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EDITORS' NOTE

Only the Word of God is inerrant and infallible. As men and women we can raise penetrating questions and propose answers, but those answers are only as valid as their correspondence with Scripture. In this issue, many pertinent questions are addressed by us as editors and by our selected authors. We hope you will benefit by reading these articles carefully and prayerfully.

Two-thirds of America's population claims to belong to a religious body, with 94 percent professing belief in God. Why then, with such a profound possibility for steering the moral course of the country, have "church people" allowed America to drift in such an immoral direction? "Jerry Falwell Comments" attributes the blame to the deafening and tragic silence of America's pulpit. The indictment is strong. It is well past time for America's pulpits to heed Ezekiel 33:7-9 and recognize with reverence what will one day be required of their hands.

"Fundamentalism Today" asks, "Who Are the 'Real' Pseudo-Fundamentalists?" A biblical study is revealing, and a historical study is embarrassing to those who so glibly use the phrase that backfires on its originsators.

Is legalism synonymous with Fundamentalism? Some outside the Fundamentalist camp might adamantly insist it is, while those inside might with equal intensity affirm it certainly is not. Perhaps Truman Dollar's "An Alternative to Legalism" will shed light on the fallacy of making conclusive affirmations. Could it be that a host of Christians are often guilty of legalism, perhaps without even knowing it? Truman Dollar defines legalism and its alternatives. He has apparently agonized over this subject in his hard-hitting and highly thought-provoking article.

"Does God Heal Today?" Misconceptions abound. Elmer Towns seeks to unravel several and state what he believes is a scriptural position.

Father's Day should be a special time for families. Perhaps this year it can also be a day of evaluation and commitment for fathers as they read Phil Stover's "Too Busy to Be a Father" in which he asks, "Am I troubling my house and inheriting the wind?" and as they read James Dobson's "Fatigue and Time Pressure: Putting the Squeeze on the Family," in which he asks, "How do our hectic lifestyles affect our families?" These articles are extremely readable, intensely valid as their correspondence with Scripture. In this issue, many pertinent questions are addressed by us as editors and by our selected authors. We hope you will benefit by reading these articles carefully and prayerfully.

We hope this issue will be profitable to you. Christians are, after all, still very much a part of this world and its influence, and we all desperately need sound, biblical helps and reminders.

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Fundamentalist Journal is published monthly, 11 issues per year, by Old-Time Gospel Hour. Postage is paid at Lynchburg, Virginia, and additional mailing offices. Address all correspondence to Fundamentalist Journal, Lynchburg, Virginia 24562.

Canada Office: Box 505, Richmond Hill, Ontario L4C 4Y9
Advertising: Sam Pate Associates Inc., P.O. Box 435, Lynchburg, Virginia 24502. (804) 237-2903.

Subscription: $10.95 a year (11 issues) in U.S. Outside U.S. add $5.00 postage prepaid. U.S. currency. $1.95 per issue.

Change of Address: When ordering a change of address, please return your old mailing label along with the new address. Allow four weeks for a change.

Subscriptions: Manuscripts submitted to Fundamentalist Journal should be accompanied by self-addressed envelopes and return postage. Publisher assumes no responsibility for return of unsolicited material. Manuscripts unaccompanied by return postage will not be returned to sender.

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Statement of Purpose

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


The article was well done and right on target. Upon receiving your first copy of the Fundamentalist Journal some months ago, I thought to myself, “another muckraking, hate-mongering, critical magazine.” I have found your magazine to be outstanding in several areas. First of all, it is honest. Secondly, so far it seems to be a magazine which is sensitive to the needs and hurts of humanity.

I do read with interest and a chuckle the obsession that some of your brethren have with the faults of Southern Baptists. Notwithstanding, that too is acceptable when you are willing to criticize those in your own ranks, as you have done.

I know that your editor, Jerry Falwell, is a gentleman in every respect and while I do not agree with him on every issue, I still find him to be a man of honor, integrity, and sensitivity. He is a man with whom all Bible believers can feel comfortable.

Let me say that I think there needs to be in your article a clear differentiation between Fundamentalism and legalism. I would suggest that what you seem to be describing to me, and this may simply be a matter of semantics, is legalism, rather than Fundamentalism. There are many Fundamentalists who are not legalistic and there are many Fundamentalists in the strictest sense of that word, who do not have the attitude which you have described so appropriately.

James R. Summers, Pastor
Northwest Baptist Church
Miami, Florida

Supports BJU...

I enjoy your magazine and receive much inspiration from it. The article “Adultery without Sin?” by John S. Feinberg in the March issue was especially thought provoking.

The reason I am writing is that I felt I must respond to Russell S. Costleberry’s letter, in your “You Said It” section. He says he hopes and prays that you will reassess your BJU policy and state so in an upcoming issue.

I feel that BJU should be strongly supported by all Christians. The issue is not racism but government control of religion.

As for the race issue, it’s much more Godly that men recognize that God created differences between the races. These distinctions were put there by God.

That there are differences between the races is beyond dispute, but that doesn’t mean we can’t be equal before God. In Galatians 3:28 we read that there is neither male nor female in Christ. That certainly doesn’t mean that there are no differences between the sexes.

It would appear to me to be an offense against God to change or destroy that which he created, which is what marriage between the races does. The children are neither race.

As for the Scriptures Mr. Costleberry quoted (Num. 12:1), Moses married a daughter of Cush, who lived in Ethiopia. There is evidence to indicate that the Ethiopia of Moses day was Caucasian, as was Egypt.

In Acts 17:26 the word blood is not in the original and the Scripture is simply referring to Deuteronomy 328 when God divided the nations according to the number of the children of Israel. I remain yours, black, and humble before God.

Jerry Wickey
Grabill, Indiana

Intrinsic value is the issue...

Having just read Jerry Falwell’s article “A Pragmatic Proposal” in the March edition of the Fundamentalist Journal, I thought perhaps it would be helpful to write my reactions.

First, I understand completely that the acceptance of some governmental means in order to limit abortion to the cases of incest and rape may indeed be all that we are going to be able to achieve. This is because our country today is largely without any real ethic and the Supreme Court ruling of ten years ago has unhappily been an educational instrument to cause many people in the United States to accept abortion as acceptable (or even ethical), when they otherwise would not have done so. This destructive educational instrument has added influence as the years pass.

Thus, I can well believe that we may indeed have come to the place where this is the realistic thing that is before us.

However, having said that, I think every one of us involved in this matter should be realistic. That is, though this may have to be accepted as all that is achievable in the present climate in the United States, yet we must realize what then the situation would be.

If this is what is achieved then we must face the fact that while more than a million babies a year would be saved from being wantonly killed, yet the issue of the intrinsic value of human life would still not be settled.

In other words, if this were the case, who is killable would still be open to arbitrary law. The basic issue includes abortion, but it is more than abortion. It is that with abortion, infanticide and the talk of euthanasia of the aged, human life no longer is seen as having intrinsic value.
You changed my view...

I am a doctrinal conservative, firmly holding to the fundamental doctrines of Christianity. However, I have always preferred the title “Evangelical” over “Fundamentalist.” It has seemed to me not to carry the militant, almost arrogant, “tighten the fundie” connotation borne by “Fundamentalist.” Your April issue has helped to change my view of some who prefer that title.

Dr. Fatwell’s article on moderation was most refreshing. God help us all to major on majors, minor on minors, and let Christ be the basis of our fellowship! The transcript of Jack Van Impe’s message was a special blessing. It bore the marks of a man with a heart sensitive to the voice of the Spirit, a man who has been broken before God. John Talley’s study on biblical separation from unbelievers was a great work of scholarship. It was a thorough exegesis of the biblical texts rather than a repetition of time-worn clichés. It is to be commended on his same, balanced approach.

I am quite impressed and pleased with the loving approach this issue took toward the body of Christ, regardless of denominational (or nondenominational) titles. Surely the One whose prayer is recorded in John 17 rejoices over this partial answer to His prayer. I know I do.

You will no doubt come under fire from many fellow Fundamentalists. I expect they will be quick to slap a noncomplimentary title on you that will further divide the Body and grieve its Head. Stand strong, hold your heads high and fearlessly proclaim God’s truth no matter who criticizes you! I for one am proud to call the editorial staff and writers of Fundamentalist Journal “brothers!”

May God richly bless and encourage you as you endeavor to both contend for the faith once handed down and bring unity to a pathetically splintered and divided body.

Rex D. Hutto
Virginia Beach, Virginia

Have to disagree...

I was surprised to read in “Doctrinal Differences: Do They Matter?” (April 1983) that Catholicism was included as a denomination of Christianity rather than a cult or possibly a sect (depending on definitions of each). Any Christian understanding Catholic doctrine, hierarchy, and philosophy would have to disagree.

Their authority is not “Solo Scriptura” but the Bible plus tradition. Their authority figure is not Christ but the pope (comparing the statements of Christ and Catholicism’s popery throughout history is shocking).

Is not this a good example showing why the article was written? Doctrinal differences do matter.

Robert E. Wiedeman
Winona Lake, Indiana

Compelling articles...

I am writing concerning two articles that appeared in the April 1983 issue of the Fundamentalist Journal, “That They All May Be One” by Jack Van Impe and “The Basis for Ecclesiastical Separation” by John D. Talley. Both articles are excellent and complement one another very well. The piece by Rev. Jack Van Impe is particularly critical in a time when hyper-Fundamentalism serves to destroy the unity of the true body of Christ through third, fourth, and even fifth degree ecclesiastical separation. Few, if any, of the original authors of The Fundamentals would be welcome in the pulpits of some churches in this country based on some of the current criteria for ecclesiastical separation. Both articles are compelling in their call to return to the criteria used by our spiritual fathers in this century for separation—the Bible.

Teddy Bitner
Fort Leavenworth, Kansas

Correction

An unintentional error was made in “Fallacies of the Working Mother” (May). The first paragraph under “Myth One: You Can Have It All” was not credited to James Dobson. (What Husbands Wish Their Husbands Knew about Women, Tyndale House Publishers, Inc., 1977, pp. 55, 56.)

We welcome your comments and will include them in our Letters to the Editor section as space permits—subject to condensation at the discretion of the editorial staff.
The Deafening Silence of America’s Pulpits

Since World War II, America has gone through a period of affluence unparalleled by any other nation in history. Yet today we are a nation falling apart, facing a troubled economy, insurmountable social problems, and a myriad of other catastrophic concerns. From the 13 million babies who have been allowed to die in abortion chambers, to the epidemic of incurable herpes affecting 20 million people, the evidence of moral decay in America stacks up with dizzying rapidity. A 40 percent divorce rate chips away at the foundation of the family. A drug epidemic deteriorates the minds of our youth and spans the age categories to victimize even the adult population. Homosexuality, recognized through the media and governmental officials, has become an accepted lifestyle. Pornography, once available only through the dark recesses of pool halls, can now be found at the local supermarket, openly displayed at the eye level of a five-year-old.

In looking for a way to change this disastrous course, we must first identify the reason for the moral deterioration. We could easily blame the Democrats or the Republicans, the national media or the entertainment industry. Certainly, all these have played a part, and there are others which could be added to the list. Yet the most influential force in the country is found within its churches. Two-thirds of the population belongs to a religious body and 94 percent profess belief in God. Religious Americans form the largest block of influence in this nation. Then why, with such a profound possibility for steering the moral course of the country, have church people allowed America to drift in such an immoral direction? Frankly, the silent pulpits of America are more responsible for the moral decadence and breakdown of the republic than any other contributing force.

Why are the pulpits silent? Like everyone else, pastors desire to be accepted. It is comforting not to have anyone angry with you. There is false security in knowing that the
deacons are not upset with you, that a church founder is not mad at a particular sermon point you made, or that no one is outside the church doors demonstrating against your position on a specific issue. Chances are you won't aggravate anyone if you don't preach against sin or immorality.

A man is known by his enemies. If a pastor isn't upsetting somebody with his statements, he usually isn't doing a good job of attacking sin. Pastors should have no desire to please the people who are trying to degrade moral principles, destroy the traditional family, and devalue human life in general.

**If dollar bills determine what pastors preach and teach, they cannot consider themselves men of God but only hirelings.**

Secondly, many pulpits are silent because of financial pressure. Donors threaten to stop sending money when the preacher starts stepping on toes. In these tough economic times, losing the support of a consistent donor can create financial difficulties for a church. If dollar bills determine what pastors preach and teach, they cannot consider themselves men of God but only hirelings. A pastor who preaches the message God called him to proclaim and who practices good stewardship will have his financial needs met.

The desire to be promoted in the church organization hinders many pastors from speaking out. Thoughts like "It would be nice to be president of the movement, or even executive secretary," or "I'd sure like to be on the mission board" can easily pull a pastor to silence. The pastor who takes a strong stand on a critical moral issue or who speaks against the Liberals at the seminary will hurt his chances of ever rising in the religious hierarchy. Pastors must decide whether they want to be an ecclesiastical mortician or a man of God, ready and willing to preach what God directs.

**Pulpits Silent on the Basics**

Many pulpits are silent today on the preaching of the gospel. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). He also wrote, "Moreover, brethren, I declare unto you the gospel...that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4). The simple and complete gospel is the death, burial, and Resurrection of Jesus Christ. That is the only message that can save lost souls.

Many pulpits are silent today on doctrine. When I went to Bible school 30 years ago, everybody believed in the inerrancy of Scripture. When you talked about the inerrancy or infallibility of Scripture nobody argued. Today the phrase "authority of Scripture" is used in many circles and is usually just an avenue to interpret a convenient meaning into a verse. Either the Bible is truth or it is not. Pulpits need preachers who boldly declare, "The Bible is the inerrant, infallible Word of God. From Genesis 1:1 through Revelation 22:21, there is not one error, not one false statement in its pages; it is totally believable and reliable."

Doctrine has been absent in our pulpits. Many pastors preach only about loving everybody and everything. They leave out creed and doctrine because these issues separate. Love sounds wonderful, but love based outside biblical precepts is a weak relationship at best. Spiritual togetherness must be based on the Person of Jesus Christ and the integrity of the Word of God. That does not mean we hate anybody; it means that our basis of fellowship is the Person of Christ and His Word.

Pulpits have been silent when it comes to biblical righteousness. The church is supposed to be the moral conscience of the society in which it exists. It should lift the moral standard and make sinners uncomfortable in sinning. The church is not supposed to be loved by everybody; it needs to be opposed by those who pervert God's Word.

Most importantly, pastors must not be silent about teaching the lordship of Christ in individual lives. What better way to make an impact on our society than through church members living consecrated holy lives. If Sodom could have been saved by the presence of ten righteous men, then how much more could God bless America if our church members would wholly dedicate their lives to the Lord.

**The church is not supposed to be loved by everybody; it needs to be opposed by those who pervert God's Word.**

Finally, our pulpits have been silent on judgment. A current example is herpes. It is considered by some to be the judgment of God upon a generation that has waved its fist in the face of Almighty God and said, "I'll do as I please; you're not going to tell me what I can and cannot do." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Our pulpits need to preach of judgment now and judgment to come. There is a real burning hell where the unsaved will spend an endless eternity, and pastors have the obligation to warn people of God's coming judgment.

Those in the pulpits of America must be willing to speak out if there is to be a revival of truth, decency, and morality. Ezekiel wrote, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7-9). Pastors must heed the warning, accept the responsibility, take the initiative, and make their pulpits resound with the whole counsel of truth that will make an impact on our land and the world in which we live.
Ecclesiastical labels are invented by men to categorize people and groups. A survey of church advertisements reveals much about a church’s attitude toward labels. In New Testament times the early believers were simply called Christians. However, the term Christian has been diluted over the centuries. In the quest for absolute identity, a lot of additives have been created to supposedly better define the term Christian. Churches are known by their denominational labels: Baptist, Lutheran, Methodist, Presbyterian, and so forth. Some Baptists, for example, are further defined as “Independent Fundamental Baptists.” Others are known as “Fremmillennial Independent Baptists.” And still others are defined as “Bible-believing, soulwinning, Freewill Baptists,” and so on. One advertisement recently identified a church as part of the “King James Only Cult!” One wonders how many other additives will be developed: separatist, pro-life, anti-pornography, pro-simple lifestyle, anti-simple lifestyle…ad infinitum.

Defining Fundamentalism

Originally the term Fundamentalist referred to someone who believed the “fundamentals” of the Christian faith. The label came from the publication of a series of volumes known as The Fundamentals. These were a collection of articles written by a wide range of scholars defending traditional Christian orthodoxy against the critical attacks of theological Liberalism and Modernism. In the early twentieth century the sides were clearly drawn among Protestants. One was either a Fundamentalist or a Modernist. However, by the 1940s, the conservative movement began to fragment into several splinters. Over the years a variety of additives were produced: Evangelical, neo-Evangelical, moderate, militant, modified, and now pseudo-Fundamentalist. While no one claims the term, certain Fundamentalists use it as a label of disdain for others who call themselves Fundamentalists but who disagree on some issues. Thus, this label is used only by those who consider themselves to be the only true Fundamentalists.

Pseudo: A Biblical Perspective

A Christian’s final authority in all matters of faith and practice is the Bible. All human “additives” to Christianity must be judged by the clear teaching of Scripture. Pseudo is a Greek word that occurs a number of times through the New Testament. Before calling anyone a pseudo it must be ascertained that he warrants such a description.

The verb from which pseudo comes is the verb pseudomai. It means “to deceive, to cheat, to show oneself deceitful, to lie, or to speak deliberate falsehoods” (Thayer, p. 675-676).

All human “additives” to Christianity must be judged by the clear teaching of Scripture.

The noun pseudo, which means a “lie, or a conscious and intentional falsehood” (Thayer, p. 676), also occurs frequently in Scripture. A pseudo is then a person who makes a deliberate, conscious, and intentional effort to lie, cheat, or deceive others.

The New Testament identified those who are pseudos. The Antichrist is described as one “whose coming is after the working of Satan with all power and signs and lying wonders” (2 Thess. 2:9). This word is also used to describe the activities of Ananias and Sapphira. Peter spoke to Ananias and said, “Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” (Acts 5:3). The term is used to describe those who have rejected God and in so doing have “changed the truth of God into a lie” (Rom. 1:25).

What is clear from the teaching of Scripture is that pseudos are false Christians. They represent the spirit and message of Antichrist. In fact, the apostle John clearly identifies their ultimate destination when he states that “all liars [pseudoi], shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8).

Those Fundamentalists who are calling other fellow Fundamentalists “pseudo-Fundamentalists” are certainly not implying that these pseudos are heretics whose ultimate destiny is the lake of fire. Consequently, they are not utilizing the term within a biblical framework. From a biblical perspective, a pseudo-Fundamentalist is someone who denies the essential
doctrines of Christianity. He is not a Christian at all. So we are compelled to search beyond the biblical intent of their label. However, in our journey beyond the objective Word of God, we must remember we are entering the subjective views of man, and this is dangerous territory in which to claim absolute authority.

Pseudo: A Historical Perspective

Nearly all historians agree that the Fundamentalist movement received its name from the publication of a series of volumes called The Fundamentals in 1909. These were written to "set forth the fundamentals of the Christian faith." People who subscribed to these essential Christian doctrines were known as Fundamentalists. They were clearly distinguished from Modernists, who sought to accommodate the Scriptures to the great cultural changes of the early twentieth-century world.

In resisting the rising influence of Liberalism and Modernism, these early Fundamentalists identified five essential doctrines that were basic (fundamental) to the Christian faith. They argued that anything less than these fundamentals was not another form of Christianity, but was not Christian at all. These fundamentals were the very doctrines Liberalism was attacking: the inspiration and inerrancy of Scripture; the deity of Christ and His Virgin Birth; the substitutionary atonement of Christ; His literal Resurrection from the dead; and His literal Second Coming.

From a historical perspective, Fundamentalism is a doctrinal movement committed to the essential doctrines of the Christian faith. In this context, a pseudo-Fundamentalist is then one who subtracts from or adds to these fundamentals. Liberal ministers who claim to believe the Bible but deny its inerrancy are in essence pseudo-Fundamentalists. They believe in Jesus but not His deity and Virgin Birth. They believe He died as a moral influence and a victim of His circumstances, but not as a substitute for man's sin. They believe in a spiritual resurrection of Christ, but not a literal resurrection. On the one hand, they talk piously of God and the Bible, but on the other hand, they deny the essential doctrines of Christianity. They have reduced Christianity to secularism in religious terminology. They deny the very foundational truths of Scripture. Theirs is not a genuine Christianity; it is, rather, a pseudo religion.

There are those within the Fundamentalist movement who want to add their own beliefs and practices to the five fundamentals.

