among those who plan to attend are Carl Boonstra, David Janney, Jerry Falwell, Curtis Goldman, Bob Perryman, James Combs, Rudy Johnson, Tyrone Adrian, and the Old-Time Gospel Hour Trio with Don Norman, Mack Evans, and Robbie Hiner. "We're planning to have as many pastors as possible from the states attend these special meetings as well as missionaries and their families from all over Europe." Brown hopes to have his new building in time for the meetings, so the church can be dedicated during that week.

Brown dreams of having a church of 1,000. Most Europeans are either Catholic or Lutheran, by virtue of their baptism, but very few attend church. "We really feel that God will give us a church of 1,000. It's a nice promise that He's given us, and in Europe that's something Independent Baptists have only dreamed of to date.

"I claim Proverbs 28:20—the first part says, 'A faithful man shall abound with blessings.' One of my greatest blessings is my wife. She's raising four children and a foster daughter and is responsible for at least 50 percent of everything good that happens in our work.

"I think fasting is very important in our work. The $500,000 is a lot of money to raise, and I think Jesus taught that the difficult things can be done only through prayer and fasting. Our church has practiced this, and every time we've done it miraculous things have happened. On three occasions, we've prayed and fasted for three days, and each time 90 percent of our people participated. I think fasting is one of the secrets to a successful ministry."
Freedom
There Is No Bargain Price
by Cal Thomas

In case you have any doubts about why we're spending so much money for defense, or whether it is worth it, I suggest you get hold of the March issue of Reader's Digest and read "Never I Go Back." It is the story of Walter Polovchak, who nearly five years ago, at the age of 12, decided he did not want to return with his parents to the Soviet Union, but wished to remain in the United States in freedom.

The courts are still battling over his right to stay. His parents have long since left for home with his younger brother, but Walter remains in Chicago. He turns 18 on October 3rd and will be legally out of range of the courts.

Naturally, the ACLU, which always manages to wind up on the wrong side of just about everything, was on this side of his parents having the right to take him back to Russia and almost certain persecution and even prison. The ACLU favors "parental rights" when they could lead to slavery in the Soviet Union, but opposes them when it comes to voluntary prayer and humanistically based sex education in America. Funny, isn't it?

One of the most gripping parts of the Reader's Digest article refers to Walter's first experience with real freedom shortly after arriving in Chicago in 1979. It was a miracle that the Soviets let the family out of the country in the first place. After all the negative things he had been told about America in the Soviet Union, young Walter was amazed to see the supermarkets and stores. He was surprised that no guards stood watch over the food.

As they approached a toll booth, Walter froze at the sight of uniformed men. "I have no papers!" he exclaimed. His cousin explained that Americans do not need passports to travel about their own country. "You can just go wherever you want," Walter asked in disbelief.

Walter attended church as often as he wished, and at the neighborhood public school he found that teachers did not berate him for his religious beliefs, or keep him after school to study Marx as they did in the Soviet Union. This is just one more example of the freedom our defense dollars have bought us.

A young Russian boy understands what freedom is all about. Maybe some of our liberal friends in America ought to spend a few years in the Soviet Union to gain a better perspective.
Being Filled

by Richard D. Patterson

"Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy" (2 Tim. 1:4).

In this text the great apostle Paul lifts the curtain on his innermost thoughts. As he practiced his godly habit of keeping a stated time of prayer, he regularly included intercession for young Timothy, whom he yearned to see once again. Such a meeting would make him to "be filled with joy." The word translated "filled" (Gk. pleroo) is too often hurriedly passed over. Unlike several other Greek words used primarily for mere spatial fillings (e.g., waterpots, John 2:7), pleroo is consistently used in contexts that go beyond external things to inward realities. A man can be "filled" with sorrow (John 16:6) or joy (2. Tim. 1:4); the youthful Jesus was "filled with wisdom" (Luke 2:40).

Notice that our Greek word basically means "make fully," "make (more) completely full." Even when it is used in a spatial sense, such as in the filling of a ship's sail with wind, it carries the idea of the full result of the action. So, too, Paul was made full (satisfied fully) by the Philippians' gift (Phil. 4:18). Paul reminds us that the Christian believer who lives out his life in the power of Christ's love "hath fulfilled the law" (Rom. 13:8; cf. Gal. 5:14).

