A native of Long Island, New York, Tina Hoddelmann is a communications major at Cedarville College.

For one reason. Balance. A balance which challenges me to grow both as a student and as a Christian.

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

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

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

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

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Needed to be said...

As a missions executive, I want to congratulate you for telling the truth in "The Changing Missions Climate" by Truman Dollar (May 1987). It is not easy to admit that American missionaries "often abused...power," and that some have resisted the shift to indigenous leadership. Many don't want to hear it, but it needed to be said.

Don Dunkerley, Director
Proclamation International
Pensacola, Florida

A capsule glance...

The brief biographical and "Thunder in the Pulpit" sections of your Journal are of much challenge and encouragement to me. I appreciate the opportunity to get a capsule glance of these much-used men of God.

I consider this section a very impor-
tant part of your publication and encourage you to keep up the good work. Thanks for your ministry.

Mark Drake, Pastor
Ridgecrest Baptist Church
Memphis, Tennessee

Delighted...

I was delighted to read "A Radical Proposal for Seminary Education" (April 1987). Dr. Dobson is to be admired for having the courage and foresight to make the comments he made in the article. The current pedagogy practiced in the vast majority of our nation's theological institutions is inadequate and ill-suited for equipping those called to the pastoral ministry.

So much good was said in Dobson's article that I hesitate to comment, but there are other points to make.

First, seminaries need to make up their minds as to their purpose. Are they academic institutions for scholarly research and higher learning, or are they training grounds for those called to preach? One gathers from reading seminary catalogs that all exist to train pastors, but course descriptions show that most exist for scholarship. Both purposes are OK; however, it would be better for most seminaries to stick with what they do best—the study of theology—and leave practical training to those better equipped to train pastors.

Second, seminaries need to shorten the matriculation period for academic research, rather than add courses in pastoral theology. It is distressing to hear that some seminaries are adding a year of internship to the standard three-year divinity degree. It would be better to cut one year of academics and substitute a one-year residency program similar to those in the medical professions. Most pastors have too much formal education for their congregations anyway, and would be wise to concentrate more on the practical aspects of ministry and less on the academic aspects of theology.

Third, if the necessary radical changes are to take place in theological education, they will have to come from those outside the institutions. Cutting useless courses means cutting faculty, and few seminaries, conventions, or assemblies have the courage to do it. Theological institutions will not change themselves. The necessary change must come from the outside.

Fourth, seminaries need to take a good look at the concept of external education, and begin adopting this as a way of cutting costs and reaching those who cannot, or ought not, take years away from their ministry. I am glad to see Liberty University using the concept of distance education in its degree programs. Now is the time to bring it into the mainstream of theological education. Today's technology means that external education can work in the training and equipping of pastors.

Thank you for the fine article. Please don't let the idea of seminary reformation die.

J. Duncan Boyd, Pastor
Erin United Presbyterian Church
Roseville, Michigan

Nothing better...

I have appreciated Dr. Dobson's proposals to update seminary education for our pastors. At the present time, however, I know of nothing better than the well-balanced master of divinity program.

What I would like to suggest is that while we are rethinking seminary education, we should also rethink pre-seminary education. The Fundamentalist movement has been caught between two different philosophies of education: the Bible college/Bible institute program on the one hand, and the seminary program on the other.

These two approaches are not necessarily mutually exclusive, but there has been a considerable amount of unnecessary overlap when the two programs have been put together. If we are committed to the seminary philosophy of ministerial education, we need to do some fresh, creative thinking about the purposes, goals, and curriculum of pre-seminary training.

Larry Pettiegrew, Th.D.
Central Baptist Seminary
Minneapolis, Minnesota
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'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 gnawing 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 most businesses 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.

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Mocked . . .

None of the writers in the April issue addressed the reason why Jim Bakker is disqualified from the office of pastor. Exodus 20:14, "Thou shalt not commit adultery." In 1 Corinthians 6:15-18, Paul said the man who is joined to another woman is married to her. In 1 Timothy 3:2, Paul says a pastor is to have only one wife. No concubines, secretaries, hookers, or Playboy Bunnies.

King David was of the tribe of Judah. His sin cost him a lot but he was forgiven. Hophni and Phinehas were priests of the tribe of Levi. God said he would slay them for their adultery (1 Sam. 2:22-25).

God has been mocked by the Jim Bakker scandal and by the unscriptural responses to it.

Tom Knauf, Pastor
Calvary Baptist Church
Marina, California

Editor's Note: Our April issue was not meant to be a response to the PTL situation, but to address these problems in general. In fact, the issue was already at press before we had knowledge of the Bakkers' problems.

Correction . . .

I thank God for your ministry. Regarding the April issue of Fundamentalist Journal, all the articles were good, especially Dr. Falwell's on the Resurrection. However, one article was entitled "Portrait of an Adulterer." The article was quick to say that this was a pastor being portrayed. The implication was clear that all pastors are adulterers. I believe a correction needs to be printed.

J. T. Williams, Pastor
Pleasant Grove Baptist Church
Summerville, South Carolina

Editor's Note: "Portrait of an Adulterer," compiled from various case studies, did portray a pastor. However, the article did not represent all pastors as adulterers.

Essential . . .

Your magazine is a very essential part of the ministry. We enjoy it very much indeed and look forward to each month's issue.

The May issue was so very important for "doubters" to read and understand. I want very much to share with doubters the accountability on the PTL issue by Jerry Falwell and other's articles concerning the same issue. I trust this will clarify their confusion and erase their "doubts." Thanks for making this issue so special.

Mrs. Thomas Zumwalt
Piedra, California

Renew Your Pledge of Allegiance!

Our national spirit is crucial to our government. Dr. Richard C. Halverson, Chaplain of the U.S. Senate, has written We the People to proclaim the importance of celebrating our liberty. In this, the year of our Constitution's bicentennial, this illustrated collection, We the People, will help you rejoice in the freedoms available to all Americans and be inspired by the opportunities Christians have to be part of our great government system. If We the People (5111709) $15.95 is not available at your local Christian bookstore, write Regal Books, 2300 Knoll Drive, Ventura, CA 93003 or call toll-free 1-800-235-3415. (California residents call 1-800-227-4025.)

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8 Fundamentalist Journal
The First 200 Years. British Prime Minister William Gladstone called our Constitution "the most wonderful work ever struck off at a given time by the brain and purpose of man." Our celebration of the 200th anniversary of this great document includes inspiration, encouragement, and warning. Various authors reflect on the Constitution's conception, examine the debate on its interpretation, and charge us with responsibility for its preservation.

Our sacred freedoms are on the line. If we lose them we have only ourselves to blame, for as John Adams said, "Our Constitution was made only for a religious and a moral people. It is wholly inadequate for the government of any other."

In our Preaching & Pastoring section Joseph Tson describes life as a pastor in a land without religious freedom.

Realizing the Dream. I am happy to announce that Liberty University has permission to offer our first course leading to the doctor of ministry degree. Continue to pray, because we will not receive final approval from the Southern Association of Christian Schools until our first student graduates from this program. Final approval would be another step in the fulfillment of the dream of the founders of Liberty—a Christ-centered education, in a complete school system, from kindergarten through a doctoral degree.
Two hundred eleven years ago our nation was “conceived in liberty” and declared to be free and independent. One nation under God, the United States of America. A hundred years later the Supreme Court ruled that America is a Christian nation. Now we are celebrating the 200th anniversary of the great Constitution that guarantees us all the freedoms and privileges that we call the American Way.

What about the next generation? Will they grow up in a free, Christian nation? Will our children and grandchildren enjoy the same beautiful America that you and I have enjoyed?

We believe in pluralism. When we speak of being a Christian nation, we do not exclude all others. But a vast majority of our 230 million Americans are Christian by profession, and about 70 million claim a New Birth experience.

As a Christian nation, we have a responsibility to see that all citizens of the United States enjoy the privileges our Constitution guarantees—whether or not they share our beliefs, whether they are for or against us philosophically. That is what has made this country great.

We do not all agree politically, religiously, or philosophically. But we all agree that in this country we should have the right to believe, to live, to serve, to earn, to own, to keep, to give—because Almighty God intended that men should be free.

America is not perfect. We have a massive drug problem. We abort 1.5 million innocent, unborn babies every year, in defiance of God’s law. Pornography and immorality and indecency are rampant. Sin is having a heyday in this country. But look at the entire family of nations on this earth and compare them to the United States, Canada, North America. When you compare this part of the planet with any other part of the world, you find that no place on earth has been so blessed by God as we. None.

We are not more deserving or more intelligent than others. There are no reasons in our physical beings that we should merit all that God has given us.

Why has God made this America the Beautiful?

America was built on biblical principles. We call them the Judeo-Christian ethic, which encompasses the dignity of human life, the traditional monogamous family, common decency, the work ethic, and the principle of the Abrahamic covenant, that God said to Abraham in Genesis 12:3, “I will bless them that bless thee, and curse him that curseth thee.” America has always believed in giving and granting love and freedoms and rights to all people. We also believe in the principle of God-centered education. When the founders settled Jamestown, even before they erected their homes, they constructed a building that was to be their church house, their schoolhouse, and their town hall. Then they built their homes and shops.

Now I don’t mean that all 230 million of us over the 211-year history of this nation have always lived up to what we believe in. But we do have a premise of conviction and a rationale of belief that have truly made this a nation under God. As David said in Psalm 33:12, “Blessed is the nation whose God is the Lord.”

God has blessed America because we are a nation built upon the principles of the Word of God and the God of that Word.

America continues to bless the world. Jesus Christ did not die for Americans alone. God loves Russians, and Asians, and Europeans, and Africans, and Latins all alike. God constantly commands us in Scripture to help the underdog, the poor, the hurting, the lame. Jesus preached liberation to those in bondage and healing to the sick and strength to the infirm.

America has blessed this world materially more than any other nation in human history. We feed the hungry and care for the hurting. May God always find in this country a nation with a big heart—25,000 miles in circumference, the circumference of this globe.

America is evangelizing the world. Two-thirds of the missionaries in the world today are supported from America. One nation, where 6 percent of the population lives, supports most of the Christian missionaries worldwide. Why do we do this? We owe everything we are to our God and to our Saviour, the Lord Jesus Christ. God would not have some men to be saved. The Bible says that God is “not willing that any should perish, but that all should come to repentance.” God does not want one Russian or one Chinese or one American to die and go to hell. If we want to be a blessing and to be blessed by God, we must evangelize the world in our generation.

We have no corner on God’s blessing. We have no reason to believe that God should bless America above any other nation. We have no special mandate. We must continue to operate on biblical principles. We must always bless the rest of the world. We must preach the gospel through our churches and send out missionaries to evangelize the world. Only then will we remain America the Beautiful.

On this 200th anniversary of our Constitution, may we “highly resolve . . . that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.”

As a Christian nation, we have a responsibility to see that all citizens of the United States enjoy the privileges that our Constitution guarantees.
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In the context of Luke 14:25-35, Jesus addresses the multitudes and delivers a dramatic call to become disciples. This was a call to live above the spiritual mediocrity of the masses and live a life of total commitment to Him. Although we find ourselves centuries removed from this incident, this challenge transcends the limitations of time and space.

What does it really mean to be a disciple? The word translated “disciple” is the word mathetes which means “a learner, a pupil, or an apprentice.” A disciple is one who has placed himself under the supervision of a master or teacher. The apprentice not only listens to the teaching of his master, he also emulates the lifestyle of his master. As disciples of Christ we are not only learning His teaching but also adopting His lifestyle.

Discipleship is a choice. “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (v. 16). What a strange statement. In order to be a true disciple of Jesus you must hate what others love.

What does Jesus mean? Most commentators interpret it to mean that we are to love God so intensely that all other human love is like hate when compared to our love for God. However, if that is true then it does not say much for human love. You do not hug your wife and say, “Honey, I hate you!” In fact Paul commands husbands to love their wives “as Christ also loved the church, and gave himself for it” (Eph. 5:25). We are to love others with the same kind of love we have for God.

What does it mean then to hate all the aforementioned people? The key is found in Romans 8:13. “As it is written, Jacob have I loved, but Esau have I hated.” In this chapter, Paul is dealing with God’s sovereign choice of the nation Israel. That choice was evidenced in selecting the younger twin Jacob over the firstborn son Esau. It is not that God loved Jacob and hated Esau, because God loves all people, but rather that God chose one over the other. If you want to be His disciple you must choose Him over all human relationships.

Discipleship is crucifixion. “And whosoever doth not bear his cross, and come after me, cannot be my disciple” (v. 27). The second prerequisite for true discipleship is as severe as the first. In the previous verse Jesus told His disciples they must hate what others love. Now in this verse He tells them to love what others hate—the cross. Some people speak of crosses of adversity and sickness. But none of these ideas reveals the truth of Christ’s statement. The disciples knew what He meant. The cross spoke of death—total, complete, and final death.

A. W. Tozer said that this cross “stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road, had already said good-bye to all of his friends. He was not coming back. He was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.”

The application of this death principle addresses two major areas of the life of every Christian. First, we must die to self. “And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). The verb translated “deny” means to say “No!” In our society we are not accustomed to saying no. The whole philosophy that permeates Western society is one of “If it feels good—do it.” Jesus says if you really want to be His disciple, you must say “No” to self.

Second, we must die to sin. “Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. 6:6, 11-12).

A dead body is incapable of movement. It cannot hear, see, talk, smell, or walk. Paul is saying that our old man needs to die. That means that all of the attraction and enticement of the world means nothing. We are not allured by the world.

Discipleship is a commitment. “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (v. 33). The third prerequisite of discipleship is a total and unconditional commitment to Christ. On January 12, 1722, Jonathan Edwards, the great Puritan theologian and revivalist, wrote these words in his diary: “I have been before God, and have given myself, all that I am and have, to God; so that I am not, in any respect, my own.... Neither have I any right to this body, or any of its members—no right to this tongue, these hands, these feet; no right to these senses, these eyes, these ears, this smell, or this taste. I have given myself clear away and have not retained anything as my own.”

These words were not written when Jonathan Edwards was used to bring about the first Great Awakening in America or after he had penned his volumes of theology or when he assumed the presidency of Princeton College. They were written when he was a 19-year-old student. May God help us all to say with Jonathan Edwards, “I have given myself clear away and have not retained anything as my own.” If we will accept that call to discipleship, perhaps God will honor us, as He did Jonathan Edwards, with another Great Awakening!
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Lack of Religious Values Threatens Freedom

by Carl Horn

O ur Declaration of Independence declares it "self-evident" that "[w]e are endowed by [our] Creator with certain unalienable Rights." Today any such public affirmation of God's existence is greeted with embarrassment or disdain, at least by the "enlightened" elite.

In the preceding century, the greatest of all British jurists, William Blackstone, had written in his famous "Commentaries" that all laws were ultimately based on "the law of nature and of nature's God."

The First Congress—the same Congress that debated and proposed the First Amendment—where some civil libertarians find the strict and absolute separation of all things religious from all things public—not only retained the first legislative chaplains to pray and to provide spiritual counsel, but the day after proposing the First Amendment called on President Washington to proclaim 'a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many favors of Almighty God.'

Our second President, John Adams, went right to the bottom line: "Our Constitution was made only for a religious and a moral people. It is wholly inadequate for the government of any other."

Were Thomas Jefferson (who authored our Declaration of Independence), William Blackstone, George Washington, John Adams—and others of our Founding Fathers, who confirm their testimony—all wrong? Indeed, are our Pledge of Allegiance to "one nation under God" and our national motto ("In God We Trust") also unconstitutional? Are they, as groups like the American Civil Liberties Union and People for the American Way say, really violations of the "separation of church and state"?

Who really is out of step with the "American Way," Norman Lear and his telemarketed valueless Hedonism, or those who continue to believe in God, country, family, and morality?

The fact is, we are having a modern, or post-modern, identity crisis—and there are two basic philosophies of life vying for dominance of our law, our politics, and what might be called our "public philosophy."

On one hand, there is the Judeo-Christian worldview that begins by affirming God's existence and, as Benjamin Franklin put it, that "God governs the affairs of men." If we believe in God, and trust in God, and believe that He "governs the affairs of men," we would be foolish to ignore the ancient tradition, recorded in Holy Scripture, regarding what He requires of His creatures.

On the other hand there are the Secularists, who do not so much deny God's existence as they pronounce it irrelevant. Postmodern Secularists think religion should be kept strictly private—except, of course, where religion can be used to advance the goals of Socialism or Marxism. Morals, which are ultimately rooted in a religiously based worldview, should likewise have no bearing on our public policy.

Are you a homosexual? Fine. No problem. That's your lifestyle. Do you have an unwanted or inconvenient pregnancy? Fine. Have an abortion. No problem. That's your choice. God forbid that we should impose our beliefs or values on you.

Those who hold a Judeo-Christian worldview or philosophy of life see the valuelessness that results from this kind of thinking as being a corruption of the essentially good commitment to individual rights and freedoms that is our historical inheritance.

How is it that America, founded and grounded in the Judeo-Christian ethic, came to the point that our national motto cannot be taught—at least, with any degree of conviction—in our public schools?

Today, in America, the most unsafe place to be is in the sanctuary of a mother's womb. Our former openhearted embracing of the poor and the defenseless has been replaced with Planned Parenthood's cold prescription of population control, sterilization, and abortion. Euthanasia—mercy killing—of handicapped infants and the aged will follow, and already is following, under the same "quality of life" banner that welcomed abortion for convenience.

The secularization process can be traced through a series of Supreme Court decisions, beginning with the 1962 reinterpretation of the Constitution, holding prayer in schools unconstitutional. No matter that the First Amendment being interpreted was adopted in 1791 and for 171 years had never been interpreted to prohibit school or any other public prayer. Indeed, Thomas Jefferson—the architect of strict separation of church and state, according to the ACLU and People for the American Way—was president of the school board of the District of Columbia when the books used to teach reading were the Bible and the Isaac Watts Hymnal.

The actual case holding school prayer unconstitutional, Engel v. Vitale, is the only Supreme Court decision of which this writer is aware in which not a single case is cited as precedent. The reason for that is obvious. There was no precedent, no legal or political foundation—at least not in this country. In that sense the 1962 school prayer decision can

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Sid Bream

Big League Success Is More Than "Stats"

by Michael R. Smith

Baseball, summer's sport. Next to Mom and apple pie, baseball is America. Every Little Leaguer dreams of playing in the majors. When Sid Bream was a 12-year-old Little League baseball player, his father knew someday his son would make the majors.