A pseudo-Fundamentalist is not only one who denies the fundamentals, he is also one who adds to the fundamentals. The men who contributed to The Fundamentals had widely diverse backgrounds. They were united by their common commitment to the basics ("fundamentals") of the Christian faith. In their defense of the faith they refused to be divided over denominational distinctives or personal biases. Since that early coalition, the situation has dramatically changed. There are those within the Fundamentalist movement who want to add their own beliefs and practices to the five fundamentals. Their list continually expands until it eventually excludes everyone who disagrees with any position they represent. The issue is no longer a commitment to the five fundamentals but rather allegiance to what they claim are the 7 fundamentals, the 10 fundamentals, the 20 fundamentals, the 50 fundamentals, and so on.

Their is a distortion of the historical meaning of Fundamentalism. Webster defines pseudo as "not corresponding to reality." The reality of history is that anyone who subscribes in faith and practice to the fundamentals is a Fundamentalist. Anyone who demands more than this is denying the historical roots of the movement. They are the real pseudo-Fundamentalists.

Conclusion

Who are the "real" pseudo-Fundamentalists? From a biblical perspective they are those who deny the basic doctrines of Christianity and who have "changed the truth of God into a lie" (Rom. 1:25). From a historical perspective, they are those who have added their personal preferences to the fundamentals and have demanded allegiance to every jot and tittle of their law. They do not represent the historical position of Fundamentalism and in that sense are pseudo-Fundamentalists.

Most of the processed food we consume is saturated with preservatives and additives. Medical research indicates that some additives are hazardous to one's health and can even cause cancer. Within Fundamentalism are those who want to saturate the movement with their own brand of additives. Their insistence that everyone else accept their additives is dangerous to the health of the movement and, unrestrained, may produce a cancer that will destroy its life and vitality. Perhaps the time has come to perform major surgery in order to deal with the cancer.

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A furious debate continues over legalism, and we are confusing a whole generation of young people because of failure to deal with the issue courageously. There are honest and well-meaning people on both sides. The leaders in Fundamentalism need to participate in discussion with love, concern, and mutual respect.

In writing about this delicate subject, I fear being misunderstood. It is not my desire to persuade young men to wear their hair longer nor to encourage girls to wear slacks. My goal is not to get young people into the movie houses or to try cigarettes.

This article is not a reflection of rebellion. Personally I am a real prude. My own lifestyle would hardly offend anyone. I am not chafing against restraints on my personal liberty because I am a pastor. There is nothing I want to do that the people I lead refuse to let me do.

My real goal is to encourage people to examine a system of values, one that is harmful and one that does not work. I want to teach real spirituality, not a superficial religion. It is important to teach people how to scripturally make moral decisions and then show them there is divine power to live the Christian life.
The Definition of Legalism

Legalism is defined as the tendency to reduce Christianity to a set of rules rather than a personal relationship with Christ. It is a system that gauges a man’s relationship to God in terms of adherence to man-made rules. Legalism is always judgmental and always eliminates the need for moral decision-making, since decisions have been made for you by a spiritual hierarchy.

Compliance with rules does not make you spiritual.

The system generally leads to frustration and unhappiness. It also tends to produce morally weak people, predictably full of guilt.

Legalism is also subtle and pervasive. I hate the system and what it does to believers. However, I seem never to really be able to get rid of its influence. I continue to evaluate people on externals and ignore what is inside. I keep judging others. That is wrong. Standards alone are not legalism. Legalism is making standards a gauge of spirituality. Legalism says, “Keep the rules and you will be spiritual.” That is Phariseeism.

God is a God of law. His laws are absolute and unchanging. The physical laws operative in the universe do not change with time. Gravity, the speed of light, and the law of falling bodies are absolute. The moral laws of the universe do not change either. It is always wrong to lie, steal, covet, and commit adultery.

Man has not been content simply to apply these standards. No, they must be amplified, interpreted, and often twisted. Those noble absolutes are reduced to such pettiness as a quarter inch of hair over the ears, and we lose so much when that happens. We cheapen the Christian faith.

Note that I do not object to homes or Christian schools having rules. Rules that demand a certain amount of conformity can help control behavior for the common good. It is not wrong to employ these tools. It is essential, however, that young people understand that compliance with rules does not make you spiritual.

The History of Legalism

The scribes were the original legalists. God’s great moral law, along with the ceremonial and dietary laws, was not enough for them. Burdensome as the law already was, they developed another 365 rules, one for each day of the year. These rules, as part of the oral law, became even more important for the scribes than God’s commandments. It is unfortunate and painful to admit, but some modern Fundamentalists have actually become the successors of the scribes.

The development of legal systems follows a fairly consistent four-step pattern. It can be observed both in the Old and New Testaments. Let me trace the process carefully, using the observance of the Sabbath to illustrate each of the four steps.

First, God lays down a principle. Exodus 20:8: “Remember the sabbath day, to keep it holy.”

Second, man reduces God’s great principle to a complicated set of rules. Those rules always 1) become burdensome to keep, and 2) remove individual responsibility for making choices. It was certainly true of Sabbath-keeping in the Mishnah and the Jerusalem Talmud. They had an answer for any question about observing the Sabbath.

Third, man quickly learns how to circumvent the rules. The Jews devised incredible legal fictions to elude the laws of the Sabbath. Since the Talmud forbs walking more than 2,000 cubits on the Sabbath except between one’s possessions, the Jews purposefully dropped shoes or food on their proposed route on Friday before Sabbath. A plethora of other devices were employed to circumvent the rules. Man is very creative in designing ways to get around rules.

Fourth, man elevates rule-keeping to a mark of spirituality. The principle that God laid down originally is usually overlooked or forgotten in this whole process. The Jews completely forgot that the Sabbath was to honor God, and they condemned those who broke the complicated man-made Sabbath laws. The Sabbath lost its meaning, and its divine purpose was frustrated.

The entire process can be observed in the New Testament principle that God established regarding hair in I Corinthians 11. To honor Christ’s authority in the home, God established a principle that men and women should be distinguished by the length of their hair. You can trace the other steps clearly by observing what some modern Fundamentalists have done with the issue. Make your own application of this four-step process.

The Motivation for Legalism

The chief motivation for legalism is fear that if God’s principles are not replaced with rigid rules men will ignore what God said and run wildly into sin. The rules are an effort to force men to do right.

The whole system of legalism expresses unbelief. Some Fundamentalists act as though they do not believe in the power of the Holy Spirit to direct men into right living. The reality of the Christian life is ignored. The attitude is, “We must interpret God’s principles for them and then force them to obey for their own good.”

The Focus of Legalism

Often legalism focuses upon the institution, not the individual. Rules protect the institution and its image. Legalism is neither compassionate nor forgiving. It forces compliance and conformity.

There is a misunderstanding among believers about rules. Some think that if you make young people obey rules for many years, you have improved them morally. Not so. Often you have only
taught them to conform. Many feel that “Rules build character.” That old axiom is not necessarily true. Rules without reason build rebellion.

The Failure of Legalism

Legalism has failed. Rules have not made individuals more spiritual. There is a great deal of frustration about the system. Educators and pastors still expect a set of rules to elevate moral conduct. Let’s examine why legalism fails.

First, a system of rules does not provide decision-making experience. Every day brings a new set of moral circumstances. God’s principles do not change; life situations do. Legalists continually seek to design new rules to meet every circumstance, saying, “We will make decisions for you.” But God never intended others to make your decisions for you beyond your formative years. God wants each believer to mature to the place where he can examine God’s principles and apply them to today’s new and changing circumstances.

It has been said that Fundamentalists who have lived under a rigid set of rules easily fall into sin. As a general rule I believe that observation is accurate. The problems occur when the peer group or spiritual leader is not present to ensure compliance with the rules. The freedom to decide almost produces panic. No spiritual authority figure is there to make the decisions for you, so you fall into sin.

While it is frightening, the growth process must allow a child to make wrong choices as he moves toward maturity. The exception to that principle involves decisions that may bring bodily or moral harm to the child. You obviously do not let a child make a wrong decision about drugs or pregnancies. Too, the younger a child is, the more decisions you must make for him. That must gradually lessen and finally end as a child matures.

Children must learn how to make decisions. It is painful. I want to rescue my children each time I see them about to make bad choices. I know best. I do not want them to make bad choices. But, I know I will not always be there. What if, when all the wrong choices are made, I am a thousand miles away? I would rather be present when some wrong choices are made so I can encourage and retrieve. I want to lift up.

Most rules focus on the external. That very focus often encourages believers to neglect the inner man. Unless the Christian faith and lifestyle are internalized the believer never grows.

The moral law of the Old Testament is still in force. Jesus insisted that it still applies. But He refused to let men believe they pleased God because they kept the letter of the law. Jesus insisted that even the Ten Commandments were a matter of the heart. He said, “Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:27,28).

While I knew very little about the Bible and almost nothing about the Christian life, I kept a rigid set of rules jored upon man’s law. I wonder why no one ever mentioned valium or librium, overeating, or too much coffee. The rules were not consistently applied. It seems that there are two sets of rules, one for the kids and one for the adults.

I also never heard any discussion of inward qualities that needed to develop in my life. Love, joy, peace, long-suffering, and gentleness were all foreign to my theological education. As I have pointed out, the rules of legalism are easily circumvented. Comb your hair back above your ears or wear culottes—or whatever. Principles cannot be so easily overlooked or twisted. We must teach people God’s principles and how to make decisions based on Scripture and a personal relationship with God and His Holy Spirit. We must lead believers into a victorious Christian life. Rules will not accomplish that.

The Victims of Legalism

Although there is a sense in which all believers are victimized by legalism, some special groups seem particularly vulnerable.

Preachers’ kids (PK’s) suffer from legalism. Churches expect PK’s to act right, but what is right? Frequently that means that they are to keep a set of rules that will not offend the weakest brother in the church.

The truth is, the rules are often kept by PK’s in order not to embarrass the pastor-father. Frequently the children have no personal convictions about the rules. Their motives are wrong in keeping them. In effect the child is told, “Yours is not to reason why, yours is but to do or die.” That approach wrongly the child and denies the Christian faith.

The children of pastors and full-time Christian workers often become rebellious. As soon as they leave home they reject the system because the Christian faith has never been internalized.

The truth is, preachers’ kids should live right because they are saved and directed by the Holy Spirit. They, too, must be allowed to make errors. They must be encouraged to live by godly principles and allowed to make personal choices.

The Christian school movement has also been victimized by legalism.
God wants each believer to mature to the place where he can examine God’s principles and apply them to today’s new and changing circumstances.

upon evidence that the school has affected the child morally. Now, this moral result is so important to schools, their images, and their financing that many schools believe they cannot leave a child’s behavior to chance. If necessary, they must force their students to act right because bad behavior reflects on the whole system of Christian education. It is too risky to let students exercise their Christian responsibility to obey God. They might do wrong.

In many cases, fear causes school administrators to resort to stringent rules. There are rules about everything: dress, hair length, language, talking in the hall or lunch room, cars, ad infinitum, ad nauseum. A Christian institution is both within its rights and wise to have scriptural and reasonable rules for conduct and appearance. Rules without reason do not motivate students to right behavior, and they do not teach them how to make right moral decisions. It is tragic that many students, who have not been taught how to make moral decisions for themselves, reject the rules as soon as they are out from under the threat of expulsion or bad grades.

Churches are also victimized by legalism. Kids are told, “Do not give the church a bad name,” and certainly, all believers must be concerned about the reputation of the local church. However, little or nothing is said about obeying Scripture because it is right and pleasing to God. The goal too often is to protect the church and its reputation rather than to glorify God.

There is a basic flaw in the logic. It is presumed that under a system of law it does not really matter why you do right. Well, it does matter. Right behavior because of fear of the system will end when the system has no more control. Right behavior as a result of voluntary decisions based on a knowledge of Scripture and a response to the Holy Spirit will continue. This type of behavior builds the child in the image of Christ.

The Attraction of Legalism

If legalism is so disastrous to personal Christianity, why does it have such a hold on some churches and Christian schools? There are some logical and fairly obvious reasons.

Rule-keeping is easily measured. It is mistakenly believed that a child’s faith can be quantified. Look at his hair, his dress, and so forth—that will always tell you what is going on inside. The problem is that such an approach often leads to great surprise on the part of parents. The child may look great on the outside, but be ungodly on the inside. It is his heart that really counts.

We must major on the inner man.

Legalism eliminates agonizing decisions. To practice your faith, you must learn God’s principles and apply them daily to life’s changing circumstances. This is often painful and stretches your faith, but it is the only Christianity with substance. Ask Daniel how he made it in Babylon. He will tell you how he applied his faith. His faith was internal, and when the test came, he voluntarily made decisions about his lifestyle. He rested in the strength of his personal convictions.

Christian leaders often confuse conformity with spirituality. Conformity is a social pressure and may well have nothing to do with Christianity. The Moonsies get their people to conform, but they are not Christian.

Legalism, it should be noted, is the easy way out for insecure Christian leaders. It makes them feel safe, but it is harmful to believers.

I have not found much evidence that young people who are reared under a stricter system of rules turn out any better as adults than those who were not. There are not significantly fewer pregnancies, no less experimentation with sex, alcohol, or cigarettes. The system has not worked very well. It would be helpful if we could admit that.

It seems clear that the essential difference between legalism and freedom in Christ is the believer’s responsibility for choice. This does not mean freedom to indulge the flesh, ignore your brother, or ignore the law. Christian liberty is the freedom to choose to do right without a system of rules or an ever-present authority forcing you to do right. Galatians 5:13 states, “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”

I am concerned that some believers, even some Fundamentalists, have let a basic belief in total moral depravity keep them from understanding the moral victory we have in Christ. Some, like the scribes, believe we must hedge Christians in with layers of rules or they will chase wildly after sin. We must recognize that this system of legalism denies the power and victory of the Christian faith. We have totally ignored the practical aspects of both Romans and Galatians (Gal. 2:4, 5:1).

The Response to Legalism

What shall our response be to legalism? If indeed rules are not a surefire shortcut to spirituality, if rules ignore the inner man, what can we do? If young people are often driven to rebellion and deprived of responsibility to make right choices by lengthy lists of unreasonable rules, what constructive approach should we take?

First, we need to teach that God makes it clear that some things are wrong, absolutely wrong: adultery, fornication, uncleanness, lasciviousness, idolatry, and so forth (Gal. 5:19-21). We must explain and condemn these without hesitancy.

Second, there are some things about which we have questions. Let us admit that. We can have differences of opinion. Now we must remember that license is not an alternative to legalism. In reaction to legalism, we must not flaunt our freedom. We must voluntarily restrict our liberties out of love for

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Too
Busy to Be a Father
SHAPING OUR CHILDREN'S LIVES
by Phil Stover
I would never deliberately hurt my family. Yet, since reading Proverbs 11:29, I just can’t get it out of my mind. “He that troubleth his own house shall inherit the wind...” The wind. What an empty inheritance. Is that what I’m sowing? I’m a busy pastor. My church is booming. I teach in a Bible College. I’m a trusted and respected counselor. How could I be inheriting the wind? Surely, not me! Yet, as I remember...

That night I was really pressured. I had so many things to do and so little time to do them. Lately, I hadn’t been home much. I was working at the house to ease a bit of my guilt.

My wife and five-year-old son excitedly burst into the house from walking Amos, our sheep dog. “Daddy, you’ll be so excited! Come outside! Come hear the crickets.” It was the beginning of spring. The crickets that populate our acreage and pond were making their presence known for the first time this year.

Well, at that moment I was struggling with Hebrews 6:4-6 in preparing for my Sunday evening message. We’re studying through Hebrews Sunday evenings. I love Hebrews. I love studying. I love sermon preparation. But, Hebrews 6:4-6! What a challenge! I was coming to realize that my 19 commentaries gave 21 possible interpretations! Crickets were the farthest thing from my mind. Crickets never appear even once in Hebrews! I mumbled something about “that’s nice,” and plowed on.

“Come outside, Daddy,” the voice insisted. My wife gave me one of those looks, as only wives can, the meaning of which was inescapable! I got up. I stepped outside. The wind was wonderful. Fresh and clean. I looked up. The stars were brilliant. The evening was gorgeous. Suddenly, I became aware of a symphony of sound. The air was literally filled with the staccato of chirping crickets. Had they just started? I don’t think so. I had just started listening! It was a tremendous sound, heralding the arrival of spring! It was a wonderful moment. My wife beamed.

My son grinned with satisfaction. I squeezed both hands. How fortunate I was! I had almost missed that precious moment.

The question shot through me. My mind left Hebrews. Indeed, why couldn’t I hear the crickets? It seemed that lately I never heard the crickets.

Convicted, I smiled, took my wife in one hand, son in the other, and stepped outside. The wind was wonderful. Fresh and clean. I looked up. The stars were brilliant. The evening was gorgeous. Suddenly, I became aware of a symphony of sound. The air was literally filled with the staccato of chirping crickets. Had they just started? I don’t think so. I had just started listening! It was a tremendous sound, heralding the arrival of spring! It was a wonderful moment. My wife beamed.

My son grinned with satisfaction. I squeezed both hands. How fortunate I was! I had almost missed that precious moment.

As parents, we are always teaching our children. Good example or bad example, we are nevertheless their example.

"Will you play with me, Daddy? Please play with me." I don’t know how many times I’ve heard that request. Innumerable times. Most of the time, my response was the same. "Not now, Son. Daddy loves you, but I must: a. visit someone, b. teach at the college, c. study for my preaching, d. counsel someone." It almost became a standard multiple-choice answer.

He never complained. He rarely murmured. "That’s okay, Daddy," he would reply, and bravely smile. My wife would usually jump in and volunteer to kick the ball with him. She would smile supportively. I would feel guilty, swallow the guilt, and faithfully carry on my ministry. Knowing it or not, I was beginning to invest in my inheritance.

Someday my son may rebel. He may announce to me hatred of God or of the church. My wife may grow tired—wearied of the ministry. I probably would respond in shock. In a while I would recover. I’d surely find someone to blame: The public school! Secular humanism! The youth director at church! The world! Satan! I probably would not allow the reality of the answer to penetrate my defenses. But I would be inheriting the wind. I had periodically made deposits in that account, when I did not realize it. Or, if I did, I may have done a masterful job of denying it.

Scripture places tremendous importance on what I call “preventive discipline.” Interestingly enough, in raising children, God’s Word often puts the emphasis on the behavior of the parents. We tend to focus on the...
them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The idea of “quality time” being important as opposed to “quantity time” is a myth.

Preventive discipline involves teaching. This teaching function is to be offered as a lifestyle. It is not limited to specific places or situations. It is to be done “diligently.” It is to be done at every opportunity: when sitting in our house, when walking down the path, when lying down, and even when we get up in the morning! Ouch!

As parents, we must understand that we are always teaching our children. They are constantly looking at us and listening to us. We teach them by our values and by our priorities. We teach them by our actions, our words, and our influence. We teach them by our involvement with them and with the things of the Lord. Good example or bad example, we are nevertheless their example. If I have belabored this point, it is because of its importance. It is also because I am often amazed at the number of parents who fail to realize the impact their behavior has on their children. One of my professors in graduate school, Dr. Roland Fleck, impressed on us that he was convinced that to a large degree a child’s concept of God is a reflection of the child’s concept of his or her father. In other words, we will initially tend to see God as we see our father. If that is true, what an awesome responsibility fathers have as the representative of God to their children.

Preventive discipline also involves encouraging. Colossians 3:21 states: “Fathers, provoke not your children to anger, lest they be discouraged.” This passage teaches us that it is indeed possible for a father to provoke his child to anger. It also states that discouragement is a potential fruit of anger. It is my belief that rebellion in a child is often the result of the blending together of anger and discouragement. While this does not excuse or condone the child’s behavior, it demonstrates how the parents’ behavior affects the child.

How does a father “provoke” his child? I believe there are three basic ways:

First, parents at times discipline their children out of anger, frustration, or personal affront. Their discipline becomes more reaction than action, administered angrily or harshly. Such discipline is not instructive in a positive sense. Remember, however, it is instructive! Our children learn by all that we do. Remember, we are constantly teaching! Remember, children are constantly learning!

Secondly, we as fathers discourage our children when we do not differentiate between the child and his behavior. It is the sinful behavior that must be discouraged, not the child. “You are really clumsy” carries more poison with it than “that was a clumsy thing to do.” Parental exaggeration also hurts the child. “You never do anything right,” is probably untrue and is certainly a reactive statement. “I’ve told you a million times” may seem true to a beleaguered parent, but probably is not.

Thirdly, a father discourages a child when he does not regularly give positive encouragement. Proverbs 16:24 states: “Pleasant words are as an honeycomb, sweet to the soul, and the idea of “quality time” being important as opposed to “quantity time” is a myth. I would like to believe it, however. It would certainly ease my guilt! It takes quantity time to know your child. It takes quantity time to help him develop his interests and skills. It takes quantity time to train him up “in the way he should go...” (Prov. 22:6). Involvement by Dad in his child’s life is an essential ingredient in preventive discipline. For that, there simply is no substitute.

