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FJ-1

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since our premiere edition we have sought to bring to our readers current world religious news, presented in an objective manner. This month’s issue contains news of major religious events as writers on location covered the World Congress of Fundamentalists in Greenville, South Carolina; the International Convention of Itinerant Evangelists in Amsterdam, Holland; and the World Council of Churches Assembly in Vancouver, British Columbia. The news articles are written by free-lance professionals who have extensive experience in their fields of coverage.

The news section is designed to keep you up-to-date on religious news. In these objective reports we do not comment on or present a position concerning content, actions, theology, methodology, or the people associated with the events.

Our positions regarding such issues are kept to the editorial pages of our magazine and may be further defined in other articles. (See March and April 1983 issues concerning NCC and WCC.) As in our Statement of Purpose we “encourage Christian leadership and statesmanship 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.”

In this issue we have two articles on church leadership. Although Joseph Brown directed his article to the black church, his message is applicable to all pastors. John Feinberg addresses the conflicting images of a pastor as a leading shepherd or as a hired hand.

Senior editors Ed Hindson and Ed Dobson examine secondary separation and its rippling effect in “Guilt by Association, or Burned by the Second Degree.”

Francis Schaeffer looks at the progression of accommodation and its erosion of morality. Lamarr Mooneyham shares his disdain for the declining value of human life.

The pastor’s wife may feel like she is always on display and is indeed expected to “perform” certain duties. Ruth Senter gives a personal account of dealing with the pressures of the position.

Jim Angel gives us some “Food for Thought” in his report on nutrition, and Marie Chapman talks about the importance of teaching children to sing.

For many of us, the name Scofield is synonymous with our first reference Bible. The biography of C.I. Scofield points out the interesting division in this man’s life before and after his salvation.
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64 World Religious News
I love negative preachers. They make everybody mad and divide the flock, but they get results! They are shallow, but they are simple. There can be no doubt what (or whom) they are talking about. They skip all that fluffy stuff (like how to live a better life) and get right to the point. They concentrate on everything that is wrong, so that they don’t need to teach anyone how to live—just what not to do. They can even avoid doctrinal and exegetical messages which get too technical and vague. Preaching is only preaching when it is against something!

My ideal pastor is the one who emphasizes negatives. The more negative a preacher becomes, the more of a Fundamentalist he is considered. Negative preaching induces guilt and causes people to put more money in the offering plate to appease their consciences. The best result of this is that the preacher can lay claim to a “giving” church.

Second, only through negative preaching can the minister point out the flaws in his brethren around the country. This is my favorite aspect of preaching and is known as “contending for the faith.” After all, a pastor must warn the flock of the grievous wolves who give out bubble gum, sing music with guitars, and run buses directly in front of other churches. Take it from me, throwing dirt on other preachers is one way to become known. Perhaps one day, after years of negative preaching, I too may be considered a champion of the faith. I may even be invited to address a nationwide convention in the future.

The third reason for negative preaching is that it permits an expression of personal opinion rather than scriptural doctrine. Some Bible passages say too much about love, forgiveness, and resolving personal conflicts, and take the steam from us self-proclaimed prophets. We are in best form when we holier and pound the pulpit, and especially when we point fingers at the congregation.

Shallow and negative preaching produce the delightful atmosphere of criticism, cynicism, and divisiveness. Feeding the flock can be left to those who want to preach the Bible. When an attitude conflicts with our own, and a splinter group forms in the church, we can easily rationalize that it wasn’t caused by our preaching. It was the Devil showing his ugly head and dividing the church again!

Shimei

My question is...

Regarding “Peace through Strength—Preserving Our Freedom” (May), my question is Did Jesus teach us that the right way to live was to arm ourselves, or did He really suggest the opposite?

“Blessed are the peacemakers” is a comforting thought, but this passage does not say that one must be armed in order to try to bring about peace.

Matthew 5:39 does not say that it’s okay to pick up a baseball bat while waiting for a slap on the other cheek.

I cannot believe that Jesus meant for us to be like the strong man in Luke 11:21-22.

I question, seriously and respectfully, whether He taught that swords, clubs, or weapons of any kind were necessary to achieve peace.

Bradshaw B. Lupton
Chapel Hill, North Carolina

Curious contradictions...

“The Literal Second Coming of Christ” (June) contained some curious contradictions. The writer rightly proclaims Scripture as our only authority. He then uses the word “rapture” 10 times in two paragraphs. I looked up the 12 “rapture passages” given by the author, and I failed to find the word “rapture” in any of them. The confusion over this doctrine (and others) may well be caused by religious leaders who claim to use the Bible as their authority but then use terminology and ideas that originate with man.

If “rapture” is a man-made term, how can we be sure that it in itself is not a man-made doctrine? Rather than making the Second Coming better understood, such terminology can make it more difficult to understand by introducing distinctions that the Scriptures may have never intended to make.

Mark E. Bell
Jacksonville, Florida

Amen!

AMEN to the article written by Jerry Falwell in June’s issue called “The Deafening Silence of America’s Pulpits.”

If we would stand firmly on the doctrines and teachings of God’s Word instead of being carried by every wind of doctrine, our churches, government, and nation would be strong.

We need to take a stand.

Randy C. Wiles
Lay Minister
Denham St. Baptist Church
Somerset, Kentucky
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Regarding the “real” pseudos...

Kenneth Scott Latourette, in his A History of Christianity, calls Fundamentalists of the early twentieth century those who “denounced what they called ‘modemism.’” Today, however, there are many who hold to the fundamentals who are not staunchly opposed to Liberalism, and who want to retain the title “Fundamentalist.” Because they neglect the presupposed ingredient of true Fundamentalists, which is a clear outspokenness against and complete separation from Liberalism, they are “pseudo-Fundamentalists.”

Webster’s primary definition of “pseudo” is “fictitious, pretended, or sham.” Those who use the term “pseudo-Fundamentalist” then, are indeed using it in the biblical framework meaning “false” Fundamentalist.

An incomplete treatment of the biblical word “pseudo,” as well as a neglect of the presupposed ingredient of a true Fundamentalist reveals the Dobson-Hindson (Fundamentalism Today, June) article to be misleading, which is typical of one trying to justify his error.

Bryan S Bice, Pastor
First Baptist Church
Colchester, Illinois

Expressed my feelings...

I want to express my appreciation of the article on legalism in the June Fundamentalist Journal. The approach was sound and very biblical and expressed my feelings on this very important matter.

My earnest prayer is that the Lord give us proper understanding and lead us into His will for our day.

D.J. McKinney, Pastor
Heritage Baptist Church
Lake Charles, Louisiana

What can be done?

Thank you for the article “An Alternative to Legalism” in the June Fundamentalist Journal.

My question is what can be done about legalism? We’ve lived so long under “Rule and Regulation” there seems to be no way out.

Within my own ministry I have been very conservative and my lifestyle has shown results that have been rewarding. I just felt as though there had to be a happier side to a spiritual life than just rules.

Thank you for the article.

Jerry Mattheis
Minister of Music

Terrific...

I want to commend you on the article “An Alternative to Legalism.” It was a tremendous article on this subject. Legalism, Gnosticism, and Liberalism have always been detrimental to the cause of Christ.

Your magazine is terrific. Keep up the good work.

Bob Post
Cary, North Carolina

Who is the outsider?

Why does love have to relinquish convictions? There seems to be a movement within Fundamentalism to tear down those who stand for separation in areas of dress, hair length, entertainment, and other areas of general conduct. The shift today is to direct criticism toward the very convictions that made Fundamentalism what it is today.

Defense is being made for those who have no standards, by those who used to thrive on standards. Dr. Dollar used the term “legalism” to describe those who have strong convictions. I reject that term completely.

Since this issue is being played so much in the Fundamentalist Journal, why not let some come from the other side present the argument for separation? Give us the same love you want to give those who do not have standards of separation. It is as wrong to put one part of the body of Christ on the outside as it is another.

Wiley Bennett, Pastor
Woodland Hills Baptist Church
Tyler, Texas

The time was right...

Thank you for the outstanding article on “Legalism” in Fundamentalist Journal. Your courage is exceeded only by your commitment to truth.

The time was certainly right for someone with credibility to have the courage to speak out on this important issue. Since there is no peer pressure more intense than preacher peer pressure, especially among fundamental Baptists, I commend you for your willingness to write such an article. I am praying that God will use it to open again the floodgates of honesty and water the parched fields which lay barren and fruitless because of the poisonous doctrine of legalism.

E.J. Brinson, Pastor
Bethel Baptist Church
Arlington, Texas

Supports BJU, but...

We can all support the work of Bob Jones University, but in my opinion, the BJU case against the Internal Revenue Service was ill-conceived and detrimental to the Fundamentalist cause.

The use of taxation to control unpopular beliefs is a clear and present danger to religious freedom. But in standing against interracial dating, the school stands not upon Scripture but upon a legalism constructed of personal prejudice.

Clearly, Fundamentalists have had to stand up and risk defeat on the religious freedom issue. But how much better it would have been if the test case chosen had defended clear biblical teaching. Now that the case is lost and the precedent set, Christian schools and seminaries that bibli-cally discriminate against women, homosexuals, libertines, or modernists may be closed for non-conformance with public policy.

Issues upon which the Scriptures are silent should be governed by the principles of individual Christian choice and liberty as set forth in Romans 14 and 1 Corinthians 8.

Mark L. Ward, Sr.
Alexandria, Virginia

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.
Morality and the Press

The national media always amaze me with what they consider to be a moral issue. The acquisition of a Carter debate briefing book by Reagan campaign workers is considered to be a moral issue, but the acquisition of AIDS by homosexuals is not. The killing of bald eagles by Indians in the Dakotas and the harpooning of whales by Soviet whalers is a moral issue, but the destruction of millions of unborn babies and even the killing of the newly born is not. From the point of view of the press, the presence of 55 American advisers in El Salvador is immoral, but there is nothing wrong with the outright takeover of Afghanistan by the Soviet Union or the continuing genocide in Southeast Asia where millions of human beings have died and millions more have been displaced.

Numerous polls have documented the wide gulf between what the press regards as moral and the view of morality held by the general public. Last year Public Opinion magazine editors interviewed 240 members of the media elite, including reporters, editors, columnists, bureau chiefs, news executives, television correspondents, anchormen, producers, and film editors. Each interview lasted one hour. The interviews documented what most of us already suspected: The media are managed by those with a strong liberal political bias, as more than half placed themselves solidly on the left and only 19 percent say they are right of center.