In April Sidney Eugene Bream, 26, began his third year with the Pittsburgh Pirates baseball team. This is his second year as starting first baseman and power hitter. He finished the 1985 season with 16 home runs. For Bream, it is a chance to fulfill a statement he made when he was a sophomore at Liberty University. Commenting on the influence athletes have on young people, he said, "If we could be a godly example to these kids, there would be a difference in the majority of our young people." Today Bream is doing his part to be an example in a sport where fame and money can compete with the most honorable intentions.

Some see the brawny Bream only for his natural ability as a cleanup hitter and crack first baseman. A 6-foot-4-inch, 218-pound left-hander from Mount Holly Springs, Pennsylvania, Bream led the National League in fielding statistics, led first basemen in total assists, was third in the league in doubles, had 77 runs batted in, and a respectable .286 batting average in the 1986 season.

But his popularity with the Pittsburgh club runs deeper than the stats, impressive though they may be. He is also polite. Karin Kmetz, who works at Pittsburgh's Three Rivers Stadium where Bream slugs out his hits, remembers Bream asking permission to take off when his wife, Michele, a 1983 graduate of Liberty, had their son, Michael Robert on April 13, 1986. "He's what every mother wants her son to grow up to be like," Karin said. "Every wife wants to marry someone like Sid Bream." She said Bream's polished courtesy extends to Manager Jim Leyland, who Bream refers to as "Mister." Leyland calls Bream a popular player who may throw a bat once in a great while because he is a competitor.

Batboy Mark Hutton has a locker next to Bream's. "Before a lot of games he reads his Bible," Hutton said. "He gets mad, but he doesn't show it on the field. He encourages people." Lyndi Nace of the Pirates' community relations office said Bream's easy manner endears him to everyone. "If we need someone to go out on an appearance, we can count on Sid," she said. "You can tell he cares. His faith shows because he keeps a positive attitude."

Bream said that his faith was spawned August 25, 1973, during a week of revival services. "The Holy Spirit was talking to me the whole week through," he said. "He grabbed..."
me enough that I couldn't say no. I had no idea at that time what I was supposed to be.’

Sid’s parents, Sylvester and Jouetta, raised him and their five other children in a Christian home where interest in sports was second only to their faith. Sylvester is well-known in south central Pennsylvania for his singing group, the Gospelaires. He too could have played professional baseball, but his family disapproved of playing sports on Sunday.

‘In 1948 I had a contract with the Saint Louis Browns (now Baltimore Orioles), but I never signed it,’ the elder Bream said. ‘The Lord knew what was going on. If I had signed, maybe there wouldn't be a Sid today.’

Sid Bream said failing knees also hindered his father from having a career as a baseball pitcher. ‘When he sees me out there, he sees himself,’ Bream said.

‘Maybe a little,’ his father reluctantly admits.

An avid fisherman and bow hunter, Bream calls baseball the best sport of all. No doubt because he makes it look easy. Bream earned a most valuable player award in 1978 at Carlisle High School and played in the state East-West All-Star baseball game in 1979. But all 26 major teams bypassed him in the free-agent draft.

Bream joined the Liberty Flames baseball team in 1979. He hit .433 in his junior year. In 1981 he hit 4 home runs in a regional tournament and a total of 19 for the season. Former major league ace “Alabama Al” Worthington coached Bream at Liberty, setting an example of balancing family life and professional sports. Bream hopes to achieve with his career as a baseball pitcher. ‘When I see me out there, he sees himself,’ Bream said.

Maybe a little,’ his father reluctantly admits.

The next year Bream hit .310 in 63 games and then moved to San Antonio, where he hit .320 with 50 RBIs in 70 games. Also in 1982 he moved within the club to Albuquerque and bounced from there to Los Angeles. He was finally traded to Pittsburgh in September 1985.

Bream remembers those early years as a testing time. Recently, while waiting for a game to begin, Bream sat in the dugout at Three Rivers Stadium, his long legs crossed, his face unshaven in the typical fashion of professional ballplayers before a game. He chatted, sharing without hesitation his weaknesses and his faith in God.

‘I was up [in the major league] for a little while and never played,’ Bream recalled. ‘Even though I had very good years with minor league systems they continued to send me back down. I questioned God, by all means. Why Lord? Why are You doing this?’

Bream compared his situation to Job’s, the Bible character best remembered for his suffering. ‘Job questioned God,’ Bream said. ‘Why is all this happening? But he was considered faithful in the end. It was by no means easy, but God worked it out. It was His perfect planning and His perfect timing. We just enjoy it now.’

Bream said major league baseball is hard work, more pain than glamour. ‘It takes a lot of trust in the Lord,’ Bream said. He is quick to share that sentiment with sports reporters, not just those he knows are Christians. ‘Baseball players are put up on a pedestal so much that you have many areas that can get to you. You can be vain. You can look for that pride, the praise for yourself.’

And temptation is great. Bream said, betraying an innocence uncommon in a professional athlete. Take money, for instance. ‘The opportunity of money can very easily be put in front of the Lord,’ he said. All his life, Bream has tithed to his local church, now a Baptist church in Harmony, Pennsylvania.

‘You have an opportunity for alcohol, drugs, and women,’ Bream went on. ‘You can’t overlook that. That can definitely make you fall quickly. It is a thing where you always have to stay on your guard. You try to have someone keep you accountable as much as possible.’

Bream shores himself up with daily prayer and Bible study. He frequently refers to the Book of James for guidance in practical living. Bream said the discussion of temptation in James reminds him of his garden. ‘I have my garden, but I have all these weeds. You go in and weed, and you’re feeling good about yourself. Then a couple of days later those weeds are right back. You have to weed things out of your life, even though you know they are going to be coming back.’

Fans know Bream for the favorite passage he uses when he autographs baseballs and programs. ‘But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us’ (Rom. 5:8). ‘That is a tremendous verse that the Holy Spirit can use to grab them at that point,’ Bream said.

Sid would like to be known as a player with a loving spirit. ‘I try to set an example,’ he said of his witness to his teammates. ‘Hopefully, someday, I will see someone on our team come to know the Lord, and at that point, it will truly be a successful season.’

Michael R. Smith is a news reporter with York Sunday News and a free-lance writer in Shippensburg, Pennsylvania.

July/August 1987 17
Dr. James C. Dobson knows it's hard for today's parents to keep their priorities straight.

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- **Film 5**: Preparing for Adolescence: Peer Pressure and Sexuality (48 minutes)
- **Film 6**: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife (49 minutes)
- **Film 7**: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children (33 minutes)

Rental Fee: $395 (U.S.)

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**Soapbox**

What Makes a Nation Great?

by Bud McCord

"America is the greatest nation on earth!" I wish I had a dollar for every time I have heard American speakers make that statement. I could probably buy a new car with the earnings. The last seven years, however, would have left me without a patriotic penny to keep tires on the car, since few Brazilians go around praising America's greatness.

We must understand that the way people view us as a nation from the outside is far different from the way we view ourselves from the inside. To expect people around the world to appreciate and understand what makes us proud to be Americans is like asking someone walking to work to appreciate my new car. How can you admire another fellow's car when your feet hurt?

What, then, makes us so sure America is great? What makes any nation great? Our answers to these two questions will reveal much about our worldview. Some answers I have heard over the years are:

- A great nation is powerful.
- A great nation is prosperous.
- A great nation is free or democratic.
- A great nation worships God.
- A great nation is just.
- A great nation sends missionaries.
- A great nation offers religious liberty.

By these definitions many nations could be called "great." Japan is prosperous and democratic. Russia is powerful and prosperous. Britain is free, democratic, and traditionally a leader in justice. Perhaps the greatest nation would be the one combining all or most of these qualities. If that is the case, you might honestly be able to say, "America is the greatest nation on earth!" All in all though, we are still talking about degrees of perfection, and we all fall short or are falling short in our attempts to be great nations. By this test we also limit greatness to the "big" countries. This may blur our vision toward nations that practice greater justice, have more freedom, and send more missionaries per capita than we do.

God does not judge nations on the name of God and based on Old Testament theocratic principles increased according to each country's view of itself as God's agent especially chosen to dominate and "evangelize" other peoples. Even gaining enormous wealth was seen as proof of divine blessing, no matter how many died to get it for them. Slavery became evangelism. Murder became demon expulsion. National greatness became an excuse to do wrong. Establishing God's kingdom justified almost everything. The rise of Islamic Messiah and modern violent theologies labeled "liberation theologies" are nothing more than attempts to do God's work man's ways. Even the children of Israel, led by a pillar of fire through the night, were severely punished many times because they did God's work in their own way.

A study of America's history reveals that America's greatness was partly rooted in the fact that the Founding Fathers resisted the "promised land" and "holy nation" syndrome that was born in Europe's religious environment. Even

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No freedom of religion in America? Surely that could never be! Yet in this land of the free there are those who would ban religion from public life, not by law or edict, but through manipulation of the First Amendment of the United States Constitution. If they have their way, the freedom of religion guaranteed by the Constitution, through the wisdom of our Founding Fathers, would become freedom from religion.

Even though those Founding Fathers meant to protect religion from the influence of government, the rewriters of today would reinterpret it to mean the protection of government and other public institutions from the influence of religion.

What are the primary methods being used to achieve this goal?

Constitutional attorney William Bentley Ball speaks knowledgeably on the subject. Long before most political and religious Conservatives were aware of the storm on the horizon for First and Fourteenth Amendment rights, Ball was at the forefront, defending individuals and groups from government encroachment. In the course of his service to religious liberty, he has served as lead counsel in 22 states and has pled 15 cases before the United States Supreme Court.

"One of their strategies," Ball says, "is to question the reality of the religious claim. Religion becomes represented more as an area of whim rather than of conviction." He explained that proponents of the new interpretation of the First Amendment often present the cause of religion to be so highly subjective that it has little relevance. The result is that cases under consideration in the courts "are passed off as though the religious claim was never made, or the cases are received with a benign disregard" by those at administrative and/or judicial levels.

"Religion is not weighed as a matter commanding substance. Yet," he stressed, "the First Amendment enshrines freedom of religion as a basic freedom."

A second method in the attack on freedom of religion, Ball stated, is to maximize the importance of the public interest in conflict with religious claims. Such an approach is a direct departure from the manner in which cases were treated in the past.

"Contrary to the old understanding of what degree of public interest suffices to override religious liberty, now just about any public interest is sufficient to override religious claims," Ball explained, saying that it has become "the downgrading of the sacred and the upgrading of the secular."

A third area of attack, which Jordan Lawrence, attorney for Concerned Women for America, finds particularly disturbing is the trend to classify any moral precept as religion. In essence it is the attempt to nullify existing laws that are underpinned by moral concepts.

Laws couched in such concepts, say the reinterpreters, violate the establishment clause of the Constitution, which provides for the separation of church and state. Jordan cited two such cases. The first dealt with the Hyde Amendment, prohibiting public funding of organizations that provide abortions. The second was an attack on the criminal sodomy law.

In both cases, Lawrence said, the issue at stake was the fact that the laws were based in moral principle, which in essence was the expression of religion. Therefore, opponents to the laws sought to have them nullified. However, Lawrence said, "The courts systems have rejected that line of reason to date."

But Ball believes the most insidious approach is the assumption that religious freedom is something less than a First Amendment liberty. As a result, a new attitude can be detected in some court decisions. In such cases, he said, "Someone claiming religious liberty is told that he must prove that the government interest does not outweigh his religious interest. It shifts the burden of proof."

Earlier in the history of this country, the government had to bear the burden of proof, showing that the public interest clearly outweighed the claim for religious liberty. Today the Conservative must show why his concern outweighs the claim of public interest, Ball explained. "Then you have to disprove the government claims. It places an enormous burden on the religious litigant. It should be the same as a criminal case," he continued. "The government should have to bear the burden of proof."

Even though the instances cited by Lawrence were not given legal credence. Ball sees the camp against the freedom of religion gaining ground. He sees now in legal discussions and in certain courts, an advancement of the idea that the sacred is to be given far less
weight than secular interest, \textquote{partly because of the condition of society.}'

Ball feels two primary cases characterize the new trend against the freedom of religion—

\textit{BECOC v. Fremont Christian School} and \textit{Goldman v. Weinberger}. In the first case the United States Court of Appeals for the Ninth Circuit dismissed the case out of hand, not even permitting a trial on the matter of \textquote{a very sincere and substantial claim made by a church.}'

In the second case Ball said, \textquote{The court paid only slight heed to the claim of an orthodox Jew that the wearing of a yarmulke (skullcap) in the military service was a religious act. The point in the case was not whether ultimately this should have been forbidden; rather that the test the court applied was heavily weighted on the side of the secular, without adequate concern for the religious interest.}'

Is this new trend truly a violation of the intent of those early American leaders? Without a doubt, say Ball and many other Conservative leaders. The Bill of Rights followed the implementation of the Northwest Ordinance. \textquote{The Northwest Ordinance is a basic doctrine, expressing the intent of the Founding Fathers in respect to religion,}' Ball explained.

The Northwest Ordinance basically supported the concept of education because it was needed to perpetuate the concept of religion and morality.

\textit{Article 3} of that document begins:

\textquote{Religion, morality, and knowledge, being necessary to the good government and happiness of mankind, schools and the means of education shall be encouraged.}'

In other words, education was used for the promotion of religion and morality, so there would be good government.

\textquote{That's probably why it was the first provision of the First Amendment. Accounting for the change,}' Ball added, \textquote{You could call it the natural expression of a religionless society, though it also depends on manipulation. The whole switch is a certain violation of the original intention of the Founding Fathers.}'

There is a disturbing trend for justices at all levels to avoid a confrontation when First and Fourteenth Amendment issues are at stake. This avoidance has been accomplished through emphasis on procedural matters rather than on the substance of the case.

\textit{Ohio Civil Rights Commission v. Dayton Christian Schools} is a prime example. \textquote{The case had been five years in court by the time it reached the Supreme Court. Two federal courts had exhaustively reviewed the case. Some of the most important religious groups in the United States had come in on the side of the Dayton Christian Schools. After this lengthy period, the Supreme Court threw it back to the lowest level of the state courts. It just avoided the issue,}' said Ball.

Since then, however, the Ohio Civil Rights Commission dropped the case, but Ball was not happy about that. \textquote{It is over with—much to our disappointment.}'

Ball discussed another case handled in a disturbing manner by the Supreme Court: \textit{Bob Jones University v. The United States of America}. At first he refused the case, but after consideration, when he realized that the university's position on race was a sincerely held religious belief, he became involved.

He recalled the sequence of events. \textquote{The university asked us to take the case to the Supreme Court after an adverse ruling by the U.S. Court of Appeals for the Fourth Circuit. The Supreme Court accepted the case for review.} Rights Commission v. Dayton Christian Schools is a prime example. \textquote{The case had been five years in court by the time it reached the Supreme Court. Two federal courts had exhaustively reviewed the case. Some of the most important religious groups in the United States had come in on the side of the Dayton Christian Schools. After this lengthy period, the Supreme Court threw it back to the lowest level of the state courts. It just avoided the issue,} said Ball.

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A state of Maine case in which the department of education brought suit against the state’s private schools in an effort to enforce licensing of all private schools was another significant one, Ball said. He pointed to several lessons learned from the case.

First was the upholding of the assertion that the state should not be the sole supervisor of the education of the state’s children. Second was the issue of the primary right of parents in the education of their own children, and third was the insistence that religious schools must be free. They are not state institutions.

Another case cited by Ball as of primary importance in the Conservative battle for parents to maintain control of the education was the 1982 case of a Girard, Pennsylvania, 18-year-old student. Bobby Burns refused to complete assigned reading that centered on prostitutes, obscenities, and blasphemies. “I can’t read this,” he told his teacher. “I can’t report on this.” He asked that the assignment be withdrawn.

Ball stated that the response of the school system was, “He will read it. We will determine the education of children in this school or he won’t graduate.” Thus came media and ACLU attention to the case, with charges of censorship and book-burning. But Bobby didn’t give up. Ball recalled the encouragement the youth received from his father. ’Bobby, if you don’t get your diploma, you’ll at least have your honor.’

The federal judge asked a reasonable question. “Can’t you let him read something else?” The school board backed down.

Ball says, “We have to change this journalistic jargon from ‘book-burning’ to ‘book-forcing.’ Parents do have the right to oversee the education of their children, so youngsters are not forced into the mold of the state,” he maintains.

If we are to see more such decisions, and reverse the trend toward stripping Americans of our freedom of religion and conscience, Ball says, “the first step is to explode the new concept that religion goes to the back of the bus in favor of any public interest.”

Ann Wharton is an author and assistant professor of journalism at Liberty University in Lynchburg, Virginia. She holds an M.S. in journalism from Ohio University, Athens, Ohio.

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The whole switch is a certain violation of the original intention of the Founding Fathers.

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Some consider William Bentley Ball the “greatest constitutional attorney in America today.”

A partner in the firm of Ball, Skelly, Murren, and Connell in Harrisburg, Pennsylvania, Ball was the recipient of the Clarence Darrow Award in 1982 and the Messiah College Distinguished Service Award in 1985.

What put him on the road to his involvement with religious liberty causes? After he finished law school and was married, in the forties, he felt that something was missing in society. “Things are threatened in our world,” he said. “I wanted to do something to change it.”

Throughout his career he has attempted to be part of the solution to the problem that disturbed him from the first—an American society threatened by chaos and confusion, perhaps a society dominated by totalitarianism.

His part of the solution has been to fight to preserve the traditional values of the Founding Fathers expressed in the United States Constitution and its Bill of Rights.
British Prime Minister William Gladstone called it "the most wonderful work ever struck off at a given time by the brain and purpose of man." George Washington intimated that it was "a standard to which the wise and honest may repair." It is the oldest written constitution still in use, the "law of the land," and the President's chief duty is to uphold and defend it.