Preventive discipline also includes an awareness of boundaries on the part of the child. Parents must set limits on the behavior of their children. These limits must allow for some flexibility. They must also be consistently and lovingly enforced when broken. Consistency and a loving attitude are mandatory ingredients for corrective discipline to be effective. A child must know beforehand that crossing a certain boundary will bring discipline that is both certain and consistent. Discipline is not a game where parents can make up the rules as they go.

Finally, I believe that an essential ingredient in preventive discipline is for the child to know that the relationship between Mom and Dad is very special. Children need the security of knowing that the relationship between parents is the most important earthly relationship. Parents who are openly in love and supportive of each other have a powerful, positive impact on their children. Parents who are open with their love for and commitment to each other and the Lord are dynamic examples for their children. In this area, a father’s values and priorities speak much louder than his words. It is fruitless for a father to say the right words without backing them up with commitment and action.

I am still fairly young. My son is still a little boy. My wife is supportive and enthusiastic about our ministry. I have made many mistakes. Many times I have not been a good husband. Many times I have not been a good daddy. I can change. I am changing. With a lot of courage and the Lord’s help, I won’t trouble my house. I won’t inherit the wind.

How about you, Dad? How about you, husband? Can you hear the crickets?
Fatigue and Time Pressure
PUTTING THE SQUEEZE ON THE FAMILY
by James Dobson
As I have journeyed across the United States, from the metropolitan centers to the farms of Iowa, I have found extremely busy people running faster and faster down the road to exhaustion. We have become a nation of huffers and puffers, racing through the day and moonlighting into the night. Even our recreation is marked by this breakneck pace.

How frequently does your head whirl and spin with the obligations of an impossible “to do” list? “I simply must get the bills paid this morning and the grocery shopping can’t wait another day. And my children! I’ve had so little time to be with them lately that we hardly seem like a family anymore. Maybe I can read them a story tonight, and I mustn’t neglect my own body; exercise is important and I’ve got to find time for that. My annual physical is overdue, too. And I ought to be reading more. If I could get into bed an hour earlier each night I could do plenty of reading. And we really should be taking more time to maintain our spiritual lives. That’s one area we cannot afford to neglect. And

When there are more commitments than we can possibly handle, then self-esteem is further damaged by each failure. “I’m really a lousy parent; I’m too exhausted to be a good wife; I’m disorganized and confused; I’m out of touch with the world around me and I don’t have any real friends; even God is displeased with me.” Truly, overextended lives contribute to emotional pathology in numerous ways.

Vince Lombardi, the late, great football coach for the Green Bay Packers, once gave an inspired speech to his team at the beginning of the fall season. His comments were recorded that day, and have considerable applicability to our theme at this point. Coach Lombardi was discussing the impact of exhaustion on human courage, and he made this brief statement: “Fatigue makes cowards of us all!” How right he was. Physical depletion renders us less able to cope with the noisiness of children, the dishwasher that won’t work, and the thousands of other minor irritations of everyday living.

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If fatigue and time pressure produce such a strain, then why do we permit ourselves to become so busy? Well, for one thing, everyone apparently thinks his hectic pace is a temporary problem. I have heard all the reasons why “things are kind of tough right now.” Here are the four most common for the young family:

1. Jerry just started this new business, you know, so it’ll take a few years to get it going.
2. Well, Pete is in school for two more years, so I’ve been trying to work to help out with the finances.
3. We have a new baby in our house and you know what that means.
4. We just bought a new house, which we’re fixing up ourselves.

To hear them tell it, there is a slower day coming, as soon as the present obligations are met. But you know it is an illusion. Their “temporary” pressures are usually sandwiched back to back with other temporary pressures, gradually developing into a long-term style of living. My secretary taped a little note to her typewriter which read, “As soon as the rush is over, I’m going to have a nervous breakdown. I’ve earned it, I deserve it, and nobody is going to keep me from having it.” Time proves, however, that the rush is never over.

No one “runs” much faster than the mother of multiple preschool children. Not only is she rushed from morning to night, but she experiences an unusual kind of emotional stress as well. Youngsters between two and five years of age have an uncanny ability to unravel an adult nervous system. Maybe it is listening to the constant diarrhea of words that wears Mom down to utter exhaustion.

Mothers of children under three years of age are particularly in need of loving support from their husbands. It has certainly been true in our home.
How well I remember the day my wife put Ryan, then four months old, on the dressing table to change his diapers. As soon as she removed the wet garments, he made like a fountain and initiated the wall and a picture of Little Boy Blue. Shirley had no sooner repaired the damage than the telephone rang; while she was gone, Ryan was struck by a sudden attack of projectile diarrhea, and he machine-gunned this crib and the rest of the nursery. By the time my patient wife had bathed her son and scoured the room, she was near exhaustion. She dressed Ryan in clean, sweet-smelling clothes and put him over her shoulder affectionately. At that moment he deposited his breakfast down her neck and into her undergarments. She told me that evening that she was going to re-read her motherhood contract to see if days like that were written in the fine print. Needless to say, the family went out to dinner that night.

Let's look at the problem of fatigue and time pressure exclusively from the perspective of children. How do they cope with the constant rush and scurry within the family? First, children are often aware of the tension, even when we adults have learned to ignore or deny it. A father recently told me he was putting on his toddler's shoes, and he didn't even realize he was rushing to complete the job quickly. His three-year-old quietly looked up at him and said, "Are we in a hurry again, Daddy?" Zap! The arrow struck in his heart. "Yes, son, I guess we're always in a hurry," he said with a sigh of regret.

The viewpoint of children was beautifully represented by a little nine-year-old girl, who composed her idea of what a grandmother is supposed to be. This piece was submitted by a nurse, Juanita Nelson, and appeared in the employee newspaper at Children's Hospital of Los Angeles. I think you will appreciate the incredible insight of this third grade girl.

What's A Grandmother? by a third grader

A grandmother is a lady who has no children of her own. She likes other people's little girls and boys. A grandfather is a man grandmother. He goes for walks with the boys, and they talk about fishing and stuff like that.

Grandmothers don't have to do anything except to be there. They're old so they shouldn't play hard or run. It is enough if they drive us to the market where the pretend horse is, and have a lot of dimes ready. Or if they take us for walks, they should slow down past things like pretty leaves and caterpillars. They should never say "hurry-up."

Usually grandmothers are fat, but not too fat to tie your shoes. They wear glasses and funny underwear. They can take their teeth and gums off.

Grandmothers don't have to be smart, only answer questions like, "Why isn't God married?" and "How come dogs chase cats?"

Grandmothers don't talk baby talk like visitors do, because it is hard to understand. When they read to us they don't skip or mind if it is the same story over again.

Everybody should try to have a grandmother, especially if you don't have television, because they are the only grown-ups who have time.

It is interesting that our little authoress made two references to time pressure. How badly children need adults who can go for casual walks and talk about fishing and stuff like that... and slow down to look at pretty leaves and caterpillars... and answer questions about God and the nature of the world as it is.

"Routine panic" is becoming an American way of life.

What is your rush, anyway? Don't you know your children will be gone so quickly and you will have nothing but blurred memories of those years when they needed you?

listen, once more, to the skinned-knee episode and talk about the bird with the broken wing. These are the building blocks of esteem, held together with the mortar of love. But they seldom materialize amidst busy timetables. Instead, crowded lives produce fatigue—and fatigue produces irritability—and irritability produces indifference—and indifference can be interpreted by the child as a lack of genuine affection and personal esteem.

As the commercial says, "Slow down, America!" What is your rush, anyway? Don't you know your children will be gone so quickly and you will have nothing but blurred memories of those years when they needed you? I'm not suggesting that we invest our entire adult lives into the next generation, nor must everyone become parents. But once those children are here, they had better fit into our schedule somewhere. This is, however, a lonely message at the present time in our society. Others are telling Mom to go to work—and have a career—do her own thing—turn her babies over to
employees of the state working in child-
care centers. Let someone else
discipline, teach, and guide her toddler.
While she's at it, though, she'd better
hope that her "someone else" gets
across the message of esteem and worth
to that pudgy little butterball who
waves "good-bye" to his mommy each
morning.

Husbands and wives should con-
stantly guard against the scourge of
overcommitment. Even worthwhile
and enjoyable activities become damag-
ing when they consume the last ounce
of energy or the remaining free
moments in the day. Though it is rarely
possible for a busy family, everyone
needs to waste some time every now
and then—to walk along kicking rocks
and thinking pleasant thoughts. Men
need time to putter in the garage and
women need to pluck their eyebrows
and do the girlish things again. But as I
have described, the whole world seems
to conspire against such reconstructive
activities. Even our vacations are hec-
tic: "We have to reach St. Louis by sun-
down or we'll lose our reservations."

I can provide a simple prescription
for a happier, healthier life, but it must
be implemented by the individual fami-
ly. You must resolve to slow your pace;
you must learn to say "no" gracefully;
you must resist the temptation to chase
after more pleasures, more hobbies,
more social entanglements; you must
"hold the line" with the tenacity of a
tackle for a professional football team,
blocking out the intruders and defend-
ing the home team. In essence, three
questions should be asked about every
new activity which presents itself: Is it
worthy of our time? What will be
eliminated if it is added? What will be
its impact on our family life? My suspi-
cion is that most of the items in our
busy day would score rather poorly on
this three-item test.

You'll have to excuse me now; I'm
late for an appointment...  

Reprinted from the book, What Wives
Wish Their Husbands Knew about
Women, by James Dobson, Tyndale
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permission.
Without controversy, our day is best described as one of "perplexing times and even more perplexed leaders." The unbelieving world is at sea, without the light of the Word of God and knowing no solution nor way of direction. The untaught believer is not much better off. Many will not take time to study the prophetic portions of the Bible, often because of alleged fanaticism in it. There are numerous perversions and misinterpretations of portions of the Bible, but none of them warrants the neglect or excision of any part of God's Word. Indeed, the Bible encourages prophetic study. Second Peter 1:19 alone is sufficient assurance of the value of such activity. Even in Old Testament times the prophet Isaiah used the forceful argument from prophecy to prove the difference between the true God and all idols (41:22,23; 42:9; 46:11b). Moreover, today the vital ministry of the Holy Spirit has been especially given to shed light on prophetic truth ("He will shew you what is to come," John 16:12,13).

Scripture is the only authority for the life, ministry, death, resurrection, ascension, and present session of Christ. It is the only and final authority as to whether Christ will return. It will not do to call it speculation and dismiss it summarily. At a denominational conference in Florida years ago, the president of a college in that state snapped his fingers as he said to the students: "I don't care that for the Second Coming of Christ." He went on to say: "The doctrine of the Second Coming of Christ...is surely a speculative doctrine....So far as I am concerned, I do not believe that Christ will return to this earth. The whole idea, as it is taught, is based on a flat earth. If Christ were to return, where would He live? We in Florida would want Him to live here. But I suppose there would be other places where He would be needed more....I am so busy living and trying to do my duty here now that I have no interest in when Christ will return or when the world will come to an end." His reasoning throughout is specious and unbiblical.

Important Distinctions and Differentiations

As with the history of doctrine generally, the wordings and expressions of the doctrine of the literal Second Coming of Christ underwent necessary refinement and sharpening. In what way? It has been common for a long time to refer to the coming of the Lord Jesus for His Church (the Rapture) and His coming with His saints to the earth (the Revelation) as though they were the same event. This can only result in error and confusion. Simply stated, there will never be a first Rapture and a second one, but there has been a first coming of Christ, so there will be a Second Coming. Compare John 1:11 (first coming) with Matthew 23:39 (Second Coming). To explicate the matter further, let us consider the differences between the Rapture and the Second Coming.

At the Rapture, only the Church is involved (John 14:1-3); at the Second Coming there will be Jews (Zech. 12:10), Gentiles (Rev. 1:7), and the Church (2 Thess. 1:7) present. At the Rapture the meeting will take place in the air (1 Thess. 4:17); Christ comes to earth at the Revelation (Zech. 14:4). At the Rapture there will be adjudication of rewards (or losses) for Church saints (2 Cor. 5:10; 2 Tim. 4:8). At the Revelation there will be a judgment for the deeds of the ungodly (2 Thess. 1:8; Rev. 19:11-15). At the Rapture only Church saints will be translated or resurrected (1 Cor. 15:51,52; 1 Thess. 4:16,17). The doctrine of the Revelation is foretold in both the Old and New Testament; the
Rapture is predicted only in the New Testament. See our volume Millenialism: The Two Major Views, (Moody Press, second printing, 1982, p.287) for fully 14 distinctions between the Rapture and the Revelation. Since this article will be occupied with a study of the Revelation, it may be helpful for the reader to refresh his mind on the Rapture passages. In the New Testament order they are: John 14:1-3; 1 Corinthians 15:23, 50-58; Philippians 3:20,21; John 11:11,13,14. When Paul wrote of the believer’s physical death, he couched the truth in the statement that for a believer to die meant absence from the body and presence with the Lord, not that Christ appears in His Second Coming. The concepts are poles apart (cf. 2 Cor. 5:6-8).

When writing the Philippian believers, Paul likened his death to a departure to be with Christ, not the Savior’s coming to him (Phil. 1:23,24). The word departure is found again in 2 Timothy 4:6. Will Peter, one of the earliest and closest disciples of our Lord, speak otherwise? No, he pointedly declares that his death will be a laying aside of his earthly dwelling and a departure (cf. 2 Peter 1:14,15).

Finally, death comes to believers individually (at the most, in larger numbers or by the thousands in a catastrophe), but Christ’s Second Coming will touch all believers at one time.

(2) Another denial of the literal Second Coming is the position that the coming again of Christ was the coming of the Holy Spirit on the Day of Pentecost. This view is impossible because it confuses two Persons of the Trinity, which the Bible never does. Of the four Gospels, it is John’s that speaks most of the coming of the Holy Spirit in His Upper Room Discourse in chapters 13 to 17. The Holy Spirit, the Master Stylist of the universe, leaves no doubt when Christ is spoken of or when He, the Holy Spirit, is meant. The precise and accurate alternation of pronouns is unmistakable. When Christ spoke of Himself, it was in the first personal pronoun; when He referred to the Holy Spirit, it was consistently in the third personal pronoun.

Moreover, if the coming of the Spirit at Pentecost was the Second Coming of Christ, then all the rest of the New Testament after Acts 2 is inexplicable. Why should passages in the New Testament still speak of Christ’s Second Coming, if He had already come at Pentecost? See Revelation 1:7. Finally, it is beyond dispute that events have not transpired after the coming of the Holy Spirit in the first century that are predicted in connection with the Second Coming of Christ. Just consider Revelation chapters 19-22 as an irrefutable example.

(3) Another evasion of the literal Sec-

Paul clearly states: "The last enemy that shall be destroyed is death."


Evasions and Denials of the Second Coming

The Second Coming of Christ is mentioned scores of times in the New Testament, besides the references in the Old Testament. In spite of this volume of testimony the Church has been subjected to evasions and denials of the literal Second Coming of Christ, both in times past and in our day.

(1) It has been claimed that the Second Coming of Christ is actually the death of a believer. This position reveals a lack of understanding of the biblical teaching concerning death. First, ever since Genesis 3, death is seen as a disruption of God’s original perfect creation. Second, nowhere in Scripture is death glamorized. Third, even in the death of Christ, which accomplished untold blessings for mankind, there is no claim that death is a beautiful experience. It was God’s judgment on our sins in the Person of our Substitute. Finally, Scripture nowhere equates a believer’s death with the Second Coming of Christ. Paul clearly states: “The last enemy that shall be destroyed is death” (1 Cor. 15:26). It is, then, entirely erroneous to join these two concepts.

When our Lord at Bethany raised Lazarus from the dead, He uttered no word which could mean that the death of Lazarus was His Second Coming (cf. John 11:11,13,14). When Paul wrote of
ond Coming of the Lord is the claim that the coming has reference to the destruction of the city of Jerusalem in A.D. 70. First, this position is contrary to biblical technology. The two events are not spoken of with the same phraseology. How can Luke 21:20-24 be equated with Luke 21:25-27? In the first passage (and happily for comparison they are found in juxtaposition in the chapter) there are some five references to geographical locations, whereas in the second passage the emphasis is unmistakably on heaven. Second, portions of the New Testament (all of John's writings and doubtless other books) were written after A.D. 70, and Christ is spoken of as still to appear. Finally, the promises made to believers (in both Testaments) do not have in view a display of God's wrath as at the destruction of Jerusalem. The horrendous episodes of that disaster are vividly narrated by the Jewish historian Flavius Josephus.

(4) Yet another denial of the literal Second Coming of the Lord Jesus Christ maintains that the return of the Redeemer is the salvation of a sinner.

**Christ's Second Coming will touch all believers at one time.**

Calmly and dispassionately consider the passages on the Second Coming of Christ with the wording of Matthew 11:28; Luke 7:50; John 3:5,16; 6:37; Acts 2:37,41; 16:14; Ephesians 5:26; Titus 3:5 and 1 Peter 1:23. These texts define and describe the salvation of a sinner, which is not tantamount to the phraseology related to the Second Coming of Christ. Besides, the salvation of a sinner occurs, for the most part, with an individual (thankfully, on rare occasions with 3,000 [Acts 2:41] and even 5,000 [Acts 4:41], but the Second Coming is indeed universal [cf. "every eye," Rev. 1:7].

**Positive Witnesses to the Literal Second Coming**

But better than all refutations of evasions and denials are the positive witnesses to the literal Second Coming of Christ. There are more than a dozen witnesses from the Old Testament and a jury of witnesses from the New Testament, attesting to this glorious truth.

**Witnesses of the Old Testament.**

These stretch from Moses to Malachi. Hear them: Numbers 24:14-19; Isaiah 24:21-23; 49:5-7; 52:15; 60:1-3; 63:1-5; Jeremiah 23:5-8; 33:14,15; Ezekiel 34:11-24; 43:1-5; Daniel 2:45; 7:13,14; Hosea 2:14-23; 5:15; Joel 3:1,2; Amos 9:11,12; Micah 4:1-4; 5:4; Haggai 2:21,22; Zechariah 2:10-12; 9:9 (First Coming); 10 (Second Coming); 12:10, 14:1-5; Malachi 4:2,3.

**Witness of the Lord Jesus Christ, who called Himself "The Truth" (John 14:6).** Notice the promises: Matthew 24:3,7,37,39; 25:21 (woven into the warp and woof of the Olivet Discourse). Are these not enough? God has used more words in telling of the Second Coming than He did when He created the universe!

**Witness of the Evangelists.** Ponder them well: Matthew 16:26,27; 19:28; chapters 24 and 25 (Olivet Discourse); Mark 8:38; chapter 13 (Olivet Discourse); 14:62; Luke 12:35-48; 17:20-37; chapter 21 (Olivet Discourse); John 15:1.

**Witness of the two men in white apparel.** Hear them: Acts 1:11.


**Witness of godly men.** The witness of godly men to this truth indicates that God has kept this truth alive through the centuries. The godly Earl of Shaftesbury, of England, claimed that for 40 years he had not lived one conscious hour without the influence of this blessed truth. Hudson Taylor, founder of the China Inland Mission and a household name among Christians everywhere, said:

Very early in my life, the subject of our Lord's near return was brought before me; I went carefully through all the passages of the Bible, and the result was it gave me to see that the hope of the coming of the Lord is the paramount motive given us in the New Testament for earnest, holy service here. Someone speaks of it as "cutting the nerve of missionary effort." I wish to bear personal witness that it has been the greatest personal spur to me in missionary service. . . . There is first the Coming of the Lord for His saints; then His Coming with His saints: and we hasten His Coming...by doing all that in us lies to carry the Gospel everywhere.

The able evangelist Dr. J. Wilbur Chapman said: "I asked Moody if he would tell me...the secret of his power."

**"The hope of the coming of the Lord is the paramount motive given us in the New Testament for earnest, holy service here."**

He said, 'I have preached for years with the thought that before every sermon is finished the Lord might come.'

**Conclusion**

Reared in a most strict orthodox Jewish home, it was my portion to look forward each spring to the sacred calendar of festivals, beginning with the Feast of Passover and ending with the Feast of Tabernacles (or Booths). When the fall came with its Feast of Trumpets, since the feast of redemption was long past, expectation was quickened to look for the Feast of Tabernacles, a time of unusual joy and rejoicing (Lev. 23:40) for children as well as adults. With us today as members of the body of Christ, our redemption feast is past (cf. 1 Cor. 5:7,8), so we look on to the feast (at His Second Coming) of the tabernacle (Rev. 21:3). And the sooner the Rapture, the sooner the Revelation! "Even so, come, Lord Jesus."

Are you ready? "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house " (Acts 16:31).