Nowhere do the media elite seem more estranged from mainline America than in the area of religious belief and practice. Only 8 percent regularly attend church services and 86 percent said they seldom or never attend religious services, while surveys of the public show that 41 percent regularly attend church.

Ninety-five percent of the media elite support a woman's right to an abortion. Depending on the poll and the way the question is asked, up to 65 percent of the American people believe abortion is morally wrong. Eighty-five percent of the media elite see nothing wrong with practicing homosexuality while 71 percent of the public believe homosexuality is morally wrong. Incredibly, 54 percent of the media see nothing wrong with adultery, while 85 percent of the public think differently.

When two Congressmen are censured by their colleagues for engaging in sex with teenage pages under their authority, the press appears less concerned with this breach of moral standards than with those who condemn such behavior. The attitude seems to be that it is a greater sin to condemn sin than it is to commit sin. If this isn't representative of George Orwell's "Newspeak" (what was bad is now good and what was good is now bad) I don't know what is. Talk about your double standard!

Far from reflecting what the public thinks, the press reflects what it thinks—what it believes is the right course for America to follow.
birth for the first time in captivity. The Washington Post
treated the event as front page news. The baby panda subse-
sequently died. A zoo official explained to the media how her
mother instincts made her feel as though the death of the
baby panda was like the loss of her own human child. She
should have visited an abortion clinic less than a mile away
from the zoo.

In London, philosopher-theologian Dr. Francis Schaeffer
joined Mother Teresa in leading 50,000 people on a pro-life
march through the streets. It was said to be the largest civil
rights march in memory in London. The London Times ig-
nored it. The Daily Telegraph carried a few lines. In America,
there was nothing about the march in the papers or on televi-
sion, but the American press gave major headline treatment
to a few hundred feminists in San Antonio, Texas, asking
President Reagan not to run again.

Too frequently the Christian viewpoint does not get a fair
hearing. Homosexuals can come into classrooms and teach
their lifestyle but Christians are not even allowed on the cam-
puses. Teachers can take God’s name in vain but are forbid-
den by the American Civil Liberties Union and others from
saying anything nice about Him. Norman Lear can get free
television time to promote his political views while Chris-
tians have to pay for the air time to present a gospel message.

What is the solution to this bias, this prejudice against
true morality, short of the conversion of those in the media?

On an individual basis Christians must study God’s Word
as well as current events to get informed on critical issues and
be prepared to speak on them from a biblically sound and fac-
tually correct basis. Through debate, the Christian viewpoint
can be presented on television and on the college campus. By
participating in forums, town council meetings, and every
other local avenue of decision-making, Christians can have
an influence on the media in their communities. But to have
a major influence on the media will require a national pro-
gram. While I believe it is essential that we encourage more
Christians to make media their chosen career, that in itself
will not solve the problem. The ultimate answer is to buy
television stations and newspapers, not with the purpose of
“do unto them what they’ve done unto us” but to establish
true balance and pluralism.

By slowly buying up the media outlets we will have the op-
portunity to show the American public both sides of the
issues, instead of the one-dimensional slant we now receive.
Sure it will cost a lot of money, but it’s worth it. Who gave the
media elite the right to decide for the rest of us what is moral
and what is not, particularly when their views are so out of
step with the majority of those they are supposed to be
serving? If the media remain in the control and dominance
of Liberals then their absurd presentation of morality will re-
main with little challenge.

Truth has nothing to fear from free and open inquiry. The
gospel of Christ and traditional morality can compete with
secular humanism and immorality because our values work
and we can prove it.

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Many Fundamentalists, attempting to maintain separation from Liberalism, have degenerated into condemning each other because of what they view as wrong associations. This has led to the concept of guilt by association.

What Should I Do?

1. Should I cancel my subscription to the Sword of the Lord because the magazine does not stand for storehouse tithing? □ YES □ NO
2. Should I send students to Bob Jones University when they openly invite unsaved artists to entertain ("culturally") their student body? □ YES □ NO
3. Should I invite Jerry Falwell to speak in my church when his political organization, Moral Majority, includes Catholics, Mormons, and Jews? □ YES □ NO
4. Should I attend a Shepherding Conference at John MacArthur's church when he is not an advocate of Baptist polity? □ YES □ NO
5. Should I use "Evangelism Explosion" in my church when it was developed by a Presbyterian? □ YES □ NO
6. Should I invite Ian Paisley to speak in my church when he is a Five-Point Calvinist and practices infant baptism? □ YES □ NO
7. Should I encourage my people to attend Bill Gothard Seminars when no attempt is made to control Charismatic expressions in the audience? □ YES □ NO
8. Should I speak at a Southern Baptist Church that may designate its giving to the Cooperative Program? □ YES □ NO
9. Should I invite a musician who has appeared on a Charismatic television program to minister in my church? □ YES □ NO
10. Should I show James Dobson's family films in my church when he is a Nazarene? □ YES □ NO

Each of these questions brings differing responses. The issues concern basic personal preferences and are not characteristics of apostasy. An apostate is someone who denies the person of Christ and the gospel of salvation and from whom we are commanded to separate (2 John 9-11). On the doctrinal absolutes of the faith (the "fundamentals") there can be no compromise. However, the 10 items listed above are matters of personal preference, not cardinal truths that divide the saved from the lost. While one pastor may prefer a certain style of music (such as gospel quartets vs. Peterson cantatas), others should not judge him a "weak-kneed, liberal compromiser" because of his musical preference. The same can be said for the speakers he invites, the singers he uses, the films he shows, or the books he reads!

Secondary Separation-Isolation Cycle

The issue of separation from unbelief (2 Cor. 6:14-18) has always been essential to the Fundamentalist movement. It is the basis of the Fundamentalist withdrawal from mainline denominations and ecumenical or cooperative evangelism. However, in their quest for what they considered biblical, some Fundamentalists began to call for separation from Evangelicals who were viewed as being too tolerant of Liberals and even from other Fundamentalists who were viewed as being too tolerant of some Evangelicals. That led to others separating from Fundamentalists who were perceived as tolerant of other Fundamentalists who were too tolerant of some Evangelicals. This led to the separation-isolation cycle:

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<tr>
<th>Separation</th>
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<td>2nd degree:</td>
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<td>3rd degree:</td>
<td>from a friend of a compromising brother</td>
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<td>4th degree:</td>
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In many cases the issue of secondary separation led to an excessive intolerance of any deviation from one's approved list of singers, speakers, schools, missionaries, and evangelists. In essence a Protestant Inquisition was formed identifying
each new defection from true Fundamentalism. Those who disagreed were quickly labeled neo, pseudo, liberal, and sometimes even apostate. Some have gone as far as to denounce all schools as “deceived and apostate.” Pastors found themselves being judged acceptable or non-acceptable by the school they attended, the music they used in their church, the magazines they read, and the meetings they attended.

Guilt by Association

Among extremist Fundamentalists an attitude of “guilt by association” prevails. If a pastor has ever been seen in the company of one who is considered suspect, he is automatically judged as being guilty of the beliefs, practices, and preferences of the other. By this reasoning process, to speak in a particular Southern Baptist Church makes one guilty of everything associated with the entire Southern Baptist Convention.

Yet these same extremists will deny that speaking at a school which advocates segregation makes one guilty of supporting racism. To them, for a Baptist to speak at an interdenominational school does not mean he is advocating interdenominationalism. Further, they never would say that speaking at a Free Will Baptist Church makes one guilty of denying eternal security. In other words, the same rule of “guilt by association” does not always apply.

Parable of Pastor Average

Consider the case of Pastor Average. After weeks of personal struggle, he finally decides to attend a Bill Gothard Pastors’ Seminar with a fellow Fundamentalist pastor who offers to drive. That morning he stops at the church to check his mail and discovers a copy of the Sword of the Lord with an article against storehouse tithing. He leaves it on the desk when his secretary tells him that his ride has arrived. When he goes out into the parking lot, he is shocked to discover that the other Fundamentalist pastor, without warning, has brought a local Southern Baptist pastor as well. What should Pastor Average do?

1. Insist that he drive himself.
2. Ask the Southern Baptist to get out and drive himself.
3. Ride with them and ignore the Southern Baptist.
4. Ride with them, but be careful what they talk about.

He greets them and reluctantly gets into the car. As they begin talking he discovers that the Southern Baptist is really upset about the article in the Sword of the Lord and the other pastor agrees with him. However, when the conversation gets heated, the driver inserts a Bill Gaither tape in his cassette player in order to change the subject. The Southern Baptist remarks how much he loves Bill Gaither’s music. Pastor Average does not like it at all. What should he do?

1. Sit there and endure the music.
2. Talk louder than the music.
3. Condemn Bill Gaither.
4. Ask the driver to turn off the tape.

They finally arrive at the auditorium, register, receive their materials, and select their seats. When they are seated, a Lutheran pastor (with a collar) sits in the vacant chair next to Pastor Average, who tries to ignore him. Before the seminar begins the Lutheran tells Pastor Average how excited he is about the “Evangelism Explosion” program he has initiated in his church and how they have had 42 people saved in just six weeks. He then asks Pastor Average how many he has had saved in the last six weeks. What should he do?

1. Tell a lie!
2. Change the subject.
3. Ask: What is “Evangelism Explosion”?

After the morning session, the three Baptist car-mates go to a local restaurant for lunch. Relieved to be rid of the Lutheran, Pastor Average and companions sit at a large table. Just as they are about to ask the blessing two Charismatics and a Nazarene ask to sit at the same table with them. During the blessing, he notices that one of the Charismatics has his hands raised. Just as they finish praying, Pastor Average looks up, only to see the alumni director of his alma mater standing across the room, arms folded, staring right at him. What should he do?

1. Go to the alumni director and explain the situation.
2. Ignore the alumni director.
3. Take his meal to another table.
4. Quickly exit to the restroom and stay there!

As they are driving home after the afternoon session, the Southern Baptist invites Pastor Average to preach in his church sometime. What should he do?

1. Accept.
2. Refuse.
3. Ask how much the Southern Baptist pastor’s church gives to the Cooperative Program.
4. Wish he had never gone to the Bill Gothard Seminar.