For over 200 years, America's Constitution has survived the ravages of both internal and external foes. The year 1987 marks the Bicentennial of America's Constitution.
A Legacy to Be Treasured
The Constitution

A Collection of Thoughts from the Past and Present

"God has willed that we make this instrument for the people." (Signing of the Constitution, 1787)
—Abraham Baldwin

"O ur Constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes." (Letter to M. Leroy, 1789)
—Benjamin Franklin

"The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people." (First Inaugural Address, April 30, 1798)
—George Washington

"Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none... Freedom of religion; freedom of the press, and freedom of a person under the protection of the habeas corpus, and trial by juries impartially selected. These principles form the bright constellation which has gone before us, and guided our steps through an age of revolution and reformation. The wisdom of our sages and the blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civil instruction, the touchstone by which we try the services of those we trust; and should we wander from them in moments of error or alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty, and safety." (First Inaugural Address, March 4, 1801)
—Thomas Jefferson

"I have never been more struck by the good sense and the practical judgment of the Americans than in the manner in which they elucidate the numberless difficulties resulting from their Federal Constitution." (Democracy in America, 1835)
—Alexis de Tocqueville

"The Constitution of the United States was made not merely for the generation that then existed, but for posterity—unlimited, undefined, endless, perpetual posterity." (A speech in the Senate, January 29, 1850)
—Henry Clay

"If by the mere force of numbers a majority should deprive a minority of any clearly written constitutional right, it might, in a moral point of view, justify revolution—certainly would if such a right were a vital one. This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it." (First Inaugural Address, March 4, 1801)
—Abraham Lincoln

"As the British Constitution is the most subtle organism which has proceeded from progressive history, so the American Constitution is the most wonderful work ever struck off at a given time by the brain and purpose of man." ("Kin beyond the Sea"; from the North American Review, September 1878)
—William Ewart Gladstone

"In view of the Constitution, in the eye of the law, there is in this country no superior, dominant, ruling class of citizens. There is no caste here. Our Constitution is color-blind, and neither knows nor tolerates classes among citizens. In respect of civil laws, all citizens are equal before the law. The humblest is the peer of the most powerful." (Dissenting opinion, Plessy v. Ferguson 163 U.S. 537, 559 [1896])
—John Marshall Harlan

"We hold that the Constitution follows the flag, and denounce the doctrine that an Executive or Congress deriving their existence and their powers from the Constitution can exercise lawful authority beyond it, or in violation of it. We assert that no nation can long endure half republic and half empire, and we warn the American people that imperialism abroad will lead quickly and inevitably to despotism at home." (Democratic National Convention, 1900)
—Platform of the Democratic Party

"I believe in the United States of America as a Government of the people, by the people, for the people: whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States: a perfect Union one and inseparable; established upon those principles of freedom, equality, justice and
Righteousness Exalts a Nation

by Richard C. Halverson

"Righteousness exalteth a nation: but sin is a reproach to any people." The timeless truth of that proverb (14:34) is the verdict of the record of every civilization, empire, and nation in history. Its relevance for our times is indisputable. In a day when spiritual and moral structures are disintegrating, when the social order is threatened by a narcissism bordering on anarchy, when pervasive skepticism and mistrust are eroding human relationships, no word of truth deserves our attention more than this.

This text is not a threat; it is not even a warning. It is simply a statement of fact. It is like saying, "The shortest distance between two points is a straight line." It is like saying, "Water equals two parts hydrogen, one part oxygen." It is like saying, "Fire burns; cold freezes." This test is a simple statement of principle, a law of life inherent in the universe, in the world, in human nature, in history.

"Righteousness exalteth a nation: but sin is a reproach to any people." These remarkable words assert the simple fact that spiritual and moral health is constructive and beneficial, that spiritual and moral sickness is destructive. This is without controversy. The decline and fall of every great social, political, economic order and/or system in history is profound confirmation of the truth of this text. This basic principle is working every day in the life of every person in the world. It is operative every day in home and family life, in all the structures of our nation, in all of the departments of life. Its process is inexorable despite every effort of sophisticated man to rationalize and disregard it. The fruit of righteous living blesses any nation.

If we go about our daily affairs absolving ourselves of responsibility, we become a part of the problem. The solution begins with us.

The degeneration, disintegration, and demise of any and all people are inevitable if righteousness is abandoned. The inevitable destructiveness of sin was never analyzed more accurately than Paul's description in Romans. He records the vicious, downward spiral, the awful abyss into which humanity inescapably sinks through sin. A description of the descent begins in chapter 1, verse 21: "Because that, when they knew God, they glorified him not as God, neither were thankful." This is the root of sin—failure or refusal to worship God. This is Secularism, the spirit opposed to faith in God. Paul could have written, "Godliness exalteth a nation, Secularism is a reproach to any people." The diagnosis continues, "Because that, when they knew God, they glorified him not as God, neither were thankful." This is the root of sin—failure or refusal to worship God. This is Secularism, the spirit opposed to faith in God. 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inescapable as fire's burning. "God gave
them over to a reprobate mind, to do
those things which are not convenient."  

Now you see total breakdown:
"Being filled with all unrighteousness,
fornication, wickedness, covetousness,
maliciousness; full of envy, murder,
debate, deceit, malignity; whisperers,
backbiters, haters of God, despiteful,
proud, boasters, inventors of evil things,
disobedient to parents, without under-
standing, covenant-breakers, without
natural affection, implacable, un-
merciful" (vv. 29-31).

Then in verse 32, the very ultimate
in human degradation: "Who knowing
the judgment of God, that they which
commit such things are worthy of death,
not only do the same, but have pleasure
in them that do them." They want to
see it on the screen, on the stage; they
want to read it in books; they want it in
advertising. It is not enough to do it;
they want to see it done; they take
pleasure in it; they are entertained by
it. There is nowhere else to go! This is
the dead end. This buildup of degenera-
tion in human personality, collectively
and individually, winds up (or down) to
the ultimate in depravity—vicarious
enjoyment of lust, depravity, sin. Sin is
entertainment!

An autobiography written some
years ago, My Life and Loves by Frank
Harris, contains the author's account of
the 400 times he seduced women, giv-
ing in clear, candid, careful detail his
experience from the beginning of the
seduction to its consummation. That
book and many more like it written by
former wives and lovers are available on
book stands competing with popular
magazines and movies explicit in their
portrayal of the intimacies of sex. This
is the ultimate in depravity—pandering
pornography to a culture that eats it up.

The point Paul makes in Romans 1
is plain and indisputable: sin leads to
individual and collective ruin. Sin
guarantees the breakdown of all human
social systems; and there is only one
solution to this breakdown, "Righteous-
ness exalteth a nation."

The word righteousness in both
Hebrew and Greek is a simple word. In
this day when much dialogue is nothing
more than semantic duel, people are
rationalizing the meaning of words. This
is part of the perversion that is inherent
in a Godless culture. But the word is
clear in Hebrew and in Greek. It means
righteousness, justice, virtue. It means to be
chaste. It is implied in some of these
good old-fashioned words that even
Madison Avenue must use today when
it wants to appeal to something more
than emotion—words like quality,
integrity, honesty, responsibility. It
means to be right with God and right
with your neighbor. It means purity in
motive as well as propriety in method. It
means reverence for God and concern
for others. It means square play, truth-
fulness, selflessness, humility, kind-
ness, charity. It means Christlikeness.

Unquestionably, we have been look-
ing at a rather dismal scene, but, thank
God, there can be another chapter. And
that chapter can be written by you and
me—that is, if we are willing to pay the
price for authentic relevance. But if we
go about our daily affairs absolving our-
selves of responsibility, we actually
become a part of the problem that is
ravaging our nation and our world. The
solution begins with us as persons. Each
of us in his own way can become an
instrument in the hands of God for
reconciliation. If we have the determi-
nation to be Christ-managed, we will
become an influence for righteousness
right where we are. If we have the
courage to speak when we are intimi-
dated to silence, and if we are willing
to be silent when we ought not to speak,
God will lead us, by His grace, through
His Spirit.

Richard C. Halverson is chaplain
of the United States Senate. Adapted
from The Timelessness of Jesus,
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A man’s death reveals much about his life. When Irish archbishop James Ussher died in England in 1656, Anglican bishops mourned his passing (even though Ussher sympathized with the Puritans) and parliament leader Oliver Cromwell gave him a lavish funeral in Westminster Abbey (although Ussher espoused the divine right of kings).

Ussher’s “opponents” esteem him for his reverence for the Scriptures and his piety of life. And throughout a lifetime of scholarship, politics, writing, and preaching, James Ussher never swayed from those two passions.

Church historians credit two blind aunts with molding the spiritual fiber of the young Ussher. The women memorized vast portions of Scripture and spurred Ussher’s early commitment to the Bible. Born in Dublin in 1581, Ussher entered a family steeped in church and civil duties. His father was a clerk of the Irish court of chancery; Henry Ussher, his uncle, was archbishop of Armagh through 1613; and his maternal grandfather, James Stanyhurst, cofounded Dublin’s Trinity College.

In fact, Trinity College was only in its third year when James Ussher enrolled there in 1594. He graduated with a B.A. in 1597, became a fellow in 1599, and received an M.A. in 1601. Later that same year he became, in order, proctor at Trinity, preacher at Christ Church, and deacon and priest. Four years later he became chancellor of Saint Patrick’s Cathedral, and for the next decade and a half he taught at Trinity, earned his doctorate, and held several religious and administrative positions. In 1621 he left teaching to become bishop of Meath. By 1625 he was archbishop of Armagh and...
Throughout a lifetime of scholarship, politics, writing, and preaching, James Ussher never swayed from his reverence for the Scriptures and his piety of life.

was usually so judicial that he was sometimes accused of favoring the Roman side and of providing a distinguished name and argument for Roman protagonists to use against the Reformed churches.

But Ussher was more than just an advocate. His first-rate scholarship of Saint Ignatius in 1644 drew widespread praise. Ignatius was the first-century bishop of Antioch, and tradition says he was the infant in Christ’s arms in Mark 9. Emperor Trajan sentenced Ignatius to death around A.D. 107. But before his death, Ignatius wrote seven letters to the early church. Ussher’s scholarship isolated the seven genuine letters from the many forgeries and interpolations that arose through the centuries. Those seven letters remain some of the most important documents of the early church.

The years that produced the Ignatian scholarship also witnessed tragic developments for both England and Ireland. The Irish Rebellion of 1641 began when Ussher was on one of his many trips to England. During Ussher’s absence, the insurrection destroyed most of his personal belongings. He never returned home. He declined both participation in the Westminster Assembly and a faculty position at the University of Leiden in Holland. Instead, James Ussher was drawn into the English crisis of king versus Parliament.

The House of Stuart and Charles I advocated the divine right of kings to rule over the people. But Charles I was far from divine. During his first 4 years he had three Parliaments and for the next 12 years he had none. When at last Parliament convened in 1640, it was more a seething caldron than a ruling body. King and crown were clearly on the defensive. Ussher the scholar wanted none of the controversy. And although Ussher the royalist sided with Charles I, Ussher remained on good terms with all parties.

Others fared less well. Parliament arrested Archbishop Laud for treason and beheaded him. The same Parliament impeached Thomas Wentworth. Despite an appeal by Ussher to Charles I, the latter yielded to Parliament which beheaded Wentworth. Later, Charles I met the same fate when he lost power to Oliver Cromwell and Parliament.

In the early 1650s, Ussher once again gained notoriety when he introduced his now famous chronology of the Bible. Into the eighteenth century the timetable was considered gospel, and it became part of the marginal notes of the Authorized Version of the Bible and even found its way into some editions of the Catholic Douay Bible.

The chronology assumes the Bible is accurate in its most literal sense. Therefore, a day is a day and a year holds 365 days. Also, biblical genealogy is continuous. By meticulous study, Ussher introduced the 4004 B.C. date for Creation. The Flood occurred 1,656 years later. Jesus was born in 4 B.C.

Perhaps Ussher’s chronology best interprets his character. The work proved painstaking, but he never lost sight of his purpose. He saw the panorama of biblical history while he noticed the interconnection of separate events. To him, the general and the particular were equally important to the Christian faith. Moreover, his laboring with numbers was not just an academic pursuit. He believed a tight chronology would augment the Protestant faith in a manner similar to the Catholic tenet of unbroken succession from the Apostolic Age.

Although many would challenge the exact dates of the chronology, it still testifies of a thorough, exacting, first-rate scholar who championed piety as well as erudition. His death later that decade saddened all of England’s warring factions. In addition to a state funeral, Oliver Cromwell ordered all of Ussher’s works collected and preserved. On learning of Ussher’s death, one colleague wrote, “I pray God the loss of him is not ominous to us.”

Mike Fluent is a freelance writer in Dallas, Texas. Some quotes taken from James Ussher, Archibishop of Armagh, by R. Buick Knox (Cardiff: University of Wales Press, 1967).
Advice to Preachers

by James Ussher

Read and study the Scriptures carefully; wherein is the best learning and only infallible truth: they can furnish you with the best materials for your sermons, the only rules of faith and practice, the most powerful motives to persuade and convince the conscience, and the strongest arguments to confute all errors, heresies, and schisms. Therefore, be sure let all your sermons be congruous to them; and to this end it is expedient that you understand them, as well in the originals as in the translations.

Take not hastily up other men's opinions without due trial, nor vent your own conceits, but compare them first with the analogy of faith and rules of holiness recorded in the Scriptures, which are the proper tests of all opinions and doctrines.

Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

Insist most on those points that tend to affect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life; press these things home to the conscience of your hearers, as of absolute necessity, leaving no gap for evasion, but bind them as close as may be to their duty; and as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words; that is, in such as are plain and intelligible, that the meanest of your auditors may understand; to which end it is necessary to back all practical precepts and doctrines with apt proofs from the Holy Scriptures; avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures, since it is not difficult to make easy things appear hard, but to render hard things easy is the hardest part of a good orator as well as preachers.

Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach experimentally, and your hearers perceive that you are in good earnest, and press nothing upon them but what may tend to their advantage, and which yourself would venture your own salvation on.

Study and consider well the subjects you intend to preach on, before you come into the pulpit, and then words will readily appear themselves; yet think what you are about to say before you speak, avoiding all uncouth phantastical words or phrases; or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt and make your sermons and persons the subject of sport and merriment.

Dissemble not the truth of God in any case, nor comply with the lusts of men, or give any countenance to sin by word or deed.

But above all you must never forget to order your own conversation as becometh the gospel, that so you may teach by example as well as precept, and that you may appear a good divine everywhere as well as in the pulpit; for a minister's life and conversation is more heeded than his doctrine.

Yet after all this, take heed you be not puffed up with spiritual pride of your own virtues, nor with a vain conceit of your parts or abilities, nor yet be transported with the applause of men, nor dejected or discouraged with the scoffs or frowns of the wicked and profane.
Legacy continued from page 27

humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it, to support its Constitution, to obey its laws, to respect its flag, and to defend it against all enemies.” (The American’s Creed, adopted by the House of Representatives, April 3, 1918)

—William Tyler Page

“T he Bill of Rights, contained in the first ten amendments to the Constitution, is every American’s guarantee of freedom.” (Memoirs, 1955)

—Harry S. Truman

“I t is the genius of our Constitution that under its shelter of enduring institutions and rooted principles there is ample room for the rich fertility of American political invention.” (State of the Union Message, January 12, 1966)

—Lyndon B. Johnson

“D ue to the rapidity of change in modern society, it is very difficult to forecast exactly what the Constitution holds for future generations. However, it is important to note that freedom, as we have traditionally known it, is a shrinking island.

“America is heading toward a more authoritarian form of government. This may occur out of necessity. As law and order declines, and as the rise of rampant drug use and the spread of plague-like diseases such as AIDS continues, the government will be forced to arm-to-the-teeth and ‘test the citizens (for drugs and diseases). This, if it comes about, will be done in the name of the general welfare of society.

“Authoritarianism, and the resultant erosion of the Constitution, is also inevitable if the moral decline of the country continues. Freedom under the Constitution rests upon a republic of virtues and morality. Freedom and responsibility go hand in hand. Immorality breeds irresponsibility, and irresponsibility will lead to a loss of freedom and the rise of Big Brother or, if you like, Big Sister.

“If present-day Americans really desire freedom to flourish for their posterity, then it is incumbent upon them to strike at the disease which, as I said, is, at heart, a moral problem. If not, we can only expect that the stamping boot of totalitarianism will emerge on American shores.” (1987)

—John W. Whitehead

“A society that would make either slavery or abortion legal is not a free society. As we come to the 200th anniversary of our Constitution, we ought not pride ourselves that we have gotten rid of laws permitting racial discrimination. We have embraced a far worse discrimination: a legal principle that permits individuals to select, or restrict activities of business, labor, criminals, or policemen. These are but minor quibbles when viewed against the constitutional monstrosity responsible for the extermination of 15 million human lives these past 14 years. As long as this most extreme contradiction of human liberty is in place in our Constitution, other contradictions—stemming from the same godless pragmatism—are altogether likely.” (1987)

—William Bentley Ball

“As we commemorate the 200th anniversary of the Constitution, I have often thought of how faith shaped the views of the framers of this magnificent document.

“Although theologian and scholar John Witherspoon was not directly involved with the document’s creation, his student James Madison doubtlessly reflected his view of life, of the universe, and of an omnipotent, omniscient God. As Madison drafted the governing document of the land, he had to debate and challenge the input of the Deist of his day. His faith was not a closet faith but an active belief in the power of God.

“Today our public officers pledge to be faithful to the Constitution. I pray that God will send us leaders like Madison who understand what faithfulness truly means and who have a commitment to be so in both their public and private lives.

“This Constitution is not yet what it can be as each amendment perfects the process of forming a more perfect Union. This process is the Constitution’s most valuable asset. To me, the First Amendment is the document’s most important treasure for each generation. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.’

“The document itself cannot guarantee any of our sacred freedoms. The privilege of realizing those freedoms rests with the ability of leaders in each generation to adhere to the tenets of the document as they seek to ‘secure the blessings of Liberty to ourselves and our Posterity.’” (1987)

—Jerry Falwell
BUILT ON THE STRONGEST FOUNDATION OF ALL TIME

ACCENT BIBLE CURRICULUM
When You Think Sunday School... think Accent Bible Curriculum

Curriculum Guide

Please refer to order blank for current courses.

**birth to 2 years**

**Bible Beginnings**
This quarterly, two-year program is designed to teach babies and toddlers from their earliest learning moment. They will learn about God, His love, His Son, their world, their church and more.

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<tr>
<th>CRADLE ROLL YEAR A</th>
<th>CRADLE ROLL YEAR B</th>
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**ages 2 to 5**

**Basic Bible Concepts**
These courses begin with what the child understands best — family, church, and friends — and then enlarges to include God, Jesus, and Bible friends. This Scriptural guidance is important now, when the child's life attitudes and values are forming.

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**grades 1, 2, and 3**

**Bible Doctrines**
Equip children with a solid foundation for all of their later learning by teaching the essentials of Bible doctrine. Lessons are designed just for primaries and are presented in ways that this age group learns best.

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**grades 4, 5, and 6**

**Bible Survey**
Juniors spend three exciting years traveling through the events and time periods of the Bible. In the sequence of events from Genesis through Revelation, juniors see how God uses individuals, nations, and periods of history to carry out His program.