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I Am a Promise

Words by WILLIAM and GLORIA GAITHER

Music by WILLIAM GAITHER

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Let me sound like a commercial for a moment! Does your child seem listless and disinterested? Or tense, fearful, and anxious? Has your son been labeled an underachiever and your daughter an overachiever, yet you don’t feel satisfied with either one? Does your child oversleep or not sleep well at all; overeat or not eat well at all; study all night or not study at all? Are you trying to be a good parent but are at your wit’s end with worry?

What inexpressible relief if at this point in the commercial the announcer would come forth with a magic pill that, taken three times a day, was guaranteed to cure all these ills. Obviously there is no such pill, but the good news of this article is that there is a “medicine” that, given in consistently strong doses, will help your child develop godly self-esteem. This is (or ought to be) the goal of Christian parents for their children. And the “medicine”—in consistently strong doses to assist in reaching that goal—is to help your child develop godly self-esteem.

Three myths need to be dispelled to clear the way for suggestions on how to help your child develop godly self-esteem.

The Myth of the Vulnerable Child

This myth, based generally on Freudian psychoanalysis, pictures the child as extremely sensitive, “easily damaged not only by traumatic events and emotional stress, but also by overdoses of affection.” Parents are expected to become psychoanalysts overnight, to understand the deepest meaning of every word and action they speak and take. They might damage the child’s psyche if they scold or punish him, or spoil his character development if they show too much love. They certainly do not want to harm their child’s social or emotional development irreparably, so they must consider carefully each word and action. They must be sensitive to their child’s innermost feelings and thoughts so as not to cause their son or daughter any trauma. To say this myth has created many anxious, fearful parents is a gross understatement. Reasonably solid evidence is now being offered that the extreme vulnerability of the child (as presented by this viewpoint) is a myth.1,2

The Myth of the Blank-Minded Child

This myth represents the behaviorists’ view that the child is born with a “blank mind,” able to be shaped almost entirely by his environment. J.B. Watson, the father of modern behaviorism, wrote: “Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in, and I’ll guarantee to take any one at random and train him to be any type of specialist I want—doctor, lawyer, artist,
The Myth of the Good Child

This model emerges from the humanists who have adopted Rousseau's opinion that the child is basically good. Only evil adults thwart the child's development, and if we can get adults basically out of the way, the child will grow to his own fulfillment in the best possible way. The humanists add to this view substantively with such phrases as "actualizing one's potential," "facilitating one's development," and showing "unconditional positive regard" toward every human being. In this model, parents become the Great Facilitators. To "facilitate" means "to make easy." Parents are not to punish, because the child is basically good. Help the child to grow, and he will do so in the right direction because of his basic goodness. Make it easy for the child to fulfill his potential.

We must be fair. Humanists do stress self-esteem. They stress the importance of helping the child to have good experiences that will make the child feel worthy, able, and accepted. If one asks on what basis the children are to feel worthy, the answer is, "because they are human beings." The fallacy of this view is obvious even to the casual observer: if everyone is basically good, then where does the evil in the world originate? That there is evil behavior abundant in the world is beyond dispute. It is likewise obvious that there are evil human beings in the world responsible for this behavior. Therefore, to claim "worth" and "dignity" and "self-esteem" merely on the basis of being "human" would seem to be a gross distortion of logic. If man is the measure of all things (as this view espouses) there is no logical way to claim goodness or worth on the mere basis of being a human being. The "good child" therefore appears also to be a myth.

I have felt it necessary to review these three myths, because one or more of them swirl around in most parents' heads as they seek to find the proper approach to bringing up their children. Like most myths, each of these has a kernel of truth. If I am a caring parent, I don't want to inflict lifelong trauma on my children. I want them to develop good habits of behavior and see themselves as worthy human beings. But for parents to ground their entire approach to the development of self-esteem in children on one or a mixture of these myths leaves them subject to the fallacies cited above. Probabilities for failure are high.

From the Christian's standpoint, the supreme fallacy of all three myths is that none of them has any reference point beyond the human being. If there is no God to whom we are ultimately responsible, then there is no ultimate accountability for anything, including the manner in which we raise our children.

Tell your children early and often that God loved them so much He sent His only begotten Son to die for them.

Necessary Elements for Self-esteem

In order for a child to develop self-esteem he must perceive himself as having personal worth. He must see himself as counting for something to somebody. If a child feels worthless he is likely to become depressed, discouraged, and non-productive. Some children, lacking a sense of worth, become aggressively rebellious to compensate for feelings of inferiority.

Psychologist Martin Seligman has developed a theory known as "learned helplessness," which gives us a clue as to the second ingredient necessary for the development of self-esteem. Out of a vast array of data, Seligman crystallizes the belief that people give up in despair, not because of how tough their situation actually is, but "because they feel they can have little or no effect in changing it. The feeling of helplessness is learned by actually experiencing events we cannot control, or by being led to believe that we have no control. Self-esteem and a sense of competence may not depend on whether we experience good or bad events, but rather on whether we perceive some control over what happens to us."5

It is of critical importance to understand the two ingredients needed to help your child develop self-esteem: a perception of personal worth, and perception of having some control over what is happening to him. When one can say, "I am worthwhile, and I can make a difference in what's happening to me," one can develop self-esteem. However, when one seeks to build self-esteem on myths with no reference point beyond the human being, one is on shaky ground. In contrast, the Christian model offers a solid basis for the development of the child's self-esteem.
A Christian Model for Developing Self-esteem

As Christians, we believe in a God who has created not only the universe but each of us as well. We have been created in His image with dignity and worth. We do not have to conjure up the idea of our worth out of our own paltry efforts. Even while we were yet sinners, Christ loved us enough to die for us. By the grace of God in Christ Jesus we are justified (made righteous and worthy) in God's eyes. The Lamb is slain from the foundation of the world, and thus we have in Christ a position of worth that cannot be shaken, grounded in the reality of God Himself. We need to emphasize this sense of eternal worth to our children.

What about the matter of perceiving ourselves as having some control over what happens to us? The Scriptures are very clear that man is to be the master of the earth. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth...replenish the earth and subdue it...." (Gen. 1:26,28). "Whatsoever Adam called every living creature, that was the name thereof" (Gen. 2:19). I think it is fair to say that God intended for man to name and to tame the earth, its creatures, and its forces, under God's delegated will. Man is to be the master of the earth but God is to be the Master of men. Whatever is happening to us, we may be very sure God knows, cares, and has the power to work out His will for our lives through these circumstances. We never lose control because God never loses control, and we are workers together with Him. This kind of control enabled the apostle Paul to say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8,9). Paul perceived himself as being in control of whatever happened to him, because he understood that ultimate control resides in God, not in man (2 Cor. 4:7). Therefore, without reservation he could affirm that "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Suggestions to Help Children Develop Self-esteem

Remember, two things are necessary for anyone, including your child, to develop and maintain self-esteem: a sense of real personal worth, and a feeling of some measure of control over what is happening to him.

Tell your children early and often that God loved them so much He sent His only begotten Son to die for them, and that makes them of the greatest possible worth in God's sight. This also lays the foundation for your child to respond to the love of God in Christ and surrender to Jesus Christ as Savior and Lord. The parable of the lost sheep is effective to use with children to help them understand how much each person is really worth to God, and how much God wants them to come into His fold. In a society which so often devalues and dehumanizes the person, children need to hear about their worth in the sight of God early, often, and consistently.

Help your children understand that, no matter what happens, God is always in ultimate and final control.

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Help your children understand that, no matter what happens, God is always in ultimate and final control. This will build into them the vital sense that they have some control over what happens to them—they are not like a helpless boat on a stormy sea. Because God loves them, nothing can happen to them that they and God cannot handle. The calming of the storm at sea by Jesus' words, "Peace be still," is a helpful story to impart perception of control to children. So is the story of the small boy's lunch used by Jesus to feed the 5,000. Children can be thus led to understand that, though they are small and cannot do much, when they give all they have over to Jesus, He can do great things with it. This encourages children to believe that together with the Lord they can exercise some control over circumstances, rather than developing helplessness that destroys self-esteem.

Children need to hear two things consistently if you would help them build Christian self-esteem: they have worth in God's sight, and, working together with God, they can exercise some control over their circumstances and ultimately in Christ win the final victory.

With Jesus as Savior, the child with godly self-esteem is the one most likely to develop into the mature, competent Christian person, able to act responsibly and effectively under the leadership of the Holy Spirit in various circumstances, until Jesus comes!

REFERENCES
4. Sokolowski, op. cit.
5. Ibid.
Rev. Dan Gelatt is pastor of First Baptist Church, Elkhart, Indiana, where he has served since 1967. The church has grown from 400 to almost 2,000 since he assumed the pastorate. The church’s Elkhart Christian School has an enrollment of almost 700. The son of a pastor, Rev. Gelatt shares in this interview interesting highlights from his family life and ministry.

Q: Tell us a little bit about yourself and your family background.

A: I was born in 1932 in Oshawa, Ontario, Canada, where my father, Paul Gelatt, was pastor of Calvary Baptist Church. In fact, I was born on Sunday morning while he was preaching and made my arrival just as he left the pulpit and ran next door to the parsonage to find out how things were going. Later that year my father felt burdened for missions and people who were leaving the prairies and homesteading in northern Saskatchewan. As he read about them he realized that there would be tens of thousands of people going north to homestead who needed churches. The Homestead Act the Canadian government had opened up 160 acres for $10 per family. Dad took our family without any mission board or promise of support and went into northern Saskatchewan, where we lived for 11 years. There were three children in our family at that time, and we went up there and lived in a tent. Dad tried to get a log cabin built before winter, but it snowed and got down to 60 below zero before we got the cabin completed.

During those years, he was able to establish a number of churches and a Bible Institute. Three more children came along and they were born in a log cabin hospital in Loon Lake, Saskatchewan. We went to a little one-room schoolhouse three miles away from home. We were fortunate. Most other kids had to walk but we had a horse and a buggy and a sleigh. My dad built a small caboose with a little windshield in the front. It was something like a fishing shanty on a sleigh. He’d go down and start the fire in the caboose before we set out for school and we had a fire all the way to school. We’d go out before time to go home and start a fire in the caboose and we’d be warm all the way home.

Q: How did you come to know Christ?

A: I came to Jesus when I was six years old. We children had been left that night with a babysitter and I’d been burdened about being saved. My dad had been talking about
the coming of the Lord and I thought He might come that night and that was really my first realization that I wasn't ready. I went to the lady who was taking care of us that night and talked to her about it and she said, "Well, you'll just have to wait until your dad comes home." So I remember not sleeping well, getting up very early, going into my dad's room and waking him. Of course, he was very pleased. He opened his Bible that was beside the bed and showed me some verses, and I knelt down there and asked Jesus into my heart on July 6, 1938.

Q: How did you meet your wife?
A: My folks moved in 1943 to a little northern Michigan town between Traverse City and Petoskey, called Central Lake. I met Joyce Miller, one of the teenagers in the church in Traverse City, when my father was interim pastor there. Later my older brother and sister, and her older brother and sister, went to Baptist Bible Seminary in Johnson City, New York, and we went there as well. After I was in school my brother married Joyce's sister, and my sister married her brother, so finally Joyce and I started dating and were married in 1952!

Q: When did you feel the call to preach?
A: In 1951 I took a course in systematic theology taught by Dr. John Duncan, dean of the school at the time (now president of Los Angeles Baptist College). He was a young theologian and very dynamic, and for the first time in my life I realized that the doctrines were living truths. Previously, they had seemed very dusty and meaningless. But he would say at the end of a theology class, "Tomorrow, Dan is going to take five minutes at the beginning of class and tell us what the impec
cability of Christ means to him." That made theology come alive! He made every doctrine live in the personal lives of his students. I got a straight A in the course. It was during that time that God put within my heart a conviction that I just had to share these living truths of doctrine with people. That was what God used to call me into the ministry.

Q: Tell us about your first pastorate.
A: I graduated in 1954 and pastored a little church in northern New York State, near Syracuse, in a place called West Smyrna. It was not even a town, just a name, but it was west of Smyrna, six miles down a country road. I was there four and a half years and we were able, under God, to construct a new building while the church grew from about 40 to 200.

Q: Looking back, to what do you attribute that growth?
A: The people became committed to growth. I think that growth is a decision people make. They were committed to growing and that sets a whole lot of other things in perspective. However, we didn't have the money to build. In a business meeting, one man said, "I've got eight trees that I have been saving for years to build a new milk house and I'll give those to the church." Before that night was over, we had many people giving trees from their farms. We cut the logs, skidded them to the road, trucked them to the mill, figured the dimensions that we needed, and cut them to that size. We constructed the building ourselves and that is the hardest way to build a church. Every Sunday morning I passed a clipboard around and people would sign up to work.

Q: Tell us about the church in Elkhart.
A: Previous to my coming, the church in Elkhart was pastored by a very great man of God, Dr. Hugh Hall. He was an able man in the Scriptures and strongly committed to a consistent Christian lifestyle. Consequently, he poured a lot of good concrete into the foundation and building of that spiritual structure. I can remember the night I met with the deacons about coming to Elkhart. I left the meeting and knelt in the 1,200-seat auditorium and told God if He called me there and wanted me to come, I wanted to fill every seat in that place for Him. When I first went the church was running 450 and now we have a membership of almost 2,000. We average 1,700 in the morning service, 1,500 in Sunday school, 1,000 on Sunday night, and 500 on Wednesday night.

Q: What have been your greatest experiences in Elkhart?
A: Well, I think the greatest experiences relate to changed lives. People who have come to know Christ and found in Him the answer for their own spiritual needs and for their families. I think changed individuals in turn bring about changed families. The Lord has provided for the financial needs of the church. We are completely debt-free. We were able to build nearly $2 million worth of buildings in the last few years without any debt. The money was all raised by our people, and the debt that we had incurred for a building which we completed about ten years ago has now been entirely paid off.

Q: All the churches you have pastored have been associated with the General Association of Regular Baptists (GARB). Tell us about the uniqueness of that movement.
A: I think it has a great heritage. It was born out of the fires of the controversy with Liberalism by men like Dr. R.T. Ketcham. We refer to him as the father of our movement. Everybody ought to read his biography, Portrait of Obedience. It is one of the fine books about the great warriors of the faith in the twentieth century. That's what brought the Association into being. In our movement, there is an intense loyalty to the Word of God and a desire to please Christ in separated lifestyles. I am very happy with the ecclesiastical position and with the practical separation position of the Fellowship. I fit very happily in that.

Q: Where is the movement heading?
A: I am encouraged with what I see. Dr. Paul Tassell, the present national representative of the Fellowship, is a very aggressive young Fundamentalist and he is an extremely good communicator. I believe that under his leadership, the Fellowship will become a greater force for God.

Q: What are your concerns?
A: I do have some concerns. I feel that as Regular Baptists we tend sometimes to have the view that we are the only ones who are standing for the Lord. If we keep telling ourselves that and never look around, we will probably believe it. Looking around, we discover that there are other individual churches and other fellowships that have paid the same price, fought the same battles and stand where we stand. Frankly, I enjoy my associations with other Fundamentalist Baptists. I wish that other men in our Fellowship could come to enjoy those same associations without compromise.

Q: Tell us about your training center for missionaries.
A: I have always had a burden to train missionaries and pastors in personal evangelism. Several years ago we established a training center for missionaries. We invite a missionary couple to spend one month in our church. They are assigned to a full-time pastor, who takes them out into homes for 100 hours of intensive practical training in evangelism. We take twelve couples a year. We have opened what we are calling a School of Church Growth. We invite a pastor and a layman from his church to spend a week at our church. I give that week to them and talk about what's wrong with their situation and how they could turn it around by involving their lay people. We take ten men at a time. This is our effort in a small way to help pastors and missionaries develop the skills to help their churches grow.

Treasures from the Text

From Glory to Glory

John's declaration of the literal incarnation of our Lord carries with it the observation that he "dwelt among us." The Greek verb translated "dwelt" (σκέφτη) means literally "to dwell in a tent," thus, "to live temporarily." Its association with the noun σκέφτη (tent), used in the Greek translation of the Old Testament to designate the Mosaic tabernacle and to point out God's "dwelling" among His people, gave to the New Testament the further sense of "tabernacling." The similarity in the Greek (σκέφτη) and the Hebrew (שֵׁכָנָה) roots for "dwelling" provided the Greek writers with further cause for using σκέφτη to express the truth of the immediate presence of God, in all His "shekinah" glory, among men. Thus understood, John's simple statement takes on a rich heritage of spiritual truth.

The shekinah glory had descended on Mount Sinai (Ex. 24:16-17) and then had guided the Israelites all along the wilderness journey (Num. 9:15-17) to the land of inheritance (Deut. 12:10-11). God's glory had filled both tabernacle (Ex. 40:34-38) and temple (1 Kings 6:11-13). But due to Israel's apostate heart, the shekinah left both the temple and Jerusalem (Ezek. 10:18-19; 11:22-25), not to return until the great millennial reign of Messiah among His repentant and redeemed people (Joel 3:17-21).

John later looks even further beyond, to the great and glorious everlasting reign of Christ over a refreshed and glorified earth, when He shall dwell among a believing mankind (Rev. 21:3). However, the passage before us tells us that before that great day, there was a first tabernacling of God among men which was no less glorious. When Christ "became flesh," it was no less than a visitation of the shekinah glory. It was the promised Immanuel—God with us! Nor was He less glorious when He hung on the cross for man's salvation and rose triumphant from the grave (John 12:23-28; 17:1-4).

Paul reminds us that, with His incarnation mission accomplished at Calvary and in the Resurrection, the ascended Lord has taken the believer into union with Himself (Eph. 2:19-22), so that the Christian has not only a sure hope of that glorious future (Col. 1:27) that John foretold, but an ever-present source of strength in his spiritual service (2 Cor. 12:9, Greek ἐπισκέπτομαι) of revealing that One to others (Gal. 1:16).

Well did Bernard of Clairvaux write:

Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now
And through eternity.
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**Does God Heal Today?**

by Elmer L. Towns

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Matthew 9:21-22 — "If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

Common Misconceptions

It is no wonder the average Christian is confused about faith-healing: whether God heals, how He does it, and who gets healed. Misconceptions of faith-healing abound.

Many people think of healing as lines of poor, sick people in a tent, who wait for a fast-talking, slick-dressed evangelist called a “faith-healer” to dramatically lay hands on them so they will be instantaneously delivered from chronic illness, and may, in a moment of elation, throw down their crutches and dance. But that image is changing. Today the tent has become a city arena, or the faith-healers have taken to the airwaves and ask people to lay their hands on the television for healing. Their false concept of faith-healing is surrounded by gimmicks and lengthy appeals for finances.

The typical church member thinks of healing in terms of a minister who visits the sick in the hospital. Neither minister nor patient expects a dramatic intervention by God. The pastor prays weakly, “Lord, bless the doctors and give them wisdom…lay Your healing hand on Your child…Amen.” There does not seem to be much faith or healing.

Now consider the sociological theologian who denies the supernatural aspect of Christianity. He reinterprets the events of healing in Scripture to mean a change in someone’s personality; physical illness is reinterpreted to mean psychological illness or social malfunction. These humanistic ministers in ecclesiastical clothes teach that God heals through psychological understanding, or God heals through reestablishing human relationships.

Some extreme dispensationalists teach that God healed in Bible days but that era has passed and today there is no more divine intervention into physical malady. They teach that the purpose of God is not physical healing (signs and wonders), but that today He uses secondary instruments such as doctors, medicine, or surgery.

When most people think of faith-healing, they do not associate it with fundamental Christian ministers. They think, either sincerely or mistakenly, of the laying on of hands, intercessory prayer, or of being “smitten in the spirit.”
Almost no one thinks of the first word in the term “faith-healing,” yet faith is the bottom line of healing. Faith is the only quality that can move God to intervene in life’s affairs, especially in divine physical therapy.

Three Attitudes Toward Healing

In approaching the topic of faith-healing, three clear facts are evident from Scripture. First, God still heals some people who are physically sick, but He does it by answering prayer.

The Lord will alleviate physical suffering or intervene to reactivate physical functions that have ceased in the deterioration process. To say that God does not will, or cannot heal is a denial of the biblical teaching of the nature of God. James wrote toward the end of the age of the apostles (those with divine ability to heal), pointing out that healing was available to Christians apart from the gifts of healing. In James 5:14-16 we are given several conditions that a person must meet to be healed. “Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.”

The second clear fact about healing is that not every person who has prayed for physical healing has been delivered from his suffering. Instead, God glorifies Himself through their sickness or suffering. Paul, who prayed for and witnessed the healing of others (Acts 19:11,12), also prayed for his own healing, but was not healed. He had a “thorn in the flesh” which apparently was a problem that caused him both physical and psychological suffering. Paul testifies, “For this thing I besought the Lord thrice, that it might depart from me” (2 Cor. 12:8). God did not heal Paul but gave him grace that he might become spiritually mature through this weakness and bring glory to God. As a result he testified, “Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor. 12:9).