Under intense pressure, beleaguered and confused by the complex chain of events he has experienced that day, Pastor Average walks slowly into the family room hoping for some peace and quiet. As he reaches the doorway, he is shocked to

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The Bloodletting Continues

by Lamarr Mooneyham

Friday morning, June 3, the Durham Morning Herald reported a story with the headline "Girl Charged with Killing of Newborn." One feels a sense of helplessness and nausea as articles continue to report the atrocities aimed at the unborn and newly born infants in America.

Probably the most naive Liberals could not have envisioned the wide variety of killings that have evolved from the 1973 Supreme Court decision regarding abortion-on-demand. At that time opponents of abortion argued that abortion-on-demand would lead to increased child abuse and even infanticide (the killing of an already born child either by neglect or deliberate action). The abortion proponents sneered at such proposed logic and the High Court apparently agreed when it ruled in favor of the mother's so-called "right to privacy" over the baby's right to life. What blind guides!

Ten years later the abortion death toll exceeds an estimated 13 million babies. This figure alone is enough to plague the conscience of any life-loving human being. But the Associated Press story of a 13-year-old girl in Great Neck, New York, giving birth in a public school lavatory and the circumstances that followed is atrocious.

This kind of reporting is much despised by abortion proponents. Ten years ago they promised that if abortions were made legal this sort of thing would probably never happen. They assured society that if abortions were made readily available to any and all, both rich and poor, that this kind of incident would become a thing of the past. The reverse has been true.

The general public needs to understand that the abortion-on-demand decision went deeper than simply a medical procedure. The Roe v. Wade decision has affected the attitudes of Western culture concerning the value of life. This decision communicated a message across America that at a certain stage in development, some human life is not as important as other human life. The effects have reverberated in cases where infanticide and euthanasia have been justified. For this reason it is difficult to point an accusing finger at a confused, emotionally disturbed 13-year-old who for some reason justified the murder of her newborn child.

The aforementioned article reports, "The girl gave birth in a school lavatory, then allegedly slashed the baby's throat, wrapped it in a plastic bag, and dropped it out a window." Once human life was cheapened by court proclamation, the door was opened to the continued depreciation of the value of human life.

The cry favoring legalized abortion may have had some initial noble merit, for the sake of those cases involving rape, incest, or the risk or impairment of the mother's life. But according to the Centers for Disease Control in Atlanta, less than 4 percent of the estimated 1.5 million abortions done annually in the United States are for these reasons. This means that approximately 1,440,000 babies are aborted each year for matters of convenience, economy, and so forth.

When the Supreme Court handed down its decision in Roe v. Wade, Justice Blackmun, speaking for the majority, wrote that the state did not have the right to intervene on behalf of an unborn child until it reached "viability," the point at which it could sustain "meaningful life" outside the mother's womb. Regardless of what the ruling meant originally, the Supreme Court's decision has led to the unrestricted right to kill babies. Critics then and now were alarmed because the Court failed to explain why the fetus, which is unquestionably alive, was not protected by the Constitution. According to columnist George Will, opponents to abortion-on-demand were also alarmed because the Court, through Justice Blackmun, "incoherently emphasized the word viability and offered no intelligible, let alone serious, reason why birth should be the point at which discretionary killing should stop."

We know now what we feared then—it doesn't stop with birth! On April 6, 1982, in Bloomington, Indiana, infant Doe was born with a handicap. By parents' and court decision he was starved to death. After crying for six days he finally died, as waiting couples pleaded for his adoption.

Whatever limits the 1973 decision originally placed on abortion, they are now absolutely meaningless. Some states will sanction abortion up to the moment of delivery. Others allow killing through neglect after birth. Pro-life people said this would happen. Abortion advocates said these accusations would create hysteria among the public. It may now be time for hysteria.

Albert Schweitzer said, "If a man loses reverence for any part of life, he will lose his reverence for all of life." Each week news articles such as this verify Schweitzer's statement with gruesome stories of death and killing of little babies.

Again quoting the article, the superintendent of public schools said, "The community and school is in shock. We are going to try and determine in what area we may have failed..."

The abortion-on-demand decision went deeper than simply a medical procedure.
this child." Certainly areas of this young girl’s life need to be considered but what of the poor baby’s life and the millions who have suffered and died in abortion chambers?

Do people assume that because babies are so tiny and cannot speak that they do not feel pain? A saline abortion literally burns a baby to death inside its mother’s womb. A suction abortion tears the fetus limb from limb and a dilation and evacuation abortion is literally the dissecting of a tiny human. Are we to believe that this is painless? Or are we to simply accept it because, after all, it is legal? These little ones are not protected, in the Court’s view, by the United States Constitution. In effect, they are not human!

Concerning the girl. First, predictably “the community and school is in shock.” Undoubtedly, this community or the school is not in shock because of what happened, but rather the way in which it happened.

If the circumstances were changed slightly, the shock would become approval. For instance, change the school lavatory to an abortion clinic. Change the instrument used by the girl to cut the baby’s throat to a scalpel, allow a physician to do the cutting. Instead of using a plastic bag, use one provided by the abortion clinic. To dispose of the child, don’t throw the baby out the window, but place the baby in an abortion trash barrel or maybe in an individual jar for disposal later. Charge the girl several hundred dollars for the killing, and if the girl is unable to pay the bill, let the taxpayers help out. Should there be any ethical questions, let a judge order this “professional procedure” for this 13-year-old girl. In all probability the community and school would applaud such progressive social advancement.

Secondly, the community failed this girl when she was only three years old (1973). This young girl has grown up in a nation where human life has depreciated each year. This girl has only picked up on the values or lack of values handed to her. Why charge this girl with murder? If a judge had ordered a “professional killing”—as judges do every year for young girls—the question of murder would not have been raised.

Thirdly, the public school system has failed this girl. Unless her public school system is a rare exception, it probably promoted the permissiveness that led to the girl’s pregnancy. Moral absolutes, traditional values, purity, and abstinence before marriage are considered outdated in many classrooms.

Finally, as a pastor I feel an overwhelming sense of injustice and failure toward this 13-year-old girl. She is largely a product of society that I and my colleagues have been instructed by Jesus to preserve (Matt. 5:13). The majority of her life has been lived in a nation that condones the killing of the unborn, a nation with well over 100,000 Fundamentalist churches and pastors, many of whom have been morbidly silent on this issue. Other issues, such as Christian education, have provoked some of these same pastors and people into action with little fear of political involvement. Yet, in many cases, the abortion issue has yet to receive any attention.

Speaking only for myself, I feel that Fundamentalist pastors share a large part of the blame in this tragic story, whether by neglect or ignorance. We are still responsible to uphold the biblical standard of righteousness in our communities. Tragically, at times we have been the most ill-informed of all leaders in our communities and nation.

As I review my own ministry over the past 10 years and consider the millions of babies who have been destroyed in the abortion slaughter, and when I consider some of the issues I have wasted precious time supporting, I am sickened.

In January of 1973 while the Supreme Court was actually writing its decision in Roe v. Wade, I was preparing to attend a Pastors’ Conference. At the conference, as I recall, we were instructed to take a stand on the “issues.” The “issues” were defined as long hair on men, pantsuits on women, and the development of a bus ministry to prove our soulwinning desire. No one thought to mention the millions of little children who would not live long enough to ride a church bus. That would have been considered political trafficking, and as Fundamentalists we were not to do that. We did not talk about the Equal Rights Amendment in those days either. We were too busy telling women not to dress like men and men not to look like women. I suppose if the truth were known some pastors thought ERA meant “earned-run-average.”

Speaking only for myself, these “issues” that were supposed to be so important may have deserved an audience. But certainly these issues pale when compared to the ones that have nearly damned our nation.

Somehow I don’t believe that God will judge America because some women wore pantsuits or because some men had hair longer than others. But I am fearfully sure as to how God feels about the slaughter of millions of little ones whom Jesus described as being the very nature of heaven! Not all millstones are reserved for those who openly and violently offend these little ones. It is possible that refusing to defend can be an offense. My prayer is that God will supernaturally raise up pastors who will overcome the insecurity and lack of faith that has caused many Fundamentals to remain silent on abortion. By spending a little time each week reading information on these key issues, pastors can educate themselves to the facts, move out from behind the guarded pulpit, and begin to uphold biblical righteousness in all areas of life.

As pastors, our duty is to address biblical righteousness and the moral absolutes set forth in God’s Word, regardless of what titles are assigned to these absolutes by the federal government. The sanctity of human life was of primary interest to God long before Justice Blackmun came on the scene. The problems of our generation may appear to be social on the surface, but they are spiritual at the roots.

Martin Luther had the proper perspective when he said, “If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the Devil are at that moment attacking, I am not professing Christ, however boldly I may be professing Christ.” Do I hear an amen?
The Strength of Unity

by Marvin J.W. Frady

Like previously heated liquids left alone to cool, moral sanity in America is vaporizing with such subtlety, one degree after another, that standards of decency have reached the lukewarm stage at best, almost unnoticed by the multitudes. Love for God, respect for fellowmen, and recognition of the Judeo-Christian ethic upon which America was founded, constructed, and permitted to survive thus far, have evaporated to near-frightening proportions. Evil hands, governed by satanic force, seem bent on opening the floodgates of spiritual adultery in these United States. God's grace alone is allowing national longevity.

With the varying, perhaps decreasing, levels of many believers' commitment to the Lord of lords and King of kings, menacing apostasy began to swell in our land, almost without
restraint. It is apparent that, with rare exceptions, America's thinking has changed. Some of God's own people have become so comfortable in the false luxury of prodigality that, at best, they are content to whitewash the world's pigsty, rather than to abandon it. Tragically, even within the church—perhaps most notably in the fundamental, independent camps—there is unnecessary confrontation over unimportant peripheral issues.

Through the grace of God, Fundamentalists can make a meaningful impact for Christ at this point in history. We can be used to alter the course of this nation's history for the better! It is possible to win! This nation and the issues at stake are worth all the effort required of Fundamentalists to unite on the basics of the faith and stand in the gap, turning to the Lord with a whole heart. There is nothing so powerful as a godly idea whose time is come. There is nothing so dangerous as hindering or rejecting His idea! Wishing and hoping are futile weapons with which to combat His reality.