Summer lessons offer Christian living topics geared to junior children.

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**grades 7, 8, and 9**

**Bible Establishing**
The junior high years are transitional ones — young teens experience doubts, peer pressure, and the need for acceptance. Teachers can meet the needs of this age group with lessons that establish teens in the Word through youth-oriented, life-related teaching.

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**grades 10, 11, and 12**

**Bible Equipping**
Exciting, relevant courses equip high schoolers with the Biblical principles for confronting personal issues — i.e. choosing a life philosophy, a life partner, and a life purpose. Lessons give teens the perspective they need to make these major decisions.

<table>
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<th>HIGH SCHOOL FIRST YEAR</th>
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**adult**

**Bible Exposition and Topical Studies**
 Offering in-depth Bible study, these courses will appeal to all the adults in your church. Key themes and a thorough examination of many books in the Bible make each quarter a storehouse of useful Bible knowledge.

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| - 1 & 2 Chronicles — God's Church | - Take a personal stand for Christ.
When you think Special Ministries... think **Accent!**

Three Programs Available

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**What We Believe**

Accent Bible Curriculum adheres to the following statement of faith, assuring you of materials you can use with confidence.

- The Trinity of God
- Verbal, Plenary Inspiration of Scripture
- The Virgin Birth of Jesus Christ
- His Blood Atonement
- His Bodily Resurrection
- Personal and Inherent Return of Christ
- Person and Work of the Holy Spirit
- Personality of Satan
- A Regenerated Church Membership
- Two Ordinances Only: Baptism by Immersion and the Lord's Supper
- The Autonomy of the Local Church
- The Separation of Church and State
- Worldwide Missions — the Obligation of Every Church
- Total Depravity of Natural Man
- Justification by Faith
- Eternal Security of the Believer
- The Priesthood of the Believer
- The Reality of Heaven and Hell
- The Autonomy of the Local Church
- The Separation of Church and State
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- Justification by Faith
- Eternal Security of the Believer
- The Priesthood of the Believer
- The Reality of Heaven and Hell

**Eager Beaver Time**

Just for primaries. Accent offers an entire three-year club program which teaches Bible-centered lessons. The evolving stories of Benjie Beaver keep children coming back for more, while teaching them the essentials of the Christian life. Materials include activity sheets, take-home papers, memory work, and attendance incentives.

Only the current course may be ordered — please consult your order blank.

**Junior Astronaut Time**

This program offers a concentrated study of a different Bible doctrine each quarter. While juniors are surveying the Bible in Sunday School, they will be grounded in these doctrines in the special ministries program. A winning combination. They will also enjoy exciting adventure through the Jeff and Jerzy stories.

Only the current course may be ordered — please consult your order blank.

**Grades 1, 2, and 3**

**Grades 4, 5, and 6**

**Accent's doctrinal stand is one you know.** Our bedrock foundation is God's Word; the cornerstone is the Lord Jesus Christ. On this everything else stands.

We begin with simple Bible concepts little ones can understand. Each department that follows builds upon the previous teaching. Vital to the Christian education program of your church is the total “building.” To leave out one “floor” is to miss the effectiveness of the whole.

Build a truly excellent teaching program in your church by using Accent Bible Curriculum throughout. It is the material you use with confidence!

If you have any questions, or you would like to know more details, please feel free to call our curriculum consultants at the following numbers:

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The Capacity to Trust

by Joseph Tson

One of the most horrible products of the Communist system is the informer of the secret police. In a Communist country like Romania, an estimated one in three people works for the secret police, either as a direct employee or as an informer. This network of informers infiltrates the whole society—all ages, all levels—the church is no exception. The sad and frightening fact is that the secret police have been able to blackmail people into accepting this job. But they are unwilling informers: they have value in my eyes through to them with my love and appreciation, with the hope that I might rescue them from the bondage.

But most of all, I have to refuse to mistrust people. The Enemy wants to destroy my capacity to trust. And I have to refuse him a victory in me. I have to give my trust to every member of the body of Christ, with the risk of being sold for 30 pieces of silver, to be crucified. My trust will actually conquer in the Cross.

Joseph Tson taught and pastored in Romania for many years before being exiled to the West in 1981. He is now president of the Romanian Missionary Society in Wheaton, Illinois.

Sermon Outline

Godliness with Contentment I Tim. 6:1-10

A. The Frustration of Servitude (v. 1-2)
B. The Seduction of Success (vv. 3-5)
C. The Satisfaction of Christ (vv. 6-8)
D. The Perils of Wealth (vv. 9-10)

Word Study

Eusebes. In contrast to Theosebes, which is a general term for “worship” or “devotion to God” (in the LXX, see Ex. 18:21; cf also John 9:31). Eusebes emphasizes the idea of worshipping God aright. The term is used in cognate literature of “devotion” to one’s parents or others. In the New Testament it is especially used of devotion to God (Acts 3:12; 2 Peter 1:3,6,7). It is singled out for special emphasis in 1 Timothy (cf 2:2;
There were many who said, ‘Although he is young, and although he lacks certain maturities, we can see potential in his ministry.’

Since those early days, his ministry has taken him to countless places and diverse opportunities. Serving for many years as an evangelist, Lee touched thousands of lives.

In 1982 Richard Lee accepted the call of the 7,000-member Rehoboth Baptist Church in Atlanta, where he is senior pastor. Known for his vibrance in the pulpit and in person, Lee has led his congregation to new dimensions of growth and ministry. Adding around 1,000 new members every year, Rehoboth is now the second-largest Baptist Church in Georgia.

Three years ago the church launched an innovative television ministry, determined to be more than “just another church television program.” Lee states emphatically, “The message of hope through Christ is the essence of our ministry. Now that’s not a vague generality; my message is a message of hope. That is the reason we named our program ‘There’s Hope!’ We are telling the world—hurting people in all walks of life—that in Jesus there is true hope and meaning.”

He adds, “The message is making an impact. We are receiving letters from hundreds who are trusting Christ. Divorces are being averted, problems of depression defeated, and even prisoners are being set free spiritually.”

Having filled the roles of evangelist and pastor, Richard Lee has a balanced perspective on the place of television ministry. “We need to define the difference between television evangelists and television pastors,” he says. “I believe television pastors (local church pastors who preach on television) can perhaps communicate more integrity than television evangelists because they are investing their lives and proving their credibility in one place, not just from town to town. I certainly do not berate the ministry of the evangelist. Rather, I am accentuating the importance of the pastor’s authority.”

Now 40 years old, Richard Lee already has 30 years of ministry experience. We will likely hear much more about his ministry as he continues to lead his church and tell the world, “There’s Hope!”

Angela E. Hunt

Christian Leadership
Diligence

One key to a consistent Christian life is diligence—constant, careful effort. We are familiar with the tale of the race between the tortoise and the hare. The hare raced away from the starting line leaving a trail of dust. He ran for a while and quit. He ran some more and quit again. The tortoise trudged along relentlessly, never looking back. He wasn’t fast, but he was diligent and he won the race.

Christians are often like the hare. We become excited about a project and quickly begin working on it. The project may be related to the job, the church, the home, or family. Soon we lose interest or become distracted, and we drop a venture that may have altered our entire future. Some peoples’ lives are but a series of unfinished projects and well-intentioned but unfulfilled ideas.

Many company owners and presidents list perseverance as the most important quality for business success, and perseverance (or diligence) certainly relates to leading a productive Christian life as well.

Paul exhorted the Galatians, “And let us not be weary in well-doing.” Then he added the promise, “For in due season we shall reap if we faint not” (Gal. 6:9).

Developing diligence in our lives may not be easy at first. In the beginning we must consciously work at it, but after a while, we will practice it without thinking.

If we believe God, we have no choice but to be diligent. We are responsible to fulfill our obligations to Him to the best of our ability. Sometimes things seem beyond our reach, but whatever opportunity God gives us, we must by faith believe that He will enable us to do it. We must set ourselves to the task and diligently move toward the goal, patiently pursuing the vision God has given us.

Proverbs 10:4 says, “He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.” Proverbs 12:24 states, “The hand of the diligent shall bear rule: but the slothful shall be under tribute.” God is clearly promising to bless those who are diligent in their responsibilities. “The hand of the diligent shall bear rule” suggests that those who work hard and are faithful in their responsibilities will be placed in leadership positions.

God despises slothfulness. If we use the abilities He has given us to the
full, as He expects, we can accomplish the things God wants us to do.

Glenn Sumrall

Light a Candle or a Forest Fire...

With a Letter to the Editor. Our society seems to be rivaling the ancient Romans in degradation, yet we have a powerful defensive weapon available. The Letters to the Editor column in your newspaper is open to the addressing of any problem of our society. Readership of this column is high, and the letters often bring startling results, as I have witnessed many times in my 25 years as an editor.

Once I noticed protests against the X-rated Playboy television channel in the letters column of a North Carolina newspaper. Before long, Playboy was sent packing in two cities.

Many Floridians first heard about MADD, the organization of Mothers Against Drunk Drivers, in letters columns. Soon afterward, Florida’s legislature enacted its toughest-yet laws dealing with drunk driving.

A lot of people think they “can’t write” an effective letter, or give up when their first try is not printed. The best way to get your letters published is to write the kind of letter editors like to get and readers like to read. Here are a dozen hints to help you:

Follow the rules. Most papers give guidelines such as “Letters must be under 300 words and signed. Writers must give name and address.” Few papers accept anonymous letters; most print only name and city (not address).

Type your letter neatly. If you do not own a typewriter, borrow one. Use a black ribbon on white paper, double-space, use wide margins and short paragraphs, and be neat.

Work on your letter. Professional writers do not write well, they rewrite well.

Never on Monday! Make sure your letter does not arrive on Monday, because the volume that day is usually overwhelming. Letters arriving Tuesday or Wednesday are sometimes opened first.

Target your reader. If your goal is to challenge those who feel as you do to stand and be counted, simply speak out. But if you want to influence the “undecided,” try a soft-spoken approach. Acknowledge both sides of the issue and conclude with the strongest logic for your argument.

Get attention fast. One letter writer who had just returned from a cross-country auto trip began, “I have always supported hiring the mentally handicapped. But why hire them to design our interstates’ cloverleaves?”

Never stoop to name-calling. Don’t say “Mayor Moe is a jerk”—even if he is. Attack ideas, not personalities. Convince the reader the action you advocate must be taken, then deplore Moe’s refusal to act. Above all, never make any accusation against anybody; any hint of possible libel will get your letter thrown away instantly.

Try a “reply.” Most editors lean over backwards to publish views opposing their own. “Blasting” an editorial can be especially rewarding; controversy is the life of an editorial page and readers like letters that “give ‘em what for!”

Be brief. The fewer words used to make a point, the greater the impact. Probably the ultimate was a letter printed when Ted Kennedy sought the Democratic nomination: “Kennedy? Chappaquiddick!”

Use humor if you have the gift; it grabs attention.

Use your head—or your heart. If you are professionally qualified to speak on a topic, say so; add weight to your argument. But you don’t have to be an expert to score—a letter from the heart can be the most moving of all.

Slug with your punch line. Your strongest point should be the final one because that will linger longest with your reader. Such is the point of this article. Your community must have problems that men and women can unite to resolve, and surely you care. So head for your typewriter!

Ted Carroll

Church News

This year’s Baptist Bible Fellowship Annual Meeting will convene at the First Baptist Church in New Castle, Delaware. Pastor Ron Adrian will host the meeting September 21-24. Seminar topics include evangelism, finance, music, and bus ministry. Nearly two dozen Christian leaders are scheduled to speak.

The 12th Nationwide Bus and Children’s Church Conference will be held July 27-30 in Lynchburg, Virginia. Special speakers will offer fresh insight, helpful tips, and spiritual encouragement to assist in keeping your ministry alive and well. For details contact Bring Them In, P.O. Box 19678, Memphis, Tennessee 38126-0678, (901) 346-5560.

Dr. and Mrs. Jack Van Impe recently received Religion in Media’s Angel Award for their 1986 prime-time special, Jack Van Impe Presents... the Occult World. The program generated an overwhelming viewer response, proving to be the most powerful special ever produced by Jack Van Impe Ministries.

Dr. and Mrs. Jack Van Impe Ministries, P.O. Box 16678, Memphis, Tennessee 38126-0678, (901) 346-5560.

Jack Van Impe Presents... the Occult World. The program generated an overwhelming viewer response, proving to be the most powerful special ever produced by Jack Van Impe Ministries.

July/August 1987 37
The heart of meditation is the sheer enjoyment of the presence of the living Lord and the delight that comes in praising His name.

by Walter C. Kaiser, Jr.

Biblical meditation is not an avenue of escape through which the individual is swallowed up, absorbed, or mingled with the divine in some unspecified mystical process. Meditation is presented in Scripture as an act of worship involving divine communion. It results in such spiritual renewal and refreshment that the believer is thereby prepared to enter into the demands of life and the world as they are spread before all men. Scriptural meditation, seen through careful definition of the objects, results, and methods of the practice, preserves the identity, dignity, and value of the reflective worshiper.

Several consecration formulas set forth the concept as well as any formal definition might. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14). "My meditation of him shall be sweet: I will be glad in the Lord" (Ps. 104:34). "I will meditate in thy precepts, and have respect unto thy ways" (Ps. 119:15).

In the Hebrew words used in these formulas the idea of conversation is closely related with the concept of communication. When the ideas of conversation and of communion are linked to the consecration formula observed above, it is clear that meditation is at once a reflective act and conversation directed to God. Such meditation embraces not only the words of one's mouth, but also the thoughts of one's heart.

The Scripture is explicit about the times for meditation. David confided that he thought of God when he went to bed and that he meditated on the living Lord throughout the night (Ps. 63:6). Such was his practice when he was in the wilderness of Judah fleeing from Saul, who was driven with a half-crazy jealousy over David's greater gifts of leadership.

Likewise, an unnamed psalmist sings for joy and declares that his soul and tongue will meditate on God's righteous help "all the day long" (Ps. 71:23, 24).

Meditation is a function of the heart, to use biblical terminology. In Scripture the heart often stands for the whole person with all its functions, especially the mind. Such meditation of the heart is stressed in Psalm 19:14, Psalm 49:3, Proverbs 15:28, and Isaiah 33:18. In those passages, thought is contrasted with spoken speech. In Psalm 49:3 the psalmist's "mouth shall speak of wisdom," but "understanding" comes from "the meditation of [his] heart." Likewise, in Psalm 19:14 the psalmist contrasts the "words of [his] mouth" with the "meditation of [his] heart." In both psalms meditation is seen as an inner reflection of one's mind and spirit.

As such, biblical meditation is a rational process rather than a process of self-abnegation. The goal of meditation, according to Psalm 49:3, is understanding. Proverbs 15:28 asserts that "the heart of the righteous studieth [meditates] to answer: but the mouth of the wicked poureth out evil things." If the art referred to in Psalm 49 and Proverbs 15 were the emptying of oneself so that the infinite could flow through one's being, then all acts of forethought, consideration, and reflection appearing in the Scriptures are wrong. But they are not. Biblical meditation is a rational, but whole-soul, experience. It springs from the heart and mind of the individual. It is spontaneous, yet most deliberate. The hard, sad events of life bring forth a spontaneous response and a desire to be with God. Yet there are times when the believer makes a deliberate decision of the heart to enter into song, prayer, or the worship of God. Psalm 77 illustrates the former, Psalm 119 the latter.

No order of priority is assigned in the Scripture passages on meditation, but based on the sheer number of references, it would appear to be the clear contention of Scripture that Christian meditation has as its most basic object of focus the Word of God. "This book of the law shall not
depart out of thy mouth; but thou shalt meditate therein day and night” (Josh. 1:8). “Blessed is the man [whose] delight is in the law of the Lord; and in his law doth he meditate day and night” (Ps. 1:1, 2). “I will meditate in thy precepts, and have respect unto thy ways” (Ps. 119:15).

Clearly, the mind of the meditator is not to be blank. Instead, it is to be filled with the inscriptured Word of God. The words of God must remain constantly in the believer’s heart and be present in every situation he finds himself: when he sits down in his house, when he walks in the way, when he lies down, and when he rises in the morning (Deut. 6:6-9; Prov. 3:22-24; 6:22).

Biblical meditation was also on the varied works of God. As Psalm 77 made plain, to focus one’s heart and mind on the greatest act of deliverance of all, that is, God’s deliverance of Israel out of the land of Egypt (77:14-20), was to properly set the stage for realizing every subsequent deliverance in the life of any individual or nation. The psalmist exclaimed, “I will meditate also of all thy work, and talk of thy doings” (77:12).

Psalm 8 invited men to reflect on the works of God in creation and in His continuing operation of providence. “When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained... O Lord our Lord, how excellent is thy name in all the earth!” (Ps. 8:3, 9).

Thus the works of God, or as we would say today, His miracles, include His miraculous work in creation and each of His miraculous interventions in the course of the history of salvation.

The highest object of meditation was none less than the living Lord Himself. The psalmist exalted, “I remember thee upon my bed, and meditate on thee in the night watches” (Ps. 63:6). “I will speak of the glorious honour of thy majesty, and of thy wondrous works” (Ps. 145:5).

In a similar vein, Paul counseled the church to set its mind “on things above, not on things on the earth” (Col. 3:2). The things above, of course, are represented supremely in Christ and in all that is associated with the Godhead. Yet Paul did not refer to an other-worldly attitude that ignored the current world scene, for later he was to direct believers to fill their minds with those things that met the six ethical tests of Philippians 4:8, starting with what is true. Of course, the list in Philippians...
The mind of the meditator is not to be blank. It is to be filled with the inscriptured Word of God.

was not used as a basis for worship and communion with God, and therein appears the difference. Nevertheless, each of the ethical tests flowed out of a mind-set that considered first the mind that was in Christ (Phil. 2:5-8).

In the first recorded act of meditation in the Bible, "Isaac went out to meditate in the field at eventide" only to be interrupted by the arrival of his bride, Rebekah (Gen. 24:63). The content or purpose of his meditation is not mentioned.

One could also point to Daniel 7:28, for although Daniel's thoughts so troubled him after he had received the magnificent prophecy of the conquest of the kingdom of God over the successive kingdoms of men that the very color of his skin changed, still he "kept the matter in [his] heart." This appears to be nothing more than a reflective type of musing and a considerate inspection of the known details of a matter.