Similarly, Christ Himself came to fulfill the law and the prophets (Matt. 5:17). Scripture often reports that something came to pass in order that an Old Testament prediction might "be fulfilled." Often a precise identification between the Old Testament words and the New Testament event is clearly intended (cf. Isa. 42:1-4 with Matt. 12:17-21). In all such cases the words of the Old Testament citation are clearly inapplicable to the Old Testament situation but distinctively applicable to the New Testament setting (cf. Ps. 69:25; 109:28 with Acts 1:16-20). In such instances the Old Testament words are fulfilled; that is, the New Testament fills up and exhausts the precise intention of the Old Testament context. However, in other cases the emphasis is not on an Old Testament prediction as such, but upon a correspondence between the New Testament event and an Old Testament context. For instance, in discussing the failure of the multitudes to respond to Jesus' parables, Matthew quotes Isaiah 6:9-10, a text that clearly refers to Isaiah's own call to the people of Israel. Matthew sees an analogy between the two peoples of God to whom the prophet Isaiah and Christ the Messiah ministered. In a sense, Isaiah's prophecy is thus fulfilled—made fuller. Accordingly, when one reads the Isaiah passage, he will understand that the original context has taken on a canonical significance, but one that in no way changes Isaiah's original meaning.

Thus, pleroo may at times refer to a literal, real, and necessary relationship between an Old Testament context and the New Testament, so the New Testament text fulfills (fills up) completely the Old Testament meaning. At other times, however, the New Testament writer may cite an Old Testament passage to establish an analogy or comparison between the Old Testament and New Testament contexts—the New Testament "makes full," fills out more fully the Old Testament context. Such a distinction keeps us from the error of the critics of the Word of God who accuse the New Testament writers of making arbitrary and incorrect associations between the two Testaments (e.g., Matt. 2:15,17-18). Such is not the case, as an understanding of the basic meaning of the verb involved makes clear.

Our verb, then, is an important one, often used in a variety of ways in the Scriptures. May we appropriate the distinctions in its teaching as our own, so we may not only be filled with all knowledge (Rom. 15:14), but may also be filled with joy and the Holy Spirit (Acts 13:52; Eph. 5:18). We who minister in Christ's service must adhere to Paul's injunction to Archippus: "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4:17).
THE WORLD'S 20 LARGEST CHURCHES
by John Vaughn

Reviewed by Ed Hindson, senior editor, Fundamentalist Journal.

Church growth is no longer a phenomenon limited to America. In this definitive study John Vaughn surveys the world's 20 largest churches and examines the principles of growth that have made them great. While Baptist churches, both Southern and Independent, dominate the American church scene, this is clearly not the case worldwide.

Korean churches of various denominations lead the international list in membership and attendance. The Full Gospel Central Church of Seoul, Korea, with a 25,000-seat auditorium, is presented as the largest church in the world, with a composite membership of 130,000 and average Sunday worship attendance of 105,000! Other churches include: Young Nak Presbyterian, Seoul (29,600); Soong-Eui Baptist, Seoul (8,079); Sungrak Baptist, Seoul (8,066); Kwang Lim Methodist, Seoul (7,076). Virtually all the Korean churches are Charismatic in doctrine and practice.

Latin American membership leaders include the Jotabeche Methodist Pentecostal Church in Santiago, Chile (50,336); Brazil for Christ, San Paulo, Brazil (25,000); Congregacao Crista, Sao Paulo (23,640); Maureira Assembly, Rio de Janeiro, Brazil (17,333); and the Evangelistic Center in San Salvador, El Salvador (17,000). As with the Korean superchurches the Latin American leaders are also predominantly Charismatic.

The North American scene is quite different, where only 2 of 12 churches listed are Charismatic: Melodyland Christian Center, Anaheim, California (11,000); and Calvary Chapel, Santa Ana, California (10,175). Among the North American leaders, First Baptist Church of Hammond, Indiana, led all others in membership, 37,133; worship attendance, 18,500; and Sunday school attendance, 18,500. Other Independent Baptist leaders include Highland Park Baptist Church, Chattanooga, Tennessee (25,664); Thomas Road Baptist Church, Lynchburg, Virginia (21,000); and Akron Baptist Temple, Akron, Ohio (14,000). Grace Community Church, Panorama City, California (7,333), pastored by John MacArthur, is the only non-Baptist, non-Charismatic church in the entire list.