Three, when God heals, the results are only temporary. Because every man has a sinful nature, the body will progressively deteriorate until death (Rom. 5:12). Everyone eventually dies. No one should glory in the healing but in God who gives life and strength.

How to Apply Faith for Healing

When God heals, it may be in response to a simple prayer or to unceasing prayer. At other times God seems to ignore prayers for healing. Why does God work instantaneously for some, yet seem to turn a deaf ear to others? Perhaps God is waiting to teach some spiritual lessons to those who seek His medicine. The simplicity of healing or God’s reluctance to heal only reflects the complexity of the purpose of God in our lives. Note the following principles.

1. Go back to the original FAITH commitment. After salvation by faith, the Christian lives by faith (Eph. 2:8,9; 2 Cor. 5:7). As a Christian he yields his entire life, including his body, to Jesus Christ. Therefore, when he suffers pain and needs physical deliverance, he must again yield his body and its members to Jesus Christ (Rom. 12:1; 6:13). The Lord may have a plan for him that does not include health or deliverance from pain. If it is God’s will for him to suffer, then his desire—-even with intercessory prayer—will not be met. Perhaps Fanny Crosby would never have written hundreds of life-changing hymns if God had taken away her blindness. Perhaps Joni Eareckson, a paraplegic, has glorified God through her paintings and testimony in a greater way than if she had never been permanently disabled in an accident.

Should a Christian desire healing? The question is, “Is he willing to remain ill for the glory of God?” If he is unwilling to let God do anything with his body, even allow him to suffer, maybe he does not have a basis to pray for deliverance. If he is not yielded to Christ to accept healing or sickness, then his prayer for relief may not be granted.

2. Call for the elders to pray. Most faith healers reverse the biblical command; they call for the sick. The Bible commands to call for the elders, described in Scripture as pastors. In wisdom, elders know the spiritual condition of the person and whether he is in fellowship with God. Hence, they can join the sick in believing the prayer of faith for healing. Also, the act of calling for men of God to pray is an expression of faith. The Christian is saying to them, to the church, and to God that he wants God to control the circumstances and believes that God can.

3. Confess sins for healing. Wrapped up in the admonition to call for the elders is the statement “If he have committed sins, they shall be forgiven him. Confess your faults one to another” (James 5:15,16). If a Christian has sinned he should follow God’s plan for restoration. If the sin has been public, he should confess publicly. If the sin is against another person, he may have to confess to that person. When the sin is private, he will probably confess it only to God (1 John 1:9). In some cases he may share his private problem with the pastor, knowing he will pray for him. But no human can forgive sin, nor does he have authority to pronounce forgiveness of sins.

4. Pray for specific healing for a specific sickness. When James said, “The prayer of faith shall save the sick,” he used the Greek word euchomai for “prayer,” which means to ask specifically. I believe that first, a Christian should ask God for wisdom in seeking out the correct doctor to treat the illness. Second, he should pray that God would give the doctor wisdom (James 1:5) so that in his treatment he may find the cause of the illness and apply therapy or medicine. In the third place, he should pray specifically that God would intervene beyond the limits of modern technology to heal the malady.

5. By faith recognize the natural healing processes. On several occasions Jesus did not heal instantaneously. When Paul prayed over Eutychus in Ephesus, apparently he was not healed immediately. After Paul prayed, he “talked a long while, even until the break of day, so he departed” (Acts 20:11). Later the young man was presented to the
church, where everyone rejoiced. Apparently the full healing took place after Paul had finished his sermon, ate his breakfast, and left the church.

When praying for healing, remember God may instantly heal the sickness, but at the same time He may allow the natural processes of the body to restore health. Even a doctor knows that when he operates or prescribes medicine he is not healing the patient. The body naturally heals itself after a tumor is cut out or a malignant organ is removed. If God performs a miracle regarding your sickness, He may allow your physical body to regain its previous strength through the natural process of diet, rest, or exercise.

6. Recognize that God heals through "intermediate" instruments or means. When James teaches us to call for the elders, he adds, "anointing him with oil in the name of the Lord" (James 5:14). Some commentators interpret "oil" to mean medicine, implying some were perhaps doctors who applied medication for healing. Some commentators teach that "oil" is the Holy Spirit and a person needs His "baptism" or anointing to be physically healed. God does work through medication. Men made in the image of God have the ability to discover the functions and disfunctions of the human body. Through medical science, doctors possess advanced technology to treat physical problems far beyond the expectations of our grandfathers. Because God the Creator knows the biology of a man, He can control the functions through divine intervention or through the use of modern medicine which He has made available through research.

Those who refuse to consult with medical doctors are not acting in faith, but sheer stupidity. If God had not chosen to use doctors, He would not have allowed Luke the physician to travel with Paul, perhaps extending the apostle's usefulness so that the gospel could be spread around the world.

7. Healing cannot go beyond the nature of God. Some Christians presumptuously ask God to do what He has never promised or to act against His nature. One faith-healer claimed that a person was healed so he could see through a glass eye. Not to be outdone, a second faith-healer claimed that he turned a glass eye into a real one. Faith-healers have claimed that people have grown fingers or new organs, or they have made other claims contrary to the nature of God. In the act of healing, God removes the cause of pain or He relieves suffering. He may activate an organ or limb that had ceased to function or heal by stopping deterioration.

For example, to heal a man of cancer, God can respond to his prayer of faith and remove the cancer. But would God create a new organ that has been destroyed by cancer? If God would do that, He would again enter into the role of Creator. The Scriptures teach that "He had rested from all his work which God created and made" (Gen. 2:3). This does not mean God could not create a new organ, for God can do anything. But God does not show us all His power at once. God could continually heal a person so that he outlives Methuselah, or never dies till this earth is judged. But God abides by His plan for man.

Conclusion

The average Christian has a number of misconceptions about healing, and when he gives it consideration, he seldom thinks about the faith aspect of healing. Those who want to grow in faith cannot deny its biblical use in healing. Actually, Christians have no estimation of how often God has healed people in response to the "prayer of faith." In keeping with the total teaching of the Bible, no one should minimize the fact that God will heal today. At the same time, healing should be viewed in the total light of revelation and not maximized. The main emphasis is never on the act of healing or the person healed. The primary focus should be Jehovah-God who heals.

CORRECTION

Ronn Read, '78 LBS was incorrectly listed as starting Immanuel Baptist Church, Quincy, Illinois. Rev. Read planted Lighthouse Baptist Church in Quincy, Illinois, in January of 1982.

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A hush quickly spreads over the thousands in the immense auditorium of the Thomas Road Baptist Church in Lynchburg, Virginia. As he sings, "Surely the Presence of the Lord Is in This Place," it is evident from his intense and worshipful spirit that Don Norman knows the reality of the presence of Jesus Christ in his life. His singing reflects his desire to communicate Christ to all with whom he comes in contact.

Don Norman's gentle spirit and joyful radiance have not resulted from a life immune to hardship. Indeed, he has known heartache, heartbreak, and disappointment. It is his positive response to God's dealings in his life and in that of his family that has made him a choice and usable vessel to God. He loves to sing about the One who he knows makes no mistakes.

Many who hear Don Norman sing weekly on the "Old-Time Gospel Hour" do not know that he is the television program's executive producer. Besides being a dedicated husband and the father of six children, he is Jerry Falwell's executive assistant and the pastoral coordinator of the Thomas Road Baptist Church ministries.

Born and reared in Winston-Salem, North Carolina, Don began singing publicly in a little Methodist church when he was just two and a half years old. Throughout his childhood and early adulthood, Don sang regularly in his family's little church. He was a moral young man who believed that he was a Christian because he had passed several religion classes and had been confirmed in the church. He believed this until, at a revival meeting in a church on the outskirts of his hometown, he heard the gospel message of the death, burial, and Resurrection of Jesus Christ. In that cinder-block church with its wooden benches and wood-shaving floor, Don was saved as he repented of his sins and acknowledged Jesus Christ as his personal Savior on March 21, 1952.

Just 13 years old then, Don would sit by the family radio every day, listen to gospel music by the hour, and sing different harmony parts. He continued to use the talent God had entrusted to him throughout high school and in college, singing with a quartet he formed. In his third year in college he joined The Harvester's Quartet, a professional gospel quartet. After two years with the quartet, Don married his childhood and high school sweetheart, Nancy Irvin.

As Don looks back over his life, he marvels at God's goodness to him, and His patient working in his life, conforming him to the image of Jesus Christ. "God prepared me for many years for the ministry He has entrusted to me here at Thomas Road Baptist Church," Don says today.

During eight years of travel with The Harvester's Quartet, touring the United States and Canada and averaging more than 100,000 miles annually, Don learned the supreme joy of daily ministering to people and leading many to a saving knowledge of Jesus Christ. He continued in a similar ministry with the Landmark Quartet for two and a half years. As a Sunday school administrator at Landmark Baptist Temple in Cincinnati for five years, Don learned how to work with people to build a strong local church and Sunday school. From working as an associate pastor for a year, while living in two small rooms with four little children, Don learned to trust God alone for his family's needs and to set his affections on things above, not on things on this earth.

But perhaps of all the lessons God has so graciously taught Don Norman, there is one Don values so highly that as he speaks about it, tears mist his eyes.

After they were married, Nancy lived in a one-room apartment and worked while Don traveled. As the years passed and children were born to them—Donnie—Tony—Dana—and new...
opportunities for ministry and travel consumed Don's time and energy, he and Nancy grew apart. Nancy let bitterness rob her of joy and fellowship with God. She resented Don's traveling and the loneliness it brought her. She complained about having to raise their children by herself. She sought escape in diet pills and soap operas. She struggled alone when her mother had both legs amputated and later suffered a stroke.

Hoping that another baby would help their relationship, Nancy had become pregnant with their fourth child. When a precious little girl was born to them, whom they named April, neither Don nor Nancy knew then that she would be an instrument God would use to change their lives. This special little girl was born physically and mentally retarded. When this was discovered, Don and Nancy blamed each other—Don's travels—Nancy's neglect of good health.

After months of unrest, they finally acknowledged their sin and internalized Romans 8:28, 29. As they were able to face and accept these words of Scripture, they were able to face each other. They asked each other's forgiveness and began to rebuild a relationship that had deteriorated. Don realized he had, in many ways, failed as a husband and father and began to work on being the leader God intended him to be. Nancy confessed her bitterness toward God and began to develop qualities of a godly wife and mother.

Today Don and Nancy manifest a love toward each other and toward their family that is rare and that results from close communion with God. Their warm and humble spirits reveal to the thousands to whom they sing and minister the glory of the Lord Jesus Christ whom they love and serve joyfully.

Don jokingly explains to audiences that their first two children were born in North Carolina; the next two were born in Ohio; and their last two were born in Lynchburg, Virginia—they are not planning to move again! Don and Nancy's oldest son, Donnie, recently married Vanessa Davis. They are planning a life of service, teaching and working with young people.

Little April is a very special part of the Norman household. Although she never speaks, she has been God's silent messenger to bring a very special love and the sensitive qualities of patience, tenderness, and tolerance to the Norman family. She is a constant reminder that God makes no mistakes. The shower that was brought in April has flowered into a home filled with the radiant love of Jesus Christ—surely the presence of the Lord is in that place.
An Alternative to Legalism continued from page 15

others (Rom. 14:3,4).

Third, we must teach the principles of Scripture. They are vital. God wants us to honor Him, dress modestly, and improve the inner man (1 Peter 3:1-4). Let us teach people that they are responsible to God personally in these matters. Let us teach them about the power of the Holy Spirit and how to use it.

Finally, we must be honest with each other and with young people.

Christian liberty is the freedom to choose to do right without a system of rules or an ever-present authority forcing you to do right.

Let's say, “Rules won’t make you spiritual.” Let's admit that rules can sometimes be helpful and that we may use them in the future, but we will not make their keeping a gauge of spirituality.

Let’s challenge young people with honesty and the truth and do it openly. Let’s not be afraid of our critics. This will take great courage and wisdom, but it needs to be done.

Why can’t we say, “Young people, the length of your hair has nothing to do with your relationship to God, but we would like you to look clean and scrubbed. It helps the image of our school.”

Why can’t we say, “Your mind is important to your spiritual growth, so don’t expose it to filth?”

Why can’t we say, “Music is a gift of God. Study it to learn about its nobility and purpose,” rather than providing a list of unacceptable music and a sledgehammer?

I’ll tell you why. We are afraid that the system of grace and the power of the Holy Spirit in the lives of people will not really work. It will embarrass the system. We are afraid, so we make all the decisions for people by reducing the Christian life to a set of rules. We really believe they will not ever choose to do right. Well, some will—if there is any reality in what we profess to believe. If men cannot be taught to voluntarily restrain their liberty, the system has failed and Christianity is powerless.

We need to develop honesty and courage when we deal with legalism. It will amaze us to learn how believers respond to honesty—and compassion.

Executive Director needed for Save-A-Baby Ministry

Requires an M.S.W. degree from an accredited school of social work and seminary education/training. A knowledge of Virginia State licensing requirements for child caring institutions and child placing agencies is desired. Previous administrative and pastoral experience would be helpful. Contact Dave Fleming, Director of Ministries, Thomas Road Baptist Church, Lynchburg, Virginia 24514, 804/239-9281, ext. 3006.
T.T. Shields: A Soldier in the Field

"I have resigned from the diplomatic corps. I am a soldier in the field." That was T.T. Shields' succinct explanation of his ongoing and high-profile opposition to modernism or theological liberalism.

The Canadian preacher was in the forefront of the ranks of those who contended during the 1920s and later against the rising tide of liberalism then engulfing North American Protestantism. With W.B. Riley of Minneapolis and J. Frank Norris of Fort Worth, he was part of a Fundamentalist triumvirate whose presence was guaranteed to fill the continent's largest auditoriums.

That high visibility and the fact that, in such rallies, Shields spoke on polemical themes, led to a public perception of him as merely "a battling Baptist." It is indeed true that he contended strenuously for what he was persuaded was the historic Christian faith, but one fails to understand or appreciate him if he is simply dismissed as a cantankerous, contentious Bible-thumper.

Pastor of Jarvis Street Baptist Church, Toronto, from 1910 until his death in 1955, he obviously had earned the respect and affection of the historic congregation that honored his wish "to go to heaven from Jarvis Street." In those 45 years in one church, he was revered as a great preacher, faithful
pastor, and as a contender for the faith at a time when it was under heavy attack.

In describing his conversion at age 17, Shields stated simply, "I rested in the Word of the Lord." Those eight words could well serve as a concise summary of his life perspective. Once convinced that a course of action was in keeping with what he believed to be scriptural, he refused to be turned aside.

Shields began preaching in 1894, three years after his conversion. Like John Bunyan and Charles H. Spurgeon before him, he attended no liberal arts college, Bible college, or seminary. His father—also T.T. Shields—was a pastor and a former teacher. "He was my pastor and my theological teacher," the younger Shields would later state, "and I think that all I ever learned, I learned from him."

In spite of that lack of formal higher education, he was an educated man with a wide range of interests. A study of his sermons demonstrates that he had a thorough grasp of Scriptures and a broad acquaintance with literature, history, and contemporary life.

After serving in several pastorates and, for one year, in evangelistic work, he was called in 1910 to the pastorate of Toronto's Jarvis Street Baptist Church, the most influential church of the Baptist denomination in Canada. From that time forward, the names of Jarvis Street Baptist Church and T.T. Shields were intertwined.

At the 1919 meeting of the Baptist Convention of Ontario and Quebec, Shields clearly emerged as the recognized leader of the Fundamentalists or Evangelicals within the denomination. He had protested against an editorial in the denominational paper and against the theological drift it signalled. An aroused convention overwhelmingly supported his protest and called for vigilance.

From that time forward, he was involved in what has come to be called the Modernist-Fundamentalist controversy. In addition to being pastor of a large church, he was engaged in a far-ranging schedule of activities that would tax the combined endurance of several men.

In 1922, Shields established The Gospel Witness, a weekly paper whose circulation at one time was 30,000. Published by the church, it carried his sermons, news of the Modernist-Fundamentalist struggle, a Sunday school lesson, and the editor's comments on many subjects and issues.

When the Baptist Bible Union was organized in 1923, Shields was chosen to be its first president. Although the vast majority of its supporters were American Fundamentalists, they chose the Canadian preacher to be their spokesman.

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Meanwhile in the Toronto church, he led in vigorous outreach and growth. Following the lead of Norris in Fort Worth, Shields announced that the church would institute morning Sunday school to replace the afternoon pattern that was accepted everywhere. Within months, Jarvis Street Baptist Church had the largest Sunday school in Canada, a distinction it enjoyed for many years.

At the same time, the church was experiencing revival. During the decade of the twenties, three weekly prayer meetings were held at the church, and hundreds were converted each year in the congregation's regular services and evangelistic campaigns. Those campaigns brought to Toronto prominent American Fundamentalists such as Norris, Riley, Stratton, and Neighbour. (At that stage, the American brethren must have been prepared to accept or overlook their eschatological differences with Shields who opposed dispensationalism and was an amillenialist.)

In addition to his duties as the active editor of a weekly paper, his pastoral duties in a large church, and his wide-ranging ministry on behalf of the Baptist Bible Union, Shields sought to alert Canadian Baptists to the drift in their denomination.

Shields continued until his death in 1955, at age 81, to be a dominant force in Canadian religious life.

He had been elected in 1920 to the Board of Governors of the denomination's McMaster University and, by 1922, expressed concern at the school's theological direction. Until 1925, he was upheld by the vote of the convention in his attempts to halt the drift. In 1924, he was re-elected to the university's board.

Shields's opponents began to score points against him only when they determined that the university and denominational officials should divert attention from his charges to Shields himself. Thus, the focus was not to be upon whether or not the allegations were true but rather upon whether or not the Jarvis Street pastor was contentious in disposition and abrasive in manner. (Even his friends and defenders would have difficulty in dismissing that criticism offhand, but that hardly altered the validity of the accusations he made.)

Led by Professor L.H. Marshall, who had come to the university in 1925, the opposition succeeded, at the 1926 convention, in having a motion passed that informed the Jarvis Street Church that, unless he apologized for his actions, its pastor would no longer be an acceptable delegate to future conventions. It also called on Shields to resign from the university's board.

The 1927 convention voted to exclude from its membership Jarvis Street Church and 12 other congregations which, in the previous 12 months, had organized an evangelical missionary and educational association to operate within the convention. On their expulsion from the denomination, Shields...
and his supporters proceeded to organize the Union of Regular Baptist Churches of Ontario and Quebec which, by 1930, included in its ranks 89 congregations and about 10,000 members.

Earlier in 1927, he founded Toronto Baptist Seminary which, modeled after Spurgeon's Pastors College, was owned and operated by the local church. The seminary operates unto this day.

Shields continued until his death in 1955, at age 81, to be a dominant force in Canadian religious life. Although the Baptist Bible Union was phased out in the early thirties and its three major figures were occupied in regional concerns, Shields continued to exert a great influence outside of Canada. Through The Gospel Witness, the church's long-wave and short-wave radio broadcasts, and addresses in churches and conventions, he was one of the leading Fundamentalists of the time.

Shields was a great preacher. W. Robertson Nicoll, founder and editor of the influential British Weekly, described him as "the Canadian Spurgeon." Dr. V.I. Masters, editor of the Southern Baptist paper Western Recorder, maintained he was "one of the ablest, most gifted and profound Baptist preachers on the North American continent." Dr. George W. Truett once told the editor of The Watchman-Examiner that, in his opinion, there were few men in the English-speaking world who were equal to Shields as a preacher.

Even his critics could not dismiss him as an ignorant ranter and pulpit-pounder. His sermons, still widely distributed, were characterized by biblical content, flawless English, evangelistic fervor, devotional warmth, and practical application. Nor were they sermonettes. A typical Shields sermon was one hour or more in length!

Although he was a committed Fundamentalist, Shields lamented what he described as "evangelistic clap-trap." A service in Jarvis Street could aptly have been described as evangelism with dignity. The stately old hymns and the psalms and the accompaniment of the great pipe organ would never be forgotten by those who attended the church. At the same time, however, Shields used and appreciated the hymns and gospel songs found in the familiar Sacred Songs and Solos.

He had stern words for lifeless orthodoxy. "The longer I live and the more opportunity I have to observe life, the more I am convinced that the first requisite of any preacher is that he should be a good man," he contended. "I should be the last man in the world to discount the value of orthodox and correct religious opinion. You cannot be too biblical. But if there is one thing that is more dishonoring to God than modernism, it is unspiritual, inconsistent evangelicalism."

His critics have charged that Shields was unable to work harmoniously with others over a long period of time, and they cited his record of differences with various colleagues and the upheavals in which he was involved over the years. Even an admirer of Shields could hardly dismiss that criticism as unfounded.