Finally, one must place Mary's contemplation in the same category. "Mary kept all these things, and pondered them in her heart" (Luke 2:19). Later, when the 12-year-old Jesus startled his parents with the announcement: "Wast ye not that I must be about my Father's business?" Mary again "kept all these sayings in her heart" (Luke 2:49, 51). Thus the object of this type of meditation over words is only to realize the profound significance contained in the words. It is understood that only subsequent events will reveal all the implications contained in each statement.

Jesus exhorted his followers to contemplate the events of history and the examples it provides. In Luke 17:32, Jesus said, "Remember Lot's wife." So in 2 Timothy 2:8 Paul advised Timothy to "remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Here the meditation is for the specific purpose that such thought should result in appropriate action.

The best illustration of commemorative meditation is given in 1 Corinthians 11:26. There, in connection with the cup of the Lord's Supper, the invitation was, "This do ye, as oft as ye drink it, in remembrance of me." The act of memory was not only to be reflective, but it was to be connected with an appropriate action that was embraced in the idea of remembering.

Often the contemplation of the works of God, the law of God, and the Person of the Lord leads to further knowledge. The psalmist exults: "O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts" (Ps. 119:97-100). Such a person is described in James 1:25 as one who "looketh into the perfect law of liberty." When he looks he does not forget, but acts. James says that such a one shall "be blessed in his deed."

Success is also promised to Joshua for meditating on the law of the Lord day and night: "then thou shalt make thy way prosperous" (Josh. 1:8). Consequently, the instruction is both preceptual and practical. In the latter case it will prepare one for life. The man who seriously meditates on God's law day and night is called the "blessed man" in Psalm 1:1, 2. Together, both theoretical enlightenment and practical application are legitimate goals and are the results of one type of biblical meditation.

There is a kind of meditation in which one lingers in the presence of God for no other reason than to adore, praise, and enjoy the power, presence, and Person of the living God. Foremost among the expressions of this sentiment is Psalm 104:34: "My meditation of him shall be sweet: I will be glad in the Lord."

Such delight comes from the steady look at the God we love and is described by the psalmist as enough to make one's soul "satisfied as with marrow and fatness" and one's "mouth to praise thee with joyful lips" (Ps. 63:5).

Meditation is the sheer enjoyment of the presence of the living Lord and the delight that comes in praising His name. Two celebrated examples are: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2). "I opened my mouth, and panted: for I longed for thy commandments" (Ps. 119:131).

"Let the words of my mouth and the meditation of my heart, Be acceptable in thy sight, O Lord."

The college student entered her first “Humanistic Leadership” class, a basic business course offered by her liberal arts college. As the professor welcomed his students, he proceeded to lower the shades in the classroom and instructed his students to “relax, get grounded, and try to reach and unlock the power of your inner self. Feel your feet on the floor,” his voice intoned. “Feel your back against the chair. Tell your toes to relax . . . your legs . . . your arms . . . your fingers. Rise out of your body and find the power within you.” He led the class in this meditative ritual for 20 minutes.

Exercises of this type are becoming standard procedure in an increasing number of public school physical education classes, college courses, and in psychiatry and medicine. Should Christians beware of this practice? Is this meditative state related in any way to Transcendental Meditation? Is meditation beneficial or evil? Transcendental Meditation was first introduced to the United States in 1959 by Maharishi Mahesh Yogi—the globe-trotting Hindu monk who later tutored the Beatles.
Proponents claim meditation is effective for reducing stress, increasing confidence, sleeping, coping, and sticking to a diet. Maharishi taught the practice of achieving fulfillment through contact with a transcendental "Being," the basic reality of life. This, he taught, is achieved by meditation—blocking out thoughts of the immediate reality in order to concentrate on the transcendental power.

In 1958 Maharishi announced his plan to spiritually regenerate the world through TM. Knowing how Americans love something new, he wisely decided to present his plan first in the United States. He believed that if the Western world would begin to meditate, the rest of the world would soon follow. By 1961, Maharishi was holding TM lectures on college campuses and soon the Students International Meditation Society was founded. In 1967 Maharishi lectured at UCLA, Harvard, Yale, and Berkeley. SIMS grew to over 10,000 members and chapters were formed on campuses in every state.

The religious fervor attached to TM in the sixties eventually faded. The Beatles and Mia Farrow lost interest. So did thousands of American youths. Maharishi said, "I know that I have failed. My mission is over."

During the sixties Maharishi had been open about the religious intent of TM. He described his teaching as "the summation of both the practical wisdom of integrated life advanced by the Vedic Rishis of ancient India and the growth of scientific thinking in the present-day Western world." His movement was founded "with the sole purpose of spiritually regenerating the lives of all men in every part of the world."

But the Maharishi began to wise up. Knowing that TM could not constitutionally be taught through government agencies in the United States, he stopped using religious terminology when defining TM. TM was renamed "The Science of Creative Intelligence" and was taught for the first time as a credit-bearing course at Stanford University.

In his book *Transcendental Mediation* Maharishi advised: "Whenever and wherever religion dominates the mass consciousness, transcendental deep meditation should be taught in terms of religion . . . Whenever and wherever politics dominates the mass consciousness, transcendental deep meditation should be taught in terms of and from the platform of politics . . . Whenever and wherever economics . . .

"What is suited to the present generation? It seems, for the present, that this transcendental deep meditation should be made available to the peoples . . . through the governmental agencies of health, education, social welfare, and justice."

The TM movement was refashioned. In an article entitled "The Evolution of the TM Movement," Marcia Greene wrote, "Now people were told that TM was a practical method that would improve the quality of their lives. Meditation would provide a form of deep relaxation that would equip them for dynamic action. They would be calmer, more energetic, and think more clearly, and as a result would realize improvements in all areas of their lives. TM became the quintessential self-help technique for dealing with the stresses of modern life. TM moved from counterculture fringe to mainstream respectability."

From 1972 to 1976 TM promoters were able to obtain federal money for SCI classes in public high schools and adult education programs. The Spiritual Counterfeits Project, Americans United for Separation of Church and State, and the Coalition for Religious Integrity filed suit, and the U.S. District court at Newark, New Jersey, ruled that TM and SCI were religious and could not be taught in the public school system.

The surge of interest behind TM began to wane. The Maharishi's meditation, with its mantra and initiation ceremony, gave way to other types of "relaxation meditation." Many people confused the two. In *Meditation Without Frills*, Maureen Jones Ryan states that her meditation is not religious, but she includes a "make your own" mantra chart to aid concentration. The mantra (in TM, a word from the ancient Hindu seers that was recorded in ancient Hindu writings) is used whenever a thought crosses your mind. Meditation, says Ryan, is an attempt to "put all thought out of your mind; you attempt to concentrate on nothing." The object of Ryan's meditation is total relaxation. The object of TM is to reach nothingness on a higher plane.

Proponents of meditation claim the practice is effective for reducing stress, increasing self-confidence, stabilizing blood pressure, reducing the heart rate, increasing energy, and decreasing indigestion. They claim meditation will help a person sleep deeper, cope better, and stick to a diet. Meditation is supposed to decrease muscle tension, fears of the unknown, boredom, and to increase creativity, interest in life, and tolerance.
Causes of Divorce Among Christians

by Tim and Beverly LaHaye

Christian counselors were startled to read the results of a recent study of the religious beliefs of divorced people indicating that 30 percent of those surveyed were Conservative Christians. Divorce is on the increase inside the church, even though it seems to be on the decline in the general population. Everywhere we go to conduct family seminars or speak on family life, the conversation with pastors invariably turns to the divorce increase within the church.

We have developed a 100-question survey for divorced Christians, to see if we can discover the primary causes of divorce, as testified by divorced Christians themselves. They are certainly in a better position to know why Christian marriages are breaking up at such an alarming rate. To date, no such survey has ever been taken. We plan to computerize at least 5,000 Christian divorcees' responses, and statistically analyze the results. Then we can alert the 110,000 Bible-believing pastors of the country as to what these principle causes are, so they can address them from the Bible in their churches. When pastors address these principles in their sermons, harmony in marriage goes up and divorce goes down. The church is the best friend the family has. For one thing, our manual, the Bible, has the best instructions on marriage and family relations found anywhere. We will point out some of these instructions in future columns. If you are a divorced Christian and would like to participate in this survey, please write us at P.O. Box 2700, Washington, DC 20013-2700.

Milestones and Memories

"Remember when Grandpa stepped in the blueberry pie?" "Remember when...?"

With our three children grown (and eight grandchildren brightening our lives), I'm hearing "remember when...?" questions frequently.

God values remembering. Beginning in Genesis, He instructed Noah, Moses, Gideon, and David to build altars. Jacob and Samuel and Joshua also piled up stones as tangible reminders (an Old Testament visual aid) of those times God especially blessed the Israelites. Joshua realized his children's great-grandchildren could easily forget God's powerful love and miraculous intervention—when the Israelites slaved in Egypt, when God parted the Red Sea, when He brought them into the Promised Land.

Those memorial rock piles served much the same purpose as today's photo album or cassette recorder/player. I believe God also wants present-day Christians to build memorials and memories for the sake of our future generations.

"He hath made his wonderful works to be remembered" (Ps. 111:4). The psalmist's timeless words about God encourage us to create contemporary versions of stone altars and memorial markers. Here are suggestions.

- Different kinds of books help in recalling God's promises and specific kindnesses. At year's end, our pastor and his wife hire a baby-sitter for a few hours. In a quiet restaurant they relax while sharing their journals and marveling at the instances of God's incredible love in their lives.

For an almost-born child, why not start a Special Edition? Include the meaning of the chosen name, letters from each parent, and answered prayers surrounding the birth. When parents continue to add significant spiritual events, a priceless piece of heritage develops.

Children enjoy making their own times-to-remember scrapbooks. My neighbor's 7-year-old carefully printed, "God helped my lost kitty find home today," and pasted in a magazine picture of a Persian kitten.

Kids need to actively participate in memorial-making. Long ago Joshua wisely directed the Israelites to pile up stones on Canaan's choice riverfront property (Josh. 4:21-24). Personal involvement, rather than spectator status, ensures a more lasting reminder.

- A collage using cut-out words and pictures (sometimes snapshots) becomes an effective and interesting family project. Include baptismal certificates, mementos of camp and family missionary friends—and
work well. My granddaughter's book-in-the-making is called simply, *The Laura Stories*, and begins with the satisfying, "Once upon a time, a special little girl named Laura..."

Like Old Testament markers, something visual will remain to encourage when discouragement comes; as a resource for the future; and as a delightful inheritance for our children and grandchildren. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6).

Lucibel Van Atta

**Vacation Time and Special Trips**

After school is out many of us travel and go on vacations. I like to visit with friends or tour historical places. The one thing I dread most is packing to go! The second thing I do not like about a trip is the travel itself. I like to be there, but not sit in a car all day to get there. In order to pack a suitcase, I must decide what to take. That means planning the activities in which we will be involved, what the weather will be like, and what colors can be coordinated so that many outfits can be made from a minimum of clothes. Many of these decisions are based on speculation.

There is one trip that all of us who have put our faith and trust in Jesus Christ will make. The preparation for this trip to heaven is being made on a daily basis. We will not have to think about the weather, activities, or color coordination. This has all been planned for us. We do not know our departure time. We must always have our "bags packed" and be ready. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:2).

Perhaps maintaining a state of readiness for the Lord's return is more difficult than planning a vacation wardrobe, but we must do it. Just as we wash clothes and fold them carefully in a suitcase, so we must be sure our spiritual garments are...
clean and unwrinkled. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14). Our diligence will be of great benefit to us while we await the shout, the voice of the archangel, and the trump of God!

So have a nice vacation...but don't take a vacation from God.

Mary Boyd Alley

Managing Moods

When tension mounts, Bob stews until he finally blows his top. His wife, Carol, has another way of handling tension or personal relations problems with her family. She tamps down hostility and goes into depression. Sometimes she won't speak to Bob for days. "Tell your father today is wash day," she will instruct her oldest daughter tersely.

Many people have trouble managing their moods properly. For Christians, depression, discouragement, and angry resentment may steal Christ's peace and joy, adversely affect their relationships with family and others, and hurt their testimonies for Christ.

Changing moods and bad tempers may get us into trouble, leading us to do something we ordinarily wouldn't. We may get the feeling that no one really understands us. So what can we do about managing moods?

Love the Lord with all our hearts (Matt. 22:37). The heart is the seat of our emotions. If our hearts are filled with the Lord, He will help us control those emotions in a spiritual way.

Be on guard against Satan and self. Satan attacks us through our minds, which in turn may then be controlled by our emotional reactions. Philippians 2:5 says, "Let this mind be in you, which was also in Christ Jesus." What kind of mind did Jesus have? A humble one. Such a mind leaves no room for self or Satan.

Read and memorize God's Word. The Scriptures give us reassurance, comfort, and peace. They increase our faith, so we stop doubting God. Psalm 34:4 says, "I sought the Lord, and he heard me, and delivered me from all my fears." Fear often drives us into a hurtful mood.

Recognize that we are God's children through Christ, and therefore special. A sign on a prison chapel wall says, "God ain't made no junk!" If we have received Jesus Christ as our Saviour, God has made us new persons and adopted us into His royal family. Sometimes we may slip and do wrong, but our Lord is always ready to forgive us our sins and cleanse us from all unrighteousness, if in repentance we confess our sins. Let's lift our heads and look up to Him.

Trust in the Lord with all our hearts (Prov. 3:5). When we truly trust Him, we have His peace that passes all understanding (Phil. 4:7). Through the power of His grace, we can sail over the rough spots without sinking or staying in bad moods. And according to God's Word, He answers our prayers.

With God's power we can overcome any debilitating mood!

Mary Boyd Alley

Teaching Your Child Responsibility

A conclusion. Building responsibility and independence is a process for parents and teenagers, but parents can take some additional steps to help the process along.

Freedom for failure. Maybe a check will bounce if the checkbook is turned over to a teenage son. Or maybe a daughter will back the car into the garage door if she drives alone. Mistakes are inevitable, and the way a parent responds to these failures will mean the difference in the teenager's growth toward greater responsibility.

The parent who harps on the failure will communicate one basic message to the young person: "You cannot do it!" The parent who realizes that failure is part of growth, however, can turn even the worst disasters into growth experiences. Forgiveness, accompanied by willingness to let the teenager try it again, is the best method of teaching young people to be responsible.

Personal growth. Parents must be willing to let teenagers know that they do not have all the answers and can fail sometimes.

When a teenager realizes that he or she is growing alongside Mom and Dad, the young person is much more willing to learn and develop as a Christian person.

Advice. Parents want their children to do well, and hate to see them fail. The result? Rather than allowing teenagers to struggle through a tough issue or task, the average parent wants to say, "Let me do that for you!"

Letting them struggle (with a watchful eye) will lead to that healthy sense of
Depression

A killer disease that few people are aware of is the second and third leading cause of death in various age groups. The disease is depression. It kills by one of its symptoms—suicide.

The disease or emotional disorder called depression is common, and it is different from “being depressed.” Everyone gets depressed but not everyone has depression. Getting depressed is another way of identifying the feelings of sadness, loneliness, or hurt. But depression is an entity all by itself, with causes, symptoms, treatment, and prevention.

New understanding of the way the brain works suggests that depression is a biochemical change that occurs in the brain because of environmental stresses, or because the brain is born with the potential for this type of change (depression that runs in families). This biochemical change is in specific hormones found in brain tissue. Soon there may be specific blood tests that will show if this change is present, making severe episodes preventable and therapy more precise.

The symptoms of depression are common to other diseases. They include chronic or long-term depressed feelings, a sense of hopelessness, and that no one cares, lack of energy, lack of drive (including sex drive), lack of concentration, an inability to enjoy one’s self, and physical symptoms such as tiredness, early morning awakening, weight loss or gain, and vague aches and pains. Attempted suicide is a symptom and potentially lethal complication of this disease.

Advances in understanding have led to many new and effective medications that counteract the biochemical changes within the brain, giving relief from the symptoms of depression. Usually medication is reserved for more severe patients where symptoms cause an inability to function normally. Counseling is almost always beneficial in helping the patient deal with the specific emotional issues that may have brought on the depression.

The best prevention is early recognition of the symptoms described above, and seeking wise counsel with a pastor, mental health professional, or physician before the symptoms become severe. Remember, anyone can be stricken with depression.

Gregg Albers, M.D.

Family Bookshelf

The family duo of author Norman Bomer and artist G. Carol Bomer has created an entertaining and thought-provoking pro-life allegory in No More Singing. The birds are a comfortable fit of personalities as they battle with the Treetop Court in defense of the Ancient Book. A concise argument against abortion and a clear vision of what happens when freedom is surrendered and faith is dismissed. (Paideia Press Ltd., 1987, 34 pp. $4.95)

Deborah Huff

An excerpt from No More Singing by Norman Bomer

Inside the nest could be seen the beautiful red cardinal feather, and beside it a lone blue egg.

The shattered remains of the other four lay among the twigs and weeds at the foot of the tree.

Chuck huddled close to Janice.

The captain looked up coldly. “One egg per nest,” he announced. “It’s the law of the park.”

The blue jay stared at the Robins for another moment, then rose to the branch where they were perched together in fear. He looked coldly down at the nest, turned to them again, then slowly lifted his wings and disappeared.

The Hot 200 by Al Menconi and Dave Hart. This 16-page booklet contains one-paragraph profiles on the most popular secular music artists of today, along with those who were responsible for shaping rock music (The Beatles, Elvis Presley, etc.). Written from a Christian perspective, the information reveals the religious or not-so-religious inclinations of each person or group. Definitions of rock terms are also included.

A good resource for parents, teachers, pastors, and students interested in knowing more about the type of people who are influencing the world—kids especially—with their music. The Hot 200 is available for $2.50 (quantity discount available) from Menconi Ministries, P. O. Box 306, Cardiff, California 92007.

Angela Elwell Hunt and L. Diane Johnson, an author/illustrator team from Lynchburg, Virginia, have been awarded the 1987 Lorna Balian Prize, sponsored by Abingdon Press of Nashville, Tennessee. Angela is a free-lance writer and regular contributor to Fundamentalist Journal. Diane is a graphic designer for an architectural-engineering firm. They competed with hundreds of entries to receive the Lorna Balian Prize for their children’s picture book entitled If I Had Long, Long Hair.

According to Abingdon Children Editor Etta Wilson, the winning entry stood out “because of its imaginative identification with the common wish of a child, the careful integration of text and art, and the concluding emphasis on respect for a parent.”
The Sacrifice of Praise

by Candace L. Miller

Hebrews 13:15 admonishes, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." The psalmist reinforces this and says, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Ps. 116:17).