Southern Baptist leaders include: First Baptist, Dallas, Texas (22,700); First Southern Baptist, Del City, Oklahoma (17,250); First Baptist, Houston, Texas (14,900); Bellevue Baptist, Memphis, Tennessee (13,249); North Phoenix Baptist, Phoenix, Arizona (12,845).

The author follows the church analysis style originally presented by Elmer Towns over 10 years ago in The Ten Largest Sunday Schools. Surveys chart the churches' attendance and membership growth over the last 10 years. Individual chapters analyze the pastor of each church and the style of his leadership. This study is fair and straightforward. Conclusions are obvious and clear. Baptists are the church growth leaders in America and Charismatics are the leaders overseas. (Baker Books, 1984, 293 pp., $12.95)

THE CHURCH AND THE PARACHURCH: AN UNEASY MARRIAGE
by Jerry White

Reviewed by John D. Morrison, assistant professor of theology, Liberty University, Lynchburg, Virginia.

The relationship between the local church and the parachurch ("para-local" to some) organizations has been cordial at best and strained as a rule. Jerry White, executive director of the Navigators, can surely speak from firsthand experience to the misunderstandings and tensions that appear inherent to the situation, and does so in the recent release The Church and the Parachurch: An Uneasy Marriage. White's introductory chapter, entitled "Who is doing the work of the Kingdom?" seeks to set out the views and feelings of both sides. Throughout, White works hard for a fair declaration of the issues.

White proceeds to give a well-organized and readable analysis of historical and biblical-theological materials whereby he hopes to prove the viability of the "para-local" church organization. He analyzes the weaknesses of both, and his final assessments are significant, giving needed perspective to us all. His recommendations are must reading (after one has
read all that has led up to those conclusions). All in all, this is an excellent treatment, both refreshing and painfully insightful.

White's analysis of church history caused him to occasionally draw principles from times when some of the situations and issues were different from today. In chapter three he seeks to synthesize the biblical material into a theological whole, and he brings in much good information (interestingly from Earl Radmacher, a strong local church advocate) to show that "church" can refer to both the universal body of Christ and to local churches. Yet, he occasionally seeks to render conclusions from scriptural silences or from questionable interpretive processes. These are rare, though, and who among us is immune to such difficulties? (Multnomah Press, 1983, 183pp., $9.95)

PASTORS

CHRIST AND THE BIBLE
by John W. Wenham

This very helpful volume is committed to the thesis that Christ's view of Scripture ought to guide our view today. Dealing with such topics as Jesus' authority, His view of the Old and New Testaments, the Canon, and the reliability of Scripture, it specializes in "problem passages" and in answering several critical charges. (Baker Book House, 1984, 206pp., $7.95) —G.R.H.

HOW TO GROW AN ADULT CLASS
by Tom Barnard

The thesis of Barnard's book is that "successful" adult Sunday school classes are determined by the quality of relationships that exist among its group members. Seven factors that affect this quality are analyzed by the author, including: the teacher, class organization, care groups, activities, outreach, class sessions, and personal evangelism. (Beacon Hill Press, 1983, 84 pp., $2.95) —R.H.

THE YOUTH LEADER'S SOURCEBOOK
edited by Gary Dausey

This book is a refreshing contribution to a literary market often criticized for its fads. Twenty-five youth leaders combine their expertise and experience on such useful themes as laying an appropriate foundation and planning purposeful activities for contemporary youth work. Representing a cross section of professions and perspectives, these writers have produced a helpful resource in a practical symposium for youth workers. (Zondervan, 1983, 332pp., $14.95) —R.H.

JOHN BUNYAN: PILGRIM AND DREAMER
by Ernest Bacon

This is a new and appreciative biography of the famous Baptist Puritan of the seventeenth century. The author, who previously wrote a biography on Spurgeon, attempts to make Bunyan and his Puritan principles come alive to the twentieth-century reader. He gives a thorough discussion of Puritan England as the setting for Bunyan's life and then moves into an interesting study of him as a preacher, pastor, prisoner, and author. In addition to a biographical evaluation of works such as Pilgrim's Progress, one entire chapter is given to Bunyan's poetic writings. Very readable. Recommended. (Baker, 1983, 186pp., $5.95) —E.H.