In contrast to some fundamental and evangelical forecasters of unrelied gloom and doom on the horizon for mankind, Shields maintained that, to the contrary, revival might be ahead. "I have no fellowship whatever with that religious pessimism which sanctimoniously declares that all we have to do is wait for the coming of Christ and that there cannot be any more revivals," he contended in a sermon preached 14 months before his death. "I do not believe it. I am sure that it is not according to the teaching of God's Word. It would be just like our gracious God to give this wicked world another chance before the thunderbolts of judgment fall."

That sense of God's sovereignty, a firm reliance on the Bible as God's Word, the certainty of judgment, the wonder of God's mercy, and the reality of divine spiritual visitation were constants in the life of this man who was one of the major figures in the Christian story during the first half of this century.

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44 FUNDAMENTALIST JOURNAL
Preached in the Jarvis St.
Church, Toronto, Canada.
Sunday, September 5, 1926.
Reprinted from
"The Gospel Witness."

We read in Romans 8:9,
"Now if any
man have not the Spirit of
Christ, he is none of his."
Every believer who believes on
Christ, having been born of
the Spirit, must, of necessity,
have the Spirit. Everybody
who has ever been born from
above has the Holy Ghost in
some measure; for "if any man
have not the Spirit of Christ,
he is none of his." If you have
not the Holy Ghost, then you
are not a Christian: to say that
one may be a Christian with-
out having the Holy Spirit is
absolutely to deny the teach-
ing of God's Word. Everybody who has been born again has
the Spirit; and if he has not the Spirit, he has not been born
again, and he is none of Christ's. But the believer—do not
make any mistake—may, alas, grieve the Spirit, he may oppose
the Spirit, he may live at a poor dying rate, crowding the Spirit
out of much of his life; but if the very life of God is in him, it
was implanted there by the regenerating grace of the Spirit,
and that life is the life that beats from God, it is eternal life, and
will always remain. We may grieve the Spirit, but, on the other
hand, it is our privilege so to yield to the Spirit that every
avenue of our nature will be open to Him; and we may "be filled
with the Spirit."

Every true believer has the Holy Spirit, and it is our
privilege now to surrender to Him absolutely, day by day, hour
by hour, and all through life, yielding ourselves to His domina-
tion, that our lives may be flooded by the divine Energy, that
we may be under His control, and that the fruits of the Spirit
may appear in our lives. If you have not the Spirit you are none
of His. What a terrible fate that would be, to have no part
whatever in Jesus Christ, to be none of His! What a terrible
thing if His cross had no relation to me, if His grave were not
my grave; His resurrection not my resurrection; His ascension
and intercession at the Father's right hand of no profit
whatever to me; if I had no part in the inheritance of the

saints; if the blessed hope of
His return were no joy at all to
me! If I have not the Spirit, if I
have not been born again—I
may be a professor in theol-
ogy, I may be conspicuous in
religious leadership of some
sort; but if I have not the
Spirit, then I do not belong to
Christ. Do not beg the ques-
tion, that is the plain matter
of fact: if you have not been
born of the Holy Ghost, quick-
ened by divine power,
whatever you are or are not;
whatever you have or have
not, you are none of Christ's.
Oh, that we may be sure of
our interest in Him!

I must ask a few questions:
Is it possible that a man who
denies the Authority of the
Scriptures, Breathed by the
Spirit, inspired by the Holy
Ghost—is it possible that a
man who denies the God-breathed Scriptures, has the Spirit of
Christ? or, in such denial, is speaking by the Spirit of Christ?
God cannot deny Himself; and the Holy Spirit will never deny
His Own signature, nor repudiate the authority of that Word
which He has inspired. I do not care how amiable a man may
be, how engaging his personality, how excellent his character,
how winsome and attractive in his relationships with men—I
affirm that the man who denies the supreme authority of the
Bible as the Word of God is not speaking by the Spirit of
Christ, whatever he has. The Holy Ghost will not deny that
which He has written.

A brother came to me the other day and said, "You ought
to love Dr. Fosdick." I said, "I do love him as a poor benighted
sinner; but as a Christian teacher I absolutely repudiate him,
and regard him as an enemy of the gospel." Someone will say,
“You ought to have the ‘Spirit of Christ.’ ” Well, I ask you this:
Can a man have the Holy Spirit who repudiates the virgin
birth and the essential Deity of Jesus Christ? How came Christ
into the world? He was begotten of the Holy Ghost. He had
but one human parent: “But when the fulness of the time was
come, God sent forth His Son, made of a woman, made under
the law, to redeem them that were under the law, that we
might receive the adoption of sons.” The promise of Scripture
was that the “seed of the woman” should bruise the serpent’s
head. Jesus Christ was the son of Mary, but He was not the son of Joseph. The Scripture says that He was divinely begotten. Will any man tell me that the man who intrudes upon that holy Mystery and dares to deny—as Fosdick and many of his schools do—the truth of that Scripture which says, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God”—the Holy Ghost will never deny that; and the man who denies it, who says that it involves a “biological miracle that is incredible to the modern mind,” simply exemplifies the truth that the carnal mind is enmity against God—but I say that the man who denies that is of the flesh, and cannot please God. The Holy Spirit will never deny that Jesus Christ is, with the Father and the Holy Ghost, one God.

Can it be said that the Holy Spirit is speaking through the man who denies the efficacy of the precious blood, or the vicariousness of the atonement of Jesus Christ? It is very wonderful, dear friends, to observe that the whole work of redemption was participated in, and is participated in, by the whole Godhead, Father, Son, and Holy Ghost. When Jesus began His public ministry He was buried beneath Jordan’s wave, and the heavens opened, and the Spirit of God, in the form of a dove, descended and lighted upon Him, and a voice from heaven said, “This is my beloved Son, in whom I am well pleased”—when, by His baptism, our Lord prophesied and predicted His death in our behalf going into the grave and coming out of the grave, the Father and the Holy Ghost approved of His act.

And what saith the Scriptures about that atonement? Let me read a few verses from the epistle to the Hebrews. What is the significance of the blood of Christ? Listen: “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh”—mark this, will you?—“how much more shall the blood of Christ”—the blood of Christ! How was it shed?—“how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” The “eternal Spirit” was in that great Sacrifice; it was through the “eternal Spirit” that Jesus Christ offered Himself without spot for us: God the Holy Ghost was at Calvary, and by His power Jesus offered Himself; and the Holy Spirit will never repudiate the atonement which was there accomplished. And I say openly and frankly and without apology, that the man who denies that salvation is through the blood of Christ, and the blood of Christ alone, whoever he may be, has not the Spirit of Christ—the Holy Ghost will never deny that.

No man speaking by the Holy Spirit will ever boast of human goodness. “They that are in the flesh,” I repeat, “cannot please God;” we must be born again in order to please God. The special function of the Holy Ghost is to convict of sin and righteousness and judgment. There is nothing in Scripture to support the theory that there are elements of indestructible goodness in the natural man: “All have sinned, and come short of the glory of God;” we are “dead in trespasses and sins;” “For in me (that is, in my flesh) dwelleth no good thing.” You remember the gross, inexcusable comment which Professor Marshall made on that verse when I challenged him on that point: “Did I say that the spiritual instinct was in the liver? Did I say it was in the lights? Did I say it was in the blood? I said nothing of the sort.” What is the meaning of that Scripture? Paul is speaking of the fleshly nature, the carnal mind: and that which is born of the flesh is flesh un-
til it is quickened by the Spirit, and he said, "In me, in that natural state, dwelleth no good thing." And men who are speaking by the Holy Ghost do not speak like that in contradiction of the teaching of the Word of God.

And so of the whole category of revealed truth. Who is the Holy Spirit? Who or what is the Spirit of Christ? The teaching of the Word of God speak like that in contradiction of the Spirit of Light has no agreement with darkness. "He will guide you into all truth." Pilate asked, "What is truth?" and went away without an answer. Can you answer it—what is truth? I can answer it—not on my own account, but from the Book. This is the answer: "Sanctify them"—Jesus said in His high priestly prayer in the seventeenth chapter of John—"Sanctify them through thy truth: thy word is truth." God's Word is truth without any admixture of error, for it is inspired by the Spirit of Truth; and no man denies that Word by the Holy Ghost—it is some other spirit, not the Spirit of Christ that leads men to a denial of the Word of God.

Are we then to be charged with not having the Spirit because we warn men of the dangers of the day? Has the Holy Spirit anything to say about that? Listen: "Now the Spirit speaketh expressly"—and the idea is that He dictates the words, that He speaks with express words—"the Spirit speaketh expressly"—what has the Spirit to say?—"that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." The Word of God says that it is the Holy Spirit that expressly warns us that in the latter times some will depart from the faith. Are we running counter to the Spirit when we call attention to the very things that the Spirit teaches, when we warn men to be on their guard?

Jesus Christ returned from His temptation in the power of the Spirit, and wrought in the power of the Spirit, for the Father, Son, and Holy Ghost are one; and listen for a moment to what the Spirit of Christ says through the lips of Christ about false teaching: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye that they are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte"—and let me remind you that this thing against which we do battle does encompass sea and land literally to make proselytes; it is the most aggressive thing in the world, a pestilential rodent, gnawing its way into every religious house.

What does He say of that ancient time—and when he is made, ye make him twofold more the child of hell than yourselves”—it was the Spirit of God that said that! I have only time to pick out a few passages—"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Then He concludes His terrible indictment with these words: "Fill ye up then the measure of your fathers"—the Spirit of Christ is speaking when He says—"ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" To whom were they spoken? To false teachers, to people who were blind guides, leading people to destruction, in opposition to the Word and will of God.

My brethren, let us speak the truth in love always; but as we have the Spirit of Christ I am persuaded that we shall stand uncompromisingly by this Book, and for the eternal verities of the faith.

Are there any unconverted here this morning? Are there any that are none of Christ's? It is not important that you should be a member of the church—although all Christians ought to belong to the body of Christ's people. It is not so serious if you have but little money and few friends, or if, indeed, you have poor health; but to be "none of His," to be without Him, to be on the outside of the gate, to be in danger of hearing Him say, "Depart from me, I never knew you"—that is a terrible thing. How may you become His? By believing on the Lord Jesus Christ, by taking this old Book for what it is, the "Word of God that liveth and abideth forever," by believing that He died, and was buried, and rose again, and ascended, and is interceding and is coming back again—that is the whole gospel. Just leave your sins with Christ and sing, "Jesus paid it all, All to Him I owe; Sin had left a crimson stain, He washed it white as snow." May we be all His today and forever.
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S ome six centuries B.C., a young, inexperienced, and fearful man was called by God into special service. The conversation between the servant and his master at the time of his call is recorded for us in the young man’s own words.

Then the word of the Lord came unto me, saying, before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee, to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth (Jeremiah 1:4-9).

What wonderful words of reassurance these must have been! God thus provided Jeremiah that which he needed to successfully perform his task.

Many passages in both Old and New Testament make it crystal clear that every servant of the Lord has at his or her personal disposal at least five heavenly provisions. What are these divine “tools for the trade,” given by the Master himself?

First, we are given the supernatural ability to perform our assigned tasks. This has to do with those various gifts of the Spirit as described in 1 Corinthians 12; Romans 12; and Ephesians 4. They include the gift of preaching, teaching, exhorting, helping, and so on. The purpose of these gifts is twofold: to glorify God and to edify the body of Christ (Rev. 4:11; Eph. 4:11-14). In secular work it is often said that a certain individual is either over-qualified or underqualified for his or her job. But not in God’s vineyard! There is a danger here, however, of not polishing and perfecting our gift to the fullest extent. Paul exhorts Timothy concerning this very thing on two specific occasions:

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (1 Tim. 4:14).

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands (2 Tim. 1:6).

Second, God gives us a desire to do our job. How tragic to hear the many complaints in the secular world concerning the hatred people have for their jobs! It has been observed that if one does not find happiness in his work on this earth, he probably won’t find it at all. Be that as it may, the servant of God need never fear this. He or she on occasion may grow weary in the Lord’s work, but never of the work. Later, Jeremiah became so discouraged that he submitted his resignation to God. But he quickly withdrew it. Read his own testimony.

Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay (Jer. 20:9).

Third, we are assured of fruit! John 15 has often been called the fruit chapter. It is in essence a sermon taught by Christ to His disciples just prior to His crucifixion. In it Jesus stresses the following points:

1. We are commanded and ordained to bear fruit (15:16).
2. If we but abide in Christ, we are absolutely assured of fruit (15:4), more fruit (15:2), and much fruit (15:8).
3. All this fruit shall remain (15:2).
4. The process of purging is on occasion necessary to produce the desired fruit (15:2).
5. The Father Himself is glorified through this fruit-bearing (15:8).

In the Old Testament, Israel was commissioned to bear fruit, but that nation failed (Hoshea 10:1). All believers now have this assignment. God desires that the words spoken about Joseph in the Old Testament be descriptive of us today.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall (Gen. 49:22).

Fourth, God directs us to a specific field of service. The Bible never teaches that the need automatically constitutes the call. Actually, the Lord of the harvest has a definite section assigned for each of His reapers. At least three New Testament examples quickly come to mind. In Acts 16 Paul began his second missionary trip, intending to go north in Asia Minor. But he was forbidden by the Spirit to do this. Finally, God directed him in a vision (16:9,10) to go west into Macedonia. The second example is found in Titus 1:5 when God directed him in a vision to leave Samaria, where he was conducting a great revival campaign, and proceed to the desert of Gaza. This he did, and soon led the Ethiopian eunuch to Christ.

Fifth, God assures us the proper amount of time to successfully complete
Los Gatos Christian Church

The members of the five families who first met in 1882 to begin the Christian Church in the sleepy little town of Los Gatos, California, could never have imagined the changes 100 years would bring. Not only has the region become a great city of nearly a million people, but the once small church now averages 4,400 for morning worship and 2,300 for evening services and has an annual budget of $5 million, sending $1 million of this to the mission fields of the world.

The independent, fundamental church began its recent solid growth in late 1959 when Pastor Marvin Rickard was called to lead the 83 members. (This great Christian church does not believe in baptismal regeneration.) Pivotal in his early years at the church was his determination to follow the advice of a fellow preacher: “Any pastor worth his salt ought to be able to find at least two people per week to walk down the aisle for Christ and the church. If he takes two weeks off for vacations, he will personally add 100 new members a year. If you add it up, it will take only nine or ten years to add 1,000.” From that day on, additions to the church have not ceased. For several years the annual average of new members has exceeded 1,000, three out of four by salvation and baptism, bringing the present active membership to more than 6,500.

With a personal commitment to soulwinning as his foundation, Rickard began building God's church on several principles that had formed in his heart. He was convinced of the need of expository preaching as opposed to topical messages built on a single text, and began preaching through entire books of the Bible, verse by verse. People brought their Bibles and their friends.

He knew music was vital. He wanted a choir that prayed as much as it practiced and selected music that ministered to hearts, preparing them for a special blessing in every service. Believing that people want reality, not ritual, and that the true sanctuary is the human heart, not the assembly area, Pastor Rickard established an atmosphere of informality, but not disorganization. Love, warmth, laughter, and tears flowed through the body of believers.

Rickard also took the advice of Henrietta Mears during those early years as pastor of Los Gatos Christian Church: “Quality produces quantity.” A prime example immediately surfaced. A tacky room with broken cribs, nondescript toys, and a lopsided playpen could not be called a “nursery.” Dedicated workers, with a vision of hundreds of infants in the years to come, decided a bonfire behind the church seemed in order. Paint, curtains, new toys, cribs, and playpens completed the transformation. Today the nursery rooms overflow with 200 infants each Sunday morning.

Quality in other areas has produced similar results as Pastor Rickard has led his people through many building programs over the past 23 years. A major relocation put the growing church on 28 acres of land and into a 2,000-seat auditorium, used for two of three Sunday morning services. The third service is held in the fellowship hall and averages 600. The morning service is televised to more than 80,000 sets in a wide area of northern California.

Presently averaging 3,600, the Sunday school is bursting at the seams and eager to utilize the building that is still on the drawing board. Meanwhile, Sunday school is accomplished in three sessions—8:00, 9:15, and 11:00—with a few classes meeting off-site because of lack of rooms.

Jerry Boutry, one of 20 pastors on staff, leads the Youth Department. A graduate of Liberty Baptist College, Jerry personally ministers to the College Department of over 400 and directs numerous Bible studies each week. The High School Department serves more than 500 students from 40 local high schools, while the Junior High Department involves nearly 300 energetic youth. Four full-time ministers lead the
youth work. The present Sports and Recreation Department now includes more than 4,000 participants a year, with two full-time ministers.

Los Gatos Christian Schools has an enrollment of 650 students from kindergarten through ninth grade on two campuses. When parking places disappeared under the steady growth and people began parking in areas not approved by the city, the "Park and Ride" program was begun. Today 2,500 people park at any of four locations up to two miles from the church and ride shuttle buses to and from services. The buses run constantly from the lots to church and back again. The 12 church-owned buses are supplemented by an additional 12 leased from a local Christian firm.

For many of its members, the evening service at Los Gatos Christian Church is the highlight of the week. Music is a key, as various choirs are featured each Sunday, followed by practical messages from the Word of God. Pastor Rickard often brings special guests to his pulpit as an added blessing for his people.

When issues arise that need a strong Christian voice, Los Gatos Christian Church, led by its pastor and staff, has battled the enemy of our souls. When sympathizers joined with homosexuals to persuade county and city officials to adopt ordinances giving special protection to homosexuals, the church led the Christian community in soliciting signatures to put it before the voters. They then led the battle, joined by many others, to defeat the issue three to one. "Don't Let It Spread" was their campaign slogan, an obvious reference to the degradation in San Francisco, 55 miles north of them.

Pastor Rickard's wife, Joyce, is an accomplished pianist and works with the church music and drama ministry. They have three children.

Asked the secret to such steady growth to the body of Christ through the years, Pastor Rickard is likely to suggest that it is simply the sovereign will of God. Pressed further, he will invite guests to the conference room where every morning of the week his staff is on their knees in prayer, year after year.
After Fundamentalism: The Future of Evangelical Theology  
by Bernard Ramm  
$14.95  

Reviewed by Gordon H. Clark,  
Professor of Philosophy,  
Covenant College,  
Lookout Mountain, Tennessee  

The Enlightenment of the eighteenth century, Ramm affirms a dozen times, dealt Christianity a nearly fatal blow. No sign of recovery became visible until Karl Barth showed how destructive criticism could be accepted, yet true religion could be salvaged. Ramm confesses embarrassment and admits inability to define evangelical theology (pp.1,2) but judges that, during the Liberal-Orthodox debate of the late nineteenth and early twentieth centuries, “the controversial doctrines have been given more importance than they deserve” (p.1). The controversial doctrines, as the reviewer remembers them in the General Assemblies of the Presbyterian Church in the U.S.A. (1910, 1923), were the inerrancy of Scripture, the Virgin Birth, the miracles of Christ, His Atonement, and His Resurrection. These are also the five points attacked by the Auburn Affirmation of 1924. Were they given far more importance than they deserved? Ramm himself, since he is not a Presbyterian, may be excused for not mentioning these particular five doctrines, but he seems to have in mind the doctrines of “the Trinity, the vicarious Atonement, the deity of Christ, the bodily resurrection” (p.7) and a few others. It may be the case, and no doubt is, that Ramm believes some of these doctrines: he merely holds that the deity of Christ has been given far more importance than it deserves.

The conclusion of chapter 1, though not the last sentence, is that “Evangelical theology must come to terms with the Enlightenment” (p.10). He adds, “I present Barth’s theological methodology systematically as a viable option for the future of evangelical theology” (p.12).

It is viable, apparently, because Barth’s “statement on the authority of Scripture would satisfy the most orthodox theologian [cf. p.57]. He defends the virgin birth, the bodily resurrection [cf. pp.25,30], and the cosmic visible return of Christ” (p.14). This statement is patently false. Ramm (p.148) practically admits that Warfield would not be satisfied with Barth’s view of Scripture. Nor would the thousand or so members of the Evangelical Theological Society. Every one of them has signed its statement that “The Bible alone and the Bible in its entirety is the Word of God written and therefore inerrant in the autographs.” Barth on the other hand wrote that “The prophets and apostles as such, even in their office, ... were real historical men as we are, and ... actually guilty of error in their spoken and written word” (Church Dogmatics, 1,2, pp.528,529).

Though Ramm here, and on several other pages, asserts that Barth believes in Christ’s bodily Resurrection, one can only conclude that he has misunderstood Barth. While in Washington in 1962, he was asked by Carl F.H. Henry, in the presence of several reporters, whether anything happened the first Easter morning which would have warranted a news item by these reporters. The reporters listened to Barth’s circumlocutory reply, and the United Press religious editor then told Henry, “We got the message; it was No.” Barth often mentions the “resurrection,” but is there anywhere in his ponderous volumes an avowal that the tomb was empty?