Praise and thanksgiving are natural responses when the believer basks in the sunshine of blessing and no turbulent winds of trial stir him (if we are not so comfortable that we forget). However, when we must sift through the rubble of a life leveled by unexpected testing, to praise is truly an offering of sacrifice.

How can we lay aside our carnal responses to difficult circumstances and instead of the whiny, melancholy murmuring that issues from our lips, we can sing a new song only when we realize that these extremities are God’s purposes.

God’s purpose is to prosper us and not to harm us. Jeremiah 29:11-13 explains, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

We are often under pressure, and our immediate human response is to fall beneath the load. Yet the Word of God teaches us to rejoice and see God’s goodness. One parent says, "How can you see God’s kindness in the death of a child?" Another says, "I cannot explain it, but my wife and I have never been more convinced of His love for us and our children than when we have turned from a fresh grave" (Bayly, The Last Thing We Talk About). The psalmist said, "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:7).

The thought comes, how does it avail to suffer these things for any life? Do we not intend to spend eternity in a heaven devoid of trials and sin? Then we are brought up short with the thought that we shall serve Him night and day in who knows what capacity. His glory and grace must be deftly shown here on earth, skillfully displayed for those seeking a refuge and strength.

There used to be a well-used phrase referring to various individuals as trophies of God’s grace. Perhaps it is still a valid description as we view the final work of God on an individual who is submitted to His honing, whittling, pounding, scraping, and polishing process. Does he not emerge a trophy in comparison to what he was to begin with? Cannot God rightfully stand back and beam at the finished product, particularly when it is the image of His Son wrought by His power and grace? That is His goal for us.

There are also some trials that we must view as Joseph did. "Ye thought evil against me; but God meant it unto good." This does not always make it easier, but it gives our finite minds an explanation on which we can meditate and realize another dimension of God’s purposes in the lives of men. "Be ye not wise, but understanding what the will of the Lord is" (Eph. 5:17).

Sometimes it is a matter of forgetting that we have prayed and asked God to do what is necessary to obtain the desired goal in our lives. Peter put it this way. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12-13). He continues to the end of the chapter reminding us that it is better to suffer for Christ’s sake than as a murderer or other evil doer and to not forget that judgment must first come to the house of God. The Refiner’s fire must come upon the vessel so that it is fit for the Master’s use.

When we must sift through the rubble of a life leveled by unexpected testing, to praise is truly an offering of sacrifice.

Candace L. Miller is a free-lance writer in Rapid City, South Dakota.

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Should a Christian meditate? What should be the purpose or goal of a Christian’s meditation? In Psalm 119:97 and 99 we read, “O how love I thy law! It is my meditation all the day. I have more understanding than all my teachers: for thy testimonies are my meditation.” Here we see that Christians are to meditate on the testimonies of God. We are not to fill our minds with emptiness, but to concentrate on Scripture. When are we to meditate? All the day. Any time is appropriate for meditation.

A spokesman for Spiritual Counterfeits Project, experts on TM, said that Christian meditation is uniquely different from other meditations. “We don’t move down to zero in our minds; however we should move something out so that we can move something in. We should clear our minds of the demands of life, so we can concentrate on Scripture. Many Christians are too busy to sit and meditate on the things of the Lord.”

Genesis 24:63 tells us that Isaac meditated in his field during the evening hours. Paul charged Timothy to meditate on the things he had been taught (1 Tim. 4:15). The Lord told Joshua to meditate on the Book of the Law day and night. His meditation would be rewarded by “good success.”

Our meditation does not involve an empty mind and unguarded thoughts. We are told to bring “into captivity every thought to the obedience of Christ.” We are to guard our thoughts and love the Lord with all of our minds, hearts, and spirits.

Meditators who follow relaxation techniques or TM find an appropriate time of day to allow 20 minutes for meditation. They dress in loose-fitting clothing, sit in a comfortable position, and concentrate all of their energy on a meaningless word. It is Satan’s great counterfeit to a scriptural practice that Christians have long neglected.

Why don’t more Christians take 20 minutes out of a busy schedule to find a private time just to meditate on Scripture? Many Christians can hardly find time for Bible reading and prayer, let alone meditation. But meditation is endorsed in Scripture, and the Bible promises wisdom and good success to those who practice biblical meditation.

Why not take 20 minutes today to sit alone and meditate? Leave thoughts about your job and your family responsibilities behind and spend some quiet time to just be still, and know that He is God.

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Harvesting the "Cream of the Nation's Crop"

by Angela Ewell Hunt

Is he a major? Is he a sergeant? Or is he a private? He is all three at the same time! A private (in the army of the Lord) first, a sergeant (Sargent by birth) second, and a major in the Marine Corps Reserve third.

John Sargent of Alexandria, Virginia, is a military man who has found a fertile mission field among the men and women of the armed services.

Through Missions to Military, an independent Baptist mission board, the Lord placed John and Betsy Sargent and their three children in the Washington, D.C., area to work on one of the largest military mission fields in the country. "We are in the middle of about 150,000 military people," says John. "The people here are the cream of the nation's crop, practically handpicked."

Sargent is diligent in the pursuit of his single goal, "to win and train servicemen for Jesus Christ." But agreeing to work with Missions to Military was not an easy step for the Sargents. John believes that living as a missionary on support and by faith is the "acid test. Living by faith will help you find out if God has really called you or not."

Sargent is now sure that God has called him, and he can see how God brought him through the preparation necessary for his present task. He grew up in a military family; his father was a career Navy man. John was saved as a senior at the University of Delaware when witnessed to on campus. One year later he felt the Lord leading him to join the Marine Corps. "I didn't want to go, but I had an absolute perfect peace about it and the door was opened to me."

Sargent joined the Marines during the final years of the Vietnam War and spent three and one-half years on active duty, first at Quantico, Virginia, then at Camp LeJeune in North Carolina. His old outfit—1st Battalion, 8th Marines—recently suffered heavy casualties at the hands of terrorists at the Beirut airport.

When Sargent came out of the Marines in 1976, he spent one year as a federal agent working in Naval Intelligence in Philadelphia. He did well in his work, but was miserable. He knew God was calling him to do something else.

While in Philadelphia he had his first contact with independent Baptists. He and his family joined their church, and as
he knocked on doors with his pastor, a burden for lost people began to grow in his heart. As his spiritual burden grew, so did his misery on the job.

In August 1977 Sargent and his family moved to Lynchburg, Virginia, so he could attend Liberty Baptist Seminary. During those four seminary years, he stayed active in the Marine Corps Reserve, drilling one weekend each month and serving two weeks of active duty each year. He served as commanding officer of the Lynchburg Marine Corps Reserve for two years and asked a pastor classmate, Rod Kidd, to establish chapel services on drill weekends. After he graduated from seminary, the Marines transferred Sargent to Washington to work on the staff of the Marine Corps Command Center. He is presently assigned as an instructor at Quantico.

John Sargent had heard about the unusual and much-needed Missions to Military in 1979, but he did not want to work in Washington, or to raise support, or to have to live by faith. "I learned that the Lord makes you face your fears to teach you that through Him you can overcome anything," says John.

For nine months after his seminary graduation he worked a job during the week and traveled on deputation on the weekends. He became a full-time missionary on July 1, 1983, with only 60 percent of his support raised. He and his family stepped out in faith to do the job God had called them to do.

"We started in July 1983 with nothing, and we've had over 400 fellows saved in that time. We work out of Calvary Road Baptist Church, where David Rhodenhizer is the pastor. Through the ministry of the local church we've seen men saved, baptized, and discipled."

John holds Bible studies in the barracks, organizes weekend activities with the troops, and urges any and all servicemen to attend church on Sundays and Wednesdays. His work is sometimes frustrating because of the nature of military service. "It's difficult to disciple fellows who are being transferred so fast. Getting them saved is not hard—they've been kicked around, they're away from home, and they are open to the gospel. Personnel and leadership positions also change at bases, so we have to get to know the leadership all over again. Sometimes we're asked to stay off the base because we are not known to new leaders. But through being an officer for 14 years, and a military brat, I've found that, for me, working through a Bible-believing church is the best way to reach the military for Christ. It has been best for me to work from the outside in, because of the freedom I have."

One soldier who came to the Bible studies John was holding on the base drew John's attention right away. He seemed to be about six years older than the average private, and he knew most of the answers to questions about the Bible lesson. As the meeting broke up, John approached the soldier and introduced himself. The newcomer was from a southern state and had graduated from Bible college. "Maybe you can help me lead some of the guys to the Lord," John suggested.

"No," countered the soldier. "I came here for help myself."

John learned that Steve had married a Christian girl, gone through a divorce, turned to rock music, and now was an alcoholic. They prayed together, and John encouraged him to continue to come to activities and Bible studies.

In the weeks that followed, the soldier was inconsistent. John did not see any outward change. Eventually the man was transferred to Hawaii. In a recent letter to John, he wrote that he was doing well and wanted to order some gospel tracts for his buddies. He had burned all of his rock music tapes and quit drinking. "I know I wasn't very consistent," he wrote, "but I want you to know that those Bible studies were the beginning of getting myself back on the right track."

John Sargent knows his time with each serviceman is limited. His overall goal rests in the belief that servicemen will get to the end of their military duty and reflect that meeting Christ was the best thing that happened to them during the service. "We want to reach men today who will serve the Lord tomorrow."

For example, Jim Eggimann, who has been with Missions to Military for 15 years in Jacksonville, Florida, has won and trained over 40 former servicemen who are now pastors or missionaries all over the world.

Though his ministry is prospering, John is not without his dreams. "If I had a million dollars, I'd spend it in a way to reach as many people for Christ as I could." One great asset to his ministry would be a servicemen's center—John is the only Missions to Military missionary without one, due to the high cost of real estate in the Washington area. "We've been looking for a place for a servicemen's center. Our goal is to get a building where men can stay overnight off the base and where we can hold Bible studies and teach them how to win their buddies."

John Sargent is available to share the ministry of Missions to Military with interested churches. He and a team of his men conduct "God and Country" days at churches, complete with a color guard when possible, pledges to the American and Christian flags, and a salute to veterans and their families. For more information please write or call Missions to Military, 6505 Joyce Road, Alexandria, Virginia 22310, (703) 971-0242.
The Constitution continued from page 25

Constitution. Yet amidst all the fanfare, one thing that will doubtless be overlooked is that the Constitution is essentially a Christian document. The product of a Christian culture designed to function within a biblical climate of opinion. Although we cannot prove conclusively that the Constitution is the direct effort of a Christian culture, there is such a strong correlation that the matter deserves serious attention from every Christian.

The Constitution was the logical culmination of the most Conservative revolution in history. Most revolutions consume those who begin them (usually too late, unfortunately). The French Revolution gave us the guillotine, the Reign of Terror, and Napoleon. The Russian revolution gave us Lenin, Stalin, the Purges, and the Gulag. The American Revolution was different. Undergirded by a Christian culture that had been reinforced by the Great Awakening, the American Revolution gave us George Washington, James Madison, and John Witherspoon. When Washington was offered the dictatorship by his officers at Newburgh, he turned it down and instead gave them a stern lecture on republican government. When it became apparent that the Articles of Confederation were failing, there was no coup d'etat or bloodbath. Instead, some of the leading citizens from each state got together and formed a new government, which eventually was put before the states and approved.

Although the Constitution nowhere mentions biblical Christianity, it bears the marks of Providence in its prohibitions, provisions, and central ideas.

Consider the following:

The Bible teaches that man is utterly depraved. The political implications of such a doctrine is that, as Lord Acton later put it, “Power corrupts; absolute power tends to corrupt absolutely.” The Founding Fathers understood this—both through their reading of the Scriptures and their experience in dealing with men—and thus developed a Constitution that is based on the idea that man is not to be trusted. The idea of separation of powers, for example, divides federal power so that no individual or group can control all federal authority. Checks and balances serve a similar function.

Charles Haddon Spurgeon once said, “It is easier to learn Latin than it is to learn to say no.” The Framers of the Constitution said “no” again and again to the concentration of power because they knew it would provide too great a temptation for fallen men. One of the twentieth century’s leading historians, Richard Hofstadter, put it this way: “The men who drew up the Constitution in Philadelphia during the summer of 1787 had a vivid Calvinstic sense of human evil and damnation and believed with Hobbes that men are selfish and contentious.”

The Founding Fathers had no qualms about putting God’s name in the Constitution.

To them, He was the Author of our liberties.

The Constitution also reflects a biblical worldview in that it is a covenant much like the Bible. The Bible outlines a written covenant, or covenants, between God and man, while the Constitution outlines in writing a covenant between citizens. As such, it is peculiar to the Western world where the Bible has had an impact on society. Until the twentieth century, very few countries outside the West have had written constitutions. For most, the ruler was the law. “L’état, c’est moi”—“the State, it is I”—has been spoken in many more languages than just French.

Another way in which the Constitution reflects Christianity’s influence, in the Bill of Rights, is through its support of the biblical idea of capital punishment. After the Flood, when God instituted human government, He also instituted capital punishment. The message that God gave is clear: human life is so sacred (all men are created in God’s image) that when a man takes another man’s life, he must forfeit his own. America’s Founding Fathers were aware of this biblical teaching, as well as the force of capital punishment as a deterrent. Thus, in the Constitution we read that no citizen can “be deprived of life, liberty, or property, without due process of law” (Amendment V). Thus, with due process of law, a person can be deprived of liberty, property, or even life itself.

The Constitution also shows the marks of biblical Christianity in its allowance of affirmations rather than oaths. Jesus said, “Swear not at all . . . But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matt. 5:34-37). The Founding Fathers recognized that there were many Christians who, because of this teaching, would refuse to take an oath. Thus, they made a provision for witnesses and public officials to “affirm” rather than swear. The President, for example, takes the following oath of office: “I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States” (Article II, Section I, 7).

The First Amendment’s emphasis on religious liberty also reflects the Christian orientation of our Founding Fathers. They understood that Christianity flows from a willing heart, not as a result of government coercion. Thus, they made no attempt to set up a state-supported religion (which was common in Europe at that time). Instead, they encouraged, through private efforts, the growth of many various churches and denominations that already existed in 1787. The Founding Fathers’ religious bias is indicated by the fact that they wanted to protect religion from government. At the same time, they wanted Christian principles to inform all institutions in society, including all levels of government.

The Bible’s emphasis on private property also found its way into the Constitution. Karl Marx, working from a humanistic base, called for the abolition of all private property. Our Constitution, on the other hand, defends it. In the Ten Commandments, we are told not to steal—which thus assumes that there is property that belongs to someone else that can be stolen. The Constitution not only defends material property, but intellectual property as well. Our ideas and creations are protected by Article I, Section VII 1,8, which allows Congress to issue patents and copyrights “to
promote the progress of science and useful arts by securing for limited times to authors the exclusive right to their respective writings and discoveries.” Even our spiritual property is protected by the Constitution—the First Amendment allows us to “own” our conscience. (In the Soviet Union and other totalitarian societies, an individual’s thoughts belong to the State.)

So strong was the Bible’s influence on the Constitution that God’s name is mentioned as a matter of course. The Constitution closes with these words: “Done in Convention by unanimous consent of the States present, the seventeenth day of September in the year of our Lord one thousand seven hundred and eighty-seven.” On the surface, this reference to God may seem insignificant—merely a convention that is still in practice today. A little historical background reveals otherwise. First, the Framers of the Constitution weighed every sentence, every word. If they had not wanted to mention God, they would not have done so. In Liberal circles in Europe the calendar—which is based on the birth of Christ, and the centrality of His coming into the world—was under vicious attack. In fact, when the French Revolution broke out, the leaders abolished the Christian calendar and made up their own, with 1789 as Year One—the year the French Revolution began. Because the Founding Fathers did not share the Enlightenment view of the radical thinkers in Europe, they had no qualms about putting God’s name in the Constitution. To the French Humanists, God was a stumbling block; to our Founding Fathers, He was the Author of our liberties.

These are just a few of the ways in which the Constitution reflects biblical principles. That the Constitution was so influenced should not surprise us. First, the generation of 1787 was one that knew God. Nearly everyone at least acknowledged His existence and a Christian moral code. To put it simply, when the wicked sinned in 1787, they trembled quite a bit more than they do today. Second, nearly all of the Founding Fathers professed to be orthodox Christians. As Professor M. E. Bradford has shown in A Worthy Company, 52 of the 55 signers of the Constitution may have been orthodox Christians. Publicly, almost all acknowledged what we would call the “fundamentals of the faith.” Privately, many lived exemplary morality—if not for himself, at least for the good of society. Thomas Jefferson, another Deist, was not at the Convention. But even Jefferson was not as radical as has been supposed. Certainly he did not claim to be a born-again Christian, but his actions reveal that even he could not escape the Christian climate of opinion in which he lived. Even though he pressed for the Act of Religious Freedom in Virginia in 1777, he wrote and sponsored subscription lists for the support of the clergy who were to be cut off from State support. True, Jefferson edited the New Testament, taking out all the miracles, but it was the Bible he edited, not the Koran. He felt that the teachings of Christ—especially as applied to society—were sublime, but he could not accept their divine origin, just as he could not accept the deity.
of Christ. As brilliant as he was, he could not see the fallacy of this kind of reasoning.

Finally, Christian principles found their way into the Constitution through the efforts of the man known today as the "Father of the Constitution," James Madison. A graduate of Christian schools, Madison had studied in college under the great Calvinist educator, John Witherspoon. So much did he respect Witherspoon's teaching that he stayed on at Princeton after earning his B.A. to take graduate studies in theology and Hebrew. Among other things, Witherspoon taught Madison that man's evil nature required a separation of powers in government. As Witherspoon put it in his lecture notes, "Every good form of government must be complex, so that one principle may check the other." As an example, Witherspoon cited the (unwritten) British Constitution, in which the king could make war but Parliament could control the purse strings. Although Madison doubtless read about separation of powers and checks and balances in Montesquie's Spirit of the Laws, he was probably more directly influenced by Witherspoon and his version of these concepts.

When it came time to form a new government, Madison more than anyone else made sure that the concepts of separation of powers and checks and balances permeated the Constitution. After Madison completed his work on the Constitution, Witherspoon conferred an honorary doctorate upon him and voted in favor of the Constitution at the New Jersey State Convention, where he was a delegate. Ashbel Green, Witherspoon's earliest biographer, said that the old Doctor approved of the new Constitution "as embracing principles, and carrying into effect measures, which he had long advocated, as essential to the preservation of the liberties, and the promotion of peace and prosperity of the country."