Being aware of the position of present-day Fundamentalism, we must accept the responsibility assigned to us as a sacred trust. God's truth doesn't need defense nearly so much as it needs exposure, and we must mobilize to tell His truth over and over, energized by the power of God through the Holy Spirit. We all agree that there is no darkness that light cannot overcome, yet we waste our strength cursing and analyzing that darkness when we should penetrate it with the truths of God.

To maximize our efforts for the Lord, Fundamentalists must take personal initiative to respect other brothers in Christ. The trend toward euthanasia of our wounded brothers, and opinionated criticism of fellow laborers, based on personal preferences, must cease. Such attitudes are a waste of valuable time, poor testimonies, divisive in nature, and strain the tolerance of God's patience. Convictions rooted in the fundamentals of the faith can never be compromised; however, mere denominational convictions must surrender the high ground to the greater biblical convictions. No matter how strong or avidly followed, personal preferences must never be imposed on others. Let each of us allow the other to answer his own convictions and preferences as unto God, even as we demand for ourselves. Someone has said, "We have identified the enemy, and the enemy is us." That can be changed quickly if we allow the Lord to love through us, enabling us to stop confrontations within our own army. We are in a war, but the battle is for all the souls for whom Christ died. We haven't the time to waste in skirmishes with each other.

Let each of us realize that we are but one integral part of God's army. As in any army, some are engineers, some are in communications, and some are in artillery. Were it not for the engineers who build bridges and scrape our access roads into impassable territory, we might never be able to attack the enemy at his core. Were it not for those in communications, we might never get the loyal troops coordinated for battle. Let us give thanks to God for leaders who open access into new territories, for the communicators who call up the forces, and for the companies and battalions of foot soldiers who invade and occupy such zones until Jesus comes. Let us be grateful for men willing to walk point in this spiritual offensive and refrain completely from attacking personalities while we get on with God's business at hand.

America's commitment to diversity and the right to individual pursuit of happiness before God has made her great. This nation appears to be the last standing stronghold of divine principle, and as long as we remain committed to God's truths, the door of evangelism can remain open at home and around the world. Unity on the fundamentals of the faith is essential to our stability, while selfless teamwork is required for maximum impact for Christ. Division and dissension results in fallen houses.

At an arts and crafts fair in North Georgia, a skilled old mountaineer was carving wooden dog figurines. The detail and expression of those beautiful little carvings amazed nearly every prospective customer. Sales were good. As the artist sat there, using a sharp pocketknife to whittle away on another block of wood, someone asked him how in the world he did it. "It's simple," he replied with a grin. "I just take this here block of wood, look it over carefully, then cut off everything that don't look like a dog." Let each of us take personal responsibility to "cut off everything that doesn't look like Christ in our lives" and show the world through the visible testimony of love. Then, with one voice, let us present Christ to the world.

Let each of us allow the other to answer his own convictions and preferences as unto God, even as we demand for ourselves.

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OCTOBER 1983
Some churches have a pastor who functions as an absolute dictator. One church, though, had a deacon board that functioned dictatorially. The deacons felt they were in charge and it was their job to hire and fire a pastor at will. One Sunday the pastor came to church to preach but was met by the deacons at the door. They said he would not be preaching that day. Without any prior warning to the pastor, this deacon board had decided it was time for a pastoral change. They had been interviewing prospective new pastors, and on that Sunday their candidate for pastor was to preach. The former pastor had not even resigned; in fact, he knew nothing of what was happening until that Sunday morning.

This incredible story is true, and I believe the attitudes expressed by those deacons are far more prevalent in the church today than one might imagine. Sad to say, many churches view their pastor as a hireling, to be hired and fired at the will and whim of the people. A shepherd has a special position with special honor and authority, and in turn he has a special love for his sheep. A hireling has little authority. He is there to do someone else's bidding. Which view is biblically correct? Without a proper answer, and application of it, the local church cannot expect God's blessing. Scripture indicates that the pastor is Christ's undershepherd, not the church's hired hand. This can be demonstrated through five basic facts about the pastor as Scripture portrays his position and role.

The Undershepherd Is God's Gift to the Church

In Ephesians 4:7-11 Paul says that Christ gave gifts to His church. However, the gifts all turn out to be office-bearers in the church (v.11). Christ gave such spiritually gifted persons as gifts to the church “for perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (v.12). The key point is that such officers are God's gift to the church. In 1 Corinthians 12 Paul again speaks about spiritual gifts and gifted people God has given to the church. God “set” or appointed these people in the church (v.28). Again, pastor-teacher is one gift mentioned. Paul explains that not everyone has this gift, gift, not just something to be picked out or discarded at will. If you prize the One who gave the gift, prize the gift! Certainly, this demands more respect than for a mere hireling! Moreover, Paul says that not everyone has this spiritual gift. God has chosen a select few, and only they have the necessary spiritual gifts for it. The pastor, like each member of the church, is special. Why, then, should the pastor be treated as a hired hand? Almost anyone can do the job of the hired hand. Not so with the pastor. Finally, in view of the body of Christ concept with its implications to treat one another as equals, a church that treats its pastor as a hireling should treat everyone else in the church the same way. On the other hand, if we do not treat members of the body of Christ as hirelings, why treat the pastor that way?

The Undershepherd Has Special Qualifications

In passages such as 1 Timothy 3:1-7 and Titus 1:6-9 we have lists of qualifications and abilities for the pastor. Some are qualifications of character (vigilant, sober, patient), others are qualifications of reputation and relationship with others (husband of one wife, having a good report of
them which are without), and still others are intellectual qualifications (apt to teach, able to exhort in sound doctrine and refute gainsayers). The description of God's ideal for the pastor shows that this person must be a very special kind of person, even before he does anything. Scripture sets high standards for such a man. If a pastor does not meet these qualifications, why did the church settle for less in the first place? On the other hand, if

or a Hireling?

by John S. Feinberg

he is this good, why would any church want to remove him at the drop of a hat? He is surely more valuable than a hireling.

The Undershepherd Has a Unique Manner of Ministry

In 1 Peter 5:1-3 Peter speaks of both the proper attitude and activity of a minister. I believe we can make a comparison between the minister who functions as a hireling and the one who ministers as a shepherd. If the hireling can be expected to function opposite to the way suggested in verse 2, we would have to say that he approaches his work with an attitude of compulsion. He works because he feels he must; not for the sake of the sheep. If he did not have to make a living, he probably would not associate with the flock at all. The hireling works because he cares about the money. The shepherd works to get his work done quickly, with a minimum of effort. On the other hand, the shepherd works in such a way that he is an example to the flock. He does not merely order people to do things. He shows them what to do by his life. Their relation to the pastor is very important. He must feed the flock, but he must first be an example so the flock does not become distracted from the "food" because of his life. Clearly, God considers the pastor a shepherd and expects him to function better than a hireling. If he acts like a hireling God will punish him. The responsibility of the congregation, though, is to recognize that the pastor is God's undershepherd and treat him as such!

The Undershepherd Has a Deep Concern for the Sheep

In John 10:1-15 we have a beautiful picture of Christ as the Good Shepherd. After reflecting on His position as Shepherd, Jesus then contrasts a shepherd with a hireling. The vast difference in the way the two care for the sheep is noted in how they relate to the sheep and their reaction to danger. The hireling is not a real shepherd to the sheep (v.12). The sheep do not belong to him, and he does not feel a strong affection for them. Likewise, they have no close relation to him. In contrast to the hireling (as well as the wolf and the heir), the shepherd cares for his sheep. There is an intimacy of relation, as indicated by the fact he knows the sheep and they know him (v.14). The thought is more than mere intellectual knowledge or casual acquaintance. The idea is that of close and intimate relationship. When danger comes the hireling flees because "he is an hireling, and careth not for the sheep" (v.13). On the other hand, the shepherd sacrifices himself for the sheep (vv.11,15), and even gives his life for them.

God Has Given Undershepherds Authority in the Church

The pastor's authority can be seen in two particular ways: his immunity from the improper attack and his right to expect submission. "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19). In the case of a layman, if one brother has a problem with another, the disci-
hiring, he is present just to do a little tending. He will not try to nurture the sheep and lead them. Moreover, how likely is it that Christ the Chief Shepherd, who loves us the way He does, would demand this kind of authority be given to a hired hand with no particular concern for the sheep? In view of Christ's love for the sheep, there is no way He would give such power to a mere hireling! The pastor is God's undershepherd.

Nonetheless, a local church may still choose to treat its pastor like a

**A shepherd has a special position with special honor and authority.**

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Pouring Out

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy and rejoice with me" (Phil. 2:17-18).

The word translated "offered" (Greek spendomai) means literally to "pour out as a drink offering." Although many New Testament scholars have attempted to link this verb with Greek cultic rites, Paul's theological training and the context doubtless make it clear that Paul has in mind the drink offering of the Old Testament sacrificial system.

According to Old Testament practice, the drink offering occupied the high point of spiritual expression. Symbolizing the fruitfulness of life which God produces in the believer (cf. Gen. 49:22), the drink offering signified the full consecration of the believer whose life was poured out in joyous, dedicated service to God. It was employed chiefly to accompany and cap those sweet savor offerings that symbolized full dedication (the burnt offering, together with its meal offering, signifying active service) and loving communion (the peace offering) with God (cf. Num. 15:1-10 with Num. 28:26-31; 29:30).

Through this image Paul emphasizes both the Philippians' consecration and his own commitment to Christ's will for his life. Were Paul to die in the Roman prison from which he is writing, his death would be merely a joyous drink offering to their dedicated sacrifice (the burnt offering) and priestly service (the meal offering) which the Philippians' faith had evidenced. Accordingly, he could rejoice and urges them to rejoice. Theirs had been a sacrificial faith and loving service. What would be more appropriate than for Paul to crown that consecration with the drink offering of his life.

Although Paul apparently was not executed on this occasion, later he was to use the same illustration as he faced impending death in a Roman prison for a second time (2 Tim. 4:6-7). This time there would be no reprieve, no escape. Already he was being poured out as a drink offering and the time of his departure was at hand. He had fought a good fight, but he was now ready to cap his dedicated labors and profitable ministry with the joyous drink offering of his own life.