EASTER ENIGMA
by John W. Wenham

A harmonization of the gospel accounts of Jesus' Resurrection is the most distinguishing feature of this volume. John Wenham challenges critical theology by his creative weaving of numerous details into his defense of the total reliability of the New Testament records. (Zondervan Publishing House, 1984, 162pp., $6.95) —G.R.H.

FAMILY BOOKSHELF

AMY CARMICHAEL: LET THE LITTLE CHILDREN COME
by Lois Hadley Dick

Amy Carmichael, an example of living by faith, dared to attempt the impossible to save the abused, battered, and broken children of the temples of India. To save these "Jewels of the King" she set out, against the wishes of her peers and the customs of the land in which she served, to build a place of rescue.

Though this is a biography, the author suggests a parallel between 1869 India and present-day America with its child abuse and child pornography. The unwritten question of the author is if Amy Carmichael, armed only with complete faith in her God, can accomplish the impossible of her day, where are the Amy Carmichaels that are needed today? A powerful book for those who care. (Moody Press, 1984, 160pp., $3.95) —G.L.P.

THE HOLISTIC HEALERS: A CHRISTIAN PERSPECTIVE ON NEW-AGE HEALTH CARE
by Paul C. Reisser, M.D., Teri K. Reisser, and John Weidon

At last, a book written by a medical doctor exposing the deceit practiced by doctors who claim to be holistic healers. Holistic health is gaining popularity in the world because it purports to treat the "whole person"—body, spirit, and mind. Much new-age medicine, the authors warn, is rooted in Eastern and occult mysticism and may be dangerous, not only to the physical but also the spiritual health of Christians. An excellent, well-researched book that should be read by every Christian tempted to experiment with new health care alternatives such as: acupuncture, acupressure, biofeedback, nutritional therapies, meditation, iridology, homopathy, and others. (InterVarsity Press, 1983, 171pp., paper, $5.95) —C.C.

BIBLE BASIC
by Bernard Bangley

For computer buffs and children of all ages Bernard Bangley, with the expert assistance of his son, has produced a delightful array of educational games in Bible Basic (Harper & Row). The games are given in BASIC language and compatible with most "PC's." With games such as "Jacob's Ladder," "Pass- word: Shibboleth," "David & Goliath," "Which Book?" and many more, you and your family will be led into many hours of exciting entertainment while learning Bible truths. Even more important, it is a way to enhance family togetherness, to share, and have fun, and install a desire to know God's Word in young hearts. (Harper and Row, 1983, 154pp., $9.95) —D.M.
Equal Access Act
Ruled Constitutional

The Equal Access Act, which has taken a beating in public schools throughout the country, won its first major legal contest. In an oral decision, Federal Judge Norman Black upheld the Equal Access Act and ordered the Springbranch Independent School District in Houston, Texas, to permit religious groups to meet on school property.

The case arose when officials from two high schools within the district refused to allow students the right to form Bible study groups. When both groups were refused permission to meet, they immediately sought relief under provisions of the Equal Access Act which passed Congress late last summer.

The act applies to secondary schools receiving federal funds and requires those schools to allow religious study groups to meet on school property on the same basis as other non-curriculum groups.

Restrictions include: clubs must be initiated by students, not a teacher or an outsider; a teacher may be present, but is prohibited from participating in prayers or other religious activities; and outside speakers may not direct, conduct, or regularly attend the groups.

Public schools violating the act are subject to federal court orders compelling them to obey the law.

The Equal Access Act, as the Houston case illustrates, has received mixed treatment throughout the country. Attorney Jim Parker, a staff lawyer with the Christian Legal Society in Chicago, explained that those school districts which were generally friendly toward religious groups before the act was passed, were basically willing to accommodate religious study groups after the law was enacted.

But those schools with a history of forbidding religious groups to meet continued to find some reason to exclude the groups.

The schools usually use one of four strategies to keep the religious clubs from meeting:

1) Declare all non-curriculum groups—such as the chess club—as curriculum related. School officials then say the Act does not apply to them since they do not allow non-curriculum groups to meet.
2) Forbid all non-curriculum groups to meet. In this case, the religious club incurs the wrath of its peers for creating an environment where even the most harmless groups are forbidden to meet.
3) Have a school board attorney declare the Act unconstitutional.