In summing up Witherspoon's influence on Madison, the eminent church historian James Smylie has written: "Without preaching a sermon and yet relying upon his theological orientation, Madison translated the views of Witherspoon on the nature of man into a political instrument." Thus, if Madison was the Father of the Constitution, John Witherspoon might very well be considered its "Grandfather." As to Witherspoon's Christianity, there can be little doubt. While in Scotland he wrote a whole book on how to be born again, A Practical Treatise on Regeneration.

Just as the Constitution was produced by a Christian society, so it was designed to function within a Christian culture. It did not create fundamental values, but both depended upon and affirmed those that flowed from biblical Christianity. The United States Constitution depends not on the force of arms, as does that of the Soviet Union, but on the morality of its citizenry. Thus, as Robert A. Peterson, a historian, educator, and author, is headmaster of The Pilgrim Academy in Egg Harbor City, New Jersey.

The Founding Fathers wanted to protect religion from government.

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Robert A. Peterson, a historian, educator, and author, is headmaster of The Pilgrim Academy in Egg Harbor City, New Jersey.
In Review

REVIVAL by Martyn Lloyd-Jones

Martyn Lloyd-Jones, in this compilation of spoken addresses given in 1959, provides an illuminating and deep analysis of what true revival is and why it is so necessary today. Although I have read many books and articles about revival, none have been quite so challenging and penetrating as this one. This work not only provides much from the Scriptures regarding revival, but also draws from church history to illustrate scriptural principles.

Lloyd-Jones begins his work with a persuasive discussion of the urgent need for revival. Although he does not define revival initially, he later describes it as an "outpouring of the Holy Spirit," and "times of refreshing from the presence of the Lord." He specifies immediately that God often brings revival through ordinary people, who may not see themselves as important members of the church.

Lloyd-Jones uses the text in Genesis 26:17-18 to lead into a discussion of hindrances to revival. He points out that we do not need to turn to philosophy, psychology, or apologetics for answers to our spiritual decline and that we must not neglect the truths of salvation, the desire of God to intervene into church and individual lives, the authority of biblical revelation, man's sin, the wrath of God, and most importantly, the doctrine of the Holy Spirit.

In the midsections of the book the author deals with expecting revival and the characteristics and purpose of revival, basing his principles on Joshua 4:21-24. He offers little that is new or unique here. Following is a section on how revival comes, including the role of prayer from Exodus 33. This section is the most stimulating and penetrating part of the entire book. Lloyd-Jones's comparison of remorse and true repentance is extremely enlightening and helpful. Here again, he emphasizes two constant themes: the primacy of prayer and the efficacy of one man or a small group of people joining in prayer.

The author concludes his work with an exposition of Isaiah 62-64. In closing he pictures the burden for revival, the role of persevering prayer, God's encouragement to prayer warriors, and the key motive for prayer—the glory of God. He laments the fact that churches, when considering a pastoral candidate, no longer ask if the person is walking in the power of the Spirit or experiencing on a consistent basis the presence of God, but wonder instead about the man's education and degrees. He ends on a positive note by reminding us to claim the promises of God as found in the Bible.

Although pastors and Christian workers might profit most from reading this book, I strongly recommend it to anyone wishing a deeper understanding of how the church got into its position of indifference, how God has worked in the past, and what must precede revival today. One thing I especially appreciated was the practical nature of many of Lloyd-Jones's appeals. He frequently pauses to confront the individual believer. Prayer group leaders would also find this extremely helpful, as Lloyd-Jones goes into specifics about what to pray for and how to pray. At times he is redundant and wordy, but the patient reader will be richly rewarded.

I would agree with J. I. Packer, who says in the foreword to the book, "I do not think that our age has seen any more powerful or profound treatment of revival than this book." (Crossway Books, 1987, 316 pp., $9.95) John Zietlow

An excerpt from REVIVAL

Is there not a general tendency to neglect altogether the art of meditation, the art of real thinking? As one reads the story of the Church, and especially as one reads the story of the Church in better periods, when God's people and God's cause counted mightily in this land, as one reads about the Church in general, and the individual biographies of Christian people, one cannot but be struck by the extraordinary contrast between them and ourselves. Meditation played such a big part in their lives. They would spend hours thinking, meditating, ruminating, if you like, upon the word. But this is something that has almost disappeared. And our excuse, of course, is that we are all too busy. And we are too busy. Our whole lives are cluttered up with things that finally will not matter at all. Our programmes are so full. "We haven't got time," we say. And you can be so busy in the work even of the Christian Church that you are doing great harm to your soul. You can become superficial and dry, and eventually useless. No, meditation is absolutely essential. There is a line in a well-known hymn which puts it perfectly: "Take time to be holy...." And you have got to take time to be holy.

BOOKNOTES

SILENT SHAME by Martin Mawyer

Child sexual abuse is a very quiet social issue, but should be discussed as if it could devastate every American family—because it can.

Martin Mawyer does an excellent job of describing the issues of child sexual abuse, pedophilia, and the personalities involved with these sexual perversions. Case studies and actual interviews with pedophiles, some who have since yielded their lives to Christ, bring many aspects of this widespread and serious problem into clearer focus. These individuals demonstrate the broken, abused family structures that breed pedophiles. The book covers methods of entrapping children into beginning a relationship with the pedophile, and the last section gives parents more specific ways of "fighting back."

Child sexual abuse is a widespread and self-perpetuating problem. Over 500,000 children are sexually abused each year. Many become second-generation pedophiles who repeat the same reprehensible behaviors, often becoming more violent with each episode of abuse.

For the reader unfamiliar with the topic, Silent Shame is an extremely rude awakening to the horrible reality of child sexual abuse. Although the book is extremely well-written and researched, the topic may create strong emotional
Understanding the issues of child sexual abuse is essential for parents; professionals, such as physicians, teachers, counselors, lawyers, and law-enforcement officers; and others with the potential of dealing with sexual abuse. (Crossway Books, 1987, 150 pp., $6.95) Gregg Albers, M.D.

**CRIME AND ITS VICTIMS**

by Daniel W. Van Ness

Daniel Van Ness has seen crime from two different angles: as a lawyer and as a victim. His eyes were opened when his home was burglarized, and Van Ness learned “nothing is private from someone who wants to break in. That is the kind of world we live in.”

Who can make sense of the criminal justice system in our country? Few criminals are ever caught. Even fewer stand trial. Our prisons are overcrowded, and often released inmates find that prison served simply as a “school of crime.” Rarely does a victim feel he has been adequately compensated for the injustice or loss he has endured.

Daniel Van Ness presents fascinating ideas for prison and justice reform. Based on biblical principles, he points out that the idea of restitution is sorely needed in this country and clearly shows how the idea can work to benefit both society and the criminal. The book is ideal for a group study. Discussion questions are presented for each chapter.

Van Ness is currently the director of Justice Fellowship, part of Chuck Colson’s Prison Fellowship ministries. Because crime touches each of us, directly or indirectly, every concerned Christian ought to be familiar with the concepts in this book. (InterVarsity Press, 1986, 240 pp., $7.95 softcover) Angela E. Hunt

**GROWING DEEP IN THE CHRISTIAN LIFE**

by Charles R. Swindoll

Wouldn’t it be nice to sit down and listen to a theologian explain biblical doctrine without the use of intimidating, scholarly terms? Charles Swindoll does just that by explaining basic theology in an interesting manner. His approach appears to “the truck driver, the athlete, the waitress, the high school student, the person in the military service, the homemaker with a houseful of kids at her feet, the business person whose world is practical, earthy, tough and relentless.”

His theological presentation is not intended to be exhaustive, but merely an appetizer for the reader’s further personal study. Swindoll covers 10 major doctrinal categories considered the foundation of the Christian faith. At the end of each chapter he gives the opportunity to apply biblical theology in a practical manner. He also includes a glossary of major doctrinal terms and a Scripture and subject index beneficial to further personal research.

Every Christian who desires to grow in the faith should start at the roots—understanding what he believes and why. Your faith will experience a growth spurt after reading this book. (Multnomah Press, 1986, 431 pp., $14.95) Martha Harper

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**GAMBLING COSTS EVERYONE MONEY**

Each year, more and more Americans—including Christians—embrace the lottery and other forms of legalized gambling as a cure-all against both personal boredom and the mounting cost of government. But what does gambling do to the Body of Christ, and what does it mean when Christians participate? Today it is a matter of urgent relevancy. According to Tom Watson, gambling is a massive con game that exploits the weaknesses of many, taking money from those who can least afford it and giving it to those who are already rich. Don’t Bet on It is an informative and well-researched book which will show you the true cost of gambling and how it affects you—whether or not you participate. Don’t Bet on It (541.8575) $7.95 is available at your local Christian bookstore or write Regal Books, 2300 Knoll Drive, Ventura, CA 93003 or call toll-free 1-800-263-4015. (California residents call 1-800-227-4025.)
While directing an LU student missionary trip to East Africa our team wept much over the people’s poverty and hunger. One in three people in Uganda already has the AIDS virus and faces death in the next five years. Psalm 126:6, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.” We are rejoicing.

Eighty-two students and faculty arrived back from three intensive weeks of Africa ’87. We saw 7,929 African young people pray to receive Christ as their personal Saviour. Our Liberty students led each of them to Christ one-on-one, praying with them individually. It wasn’t a mass hand-raising. Our young champions blossomed under adverse circumstances and were bold in their witnessing.

In high schools we ministered to 120,000 students. We personally distributed 75,000 tracts and Bibles. We also handed out 30,000 Jesus First pins. The African Christians wore them as a badge of honor.

Working side by side with the Ugandan Christians and PRO missions our students constructed the Wakisi Baptist Church. Dr. Gregg Albers set up a medical relief clinic where he treated more than 100 patients each day for malaria, gastrointestinal disorders, and other diseases.

A basketball team played exhibition games and presented the Word of God in public schools, leading hundreds to Christ. Our team ministered in the leading universities and saw revival among the Christians as they were encouraged.

We met with the prime minister and many government officials. The day before we arrived the currency of Uganda was devalued and prices soared as merchants attempted to make up for their loss of profit. It was a time of great economic instability, a very strategic time to be there.

One African principal of a public school told his students as he introduced us, “You know many times as Africans we think that Jesus is just for Africans only. I want to introduce you to a group of Americans who love Jesus also. Many times we think Jesus is just for the elderly. These are young people who are in love with Jesus Christ. Many times we think Jesus is just for the uneducated. These are university students who love Jesus with all their heart. I ask you to listen to what they have to say.’’ And they did.

Vernon Brewer is Liberty University’s vice president for student affairs.

Attorney General Edwin Meese Speaks at Commencement

On May 4 Attorney General Edwin Meese III delivered the commencement address to 782 graduates, including Macel and Jonathan Falwell. Meese reiterated the purpose of the Constitution and the role of religion in the United States.

A. Pierre Guillermin, president of LU, conferred upon Meese the honorary doctorate of humanities, in recognition of his distinguished service to the President of the United States, in world affairs and domestic public policy, and in the U.S. judicial system.

Liberty Baptist Theological Seminary conferred the honorary doctor of divinity degree upon A. T. Humphries, a nationally known educator, choral conductor, and gospel singer.

After the graduation ceremony, Guillermin announced the presentation of the first David DeMoss Award in memory of David, who died last year in a tragic automobile accident. David would have graduated with this year’s class. The award, presented to a graduate who had demonstrated a genuine depth of personal spirituality, enthusiasm, commitment, active involvement in student cross-cultural ministry, and a sincere desire for world evangelization, was given to Timothy Evans, who was born and raised in Brazil where his family served as missionaries.

Five new members of the LU board of trustees were also announced: Edward Dobson, pastor of Calvary Church in Grand Rapids, Michigan; Truman Dollar, pastor of Temple Baptist Church in Redford, Michigan; Jack Dinsbeer, pastor of University Baptist Church in Jacksonville, Florida; George Sweet, LU alumnus and pastor of Atlantic Shores Baptist Church in Virginia Beach, Virginia; and David Rhodenhizer, LU alumnus and pastor of Calvary Road Baptist Church in Alexandria, Virginia.
Attaining Excellence in Athletics

Former Flame Bill Kagey has signed as a free agent placekicker for the Dallas Cowboys. He reported for mini-camp on May 13. In 1984 Kagey set Liberty's record for the longest field goal in a game when he booted a 53-yard field goal against Georgia Southern.

Senior defensive back Mark Mathis from Marietta, Georgia, signed as a free agent cornerback for the Saint Louis Cardinals. He led Liberty in squad interceptions (three), and pass deflections (eight) this past year. Mathis was also named to the American Football Coaches Association Kodak Division I All-America team.

Senior defensive back Wayne Haddix from Middleton, Tennessee, signed as a free agent cornerback for the New York Giants. He played in the Senior Bowl in Mobile, Alabama, last year.

Summer Camp for Kids

Thomas Road Baptist Church is back in the children's camping ministry. Camp Hydaway on Liberty Mountain has replaced facilities lost when Treasure Island was swept away by floodwaters in November 1985. Programs include Kids-O-Rama Day Camp for children entering grades K-5 through the third grade, Camp Adventure for boys and girls entering grades four through seven, and overnight camp for children ages 8 to 12. At the new location campers enjoy a beautiful mountain view, a spring-fed lake, hiking trails, fishing areas, ponies, and paddle boats.

Each week Kids-O-Rama Day Camp will celebrate one of our major holidays, such as Christmas in July, Thanksgiving Week, and Easter Week. The children will participate in indoor and outdoor games, sports, nature crafts, and field trips.

Camp Adventure features a variety of programs to interest returning day or overnight campers. The Olympian Program is for competitors. Children will divide into four teams and enjoy a basketball tournament, competition in waterfront skills, crafts, Scripture memorization, and the crazy Liberty Bowl—a camp-wide quiz show where campers earn awards for what they know!

The Ranger Program provides camp-outs on the peaks of Liberty Mountain, skating, bowling, and other activities for campers who are back for a second week or more.

For computer enthusiasts there's Adventure Tech Computer Camp. Children will be taught to use 8- and 16-bit computers. They'll learn to write, create graphic and musical masterpieces, and other fun technology.

Looking Back…1982

Fundamentalist Journal Celebrates Fifth Anniversary

With the publication of this issue, the Fundamentalist Journal completes its fifth year of service to Christian readers. Born out of a burden to maintain our Christian heritage in a changing society, the Journal has a readership of over 100,000.

Super Conference Is Back

Brisk mornings and golden foliage will welcome you to Super Conference VIII October 19-22. Thomas Road Baptist Church and related ministries, in the rolling hills of Virginia, invite you to experience our conference potpourri—11 facets of local church ministry with over 100 workshops. No matter which area of ministry you enjoy—from babies to senior adults—you will receive a spiritual boost and take home fresh and exciting ideas to implement in your church.

A special emphasis on the Liberty Godparent Ministry—a prototype for similar ministries—will include a tour of the present home. A new Godparent Home on Liberty Mountain is in the planning stages.

In addition to the speakers, music, and workshops, over 80 businesses will display their materials to help make your ministry more effective.

Calendar

July

8—Dr. Falwell speaks at Morningside Baptist Church in Valdosta, Georgia
20—Dr. Falwell speaks at Grand Hotel Convention Center in Pigeon Forge, Tennessee
22—Dr. Falwell speaks at North Valley Baptist Church in Redding, California
26-29—Bring Them In Bus & Children's Church Conference at TRBC
30—Dr. Falwell speaks at Presbyterian Evangelistic Fellowship at Western Carolina University, Asheville, North Carolina

August

2—Dr. Falwell speaks at Trinity Baptist Church in Chattanooga, Tennessee
6—Dr. Falwell speaks at High Street Baptist Church in Springfield, Missouri
26—Liberty University classes begin
31-September 3—Josh McDowell speaks at Liberty University
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   - 90 minute CASSETTE goes beyond in explanations and illustrations. Actually hear how to play rhythm basses, rills, runs, "walking" basses. Repeat examples as often as you wish. Learn in privacy at home. $6.98 + 40¢ postage.
   - Order both book and cassette for $12.98 ppd.

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Early Childhood Education

How young is too young? That question is usually asked about voting and drinking ages. Another to add to the list is school entrance age. There is a growing trend toward mandatory education for children as young as 3 years old.

The issue is hot and controversial with family-oriented Conservatives who oppose the move to interfere with early childhood education received in the home. None of them, however, argue against the positive effect prescribed programs can have on disadvantaged children, whether they are from the ghettos, suffer from some physical or emotional impairment, or have home situations that require outside nurturing.

Even home school advocates Raymond and Dorothy Moore of the Hewitt Foundation have no problems with such programs. However, the Moores contend that those situations include only 20 to 25 percent of all preschool children. Even for these, the Moores suggest the learning environment should be as similar as possible to a home situation.

Nor do Conservatives object to the various private preschool programs that parents may select for their children if they wish. The problem comes when the idea is pushed for all children of a particular age from all backgrounds. For example, New York City Mayor Edward Koch's Early Childhood Education Commission made its positive recommendation for ECE in the report Take A Giant Step: An Equal Start in Education For All New York City Four-Year-Olds.

The first of 10 recommendations suggests public-supported early childhood education programs should be extended to ensure universal availability to 4-year-olds in the city. In fact, the Commission suggests a four-year phase-in program, first in neighborhoods that have the highest educational risks.

Marjorie McAlister, director of the Early Childhood Education Unit of the New York Public Schools, does not anticipate a compulsory four-year-old program in the foreseeable future. "It won't happen in my lifetime," she said. Nonetheless, the phase-in program of the New York City schools could put such a structure in place by 1990.

And New York City is not alone in its research into the possibility for earlier entrance requirements for the nation's children. For example, the 1987 Virginia legislature revived 1986 legislative attempts to promote early childhood education.

Such possibilities raise an ominous foreboding among American Conservatives. They object to state-controlled education that exposes children to programs designed and executed by the school boards and falls in line with the overall schooling of the child.

Whatever the proposal for accomplishing the purpose, the result is the same; children are weaned from the influence of their parents at an earlier age. That very principle bothers some authorities. Others are also concerned with what they classify as the flawed research and logic upon which the premise for such educational programs rest.

Phyllis Schlafly of Eagle Forum is one such critic. "Absolutely no replicable evidence shows that putting children in school at an earlier age makes them brighter or better able to achieve academically or better able to socialize positively with their peers as they move along in school," she wrote in the February 1986 issue of The Phyllis Schlafly Report.

She continued: "The evidence indicates that it saddles tots with burnout, stress, and frustrations that inhibit later learning."