May we learn a lesson from this word of strong devotion. May our churches, like that of Philippi, have the kind of people whom Paul, or our pastor, would gladly die for. May our lives be characterized by a faith that produces such a total dedication that it issues forth in fruitful service for Christ, lives that are consciously poured out in joyous surrender to him who "poured out a different word" his soul unto death" for the sins of a needy mankind (Isa. 53:12).

Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee,
Ever, only, all for Thee.

—Frances R. Havergal

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OCTOBER 1983
The Pastor's Wife: On Stage?

by Ruth Senter
The choral benediction had ended and the organ pipes were vibrating with a majestic, lifting postlude. I gathered myself together and turned out of the pew into the stream of middle-aisle congestion. Everyone was waiting to shake hands with one of the pastors. Over the crowd, at the south entrance, I saw Mark. I'd chosen the wrong exit this morning, but that was okay. Our greeting could wait for home.

"Well, Ruth, I haven't seen you for ages." I turned my attention to the parishioner at my side. "I keep thinking that one of these Wednesday nights I'll see you at the mid-week service. We're giving a special invitation to the pastors' wives. I figure if they don't come, how can we expect anyone else to show up?"

I swallowed hard and took a deep breath. My reinforcements were ready. I was not sitting home curled up with a good book on Wednesday evenings. I made sure she knew that.

"I've been involved in two activities on Wednesday nights: Nicky's Awana Club and Mark's college Bible study. Between the two I have my hands full."

I emphasized "full" so she'd get the point. I felt unjustly criticized. How many other people were wondering what this pastor's wife did on Wednesday nights? Perhaps I should make an announcement so that no one would jump to wrong conclusions.

I went home from church that Sunday with the wheels of my mind vibrating. I'd obviously disappointed someone, failed to meet her expectations. When it came to Wednesday nights, I hadn't even thought twice that I might be spending my time in the wrong activities. My choice to be with Mark and Nicky was consistent with my priorities. Now I discovered that someone had misunderstood. All this time some faithful, loyal member of the church thought I was boycotting the Wednesday evening service.

I felt a heaviness settle in on my Sunday spirit as I sliced the roast, diced the potatoes, and waited for Mark to arrive home from church. "But I can't do it all," I protested. "Can't please all the people all the time, or even some of the people some of the time. Can't live by someone else's expectations for me..." I was still muttering to myself when Mark drove up the driveway and a few minutes later we sat down to our Sunday roast.

I've had similar dialogues with myself over the 17 years of my marriage to a pastor. For me, there have never been easy solutions when it comes to roles, expectations, stereotypes of what the pastor's wife should be and do. I value people and my ministry to them too much not to care. But I have made some discoveries along the way that have enabled me to sort through the intricate web of activities and relationships that come with my husband's job in order to keep both the job and myself in proper perspective.

When I married Mark on that bright fall day in 1965, I chose to link myself unconditionally not only to him, but also to the church he had been serving for more than a year. There was no question in my mind: I was expected to play the piano and work with children—neither of which happens to fall within my zone of expertise. Furthermore, I was sure that the pastor's wife had to show up for every ladies' meeting, even when it was scheduled for one hour after Mark and I arrived home from a week of directing senior high camp.

Senior high camp has always had a way of draining my physical and mental reserves to zero. One week had been no exception. I came home with every muscle in my body crying for reprieve. But the chairman of the church board had a daughter who happened to be getting married in a month, and the ladies of the church were giving her a shower at the church at seven. There was no question in my mind: I was expected. I'd even received a personal invitation. I swallowed two aspirins, changed into the only clean outfit I had left, and rushed over to the church for the bridal festivities.

The minute I walked in the door I knew I had tipped the expectation scale. No one had expected a thing from me that night. Even the bride was surprised to see me there.

"You've been to camp. We really didn't think you'd be able to come." If I heard it once, I heard it half a dozen times that night. They had been kinder to me than I'd been to myself. So, with throbbing head and blurry eyes, I sat and waited for those mountains of gifts to disappear.

I learned a valuable lesson that night. Sometimes others don't expect as much from me as I think they do.
Expectation-paranoia, I decided, was one sure way to wear myself out by the ripe old age of 40. I concluded, then and there, that perhaps the role of the pastor's wife was not as big a deal in the minds of other people as I'd made it in my own. I felt a sense of release and relief, a lessening of the pressure to perform. Congregations are basically kind. It was a pleasant discovery—a presupposition that makes it much easier to handle the verbal critiques and the unwritten job descriptions which some people will have for me. Not all the stockholders carry in their minds a mental mold for the pastor's wife—a major comfort when confronted by those who do.

How, then, do I cope with the expectations of the few? By being myself. I can offer only the gift God has given me, not the gift He's given to another pastor's wife. I can use only the time He's given me, not the time He's given someone else. Others know and I know when I'm using a pattern designed for someone else, when the goods have been misappropriated. Life has taught me to say “no” to a request for a Primary II Sunday school teacher when I know that seven-year-olds in a cluster make me nervous; cutting, pasting, and coloring make me feel like screaming; and paper airplanes soaring through the midst of my lesson on Moses and the Red Sea give me a headache that even aspirin can't cure. I have learned, from others and from my own observations, that I minister much more effectively behind an overhead or in front of a chalkboard outline from which I can direct an adult Sunday school class discussion.

Moreover, who's to say that the pastor's wife has to be an upfront person at all? I like to think that should my skills have been in the area of hospitality rather than in the Sunday school classroom, that the congregation would have been kind enough to allow me the freedom to serve from the kitchen rather than from a platform. The only difference between the two is visibility.

I live with a highly visible man, a public person. This means that my name receives wider distribution in the church than some others, but it has nothing whatsoever to do with the usage of my gifts or my value as a person. The fact that my husband is an upfront person or that another pastor's wife is a polished speaker and inspiring Bible teacher does not mean that's the only mold for ministry. Performing behind the scenes is service no less than performing on stage. I need this perspective when the lights focus on Mark. My contribution is valuable, too. My gifts are significant. God sometimes speaks through whispers. Let us not discredit whispers even if we're living next to a microphone.

Not only do I live with a visible man, I live with an open-ended job. Fluid boundaries. Unpredictable shifts. Unscheduled crises. Sometimes human needs cannot be put on hold. On days when the waves of a husband's job come crashing in on my organized little section of the beach, carrying away the grains of sand I have so carefully arranged and depositing them in another place, at another time, I search for order, stability, priorities. I know that not only must I create them, I must establish them firmly in my heart and in our home. The anchor? Perhaps. Someone needs to be.

The time may come when I need to turn down an invitation to travel with Mark to a pastors' conference on the West Coast—for the sake of safeness and stability at home. Or we may decide to take the phone off the hook during dinner—for the sake of order around our table. Sometimes when it seems the sands are shifting right from under me and I feel lost in a shuffle of late-night board meetings, early-morning breakfasts, packed-out Sundays and people-filled Saturdays, I may need to suggest a retreat for two—a flight into obscurity for a day or two. Just Mark and I—for the sake of stability in our marriage. No price tag is too great for preserving oneness. A fresh taste of love for each other just may be the greatest gift we can ever leave with any congregation.

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Leadership in the Black Community

by Joseph Brown

The telephone company's television commercial, "Reach out and touch someone," emphasizes the need to keep in touch with loved ones and friends a great distance away. The same message can easily refer to the mission of the church in the black community. But if the church in the black community is going to reach out and touch lives, it must have the right kind of spiritual leadership.

Unfortunately, the pulpits of some black churches are occupied by clergy who have liberal views of the Bible while others have untrained men with fanatical interpretations. Both types of clergy add to the confusion and biblical ignorance within the black community.
"Reach out and touch someone" is easy to quote but not so easy to implement in a community whose pulpits, Sunday after Sunday, are sending forth great volumes of swelling words and flowery rhetoric, weird theology, and emotionalism.

The black church is desperately in need of God-sent men, Bible preaching, trained pastors who will take the helm of the Old Ship of Zion, steering a straight course away from the modernism and fanaticism that have all but run her aground. Until the right kind of biblical leadership is established, moral and spiritual decay, turmoil and confusion, and every evil imaginable will continue to abound.

The black church in inner cities stands in need of church officers, deacons, and elders who will help their pastors provide the spiritual needs of the community. As Moses had his brother Aaron and his friend Hur to hold up his arms in order to prevail over the enemies of Israel, so the God-sent pastor needs the help of godly assistants to hold up his weary arms in the heat of the inner-city battle. Effective church officers are a must if the church in the inner city is to win the battle.

Sadly however, even if the black church has the right leadership with the supporting deacons and officers, it will not succeed in touching the lives of the black community with the gospel unless its membership will follow that leadership. A church with members who are unwilling to follow right spiritual leadership will never be what God wants it to be. "Where He leads me I will follow" ought to be the spiritual and practical refrain of the people in churches with the right kind of leadership. No church can remain ineffective for Christ when filled with members who are zealous for Christ and anxious to follow God's chosen leaders.

While some people have just about given up on the black inner-city church ever accomplishing anything for Christ, there is room for hope and optimism. The increased numbers of blacks attending Bible schools and Fundamentalist seminaries over the past 40 years have had a great spiritual impact. The Manna Bible Institute of Philadelphia, Pennsylvania; Carver Bible Institute in Atlanta, Georgia; and 17 black fundamental churches in Baltimore, Maryland, recently aligned themselves in the Baltimore Evangelical Ministerial Association and are actively cooperating in inner-city evangelism and Bible training.

An increasing number of young blacks are exhibiting a great interest and enthusiasm for Bible study and other Christian endeavors. These young people have found the lifestyle of drugs, illicit sex, partying, and other forms of worldliness to be frustrating and unfulfilling. One recent young convert expressed it in street language when he said, "I got tired of shucking and jiving; I wanted Christ in my life."

In spite of crime, violence, poverty, and superstition in the inner cities, God has not deserted or abdicated His church in the black community. This is evident from the few faithful, God-sent pastors and officers still standing for Christ against great odds and handicaps, persevering in the truth of God's Word.

The first-century church overcame pagan persecution and oppression by patient suffering for Christ and persistent loyalty to apostolic leadership. The black church in the inner city will eventually overcome its enemies by the same indwelling Holy Spirit of the first-century church. The church in every age, when faithful to Christ, has found itself having the edge over whatever trials and tribulations it has to face. The black church in the inner city still has the edge of the gospel. Through divine regeneration, God will reach out and touch the hearts of those who are dead in sins and trespasses.