4) Throw up one’s hands and claim the act is so vaguely worded it is unclear how to properly enforce it.

The Houston school district declared all non-curriculum clubs as curriculum related. It then said religious groups were non-curriculum related and had no right to exist under the Equal Access Act, since the school district does not permit non-curriculum clubs to meet.

They also argued that the school district cannot possibly obey the Equal Access Act because an appellate court decision, in the Houston case, had already declared the accommodations of religious groups in the public schools as unconstitutional. And if such accommodations are unconstitutional, how can Congress, by passing a mere law, eliminate the constitutional question?

The Lubbock decision involved a school district’s policy that allowed religious groups to meet before or after school hours.

The 5th Circuit Court of Appeals struck the accommodation down as unconstitutional, saying the meetings imply recognition by school authorities because they are closely associated with the beginning or end of each school day, and such recognition violates the First Amendment.

Attorney Harvey Brown, representing the students in the Houston case, argued the Lubbock decision should not apply in their case.

In the Lubbock case, he said, the school district had played a large part in helping and promoting the religious groups. In the Houston case, school officials were simply being asked to allow the groups to meet unimpeded.

Basically, the judge said the facts in the case indicate that the religious clubs followed proper procedures and were appropriately formed so as to be covered by the provision of the Equal Access Act and, therefore, should be allowed to meet. The ruling presumed the act was constitutional and Lubbock case did not apply.

Attorney Parker, exalting the ruling, said, “We feel the decision is very important because it will put pressure on all those school districts around the country where there is a hesitancy to apply the act.”

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Many school districts have school board attorneys who say, ‘Well, Congress passed the act but we think its unconstitutional.’ The Maryland attorney general came out with that opinion saying he felt the act was unconstitutional. But as of now the only court ruling on the act itself is this decision and it clearly upholds the act... And when the fall comes and students go back to school and ask to have these groups this will make the school board, and its attorneys, and its principals more inclined to go ahead and follow the act.”

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Antipornography March Scheduled for Labor Day

"It will be the largest antipornography march in the history of America," boasted Allen Wildmon, public relations director for the National Federation for Decency in Tupelo, Mississippi.

This Labor Day at 10 a.m. "thousands of Christians" will gather at Cole Park in Dallas, listen to speeches by some of the nation's best-known religious leaders, and march one mile to Southland Corporation, where they will demand that its chain of 7-Eleven food stores stop selling pornographic magazines, said Wildmon.

With more than 10,000 outlets nationwide, 7-Eleven is the largest chain of any store in the world. The NFD has repeatedly asked Southland officials to stop its sale of pornographic publications in 7-Eleven stores, but corporation officials have refused the request each time.

Doug Reed, assistant manager of media relations for Southland Corporation, explained, "We have an adult magazine policy that says we carry only three titles. These titles are available only to adults and only upon request. They are kept under the sales counter of our stores. And they are obscured by blinders so that customers can't see the covers. And you have to be 18 years of age to purchase the magazine."

Don Wildmon, however, said the sale of pornographic magazines by 7-Eleven is immoral even if the titles are hidden. He explained that because 7-Eleven presents itself as a "family-oriented" store—being located in virtually every American community, raising money for Muscular Dystrophy, and promoting the Olympics—the food chain has a moral duty not to sell material that exploits and denigrates sex and, at times, even depicts violence against women.

Some 7-Eleven franchises have agreed with Don Wildmon and have removed the offensive material. Dick Newmark, who owns four 7-Eleven franchises in Santa Clara, California, went as far as to send a letter to other franchises asking them to pull their pornographic magazines.
When Southland officials refused to accept Don Wildmon's request, he immediately began organized picketings and boycotts against the 7-Eleven stores. To increase the pressure on 7-Eleven stores, Don Wildmon met with national religious leaders around the country and, with their joint effort, organized the "March on Pornography" to take place this Labor Day in Dallas.

The organizing committee includes Jerry Falwell, Tim and Beverly LaHaye, E.V. Hill, and James Kennedy.