Ramm classifies this reaction to Barth as “obscurantism” and “hypocrisy” (pp.53,124, et passim). The hypocrisy consists in the fact that “The fundamentalists must live in the modern technological world, which in turn is the gift of science. While denying the rights of modern science, fundamentalists abundantly use modern science in the propagation of their own views, as in modern computer technology. They do not have a theology that enables them to live consistently in the modern world” (p.53). Does this mean that if we use a typewriter, we are denying the Trinity?
The more technical reply is that Plato anachronistically denied Aristotle's view that science arrives at fixed truth. For Plato science is always tentative. The scientists of 1983 have discarded every law of physics that my physics professors taught me 60 years ago in the university. The rate of change seems to be continually increasing. Very likely by A.D. 2000 the presently accepted laws will have been largely replaced. Why then should we take today's science, much less the science of the eighteenth century Enlightenment, as fixed truth?

One naturally supposes that Ramm would accurately recount the views of his favorite professor. But his zeal to defend him against all attack impedes his pleasant memories of Basel. "All the accusations that Barth is an irrationalist...are wrong" (p.76). This includes my own book, Karl Barth's Theological Method, stamped with the seal of the Evangelical Theological Society and published by the Presbyterian and Reformed Publishing Company in 1963. Now, this review might give the impression that I have a grudge against Ramm. On the contrary, our contacts, while disappointingly infrequent over the years, have always been most friendly. I wish to thank him for his kind words about me in this review. Ramm himself, a bit later, seems to admit that Barth was an irrationalist. If there were no contradictions in the Bible, it would "materialize the Holy Scripture [and rob it] of its spiritual and dynamic quality" (p.149). Well, one must admit that self-contradiction can be dynamic.

Toward the end of Ramm's paragraph, he seems to identify rational with a deduction from nonbiblical sources, rather than with a use of valid arguments generally. He has also previously said, "If something external to the Word of God is necessary to establish the Word of God as true, then it is greater than the Word of God" (p.75). With this, in opposition to empirical epistemology and evidential apologetics, I am in enthusiastic agreement. But this is quite different from justifying fallacious arguments.

Then, furthermore, it seems to me that Ramm as well as Barth compromises God's omnipotence. Consider: "For all...who still maintain that Holy Scripture is in some objective sense the Word of God, Genesis 1-3 pose a very difficult problem.... There was obviously no human observer...there was neither writing nor historians nor archives. No other documents or corroborated data" (p.100). Obviously this denies that God had the power to tell Moses that he had created the world. Another denial of omnipotence is the idea that God could not prevent the sinful apostles from making false statements. In fact, it almost seems that a sinner can never say anything true: "The sinful human mind does not reflect the pure Word of God" (p.111). Worse yet, the Bible is human in parallel with the sinful humanity of Christ: "One must affirm that the Son of God took actual sinful humanity in the incarnation and also that the Scriptures are vulnerable to error" (p.127). This parallel between an erroneous Bible and a sinful Christ is not Christianity. Ramm on this page does not clearly indicate that this is only Barth's opinion and not his own. The introductory words are, "There are certain gains to Barth's doctrine of the humanity of the Scriptures." The parallelism seems to be one of the gains.

I do not thus criticize Ramm in anger, envy, or in academic triumph, but in deep sadness. Ramm is such a fine gentleman. But Christ is sinless.

Stress in the Family
by Tim Timmons
Harvest House Publishers, 1982, 184 pp., $4.95

Where Have All the Mothers Gone?
by Brenda Hunter
Zondervan Publishing House, 1982, 177 pp., $8.95

Reviewed by Ronald E. Hawkins,
Professor of Pastoral Counseling,
Liberty Baptist College,
Lynchburg, Virginia.
son can take. This is a helpful cor-
rective for the “burn out for the
Lord” message that is popular in
some circles. The emphasis on the
stewardship of the whole person is
desperately needed in this day
when burnout has become a
household word.

The material Timmons amasses
to accomplish his mission is
primarily a rehash of material that is
available in other published
sources. The uniqueness of the
Timmons book lies in his ability to
mix metaphors and arrange ma-
terial in a creative and readable
fashion. Terms like stress-
ness, wowers and woers, relational en-
tropy, and a host of others make
the book fun to read and provide
easily remembered hooks upon
which to hang biblical principles.

Timmons’s emphasis on en-
tropy and Murphyism casts him in
the mold of the ancient Solomonic
man of wisdom. Man is falling apart
at the seams, life is full of piles
(knotty problems), and every
aspect of our world is polluted.
Timmons is the heralder of a
message that needs to be heard
above the din of the prosperity
teaching that dominates the scene
in many quarters.

A major portion of the book
deals with “relational entropy.”
The battle of the sexes, abusers
and users, and the pressures of
parenting all make great demands
on people. Timmons counsels that
retreating is not an appropriate
response to these problems. The
answer to the stress of human ex-
istence is in the possession of the
love that frees. Loving turns vic-
tims into victors and is the only
responsible way to plug into life
and deal responsibly with relation-
ships. This dynamic love is
available to those who have a per-
sonal relationship with Jesus
Christ. The practical suggestions
for avoiding the stress mess and
implementing a “responding love”
are very helpful.

A clarion call for motherhood is
sounded by Brenda Hunter in her
new book Where Have All the
Mothers Gone? Throughout the
book Mrs. Hunter urges mothers to
stand against the views of mother-
ing that pervade our present
culture. In keeping with contem-
porary developmental approaches
to personality formations, she in-
sists on the primary importance of
the mother. She indicates through
personal experience and observa-
tion that when mothers are unwill-
ing or unable to parent effectivly
their children suffer and are scarred
for life.

Mrs. Hunter is sensitive to the
struggles of contemporary mothers
as they attempt to define their per-
sonal worth and at the same time
parent their children. She maintains
that the press for fulfillment and
identity has resulted in a pro-
gressive devaluation of mothering
and that our culture is issuing no
plaudits to women who opt for
motherhood at the expense of a
full-time career.

How have we reached such a
tragic point? In answering the
question she poignantly explodes
some common myth-stakes. On the
myth of the warm surrogate mother
she states, “My children’s emo-
tional well-being outweighs any ac-
complishment...that is why I am
now, at forty-one, unwilling to pur-
sue a full-time career outside the
home.” Her own journey into
loneliness as a child may color her
thinking a bit here but her
arguments are basically rational
and sound.

The myth of the fulfilled work-
ing mother is unveiled. No child she
interviewed admitted enjoying
coming home to an empty house or
remaining home alone when sick.
The mother may be doing well and
financially the family may prosper,
but Hunter insists that the evidence
reveals that the child who grows up
alone ultimately punishes society
for his suffering.

The myth of the empty
housewife is next explored and ex-
ploded. Women who have bought
the Betty Friedan model may resent
mothering and find the task
depressing. However, women who
view mothering as an investment in
the future are not depressed or anx-
ious over their position in life.

The ultimate issue for Brenda
Hunter is that a woman must find
something big enough to live for. A
woman cannot ultimately live for
herself, for her husband and
children, or for a job. Jesus Christ
alone can tell us who we are.
Mrs. Hunter insists that with the in-
sight He provides I can handle the
guilt of my failures, solve my need
for nurture as I undertake the tasks
of marriage and parenting, and
keep before me the vision of
mothering with all of its challenge
and complexity.

Ultimately she reminds us that
life is a question of commitment.
This book is an exciting challenge
to pick up the task of mothering
and get committed to the world’s
most important task.
One of the important services that publishing houses provide for Christians is the keeping alive of great classics from the past. It is simply irresponsible and wasteful to limit publications for believers to contemporary contributions.

One publisher that deserves special mention in this regard is Kregel Publications of Grand Rapids, Michigan. Over the last few years, Kregel has been in the process of reprinting a wealth of Bible study aids and commentaries of the nineteenth century. We can only mention a few examples here that have recently arrived.

Several of the homiletical commentaries of David Thomas, a great English pastor and prolific writer of the last century, are available. His commentaries on Job, Psalms, Proverbs, Matthew, John, and Acts are written by a pastor for pastors. These are of tremendous value.

Ada Habershon was a friend of Moody and Spurgeon and remains one of the great women biblical scholars. Her Hidden Pictures in the Old Testament contains a wealth of sermon material.

Kregel has also reprinted, in a special series, much of the writings of William Graham Scroggie, the great conference speaker and pastor of Spurgeon’s Tabernacle in London. His Studies in Philemon is an excellent little volume.

David Bacon, a converted Russian Jew, is represented by his fine study, Israel in the Plan of God.

Another helpful series reprints classic commentaries under the title Practical Truths. Most noteworthy is Alfred Edersehim’s Elisha, the Prophet which appears as Practical Truths from Elisha; and also Joseph Exell’s Practical Truths from Jonah. These and many others in their catalog provide invaluable aid in gaining a true understanding without sacrificing immediately useful material.

Kregel is to be commended for its contribution. Every Bible student, especially pastors, should take advantage.
In Pursuit of Ashes

While on the way to an engagement in Los Angeles, I drove through Beverly Hills—a rich, if not the richest, part of the country. Not only did I see the palatial homes, estates, and mansions of Hollywood stars, I also saw block after block of expensive car dealers, designer dress stores, jewelry shops, gold objects of art, and so on. Many would say, “Everything you could ever want is on that street.” Wrong!

We stopped at a traffic light on Wilshire Boulevard, along what is called “miracle mile,” and I saw a hand-lettered sign that had been nailed to a streetlight post. The sign said in large letters, “Estate Sale” and then it gave the time and place. I thought to myself: “All these things...the luxury cars, the clothes, the jewelry, the fancy houses, everything people are supposed to pursue and be satisfied with when they get it, is eventually sold by somebody you don’t know to people you’ve never heard of.”

As I contemplated all that wealth, I was struck by how much our nation has been programmed in what I would call the “take mode.” We are programmed to get a good education so we can get a good job so we can make money so we can buy things so we can live comfortably so we can tell our kids they ought to have a good education so they can get a good job and make good money and buy things, and so on. But few people today talk about giving of one’s self or one’s goods to others. That is one reason—probably the major reason—why our welfare state is so out of control. People used to help others with problems, now we tell them to apply for a handout from the government.

In marriage, men frequently take far more than they give. What makes a good marriage—bringing home a paycheck or giving of yourself to the other members of the family? When everyone takes, no one receives, but when everyone gives, everyone receives.

Dr. Francis Schaeffer, the philosopher-theologian, tells the story of a large ash heap near his boyhood home in St. Louis. There, he says, was the stuff people worked all their lives to acquire. There it was, smouldering away on a large ash heap that emitted such a horrible stench that no one wanted to go near it.

We now worship at the altar of pleasure. We are totally committed to the “take” or “give me” syndrome. That’s why it has become so easy to abort babies, to tolerate drugs and pornography, to rationalize the 48 percent divorce rate even among supposedly committed religious people and the clergy, and to accept any new philosophy that comes along. Back in 1961, President Kennedy said, “Ask not what your country can do for you; ask what you can do for your country.” Why don’t you follow his advice and ask what you can do for your country and for your family? In doing that, you’ll really be doing something for yourself.

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Alcohol's Impact: How High a Price Will We Pay for Its "Good Life"?

In the glamorous world of advertisements, an alcoholic beverage is not only "acceptable," it's almost a prerequisite for having a good time. "It just doesn't get any better than this—Old Milwaukee—tastes as great as its name!" "Weekends were made for Michelob." "If you've got the time, we've got the beer—Miller tastes too good to hurry through."

Drinking, they say, unlocks the door to having lots of friends, athletic success, relaxing after a hard day, or celebrating life's victories with an attractive member of the opposite sex. Nor do the ad campaigns point out alcohol's destructive influence on the family and friends of the alcoholic.

Over 100 million people in America are drinkers. According to Department of Commerce statistics on alcohol users for 1979, 91 percent of all adults, 95 percent of young people ages 18-25, and 70 percent of youths ages 12-17 drink. Of the men in the 20-34 age group who drink, 43 percent have at least five drinks at a time. Fifteen percent of people over 60 years of age have at least four drinks a day.

Any person who drinks increasing amounts of alcohol over a long period of time may one day find that no matter how much he may want to, he cannot live without a drink. The Alcoholic American reports that one out of eight adults now living in the United States will become alcoholic or seriously dependent on alcohol sometime during his life.

Traditionally, only men were thought to be alcoholics. The Cincinnati Enquirer, February 13, 1983, notes that three million youths under age 18 have serious drinking problems and 6 percent of young people ages 18-25, and eventual death. Delirium tremens are the hallucinations caused by alcohol withdrawal. Other side effects of alcoholism include malnutrition, Laennec's cirrhosis of the liver, kidney disease, heart disease, ulcers, and cancer in the upper gastrointestinal tract. Most alcoholics cannot overcome addiction without rehabilitative treatment. Medical treatment may also be necessary.

Even the "social" or "occasional" drinker pays a high price in terms of health for each martini or fancy daiquiri. Whenever ethyl alcohol is ingested, it immediately enters the bloodstream and begins to anesthetize the brain and central nervous system. Intoxication begins when the alcohol dulls the consciousness and removes inhibitions. With a few more drinks, judgment and perception become impaired, resulting in emotional rather than intellectual behavior.

Increased intake results in loss of instinctive reactions, coordination, memory, and consciousness. Paralysis of vital reflex actions causes eventual death. According to the United States Uniform Vehicle Code, a person with a blood alcohol concentration of one-tenth of one percent is considered legally intoxicated. This level is reached when a 150-pound individual drinks four 12-ounce beers in one hour, says Editorial Research Reports, May 15, 1981.

Alcohol's Rippling Effect

Only the person who consumes alcohol becomes intoxicated, but this creates an enormous effect on those around him—his family, society, even an unborn infant.

A November 1982 Gallup Poll found that drinking causes trouble in one out of every three families in America. Diane Carey, operator of a shelter home for abused women and children, sees alcohol used as a disinhibitor of violent actions in 90 percent of her cases, although she said national figures rank it as 60 percent. The toll in divorce, delinquency, and child abuse is difficult to assess, but experts agree that alcohol contributes to family disintegration.

On the nation's highways, the Alcohol Safety Action Program (ASAP) says alcohol abuse annually causes 25,000 fatalities, a million injuries, and $5 billion in damages. ASAP figures show that the average traffic arrest involves a drinker whose blood alcohol content equals 20 beers consumed in two hours by a 180-pound person. Drivers under the influence have 12 times more fatal car accidents and three times more license suspen-
sessions than the average motorist. A recent Virginia ASAP study concludes that people in the 16-20 age group have the worst driving records even before alcohol is legally made available to them. When the legal drinking age is lowered, this group is 20 times more likely to die in car accidents than the average nondrinking driver.

There is another area where alcohol abuse is less obvious but no less destructive. Fetal alcohol syndrome (FAS) was diagnosed only ten years ago in infants exposed prenatally to chronic maternal alcoholism. The Listener, May 1981, cites FAS as the third most frequent disorder in which retardation is a factor. Alcohol crosses the placenta and causes the same blood level concentration in the baby as in the mother. However, the baby metabolizes alcohol at only half the maternal rate. Depending on the amount of alcohol consumed and the trimester of pregnancy, this depressant permanently retards the baby’s physical and mental development. A child with severe FAS has decreased height and weight measurements, microcephaly (small head size), epicanthic folds (causing a distorted appearance), flared nostrils, flattened upper lip, heart defects, and abnormal ear and skull formation. Central nervous system dysfunctions include low-range retardation, delayed language development, and a short attention span.

Eighty-one percent of people surveyed in a November 1982 Gallup Poll believe alcohol to be a major national health problem. Concerned citizens are channeling their anger into attempts to cope with this problem. In the United States, Alcoholics Anonymous has 520,000 men, women, and teens who offer mutual support in their daily struggle to abstain from alcohol. The San Antonio Express, March 24, 1983, announced that liquor store operators are raising funds for research to fight alcoholism. Volunteer groups like Mothers Against Drunk Driving (MADD), as well as government groups like ASAP, try to reduce drunk driving by lobbying for tougher laws and penalties, stricter enforcement, rapid legal action, and greater public awareness programs.

Many employers find it expedient to treat the problem drinker in industry and business rather than fire him. Kemper Insurance Company says the business loss due to the alcoholic employee runs over $4 billion annually. When alcoholics are treated, however, an encouraging 50 to 75 percent attain total abstinence and make even better employees. The Association for Labor and Management Administrative Consultants on Alcoholism (ALMACA) is one organization available to employers to aid the troubled employee.

According to the Alcoholic American, published by the Blue Cross and Blue Shield Insurance Company, alcoholism is a progressive, insidious disease which can be terminated only by abstinence or death. Death may result from suicide, accident, or physical illness. The suicide rate for alcoholics is 30 times greater than for non-alcoholics and a quarter of all suicide victims have been drinking. Law enforcement statistics indicate that half of all adult deaths from falls, fires, homicides, and traffic accidents are alcohol-related.

Contrary to advertisements, beer, wine, and liquor do not guarantee the “good life.” Instead, they frequently lead to no life at all.

Yvonne Vest

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FUNDAMENTALIST JOURNAL
Six thousand people packed the multi-purpose building at Liberty Baptist College on April 13, to hear Vice-President George Bush.

In his opening remarks, Bush thanked Jerry Falwell for his influence for good in America. Bush attributed Liberty’s growth to the fact that LBC “is offering something that a growing number of young Americans recognize as vital to their roles as citizens in a free society—an appreciation for the values of the Judeo-Christian ethic on which the freedoms of this country are based.”

The LBC multi-purpose building was filled with local residents, ministry staff, and students from Liberty Baptist College and Seminary, and Lynchburg Christian Academy. Virginia’s Senators Paul Trible and John Warner and state legislators were also present.

The vice-president’s speech focused on the President’s “peace through strength” position on arms control. Bush said, “Arms alone cannot guarantee peace, but the free nation that unilaterally turns its swords into plowshares will furrow and plant a bitter harvest—a bitter harvest of lost freedom.”

Bush added that preventing war is exactly what President Reagan’s policy of a strong defense is all about. “An America at a military disadvantage, an America perceived by a potential aggressor as unable to defend its vital interests and those of its allies, that America would be the one that ran the risk of war.”

He reaffirmed the President’s stand on a unilateral arms reduction through negotiations but noted that the reduction must be “variable and it has to be on both sides of the fence.”

He stated that the President’s program would “never allow this country to be forced to a choice between war or surrender of the precious liberties.”

Regarding his views of the administration’s policies on social spending, Bush said, “I don’t think we were ever far apart...we look like Siamese twins” on the issue.

As a 1980 presidential candidate Bush had supported the Equal Rights Amendment. One student questioned his current stand. “I support the ERA...in my view what is necessary is to eliminate the inequities and that’s what the President and I are trying to do without the ERA.”

Regarding the economy’s influence on the coming election, Bush noted comments by presidential-hopeful Walter Mondale who, when asked what he would do to help the economy, said that he would bring down interest rates. “Two weeks before President Reagan and I took office the prime rate of interest was 21.5 percent. Now it’s 10.5 percent—still too high but trending down. When we came in, inflation was 12.4 percent and now...it’s about 3.5 percent.”

Another student asked Bush what position he would take on defense spending if he were a 1984 presidential candidate. Bush received a standing ovation for his reply, “I think the President is going to run in 1984...I hope he does...and I think he’ll be reelected if he does.”

At the conclusion of the appearance, Falwell presented Bush an LBC souvenir tie. With thunderous applause from students, the vice-president quickly shed his dark brown tie and replaced it with the new blue one.

Deborah Huff
International Conference for Itinerant Evangelism Announced

AMSTERDAM—Seeking to learn how to effectively proclaim the message of peace in a broken world, more than 3,000 evangelists from throughout the world will meet here July 12-21 for an international conference sponsored by Evangelist Billy Graham.

Graham said the meeting, the first of its kind, will be one of the most important training opportunities ever offered to thousands of evangelists. Most of them are from Third World countries and are usually unable to attend religious conferences outside their own countries.

"There have been other international conferences on evangelism," commented Graham, "but this one is aimed at training, inspiring, and equipping these traveling evangelists who, like Jesus Christ, go from village to village, city to city, preaching the love and peace of God. If the message is going to continue in some countries, it will be only through national evangelists who are trained and equipped."

Supreme Court Agrees to Review Grove City Student Funds Cut-Off

WASHINGTON (RNS)—The U.S. Supreme Court announced it will review a lower-court ruling that the Department of Education may classify the school as a recipient of federal financial assistance solely because its students receive federally backed loans and grants and whether its students' financial assistance may be terminated because of refusal by the college to sign forms demonstrating compliance with a federal anti-sex discrimination statute.

On appeal, a federal district court held that the students’ assistance could not be terminated because the college refused to sign Title IX compliance forms but agreed with the Department of Education that the grants and loans to students constituted federal financial assistance to the college.