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Names are funny things, especially in connotations where they are given to enhance or to destroy.

In the 1920s the Liberals who were taking over a number of the seminaries, major denominations, and Christian publications put out what they called "The Auburn Affirmation." This effectively undercut the position of historic Christianity.

In response, Bible-believing Christians, under the leadership of such scholars as J. Gresham Machen and Robert Dick Wilson, issued what they called "The Fundamentals of the Faith." Dr. Machen and the others never thought of making this an "ism." They considered these things nothing more than an expression of the historic Christian faith and position.

Dr. Machen, whom I knew as a student, simply called himself a "Bible-believing Christian."

Soon, however, the words Fundamentalism and Fundamentalist were in use. At first there was nothing problematic about their usage, either in definition or in connotation.

As time passed the term Fundamentalist began to connote a form of pietism that shut Christian interest up to a limited view of spirituality, where all other things were suspect. It also, at times, became overly harsh and lacking in love, while still properly saying that the liberal doctrine which was false to the Bible had to be met with confrontation.

Therefore a new name, "Evangelical," soon entered from the British scene. In Britain it largely meant what Machen and the others had stood for in this country—namely, Bible-believing Christianity as opposed to the inroads of various forms of liberal theology. Evangelical was often used in the United States with the connotation of being Bible-believing, but not shutting oneself off from the interests of life, and of trying to bring Christianity into effective contact with the current needs of society, government, and culture.

Gradually during the 1960s, an appreciable section of those known as "Evangelical" began a drift toward accommodation. This was a mirror situation of what had occurred previously with the word Fundamentalism. On one side were those with a mistaken pietism who felt the Christian's only job was to
lead people to Christ and to know something of a personalized spirituality. On the other side was a tendency to talk about a wider, richer Christianity, but to accommodate at each crucial point. Thus, the two positions ended up with similar results and the changing, destructive culture remained unchallenged.

It rather reminds me of the young people with whom we worked at Berkeley and other universities, including certain Christian colleges, and those who came to us in large numbers with packs on their backs at L’Abri in the 1960s. They were rebels. They knew they were, for they wore the rebel’s mark— the worn-out blue jeans. But they did not seem to notice that the blue jeans had become the mark of accommodation; that indeed everyone was in blue jeans. This seems to be a close parallel to what we see in much of the connotation that grew out of the new meaning of the word Evangelical.

Accommodate Accommodate Accommodate

Complicating the matter is a tendency to lack balance. Each issue demands balance under the leadership of the Holy Spirit while carefully living within the circle of what is taught in Scripture. Each issue must be met with holiness and love, simultaneously. And to be really Bible-believing and true to our living Christ, each issue demands a balance which says no to two errors. Or to say it another way: The Devil never gives us the luxury of fighting on just one front.

The matter of human life is a good case in point. When Dr. Everett Koop, my son Franky, and I began to work on the project Whatever Happened to the Human Race? the battle was being lost simply because it was being called a Roman Catholic issue. Few non-Catholics were willing to go for the rugged individualsism now have—by a process of accommodation—ended up just as silent on the issues that go against current, commonly accepted thought forms. In other words, wearing blue jeans is easy when everyone else is wearing blue jeans.

Truth really does bring forth confrontation—loving confrontation, but confrontation—whether in regard to those who take a lower view of the Scriptures than those who originated the terms Fundamentalist and Evangelical took, or in regard to holding a lower view of human life. This lowering of the view of human life may begin with talking about extreme cases in regard to abortion, but it flows on to infanticide and on to all of human life being open to arbitrary, sociological judgment of which human life is worthy to be lived.

Accommodating that which is in vogue is comfortable. Current, generally accepted thought forms are based on the concept of final reality being material or energy, shaped into its present form by chance; therefore, truth as truth becomes absorbed by syncretism and relativism. Not surprisingly the film “Gandhi” received all of the Oscars, as it fits into the religious syncretism of our day, and also into its romantic failing to understand the political realities of a fallen world. One can be thankful for Richard Grenier’s review, “The Gandhi Nobody Knows” in Commentary magazine and now published as a book by Thomas Nelson publishers. One could have wished the Christian press had been more critical of this film. The American Civil Liberties Union was leading the man-centered crusade. On a Phil Donahue show concerning voluntary school prayer, a vice-president of the ACLU asked what he thought of the prayer that has always been said in Congress and the use of the word God in opening the Supreme Court sessions. He answered, “I do not think it is appropriate.”

The issue is not voluntary school prayer, or the right of the free exercise of forum for religion using school property, or any of these things. The goal of these people is to shut out religion, specifically Christianity, from the flow of life. It is instructive that before his death, Judge Leon Jaworski of the Watergate trials was concerned enough to involve himself in the Lubbock, Texas, case for freedom of forum in the use of public school property. The issue is religious freedom of speech.

Accommodate Accommodate Accommodate

Curiously, Norman Lear’s People for the American Way and The Performing Arts Committee for Civil Liberties, and the thinkers on the other side all the way back to the Huxleys, understand the profundity of this battle; yet many of us still live and write as though it were a cream puff battle—as long as our boat is not rocked.

Curiously, a generally accepted accommodation is easily made by some who are Evangelical, as reflected in a current Christian Century article stating that anyone
trying to bring Christian principles into play in government is against the position of the separation of church and state. We can understand the Christian Century doing that—although that in itself is curious when they have been in the forefront of trying to press their own principles upon government for so many years. But even more curious is that some Evangelicals who should know better, fit into this.

The battle to regain freedom of speech in schools and government, to bring Christian values into contact with public life, is in no way related to opposition to separation of state and church.

Accommodate

It is sheer lack of comprehension to accommodate by not seeing that one can say all this strongly and then forget that there was much Christian knowledge in the early days of our country and that this produced something in total confrontation with what the "Man as the measure of all things" concept produced in the French and Russian Revolutions. This humanistic concept is being produced all about us and is the increasing base for our education, culture, and law. Its base is producing the chaos and destruction we see in the family, in views of sex, in divorce, and so forth. Christians must be in consistent confrontation with the base that produces these things. Confrontation is not optional but is imperative because we love the God who does exist, and because we love our neighbor as ourselves.

Accommodation to the acceptable in our culture touches other matters. To love my neighbor as myself means I must stand against tyranny—whatever side it might come. This includes the tyranny that exists in the Soviet bloc, and the natural expansionist and thus extended tyranny of that system. That system is totally based on the same view of reality that, under the name humanism (rightly defined), is producing the destruction of our country and culture.

This, of course, again needs balance. Our country was never perfect and now it certainly is less perfect. In a fallen world nothing or no one is perfect. Years have passed since I have prayed for justice on our country—I pray only for mercy. With all the light we have had, and the results of biblical influence, for us to have walked on what we had—and walking includes Christians not confronting the destruction which has occurred—we deserve God's judgment. However, that should not cause us to fail to see that the Soviet position has progressed even further, and loving our neighbor as we should means doing all we can to help those persecuted by that system now (and especially not minimizing the persecution of our Christian brothers and sisters in the Soviet bloc). On the other hand, it means not assisting the spread of oppression to other countries. We assist in the spread of oppression to other countries when we fail to remember that we live in a fallen world and then support the contemporary vogue of the utopian position of unilateral disarmament. That, in a fallen world, in the light of even recent history, guarantees war (including nuclear war) and the expansion of oppression.

The leaders of the European governments, from the Conservatives to the Socialists (including Germany's Willy Brandt) see that the only hope of Europe's having peace, or not being under blackmail, is to keep a balance of defense. If we accept accommodation at this point, how can we say that we love our neighbor as ourselves?

Accommodation, accommodation, how the mind-set of accommodation grows and expands!

Now coming back to names and issues. I used to shift away uncomfortably when I was called a Fundamentalist, because of the connotation attached to it. But now it seems that as soon as one confronts that which is not biblical, this confrontation is automatically labeled Fundamentalist. Kenneth Woodward, in Newsweek, called me a Fundamentalist, as a put down. But when Bible-believing Christians get taken in by the connotation of words instead of the real meaning, it is much sadder.

Think of the term "The New Right." It has become a term with a negative connotation, but when one examines it, the term refers to those who are standing against the moral slide in our day rather than going along with an accommodation.

We must not shy away merely because of the connotations placed on terms that can mean something quite different when analyzed. A sensible person must conclude that such terms can mean different things when used in different ways, and must hope that wrong and thoughtless connotations will not be used by Christian brothers and sisters who should know better than to use them without proper definitions. This is the case whether or not we care to apply these terms to ourselves. Regardless of tags, we are to reject what is wrong and not fear proper confrontation.

Accommodate

If Christians and Christian publishers had been in Poland, would they have been on the side of confrontation or on the side of accommodation? Would they have marched without regard for great personal danger in the Constitution Day protests and two days earlier in the May Day demonstrations, or would they have been in the ranks of acceptable accommodation unbothered by the government's verbal weapons, calling them hooligans, extremists?

I cannot be sure whether many Christians in this country would have marched, in light of the extent of the accommodation in our country when there are no bullets, no water cannons, no tear gas, and most rarely, any prison sentences.

Christian publishers and all Christian leaders have a special responsibility to avoid the blue-jean syndrome, not noticing that their attempts to be "with it" so often take the same forms as those who deny the existence or holiness of the living God.

Accommodation leads to accommodation, which leads to accommodation. 
What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).


Ownership. As born-again Christians, we have the Lord in residence in our bodies in the person of the Holy Spirit. This passage of Scripture clearly reveals that our bodies do not belong to us. Christians need to "become good stewards of their bodies... God has given us a body, and He expects us to feed it properly, to rest it properly, to grow in mind and spirit, and to exercise it properly." We are to use our bodies "to give glory to Him, because He owns it."

Occupancy. "Before the coming of Christ, the Old Testament tabernacle and the temple of Solomon were the only dwelling places for the Spirit of God." Scripture vividly describes the physical beauty of Solomon's temple—it was constructed of gold, silver, bronze, blue cloth, purple cloth, scarlet cloth, and other precious materials. Should our bodies be any less wonderful than the Old Testament temple? The Holy Spirit of God is present within our bodies—still some Christians persist in smoking tobacco, consuming harmful drugs, and overeating.