Allen Wildmon said his organization has sent 2,000 letters to denominational leaders, businessmen, and antipornography groups asking them to participate in the event.

The letter asks the recipients to participate in the march, but if unable, to sign a petition to be presented to Chairman John Thompson when the protesters reach the headquarters of Southland Corporation.

The petition asks Southland officials to remove this material because the "social cost of pornography is unacceptably high."

Southland officials, however, who said they have heard about the march only through the media, also said they will be out of town during the event.

"On that day all our top executives are going to be at a Muscular Dystrophy telethon on the West Coast (Las Vegas)."

Reed said, "The criteria we use [in determining whether to sell the magazines] is our customer reaction, and we gear our product mix to fit the needs or the requests of our customers."

When asked if Southland would ever make a moral judgment concerning the sexual content and theme of the pornographic magazines, he said, "No. No. We would be making a judgment based on sales. One of the things we've found out so far is that our customers don't want us making moral judgments for them."

Reed said that recent statistical studies linking sexual violence against women to the amount of pornographic material sold in a given area has had no effect on the corporation's position.

When asked if Southland would take a "firsthand" look at the figures, or perform studies of its own, he said, "There are no efforts on our part, that I'm aware of, to analyze any studies."

"Why? "Well, that's something out of my area and I have no idea," he said.

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I Martin Mawyer

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Medical Doctors Denounce Illicit Sex

"The sexual revolution is over," said Dennis Maki, director of University of Wisconsin's infectious disease department.

In a New York Daily News article, Dr. Maki said having promiscuous sex is close to "suicidal behavior" because of the risk of exposure to AIDS—a sexually transmitted disease that kills 90 percent of its victims within five years of diagnosis.

In a Washington Times article, Dr. Joseph H. Bellina blamed the "sexual revolution" for the increase in the nation's infertility rate. (An increase from 1 in 20 couples in the 1950s to 1 in 4 today.)

Dr. Bellina, a fertility specialist, said "sexual freedom" led to an increased number of sexual partners, which increased venereal disease, which increased the number of women with scarred female reproductive organs, which, if left untreated, increases infertility.

And, in a powerful editorial supporting sexual fidelity, the Journal of the American Medical Association called for an end to sexual permissiveness to stop the spread of AIDS.

The Journal (the largest-circulating medical journal in the world) criticized the sexual mores of our time.

"It was the age of overindulgence...of tolerance for anything in anybody...of anticulture...It was the age when homosexuality came out of the closet...It was the age of easy, irresponsible sex...abortion-on-demand, chlamydia, and genital herpes. And it was the age of AIDS."

The editors concluded: "This is a great time to practice sexual monogamy."

NRL Convention Attracts Well-known Speakers

"Liberty and justice for all" was the theme of the annual convention of the National Right to Life Committee held July 20-22 in Washington. Addresses by Surgeon General C. Everett Koop, Mother Teresa, Dr. Bernard Nathanson, Cardinal O'Connor, and Rabbi Yehuda Levin highlighted the convention.

Mother Teresa, a Nobel Peace Prize recipient for her work among the poor of India, made her first personal appearance at an NRL convention. An undaunted spokeswoman for the dignity of all human life, Mother Teresa condemned abortion in her Nobel Prize acceptance speech. She proclaims that abortion is the greatest destroyer of peace today and that "it is very, very great poverty to decide that a child must die that you may live as you wish."

The three-day convention offered more than 50 individual workshops on topics related to abortion and its alternatives, including a session by Jim Savley, director of Save-A-Baby in Lynchburg, Virginia. For more information on how you can become involved in the National Right to Life movement, write: National Right to Life Committee, Inc., 419 Seventh Street, N.W., Washington, D.C. 20004.

Home Education Movement

Alert, a monthly publication of the Christian Education Research Foundation, claims that more than one million children are now instructed in the home. This turn from traditional in-school instruction is primarily a result of the widening gap between parental and governmental control of schools. A college education is not required for educating one's children, the publication asserts. Rather, "the main strength of home education is willing and sincere parents who have the necessary motivation to effectively teach their children at home." This home tutoring is producing standardized test scores higher than national averages.

State acceptance of home schooling varies greatly, from tolerance to imprisonment. Supporters of home education appear willing to have their children take the minimum competency tests required for other school children. (See related stories on pages 24 and 27.)