Focus on the Family's James Dobson shares this point of view.

As a matter of fact, Benjamin Bloom, who propagated the concept of the early learning program Head Start in the sixties, changed his position in 1980. In the sixties he concluded that 17-year-olds gain 50 percent of their...
mature intelligence by the time they are 3 or 4 years of age. From this finding he encouraged early enrollment of children in school because that rapid mental development would be better fostered in a school-oriented program.

Head Start, and other programs that followed, concentrated primarily on language, reading, and arithmetic skills with pre- and post-testing. The results showed positive gains by underprivileged children in at least one or more of the areas in which they had been trained. But further studies showed that much of the advantage was undetectable as little as six months later.

However, the New York Commission on Early Childhood Education cites information stating that such testing was premature, that testing years later shows a more positive rate of retention and benefit from the programs.

But Bloom reversed himself on such early schooling in 1980, stating that the home is the best environment for early education and that parents are the best teachers.

Woven throughout all the pros and cons of the issue are the physical, emotional, social, and intellectual developmental factors of the children themselves. And reams of studies are available to promote each side of the issue.

Socialization is a highly controversial factor in this debate. Those favoring ECE believe that early exposure to peers promotes positive social development.

Opponents contend otherwise. One conclusion is that a child exposed too early and too often to his peers becomes peer dependent and unable to think for himself. In a 1966 study Buehler, Patterson, and Furness learned that children want to act like big kids, but they do not imitate the better traits of their peers.

In addition, Dale Farren of the University of North Carolina has pointed out that recent research on day care gives "a tragic picture of the negative socialization that takes place in an environment consisting of groups of young children."

He found children in such settings are involved in 15 times more acts of negative aggression than the child cared for in the home.

And Albert Bandura, Stanford University, found children are negatively influenced by peer-level manners, habits, speech, dress, rivalry, and ridicule.

In this early school setting young children often establish a negative self-image. William Glasser, author of Schools without Failure and Reality Therapy, has found forced competition may equal failure and feelings of inadequacy even in children who entered the programs with a good self-image.

All this results in shattered self-confidence, destroyed motivations, and a problem of identity with failure in the future.

The arguments are complex, the research voluminous, but people interested in the welfare of children and the preservation of the family unit should arm themselves with information so they can confront the issue as it moves into their communities—as it most surely will.

Information on early childhood education trends and programs is available from the Hewitt Research Foundation, P.O. Box 9, Washougal, Washington 98671. Other organizations interested in the controversy are Eagle Forum, Box 618, Alton, Illinois 62002, and Focus on the Family, P.O. Box 500, Arcadia, California 91006.

Ann Wharton

A Cup of Poison in the Name of Humanity

D o a loved one a favor. Slip him a cup of poison. Two groups are fighting for the right to do just that as they seek legislative approval of active euthanasia. That law would allow loved ones, friends, and medical personnel to help terminally ill patients commit suicide.

One is the Los Angeles Hemlock Society, organized in the late 1970s by Englishman Derek Humphry, who acknowledges that he helped his terminally ill wife commit suicide by giving her poison-laced coffee.

"I have never felt a twinge of guilt," Humphry said in an April 1985 article in the York Daily Record. As atheists he and his wife were not troubled by the religious implications of the act, the article reported.

Humphry came to this country in 1978, three years after his wife died and months after his book Jean's Way was published in England.

He moved to California to work as a journalist, and subsequently turned all his attention to his new organization. He also served on the board of Americans Against Human Suffering.

In the York Daily Record article Humphry outlined his short- and long-range goals: "My short-term goal is to help people interested in euthanasia to die well. My long-term goal is to change the law on assisted suicide so that a dying person can legally ask for help in death."

The second group is a lobbying organ of the Hemlock Society, Americans Against Human Suffering, in Glendale, California. It is directed by Robert L. Risley, who watched his terminally ill wife die of cancer. He determined to fight for active euthanasia after her death.

In a fund-raising letter Risley urged support for the organization's Human and Dignified Death Act. That bill is being promoted this year in two forms: one for a change in the constitution of the state of California, the second as a bill for the U.S. Congress. In fact, the Hemlock Society has contributed $50,000 to AAHS to help underwrite the campaign.

The aim in California is to amend the constitution to allow terminally ill people to choose to die. A success in California will open the door to crusades in other states.

Justifying the bill, Risley wrote in the letter: "Our act applies only to the terminally ill. And it gives them—and only them—the legal right to obtain a physician's aid to a voluntary, humane, and dignified end to their suffering."

Support for the action comes from polls that show increased acceptance of the concept of active euthanasia. A 1985 Harris Survey showed that 85 percent of the national sample believed "a patient with a terminal disease ought to be able to tell his doctor to let him die rather than to extend his life when no cure is in sight." In 1973 only 62 percent supported the concept.

Holland is a major model for those who promote active euthanasia. Although to date euthanasia is not officially sanctioned, physicians there are reported to
participate in from 5,000 to 8,000 euthanasia cases each year.

There are few prosecutions, and the 12-year sentences handed down are usually suspended if the doctor can show that a competent patient requested the doctor’s aid, the National Right to Life News reported in May.

Although the political coalition of Prime Minister Ruud Lubber refused to legalize euthanasia earlier this year, it did promise to compose guidelines for physicians in “extreme cases” so the risks of prosecution are lower.

The descent down the “slippery slope” has reached the point that the Dutch Health Council recommended in March that the Dutch cabinet adjust euthanasia guidelines in order to allow terminally ill children under the age of 16 to request doctor-assisted suicide without parental consent, the News reported.

In this country today, the media report from time to time on cases in which a family member has assisted in the suicide of a loved one or actually resorted to murder.

Articles on how to commit suicide appear. The Hemlock Society advertises a “how-to” book on voluntary euthanasia, Let Me Die Before I Wake, written by Humphry. Shortly after publication the book sold at the rate of 5,000 copies per month. To date 70,000 have been sold.

The debate is held through conferences as well. For example, the Hemlock Society held its Third National Voluntary Euthanasia Conference, A Humane and Dignified Death, in September of last year in Washington. The fourth conference is slated for April 7-9, 1988, in San Francisco.

The implications of “Assisting Suicides” was also discussed at Stanford University in April in a conference by that name. It’s purpose was to “examine the legal, medical, and ethical issues involved.” Papers presented at that conference are slated for publication in Issues in Law & Medicine, P.O. Box 1586, Terre Haute, Indiana 47809-1586.

Still another conference was held in May, this one in San Francisco. It was in conjunction with the American Association of Suicidology and the International Association for Suicide Prevention. The topic was “Suicide and Cultural Values: Values continued from page 14 properly be called radical, even though today the radical has become accepted as commonplace. The same can be said about subsequent court decisions reinterpreting the fundamental law governing abortion, pornography, and religious expression of various kinds in the public schools.

This is what Norman Lear quaintly calls the “American Way,” Millions of Americans—I suspect an overwhelming majority—think otherwise, preferring the wisdom of our Founding Fathers.

Alexander Solzhenitsyn put it so well in his acclaimed Templeton Address in 1983: “Through decades of gradual erosion, the meaning of life in the West has ceased to be seen as anything more lofty than the ‘pursuit of happiness.’

...The West is slipping toward the abyss . . . losing more and more of its religious essence as it thoughtlessly yield[s] up its younger generation to atheism.”

But, good remains good and evil remains evil, however many Madison Avenue advertising campaigns may be purchased to convince us to the contrary. Solzhenitsyn is absolutely correct. If we do not stop yielding up our younger generation to atheism—and soon—freedom and prosperity as we have known it in America will be no more.


Soapbox continued from page 19

the great advances in church/state relations born out of the Reformation needed National and International Aspects.”

Another source of information is the Human Life Center in Steubenville, Ohio, which strongly opposes euthanasia.

The trend continues with endless debate over the difference, if any, between active and passive euthanasia, the debate over the status of denying food and water to the terminally ill patient, and the “slippery slope” theory that an inch is the same as a mile in such a controversial matter.

Ann Wharton

If we forget the path that led us here, the walk to the future will be difficult indeed.

Bud McCord, former missionary to Brazil, is now copastor of First Baptist Church in West Hollywood, Florida.
Fundamentalist College Chief Elected to Head SBC Home Missions

ATLANTA (RNS)—A staunch Southern Baptist Conservative elected as the new chief executive of the Baptist Home Mission Board after a rancorous meeting April 10, said no employee should be hired for that agency who does not hold a Fundamentalist view of the Bible.

The Atlanta-based board, the third largest agency in the 14.6 million-member convention, employs a staff of about 300 people and directs a force of 3,637 missionaries, the largest such denominational network of missionaries in the United States.

Larry Lewis, president of a small Fundamentalist college in Missouri, was elected president of the board by a vote of 52-15 after a short but bitter debate in which one member warned the board, "You don't want that man to head up one of the most valuable agencies of the Southern Baptist Convention."

Declaring that he would vote against Lewis, board member Marvin L. Prude of Birmingham, Alabama, said the board had been "betrayed" by the eight-member search committee that recommended Lewis. He warned that Lewis's election as board president would aggravate the deep divisions between Conservatives and Moderates in the denomination.

But board member O. F. Hawkins of Fort Lauderdale, Florida, immediately sprung to Lewis's defense against those who would "insinuate that this is a railroad job." Hawkins declared that Lewis's selection by the search committee was "nothing short of a miracle" that would bring great benefits to the Home Mission Board.

NOW Sued for $10 Million

A Bristol, Connecticut, pastor is suing the National Organization for Women for $10 million. Patrick Mahoney, who heads the pro-life group Celebrate Life, is suing NOW over alleged efforts to suppress his constitutional rights.

The suit stems from a 1985 effort by Mahoney to gain a public referendum against abortion. On August 12, Mahoney convinced the Bristol City Council to place on the November 5 ballot a referendum asking the question, "Should the Supreme Court decision regarding abortion be overturned?"

Though the referendum was defeated (39 percent in favor, 48 percent against, and 13 percent undecided), Mahoney was later sued by Laura Minor, who claimed the pastor used the political process to infringe her right to have an abortion.

Gayle Brooks of Connecticut NOW announced her support of the lawsuit and held a press conference, saying the suit was needed in order to stop similar abortion referendums throughout the nation.

A district court dismissed the lawsuit, saying that since the referendum was defeated it could not have infringed Minor's abortion rights and that even if it passed, "It is preposterous to assume that it would have influenced the Supreme Court."

Pastor Mahoney responded to the victory by announcing a lawsuit of his own. Joined by Rutherford Institute attorney Joseph Secola, Mahoney is suing Minor, Brooks, and NOW "to show pro-abortionists they can't get away with using million-dollar lawsuits to harass their opposition," Secola said.

Schuller Ownership of Crystal Cathedral Called "Dangerous Precedent"

GARDEN GROVE, Calif. (RNS)—Robert Schuller, host of television's "Hour of Power," received permission late last year to transfer ownership of the $32 million Crystal Cathedral property from the church congregation to his independent ministry organization.

The Orange County Register reported on April 23 that at Schuller's request, the congregation's board of directors voted late last year to let Robert Schuller Ministries take ownership of the property. The ministry group will lease the facilities back to the congregation for 99 years at $1 a year.

The 10,000-member congregation, which is part of the New York-based Reformed Church in America, was not told of the decision until recent weeks.

One board member said Schuller told the board he wants to use the property as collateral to build an international training center for ministers. The training center may cost as much as $20 million.

Herman Ridder, head of the church board and a minister on staff at the church, said the congregation was not told of the decision because board members did not think it warranted an official announcement.

Ridder said board members "didn't see any real difference between a 99-year renewable lease" and actual ownership of the property. Wayne Antworth, communications director for the denomination, said he thinks the transfer of church property to an organization that is not a part of the Reformed Church in America "sets a dangerous precedent."
Soviet Newspaper Calls for Intolerance Toward Baptists

An official newspaper of the Soviet Union is calling for greater intolerance toward a Baptist sect that has settled near the Estonian city of Vaiga, Reuters news service has reported.

The Estonian youth newspaper Molodyozh Estonii criticized a large group of unofficial Baptists who are bringing up their children to respect God and not the Soviet state. "We look at things realistically and understand that for the adult members of the sect, reeducation is already pointless," the newspaper said. "For this reason, our main task must be to create in the city an atmosphere of intolerance to the lawlessness which they commit so unceremoniously, dragging children into the religious swamp."

Reuters reported that the Baptist sect came under fire because the Baptist children refused to join Communist youth organizations, and their only ambition was to work as night watchmen so they could avoid the collective life.

Unapproved Church-Schools Under Fire in Nebraska, Again

Earlier this year, the Nebraska State Board of Education announced that it would begin increased supervision of unapproved church- and home-schools. But that decision was put on hold until the attorney general decides whether current law permits such intrusive state measures.

The issue of unapproved church- and home-schools has been a fiery subject in Nebraska for more than a decade. In the early eighties, for example, some citizens were jailed for sending their children to unapproved church-schools. In one case state officials padlocked the doors of a church to prevent the school from holding meetings in its basement.

In 1984, however, the Nebraska legislature passed a law allowing parents to educate their children at home or to send them to an unapproved school if a state-approved school would "violate sincerely held religious beliefs."

But the peace that followed was recently placed in jeopardy when the board of education announced that it would begin to require quarterly on-site visits by county superintendents.

Home- and church-school advocates quickly claimed the order would violate their constitutional rights.

As a result, board president Max Larsen said the board will wait until the attorney general's office rules on the legality of the order before putting it into effect.

Anticreationist Arsonists Set Fire to Print Shop

SHREVEPORT, La.—Anticreationist arsonists set fire to a Shreveport, Louisiana, printing company at 1 a.m. on May 23 and later told police they burned the company building because the owner printed materials for the Creation Science Legal Defense Fund.

Shreveport Police Detective Beau Roberts said the police department received an anonymous call from a man who said he burned the print shop because the owner was strongly involved in the Creation Science movement.

Bill Franklin, owner of F & F Printers, which had some $200,000 in damage from the fire, said an anonymous caller also warned him not to reopen his shop.

Franklin, who for several years has printed all Legal Defense Fund materials, said one target of the arsonists was a display of Creation magazines on the bulletin board in the receptionist's area of the shop.

"It was almost like they took a blowtorch and burned each magazine individually," Franklin said. "Yet they didn't even touch a copying machine right below the bulletin board."

Wendell Bird, lead counsel for the Fund, called the act "Outrageous! It's inconceivable that anyone would stoop so low."

Former State Senator Bill Keith, Fund president, called the act "a vicious, cowardly deed done in the dark of night to hide their evil." Keith was the author of the Creation Science law in Louisiana which mandates teaching the scientific evidences for Creation wherever evolutionism is taught. The law, challenged by the ACLU, is now before the U.S. Supreme Court.

Keith also noted that there has been very little interest in the arson among secular news media.

"If it were someone burning an abortion clinic or porno shop, the news media would be screaming their heads off," Keith said. "But creationists? Who cares? It's very, very sad."

Meanwhile, the Shreveport Police Department is continuing the investigation.

Three Lutheran Bodies Join Forces to Form Evangelical Lutheran Church in America

COLUMBUS, Ohio (RNS)—Partaking in a joint communion service, heads of three Lutheran organizations dramatized the mingling of their traditions to form the 5.3 million-member Evangelical Lutheran Church in America.

The merger, which follows four years of formal negotiations, brings together congregations of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. The new body, which officially begins operations January 1, will have its main offices in Chicago.

It will be the nation's fourth-largest Protestant denomination, after Southern Baptists (4.3 million), United Methodists (9.2 million), and the National Baptist Convention USA (5.5 million).
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Late Bulletin: The Southern Association of Colleges and Schools in Atlanta has just approved the offering of courses in the fall of ’87 which lead to an accredited Master’s of Business Administration. We urge you to join the first charter class for this broad new offering.
PTL Scandal—Why?

by Truman Dollar

The PTL scandal at Heritage Village USA has revealed the most outrageous excesses ever seen in Christian ministry in America. Jim Bakker and his wife, Tammy Faye, have become American symbols for abuse of spiritual leadership. "Elmer Gantry" and Aimee Semple McPherson will recede into insignificance.

Bakker's adultery disqualifies him from the ministry, but his financial extravagances give new definition to clergy affluence in this country. The media have paraded the excesses before us, ad nauseam.

When questioned about their opulent lifestyle by Ted Koppel on ABC's "Nightline," the Bakkers seemed to feel they deserved all they had. No repentance was apparent—not a hint they believed their lifestyle inconsistent with the gospel of Christ.

Jim and Tammy Faye Bakker were the embodiment of the "success-health-and-wealth" philosophy they preached. The road to success was becoming a Christian. That's why Bakker always talked about Christians going "first class." They modeled the theme, "If you accept our message, you can be like us." Obviously a lot of people wanted to believe their promises. Most Americans, however, realized this ostentatious lifestyle was unacceptable for a preacher of the gospel. Even many of the Bakkers' followers somehow understood that this lavish lifestyle did not harmonize with the message and mission of Jesus.

We must learn—for the gospel's sake—that this whole "success" philosophy is not Christian and is very destructive.

Now, we must learn—for the gospel's sake—that this whole "success" philosophy is not Christian and is very destructive. We must learn from this what true Christianity is all about. Failure to grasp the real meaning of Christ's message will dilute the Christian faith. Jesus called us to a life of sacrifice, not ease and tranquility. The Scripture is clear, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:37-39). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). That's what Jesus said.

When we appeal for men to come to Christ, we cannot honestly guarantee them wealth or continued good health in this life. They may go through the pain of hearing a doctor say, "You have cancer." A child may die. You may be terminated from your job after 30 years of service. There is no promise of riches. That is Christian realism. That is truth.

Understanding that truth, changes our whole perspective on the Christian faith. The willingness to sacrifice encourages us to put convictions in front of personal comfort. The willingness to sacrifice makes us open to God's call. The willingness to sacrifice makes us more sensitive to a modest lifestyle.

What can we promise the children of God? We can honestly promise that Jesus cares. We can say God is in charge. God has a plan for your life, and God's plan for your life is in your best interest. We can promise that a holy God will never let any sacrifice go unrewarded. We can cling to the fact that someday God will right all wrongs. To believe anything else makes the sacrifice of every lonely missionary a waste.

Christianity based on the success philosophy ignores the centuries of suffering for Christ's sake, the martyrs, the agonizing life of prayer. God has not forgotten, and it will be "worth it all when we see Christ." Call it "pie-in-the-sky religion," but that is what Christ promised.
“He who has ears, let him hear.”
Matthew 11:15

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