Both sides appealed to the Third U.S. Circuit Court of Appeals, which held the college subject to Title IX requirements as a recipient of federal financial assistance and also upheld the legality of the Department of Education’s termination of assistance to the students.

In asking the high court to review that court’s decision, attorneys for Grove City argued that the lower ruling conflicted with other Supreme Court and Circuit Court decisions on application of Title IX.

They also charged that the Third Circuit’s ruling "raises significant questions about the limitation on First-Amendment rights of association and academic freedom to which the college and its students are entitled."

Evangelicals Mount an Attack on “Liberal” Trends

MINNEAPOLIS (RNS)—Minnesota Evangelical Christians in two Lutheran denominations are gearing up to reverse what they call “liberal” trends they say are eroding faith and morals in their churches. Many pastors and lay members of the Lutheran Church in America's (LCA) Minnesota Synod and the American Lutheran Church's Southeastern Minnesota District say they are troubled by the growing church acceptance of homosexual behavior, use of pornographic films in church-sponsored programs for sex offenders, and abortions. As a result, LCA congregations are being asked to endorse five resolutions that would consider more restrictions on abortion, be more specific in disapproving homosexuality, and seek to deny funding to a ministry to gays and lesbians. One example of this trend that has these Evangelicals disturbed is a poll at Luther Northwestern Seminary in St. Paul showing that during a two-year period the majority viewing homosexuality as acceptable for Christians has increased from 52 to 80 percent.

Bible Language Task Force Raises a Methodist Outcry

The proposal by a United Methodist task force that "Lord" and "King" not be generally used as synonyms for God in contemporary church materials has raised an outcry from members who don't want name changes. The task force on language guidelines, formed in 1981, is completing a major document on language about God. The recommendations are not designed to revise the Bible, but rather to be used as guidelines for contemporary United Methodist written and spoken materials, such as sermons, liturgy, and curriculum. The United Methodist Reporter newspaper chain has received scores of letters deploring the proposed changes. One letter, written by Carl R. Cole of Hobe Sound, Florida, warns, "If this type of change is to be made within the United
behind the new measure, introduced by Senator Mark Hatfield, a Republican from Oregon. The bill would prohibit public secondary schools from barring student gatherings on the basis of the content of speech at the meetings. As a result, it would allow religious gatherings in schools that receive federal funding and normally permit student gatherings during non-instructional hours.

**BJU to Host World Congress of Fundamentalists**

GREENVILLE, S.C.—Bob Jones University will be the site of the third World Congress of Fundamentalists. Selected by the International Committee for the Propagation and Defense of Biblical Fundamentalism, the BJU campus will be open to participants August 1-7.

In a registration brochure to promote the event, this philosophy behind the meeting was presented:

"Conditions have changed drastically since the first Congress met in Edinburgh. Many who then claimed to be biblical Fundamentalists, including some who still make that claim, have long since departed from scriptural obedience and a true fundamental stand. Some who call themselves Fundamentalists are advocating cooperation and unity with 'New Evangelicals' and others whose positions are unscriptural. This World Congress will draw clear lines defining biblical Fundamentalism and will deal with the modern attacks upon the authority of the Word of God. In fact, the theme of the Congress is 'The Authority of Scripture.'

"Within recent months men of various shades of unbelief and unscriptural positions have gathered for conferences purporting to deal with the question of the inspiration of the Bible; but those whose practice is contrary to Scripture are in rebellion against the authority of Scripture, however much they prate about defending its inspiration. True Fundamentalists not only believe that the Bible is the inspired and infallible Word of God; they also seek to obey its commands and to practice its teachings on the matter of separation from infidelity and unbelief."

**McGovern Tells Gathering in Capital Religious New Right Has 'Run Course'**

WASHINGTON (RNS)—Former South Dakota Senator George McGovern has predicted that the Christian Fundamentalist movement that helped oust him from public office

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**Welch Retires as President of Grand Rapids Baptist College and Seminary**

GRAND RAPIDS, Mich.—After 24 years as president of Grand Rapids Baptist College and Seminary, Dr. W. Wilbert Welch retired on May 31, 1983, at age 65. Dr. Welch, a graduate of Bob Jones University, pastored for three years before returning to BJU for his master's and doctoral degrees. He subsequently pastored in Rome, Georgia, for five years and in Muskegon, Michigan, for ten years, before joining the executive board of the Grand Rapids school in 1953.

Since 1959, Dr. Welch has provided the administrative leadership for this rapidly growing college and seminary, served on a number of missions boards, and spoken at conferences, camps, and churches.

Under his guidance, Grand Rapids Baptist College and Seminary has grown into a 132-acre campus with 19 buildings. The curriculum has expanded to offer bachelor's and master's programs under the accreditation of the North Central Association of Colleges and Schools.

Upon retirement, Dr. Welch will assume the title of chancellor and also serve as the school's ambassador-at-large as he travels and gives lectures.
two years ago will soon "run its course." He made the statement in addressing a Baptist conference on religious liberty here. But the fact that Mr. McGovern devoted his entire address to attacking the so-called religious New Right, and in particular Evangelist Jerry Falwell, showed the continuing concern among Liberals about that movement's clout. Mr. McGovern and other liberal senators defeated in the 1980 elections formed a group called Americans for Common Sense to counter Fundamentalist and New Right forces. In his address, Mr. McGovern cited the mid-term elections last November and said that candidates backed by the New Right did not fare well. He added that New Rightists are "vastly less effective now than they were two years ago."

Solzhenitsyn Awarded Templeton Foundation Prize

Alexander Solzhenitsyn has received the Templeton Foundation Prize for Progress in Religion this year, reports an associated press article in the Lynchburg Daily Advance, March 3, 1983. This prestigious award worth $170,000 has been awarded to such religious notables as Mother Teresa of Calcutta, founder of the Missionaries of Charity, and Evangelist Billy Graham. Solzhenitsyn, a 64-year-old Russian immigrant, is outspoken on the cause of religious freedom. He has written several books but is best known as the author of The Gulag Archipelago.

In a written response to John Templeton, creator of the award, Solzhenitsyn is quoted in the Daily Advance as saying, "You have the courage to support a trend which is most unpopular these days—when prayers in school are forbidden even in a free country...."

Rumanian Christian Poet Comes to America: Four-Year Wait Ends in Freedom

GLENDALE, Calif. (ECL)—Cos-tache Ioanid, a popular Rumanian poet, recently was allowed by the Rumanian government to emigrate to the West. After a four-year wait for permission to leave his homeland, Ioanid has settled in Scappoose, Oregon.

Ioanid, whose lyrics are sung almost weekly in Rumanian churches to Nicolai Moldovanceu's music, saw some of his poetry published in late 1981 when ECL's Door of Hope Press published Taime, in the Rumanian language, here in the United States. This important collection, his first published in the West, is now used by every Evangelical Rumanian congregation in the United States and has been published for distribution into Rumania.

With a married son and three grandchildren in Rumania, the 70-year-old poet plans to enjoy his freedom and not accept any preaching engagements in the foreseeable future.

Local Church Leaders Ask Outsiders to Weigh Zimbabwe Atrocity Reports

Zimbabwe church leaders are calling for an international investigation of reported atrocities and murders of civilians by government troops trying to put down rebels in Zimbabwe's troubled Matabeleland province. Anglican Bishop Robert Mercer urged the International Red Cross or Amnesty International to investigate the alleged atrocities, following an interdenominational meeting of 15 Matabeleland church leaders at the Anglican Cathedral of St. John Baptist in Bulawayo. News reports say that hundreds, and possibly more than a thousand, civilians have been killed by Zimbabwean soldiers in the southwestern province that borders Botswana and South Africa. Bishop Mercer said the alleged atrocities have not been witnessed by any church leaders. But one priest told him of eight people, including two teachers, who were shot by troops trained by North Korea.

Death

Corrie Ten Boom, internationally known speaker and author whose faith during the Holocaust inspired many, died in her home in Placentia, California, on April 15. Miss Ten Boom wrote 18 books which sold over 10 million copies. She was best known for The Hiding Place which was made into a film in 1975.

Miss Ten Boom was born April 15, 1892, and spent the first 50 years of her life as a watchmaker in her father's shop in Holland. Her family was arrested for protecting Jews during World War II, and she spent a year in Ravensbruck concentration camp.

After her release she began a "Tramp for the Lord" ministry which took her to 60 countries telling her story of faith's triumph through Nazi suppression. Her last book, This Day Is The Lord's, is a daily devotional which was completed in 1979.

Bell Addresses LBC

LYNCHBURG, Va.—Secretary of Education Terrel H. Bell was guest speaker at a Liberty Baptist College assembly on April 20.

Bell noted that while the number of high school graduates is declining and most college enrollment is down, Liberty Baptist College is reversing the trend. Expressing his respect for the school, Bell said it offers a total education by combining a highly qualified faculty for the intellect and a strong local church for the spirit.

The secretary of education encouraged the students to become "truly educated" by going beyond the mere accumulation of data. The ultimate goal of learning, he said, is wisdom, the understanding of long-lasting knowledge. He stated in summary, "The fundamental source of true wisdom is the Bible, and we would all be better off to find it."

Dr. Bell received his doctorate in educational administration from the University of Utah. He is the author of seven books.
Illinois High Court Rejects the Idea of "Wrongful Life"

SPRINGFIELD, Ill. (RNS)—The Illinois Supreme Court, overturning a lower-court ruling, has rejected arguments that a doctor who improperly performs a vasectomy or other sterilization should pay the parents for the care and education expenses of a child born as a result of the mistake. Although courts in five states now allow recovery of damages from such a birth, the Illinois high court said, "That a child can be considered an injury offends fundamental values attached to human life." The 5-2 court decision puts Illinois in accord with at least 14 other states that have ruled on the question, wrote Justice Daniel Ward in the majority opinion. Justice William Clark, who dissented, wrote that the decision makes a "child of an unwanted birth a victim of a very real continuing financial struggle and thus a painful reminder of the obligation of parenthood to a couple who had no appetite for a parental lifestyle."

Parents Legislate for Right to Inspect School Materials

Parents in Missouri are legislating for the right to inspect all teaching materials, reports the St. Louis Post-Dispatch, March 2. Bills under consideration would also require parental permission before psychological examinations and before children could be questioned regarding their personal values or beliefs.

Parental testimony was heard during the committee meeting which shocked some of the legislators, according to the Post-Dispatch article. One mother reported that several school officials prohibited her efforts to see books suspected of racial slurs. She also quoted an obscene reference to Jesus Christ found in assigned reading materials. Another woman objected to an elementary "game" which questions the value or worth of people by asking children to pretend they are in a disaster where they must choose survivors based on race, religion, and position.

Missouri parents, as well as parents nationwide, are becoming aware of a growing reluctance of school officials "to allow parents to examine their teaching materials." Legislators were also told that the classroom is sometimes used for "social experiments and manipulation of students' values."

Live Birth Abortion Causes Hospital to Examine Procedures

Madison General Hospital in Wisconsin has temporarily suspended its late-term abortion policy for genetic abnormalities after a live infant was delivered for the fourth time this year, reports National Right to Life News, March 10. All of the babies were taken to a special-care nursery but none survived longer than 27 hours. According to the NRL News, the latest baby was aborted with an injection of urea into the amniotic sac which is supposed to stop the fetal heartbeat, cut off the oxygen supply, or cause dehydration.

The article says that the hospital will continue to do late-term abortions where a threat to the mother's life exists, said a spokesman for the hospital. During the suspension, the hospital will study procedures and medical protocol used by doctors around the country in late-term abortions for genetic reasons.

Have Public Schools Changed?

A list of the first five offenses in public schools in 1982 compared with those in 1940 was recently reported by the Educational Research Analysts of Longview, Texas. In 1940 these were talking, chewing gum, making noise, running in the halls, and getting out of turn in line. In 1982 the first five offenses were rape, robbery, assault, burglary, and arson.

Freedoms Foundation Presents Medal to ABC

Freedoms Foundation's George Washington Honor Medal has been presented to ABC on the basis of two 1982 programs, reports the Philadelphia Inquirer, March 12, 1983. "I Love Liberty," produced by Norman Lear and People for the American Way, was described as a "star-studded variety show that celebrated the American people." Norman Lear is better known for producing "Mary Hartman, Mary Hartman" and "All in the Family."

The Inquirer said that Lear's organization was formed to counteract the influence of Jerry Falwell's Moral Majority and Reverend Donald Wildmon's Coalition for Better Television.

The other program honored was "The Wave," an ABC Theater for Young Americans show about the possibility of a Nazi-like youth movement in this country.

ABC was commended by the Foundation for its "message of American patriotism."

ACLU Seeks to Remove Bible Classes from Virginia Grade School

The American Civil Liberties Union (ACLU) is aiding the suit of Crockett v. the Bristol School Board filed February 1 in a U.S. District Court in Abingdon, Virginia. According to the ACLU, Councilman and Mrs. Sam...
The burial of the 17,000 aborted fetuses found February 6, 1982, in a repossessed cargo container is still unresolved. The bodies were found when the container was removed from the property of March 19 as saying, "I think withholding fluids or nourishment from a child at anytime is an immoral and unethical act. Letting an infant starve to death is infanticide, and infanticide is murder."

The ruling follows the highly publicized death last year in Indiana of a six-day-old boy known as "Baby Doe." The state court allowed the child's parents and doctor to withhold food and medical treatment until the child starved to death. The child's offense was to be born with Down's syndrome, a condition involving retardation.

The new regulations which will help deter the growing trend of infanticide are strongly opposed by the American Academy of Pediatrics.

**Update on Fetuses**

**HHS Responds to Protect Handicapped Infants**

The Department of Health and Human Services (HHS) issued a new regulation effective March 22, 1983, which modifies Section 504 of the Rehabilitation Act of 1973 to prevent discrimination against handicapped infants. The purpose of the rule is to protect the right to life of newborns who are handicapped. Dr. C. Everett Koop, U.S. Surgeon General, said, "The rule does not require prolonging the act of dying, but, rather, protecting the act of living through appropriate nourishment and care."

The new regulation requires that a notice be posted in federally funded infant-care facilities stating: "Discriminatory failure to feed and care for handicapped infants in this facility is prohibited by federal law." And, "Failure to feed and care for infants may also violate criminal and civil laws in your state." Any person having knowledge of a handicapped infant being denied food or care is encouraged to report possible violation by calling the telephone hotline number 800-368-1019.

The new rule requires federally funded facilities to show medical records of possible violations to federal investigators. If a violation does exist and life is in immediate danger, the HHS department will waive the usual ten-day grace period allowed for compliance to Section 504. Local child protection agencies and police authorities will be notified immediately.

Dr. Koop, a pediatric specialist, was quoted in the Richmond Times Dispatch of March 19 as saying, "I think withholding fluids or nourishment from a child at anytime is an immoral and unethical act. Letting an infant starve to death is infanticide, and infanticide is murder."

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**Bioethics Panel Notes Danger of Genetic Counseling Abuses**

WASHINGTON (RNS)—A presidential ethics panel says counseling services and other provisions will be needed to meet an expected rise in demand for genetic screening tests. The panel, which includes religious representation, says advances in genetics have generally "greatly enhanced health and well-being." But the President's Commission for the Study of Ethical Problems in Medical and Biomedical and Behavioral Research says genetic information should be kept confidential and that medical screening programs should largely be kept voluntary. It also says that although amniocentesis can be used to determine the sex of the fetus, the use of the procedure for that purpose "should be discouraged." Religious concern has existed since the mid-1970s about the proper use of genetic screening tests, generally used to determine whether parents are likely to have handicapped children.

**A Group That Opposes Pornography Gathers to Praise General Motors**

NEW YORK (RNS)—About a dozen activists gathered in front of New York's General Motors building here—not to mourn the decline of the car industry but to praise the automaker for its advertising policies. The New York affiliate of the Chicago Statement Foundation says GM avoids placing ads in pornographic magazines. Brad Curl, president of the foundation, said the group began when, "through prayer and seeking the Lord, 100 men were led to go to Chicago in the fall of 1979" and hold a rally in front of the...
Physicians in Washington State now face the possibility of being sued for allowing a handicapped child to be born if he has not informed the parents of the possible problem and presented options to terminate or prevent the pregnancy. The state's supreme court said the doctor who fails to do so has interfered with "the parent's right to prevent a defective child," reports the March issue of Concerned Women of America (CWA). The court decision allows doctors to be sued for failure to guarantee the parental right of preventing the "wrongful birth of a defective child," says CWA. The doctor may also be sued by the child for "wrongful life" to compensate for the "pain and suffering" experienced by that child whose life is marred by a handicap. Washington joins California as the only two states at this time whose supreme courts also allow genetically defective children to sue their doctors for "wrongful life."

Rick Valentine of Americans United for Life reports that court decisions allowing parents to sue doctors for "wrongful birth actions" were put into effect in ten states—California, Washington, Michigan, Wisconsin, Texas, Ohio, Minnesota, New York, Pennsylvania, and New Jersey. 

Mr. Valentine stated that, "Pro-life groups are trying to stop this growing trend of state supreme court decisions with state legislative action that would abolish "wrongful life" as a cause of suit. Currently South Dakota and Minnesota have done so, and Nebraska, Indiana, and New Jersey have this issue under consideration."

Doug Johnson of National Right to Life warns that states which recognize the "wrongful life" concept are compelling doctors with the threat of malpractice suits to practice mass genetic screening which may harm some otherwise healthy fetuses.
The Unfinished Task

"There is nothing so fatal to character as half-finished tasks." Perhaps this thought from a well-known writer is more telling to the church today than we would like to admit. Is it possible that the true character of many Christians is revealed by examining the multiplicity of unfinished tasks in their lives?

In the life of a person whose manner of living displays a number of unfinished tasks, we can find several specific character weaknesses: lack of patience, perseverance, and persistence. This is the man who loves the splendor of beginning things and yet abhors the hard work and self-discipline which is required to finish the task. Usually no crowd applauds him when he is in the middle of a project, working diligently to complete it.

Perhaps love for applause and recognition causes many to create great beginnings, yet to fall woefully short in terms of completed tasks. This can be noticed particularly in our attitude toward discipleship. We are often guilty of only half-completing the undertaking of training converts and disciples in the kingdom of Christ. It is easy to become more interested in what some have called "the nickel and nose board," than in the true number of well-established disciples. Sometimes an overemphasis on numbers and status causes failure to finish the task of properly discipling a new believer. One-on-one ministry requires a great deal of time.

The competitions and comparisons that pastors face may lead to neglect in the commitment to making disciples. Instead, one may push, promote, and perform in order to raise the attendance figures. This may help get the church name published in a periodical or maybe even recognized as the "fastest growing" church in the state or nation. But sad to say, in the effort to please and impress other pastors, publishers, and church growth analysts, some pastors leave a myriad of half-finished disciples lying malnourished on the road.

This is not to say that because a church has a large attendance it does not disciple its converts well. There are many who do. Nor does it suggest that a pastor who(568,15),(697,314) who was concerned about investing himself in new Christians. In 1 Thessalonians 2, he reiterates twice the fact that he was not concerned with pleasing men (4, 6). To the contrary, he explains to these growing Christians that just as a nursing mother cherishes her own children, so he affectionately longed to make a personal investment in their lives. In fact, he says that he was well-pleased to impart to them not only the gospel of God (evangelism) but also his own life because they had become dear to him (discipleship). Later, in verse 11 of that same chapter, he explains that he exhorted, comforted, and charged every one of them "as a father doth his children." This describes a commitment to finish the task of discipleship.

The same thoughts can be seen in Acts 20 when Paul addressed the Ephesian elders. He speaks of "living among them" and explains that he kept nothing back that was helpful. In fact, the entire context of this address is intense and filled with emotion. Obviously, the relationship he built with these followers was more than that which is typical among too many pastors today. This kind of relationship cannot be built by a pulpit ministry only, which is sometimes the limit of a pastor's influence in his people's lives.

While on this earth Jesus centered most of His ministry on twelve men. He discipled them and thus changed the world. The evidence of His completed task was that these men became disciplers of other men. They were able to shake their world for Jesus Christ. Here we can see the purity of Christ's motives and the wisdom of His methods.

What, in fact, is the Great Commission? Some would declare it to be the command to evangelize the world. However, an examination of Matthew 28:18-20 shows that Jesus said we are to make disciples. We are to present the gospel, lead men to Christ, and then disciple those converts, "teaching them to observe all things" as Christ has commanded.

Hebrews 7:22 says that Jesus is the "author and finisher of our faith." How exciting it is to realize that He not only initiated our salvation, but He finished it. Jesus Christ is the Finisher. What a challenge! It is important to square our attitudes and methods with the true teachings of Scripture. Let us not only keep our evangelistic fire burning brightly, but let us "make disciples" of these new converts with whom God entrusts us and finish the task that God has laid before us.
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