Test Your Nutrition and Fitness Knowledge

In the years I have been involved in fitness and nutrition, I have found
Christians increasingly concerned with the care and condition of their bodies. How knowledgeable are you regarding nutrition, fitness, and weight loss and control?

Option. In verse 20 God provides the rule that will make us truly happy. "He is directing us to glorify God in our bodies to the best of our ability and to condition our [body] to its optimum physical capacity. If we obey this directive, we will remain healthy throughout our lives. Good health will enhance our service for Him and we can serve more effectively without stress and fatigue. Many Christians choose to neglect this directive... [they] are obedient to God's spiritual laws; they attend church regularly, tithe accordingly, and serve others with compassion and concern, but do not glorify God in their bodies... Obey God's directive; you will feel better and experience a happier life and better health."

True or False: Proper exercise and nutrition can slow down the aging process. Although all of us will grow older and we cannot stop the bags, sags, and wrinkles, we can do something to slow down physiological deterioration. Proper exercise and nutrition are two of several factors to help achieve this. A great deal of aging is due to sedentary lifestyle and conscious or unconscious abuse and neglect of the body.

True or False: Doughnuts and sugared coffee for breakfast are better than no breakfast at all. Although I do not advocate skipping breakfast, in this case it is the best thing to do. Sugar and caffeine will temporarily lift you up and then drop you with a thud. After you "fast" all night, your blood sugar is relatively low in the morning, but it is usually stable. A large slug of sugar in the morning rapidly elevates the blood-sugar level, and your body responds by an outpouring of insulin to regulate it. Because of this large secretion of insulin, the blood-sugar level can drop through the floor.

To insure a stable blood-sugar level, eat proteins such as eggs or cottage cheese and complex carbohydrates such as low-sugared cereals or fruits. Due to their relatively even release into the bloodstream, your blood-sugar level can be elevated in a more controlled manner.

True or False: Eliminating fat from your diet entirely is healthful. Fat is a very important nutrient and essential to life. Fats are a concentrated source of energy; they make foods taste good; they supply the essential fatty acid, linoleic acid; and they allow your body to absorb the fat-soluble vitamins A, B, E, and K.

Too much fat can be a problem. The average American consumes close to half of his daily calories in the form.
of fat. In the summer of 1982 the National Academy of Science made its strongest statement to date regarding the relationship of dietary fat intake and certain cancers. Twenty to 25 percent of daily calories would be a prudent intake of fat.

To cut down on fat, trim all visible fat from foods; eliminate those foods that are high in fat, such as lunch meats and hot dogs; and become a member of the “label-readers club,” checking for the cheap saturated fats, such as palm and coconut oil, which are added to numerous processed foods.

True or False: The only source of high-quality protein is meat or animal by-products (eggs, cheese, etc.).

Beef and dairy advertisers would like you to believe this but it is not true. On the average, Americans get adequate protein, but since it is mostly from animal and animal by-products we get too much fat.

To get a high-quality protein, eat foods that contain the eight essential amino acids. These are the building blocks by which the body’s proteins can be made to carry on their vital functions. Animal and animal by-products meet this criterion, but with the drawback of the added fat.

An excellent alternative is available in plant foods such as wheat, legumes, rice, corn, and oats. Although they lack at least one of the eight essential amino acids, this problem can be overcome by mixing these foods. For example, corn with beans makes a protein as complete as that found in a piece of steak. The combination is low in fat and cholesterol. For an excellent high-quality protein meal, simply complement vegetables with a serving of low-fat milk or cottage cheese. Meals like this are economical and healthy. Serve them at least twice a week.

True or False: Your body treats and responds to all carbohydrates the same way whether they are complex or refined carbohydrates.

First, let me explain the difference. Complex carbohydrates are fruits, vegetables, and whole grains. Refined carbohydrates are products made with refined sugar or refined flour. A diet high in complex carbohydrates helps regulate blood-sugar levels. They are currently being used as the nutritional therapy for diabetics and hypoglycemics and have even been implicated in the prevention of certain cancers, diverticulosis, and other digestive disorders. Complex carbohydrates are essential and critical for athletic performance and are the proper foods for a weight-loss and control program.

On the other hand, refined sugar has been associated with obesity, tooth decay, diabetes, hyperactivity in children, and degenerative diseases. Perhaps one of the most devastating effects of sugar is that it significantly reduces the efficiency of white blood cells—the body’s main defense against infection.

To cut down on sugar consumption, try the following:

- Always read the label on processed foods and avoid those with sugar (do not be fooled by the words brown sugar, corn sweetener, corn syrup, honey, dextrose, fructose—they are all sugar) high on the ingredient list.
- Switch from soft drinks to fruit juices or water.
- Reduce the amount of sugar you use in coffee or tea, or eliminate it totally.
- Do not keep sweet foods in the house or use them to reward children.
- Serve more fresh fruit and fewer baked goods for snacks and desserts.
- Cut down on the sugar used in recipes. Try using grated carrots or concentrated apple juice to replace some of the sugar.

True or False: The amount of sodium necessary for our physiological needs is contained in one-fourth teaspoon of salt.

The Recommended Dietary Allowance (RDA) for sodium is 1,100 to 3,300 mgs. daily. This is a fairly generous allowance and the 500 mgs. in the above example is adequate for our needs, but it is probably unrealistic because salt (40 percent sodium, 60 percent chloride) is a leading additive in food, second only behind sugar. As a result of this and the generous amount of salt added to food via the salt shaker, the average American consumes up to 12,000 mgs. of sodium daily.

Good health will enhance our service for Him and we can serve more effectively without stress and fatigue.

You can usually identify by taste, foods that contain generous amounts of salt, such as bacon and potato chips. But what about fudge (54 mgs. to 1 oz.) or corn flakes (251 mgs. to 1 cup)? If this is not bad enough, check out the fast foods. Kentucky Fried Chicken (3-piece original recipe), 2,285 mgs. Or how about a Big Mac, french fries, and chocolate shake—add another 1,404 mgs. to daily intake. At this rate, it is easy to see why most people are overdosing on salt. Add to this the person who salts food prior to tasting it, and it is no wonder the tastebuds are “paralyzed.”

Try cutting back on salt intake by avoiding foods with high sodium content (bacon, cured hams, hot dogs, potato chips, soy sauce, pickles, various soups, and most fast and processed foods). Then reduce the salt you add to foods and recipes.

Salt is a suspected contributor to development of high blood pressure in the 20 percent of Americans who are genetically prone. Sodium causes fluid retention, which apparently increases the blood volume to be pumped by the heart. In addition, sodium constricts arterioles (small blood vessels). Therefore, the heart must force a larger volume through a smaller opening and as a result, pressure increases.

True or False: If you take vitamin supplements, it does not matter when you take them.
As mentioned in question number 3, fat is necessary for the absorption of the fat-soluble vitamins A, D, E, and K. Therefore, the vitamin supplement should be taken with the largest meal of the day to ensure the presence of fat in the stomach to aid in their absorption.

Since vitamins act as catalysts to ensure the most effective use of food, even the multivitamin containing the water-soluble vitamins (C and B's) should be taken with or close to a meal.

**True or False:** You never outgrow your need for milk (calcium).

Since milk and dairy products are the best sources of calcium, lifelong intake is important. Skim and low-fat milk and dairy products are preferable. Sardines, collard greens, and kale are good alternate sources. Calcium intake by adolescents and young adults directly affects bone health in later years.

Ninety-nine percent of body calcium is contained in bones and teeth. The other 1 percent circulates in the blood and soft tissues and is probably the most regulated mineral in our body. A diet consistently low in calcium will cause the body to make adjustments to compensate. To bring the circulating level back to normal, calcium is drawn from bones and teeth. Over a lifetime, the problems of osteoporosis or osteomalacia caused by decalcification may appear. In aging, the bones normally lose calcium (an average of about 15 percent), but people with osteoporosis can lose up to 50 percent of bone density and are susceptible to fractures. Osteoporosis can start as early as age 25.

**We talk about our bodies being the temple of the Holy Spirit and desecrate that temple by our lifestyles.**

Women are three times more likely to develop osteoporosis than men, due to the extra calcium needed during childbearing and lactation, and the likelihood of a low-calorie diet that is naturally low in calcium.

**True or False:** Scale weight is more important than the amount of fat a person carries around.

By height-weight charts posted in most doctors' offices, almost every lineman in the National Football League would be overweight. These charts reveal nothing of body composition and can be deceiving. We need to be concerned with percentage of body fat. The amount of fat is the best indicator of health and fitness.

Excess fat burdens the body, especially the heart. Estimates show that for every pound of fat over the ideal, one mile of extra blood vessels are needed to nourish it. This puts extra strain on the heart to pump blood the extra distance. Obesity also affects the vascular system, lungs, kidneys, skin, pancreas, gall bladder, feet, joints, reproductive organs, and even the way food is digested. The incidence of prostate and breast cancer is increased in fat people. Additionally, they have a greater risk during surgery and anesthesia.

The greatest contributor to obesity is not overeating but lack of physical activity. Many physicians and diet counselors knowledgeable in weight-loss and control will not work with patients unwilling to increase their activity level.

**True or False:** The most effective way to lose weight and keep it off is by caloric reduction (dieting).

Fad or crash diets have no place in a lasting weight-loss and control program. There's no trick to losing weight—simply cut the caloric intake. The trick is in keeping the lost weight off. After the weight is lost, the dieter soon has his head back in the refrigerator looking for food. That's why 95 out of 100 people regain the weight they lose in caloric weight reduction.

The most effective way to lose weight and keep it off is through a change in lifestyle. A change in eating habits and exercise habits must be incorporated into the daily routine for a lifetime.

Exercise should be of the aerobic type—jogging, swimming, cycling, or fast walking. It must be done at least three to four days a week, for a minimum of 30 minutes, with the heart rate elevated to a high level during the whole course of the exercise. Besides burning calories, this helps to regulate appetite, burns excess calories even after exercise has stopped, and allows for time to permit fat to be used as fuel to support that exercise.