Concerned Women for America Convene in Washington

Beverly LaHaye, president of Concerned Women for America, expects over 4,000 women to attend the second annual CWA national convention in Washington, D.C., September 26-29. President Reagan, Senator Bill Armstrong, Joni Eareckson Tada, Melody Green, and others will share messages of encouragement for Christian women who realize the time has come to put their Christian principles into action.

Workshops and seminars will offer expert advice in such areas as how to run for office, how to have an effect in the public school system, and how to fight pornography.

The convention will be held at the Sheraton Washington Hotel. Registration is $100 and includes all general seminars, workshops, and a banquet. If you would like to participate please contact Concerned Women for America, 122 C Street, NW, Suite 800, Washington, D.C. 20001, or call 202-628-3014.
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He Will Be Gone Tomorrow

It's never easy to be a father...or to say good-bye

by Truman Dollar

As the big jet touched down at the Kansas City airport, I prayed that my son would be there to meet me.

I was returning from a hurried Washington trip to visit my father, who had suffered a severe myocardial infarction two days before. We had had a long talk in the eerie quietness of the cardiac care unit, and he asked me to speak at his funeral if he did not live. I felt guilty about being home fewer than a dozen times in the blur of the past 23 years.

Now my own son filled my thoughts. It will be the last day we have together before he leaves home.

Tim graduated from high school last Monday night, looking too young for a cap and gown. He is only 17 and he does not shave yet. He leaves in the morning for a summer of work to help with college expenses. I will not see him for three months, and then only on periodic weekends while he is away at college. This is the point where the tie with home is broken. When he returns, things will not be the same. He will be a man. He will not need me in the same way he did as a boy. Although that was my primary goal in raising him, I will miss him badly.

David said a child is like an arrow released from the bow. The archer has no more control over its direction. Unless he asks me for guidance, my last opportunity to shape his life is past. Realizing that this phase of our life is over brings pain.

Tomorrow will be a busy day, and after Tim leaves, concentration will be impossible. I will follow him mentally every mile to Saint Louis, Evansville, and Nashville.

For a long time, the silence of his empty room will shout that he is gone. His bed will be made, his desk uncluttered, no debate cards will be scattered about. The comb and the after-shave will not be missing from my bathroom, but that will be little comfort. I see how insignificant it really is to have all my tools in place and the fishing gear stacked neatly in the basement.

I have no complaints about him. There was never a night spent wondering where he was, never any alcohol, no cigarettes. Many nights I opened his door and found him reading his Bible. I have prayed with him every night that we have been together for many years. He is smarter than I was at 17, more mature, more confident. He asked very little for all the joy he brought. And he will be gone tomorrow.

I do not have any fears about his future, because he is prepared. He will do well as a trial lawyer, establish himself in his profession by the time he is 34, and probably achieve his goal to be a United States senator from Missouri. He is ready spiritually. He knows how to pray and he loves God's house.

I am more concerned about my failing him. What I would give for one more year, to make up what I missed! There would be fewer nights away from home. Some speaking engagements were not that important and could have been refused more often. We should have hunted more and tramped through the woods he so enjoys.

Today I hurt way down inside. My dad tried to explain it to me when I left home at 17. I did not understand it then. Tim would not understand it now. He would be embarrassed if he knew my feelings or saw me weep. Those tears flowed in a secret, private moment. His mother could not stand that. When he drives off she will need me to wave good-bye with a smile, tell him to be a good boy, and write—but I will be dying inside.

He has grown up, and that is good, but his leaving will be terrible. And he will be gone tomorrow. I will get over it. The pain will stop... in about 20 years.

Tim Dollar will be 26 next month. He is assistant prosecuting attorney for Jackson County, Missouri, and his duties include prosecuting criminal cases. He was recently promoted from law intern to assistant prosecutor, after one year of serving under Albert A. Fiederer, prosecuting attorney. He is also director of Repeat Offenders Prosecution Program.

In this month's column, Truman Dollar shares the feelings he experienced when Tim left home for the first time.

Truman Dollar, pastor of Temple Baptist Church, Detroit, Michigan, is a published author noted for his thought-provoking and unpredictable insights on current events. He shares his views in this column each month. This article is adapted with permission.
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