**My God can do anything—except keep the soft drinks, candy, and cakes out of my mouth and make me exercise.**

Combining a conscientious exercise program with a slight caloric reduction (200 to 250 calories per day) allows most people to lose about one pound a week—the ideal weight loss via a lifestyle change. Calorie-counting is unnecessary and also tedious and discouraging. The best guidelines come from the University of Alabama in Birmingham's Nutrition clinic where doctors have developed a special diet called the "time calorie displacement approach." It stresses large intakes of low-calorie, slow-eating fruits and vegetables. Servings of high-fat items are strictly limited, and meat and dairy products are held at an appropriate level. The idea is to learn how to control food, not avoid food.

Too many times we as Christians do not "walk the way we talk." We advocate the importance of caring for our families, yet allow children to subsist on junk food, and exercise as little as possible. We talk about our bodies being the temple of the Holy Spirit and desecrate that temple by our lifestyles. Christians say in effect, "My God can do anything—except keep the soft drinks, candy, and cakes out of my mouth and make me exercise."

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N.Y.S. SALES TAX

TOTAL
Behold the Man

by Daniel R. Mitchell

Has Christianity been customized? "How much can you remove from a car, and still possess what is properly called a car?" asks Michael Green in The Truth of God Incarnate. "Lights may be a luxury; you can do without bodywork in warm weather; brakes may be dispensed with, at all events on the level; but if you remove the engine or the chassis it is questionable whether we are still talking about a car at all."

Green notes that in recent years we have seen the acceleration of a process of dismantling full-blooded Christianity. Certain theologians have engaged so wholeheartedly in this process that one is justified in questioning if what they have ended up with can any longer be considered the genuine article.

The biblical doctrine of Christ has been especially victimized by this dissection. The truths of His deity, Virgin Birth, Incarnation, and Atonement have all been systematically plundered by people trying to modernize the faith or "make it more intelligible" to their respective generations. With understandable fervor, Fundamentalists have always guarded those precious truths which have special bearing upon their Saviour. So much is at stake here. When we sully the waters of the fountainhead we pollute the entire stream. But also, over the years many have fallen victim to wrong thinking about Christ. Indeed, the history of Christology often reads like a "Who's Who of Heretics!" Satan knows that since he cannot defeat Christ, he had best destroy His reputation. Many who have called themselves "Christian" have aided Satan in this attempt.

This column has already given attention to the deity of Christ, His Virgin Birth, and substitutionary Atonement. The burden of this study is to spotlight the doctrine of Christ's authentic humanity.

Was Jesus for real?

Some might say that discussing this is like carrying coals to Newcastle or shipping seafood to Nantucket. Does not talking about a historical personage like Jesus of Nazareth presuppose that such a man existed? Over the years the humanity of Christ has been misrepresented in numerous ways.
Some have denied it. Others have abridged it. Still others have accepted it but denied its importance to Christianity.

During the writing of the New Testament and for some time later, the idea that God would enter history in human flesh was extremely repulsive to those who viewed the flesh as inherently evil. They insisted that Jesus only "seemed" (Gr. dokeo) to have a human nature. These "docetists," as they were called, were quite prepared to accept that Jesus was divine, but were sure precisely for that reason that He could not have had a real human nature. For the purpose of dispelling such false teaching John wrote, "The Word was made flesh" (John 1:14). Paul also declared, "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

The Gospel of John most clearly defines the humanity of Christ

Special attention needs to be given here to John's testimony because in recent years it has been charged that John himself was a docetist and that he writes his Gospel entirely from that perspective. However, the argument that may be made for the humanity of Christ in John's writings is both full and instructive.

First of all, he depicts Jesus in terms common to human nature. Jesus is a real member of the human family with authentic historical existence. He became "flesh" (i.e. a human being), John 1:14. He came into the world and existed among men (John 1:10,14,26; 6:14; 12:46). He is found moving about from place to place through ordinary means. When He appears to supervise natural laws (6:16-21), it is always clear from place to place through ordinary means. When He appears to supervise natural laws (6:16-21), it is always clear that John intends to underscore His divine mission (cf. 6:27) but never at the expense of His humanity (cf. 6:35-63).

Furthermore, He is a thinking, rational, emotional, and volitional being (2:24-25; 6:15; 11:33,38; 12:27; 13:21). He decides to do things and, in terms governed by His circumstances, He makes judgments and pursues ideas and goals that are His alone.

Jesus is also related to God as a man. He prays to God (11:41-42; 17:1ff). He views His earthly life in terms of obedience to God's will (17:4,6-8). Throughout John's Gospel He is depicted as a man who knew God as His Father, who loved Him, and defined the ethical and moral propriety of all His actions in terms of God's Word and purpose.

Furthermore, John goes out of his way to utilize names and descriptive terms that emphasize Jesus' human nature. For example, he pays special attention to those who address Jesus as a "man." The Baptist addressed Him as a "man" that comes after him (1:30). The woman at the well testified of Jesus, "Come, see a man which told me all things" (4:29). The disciples sent to seize Him returned with the report: "Never man spake like this man" (7:46). The man whose sight had been restored identified Him as "A man that is called Jesus" (9:11). His enemies in the Sanhedrin repeatedly called Him a man, to underscore their charge of blasphemy (9:16,24; 10:33; 11:47). Caiaphas prophesied that one "man" should die for the people (11:50). At His trial He is cited by His enemies as well as Pilate as "the man" (18:17,29; 19:5).

John also employs the name "Jesus" throughout the Gospel. This is the name given to Him by His parents which highlights His relationship to history. His lineage may be traced back through David (1:49; 7:42; cf. Rev. 3:7; 5:5; 22:16) and Jacob (cf. Matt. 1:1-2; Luke 3:34; cf. John 1:47) to ancient promises given through Moses and the prophets (1:45; 5:46). The importance of this focuses primarily upon Jesus' sacrificial death as authentic man for sinful man.

The title "Son of Man," insofar as it is the title of "incarnation," is also a title of humanity. The title is the one most commonly utilized by Jesus to refer to Himself in the Gospels, and in John is employed in a unique way to point to His messianic mission. Its association with the "Bread of Life" presupposes the capacity to die as a man (6:27,53,62). Its employment in relation to the cross has the same force (12:23-24; 13:31).

Then, too, Christ, as the "Lamb slain," could not have merely an "apparent humanity." To qualify, He must be taken "from the sheep" (Exod. 12:5). His mission demands that He be "like unto his brethren" (Heb. 2:17). Then, having accomplished His task He "passed into the heavens" (Heb. 4:14-15; cf. John 16:25-33), leading His followers to victory (16:33; 1 John 4:4). As the "Bread of Life," Jesus' "flesh" and "blood" existence is linked to the faith of His followers. Only as a man could He lay down His life and offer Himself to the world. But this also becomes the basis for imparting life and fellowship for those who receive Him. As the "Resurrection," Christ brings victory over death, because He has achieved it. When Jesus is raised, John is careful to point out that people touched Him (20:16-17; 25-28). He breathed on them (20:22). He ate His flesh (21:12-13). He talked with them (21:15-23). This is important to John because human existence does not seem to be contemplated otherwise. G.C. Berkouwer, professor emeritus of systematic theology at Free University of Amsterdam, correctly observes in his book The Person of Christ: "Anyone expecting that Christ's deity would completely overshadow His genuine humanity in this period is mistaken. The great change which took place... is His transition from the cross to glory; but He Himself, the man Jesus Christ, remained unchanged."

John's account is no myth

What John has to say about Jesus in His day-to-day associations and involvements with men emphatically underscores his commitment to the reality of Jesus' full humanity. While it is true that he is not concerned with the "Christmas story" as it is developed in the Synoptics, it is a gross oversimplification to suggest that he is not concerned to present Jesus as subject to the common afflictions, passions, and contingencies of all men.

In terms of Jesus' earthly relationships the whole manner of His life is human. He attends a wedding with...
family and friends (2:1-11) and responds in a predictable way to His mother's request to secure more wine (2:3-4). He had brothers who told Him what He ought to do in a manner immediately recognizable to anyone who has grown up with brothers (7:3-5). He demonstrates a concern for His mother and His friends, showing deep filial attachments common to human relationships (11:5; 13:1; 19:26-27). The prospect of His death disturbed Him and He ponders, for an instant, the options available to Him (12:27). He demonstrates emotions such as anger (2:14-16), fear for His life (7:1,10), love (11:5; 13:1), compassion (11:14-15; 16:19-33), sorrow (11:33,35), anxiety (13:21). He is also subject to the common lot of man. He grew tired and thirsty (4:6-7; 19:28). While He showed a remarkable ability to understand human nature and the dynamics of human interaction (2:25; 6:26), there are times when He lacks information and seeks it through questions (6:67; 11:26; 11:34; 18:34). He is subjected to rejection and betrayal (6:66; 13:21). The fact that He must anticipate restoration to His former glorious state shows that He is restricted to time and space (17:4-5).

Finally, He died as a man. One is hard-pressed to explain this full and absorbing narrative of Jesus' crucifixion in John's Gospel, if in fact he was a docetist. It cannot be said that John has skimped on this part of his story.

A theological watershed

John considers this doctrine of such great importance that one may use it to differentiate authentic from counterfeit Christianity (1 John 4:2-3; 2 John 7). This is the "true Light, which lighteth every man that cometh into the world" (1:9; cf. 9:5). He is God in flesh. God living, breathing, moving up and down among His people and revealing the very heart of God. He is the Light in the same sense that He is the Way, the Truth, and the Life. He is at once the ideal man and the only truly authentic man. In His life He is the prototype and example (cf. 1 Pet. 2:21). In His death, He is the propitiation (1 John 2:2). In glory He is the Advocate with the Father (1 John 2:1). He is the "Prophet" (1:21-27). "Messiah Christ" (1:41), the long-awaited "King of Israel" (1:49), who is a "Jew" (4:9), "Jesus of Nazareth, the Son of Joseph" (1:45), the One who was anticipated with gladness by Abraham (8:56), prophesied by Moses (1:45), and spoken of in all the Scriptures (5:39). If He only appeared to be a man, He only appeared to fulfill the Scriptures.

The affirmation in 1 John 4:2-3 is more than just one of the criteria by which the Christian can know He is born of God (cf. 5:13), although it is certainly that. It forms a key that unlocks the full significance of the present ministry of Christ in the life of the believer. The Incarnation was important to the historical verification of the message ("word") of life. This is not just an idea, as such, that John is preaching. It concerns that "which we have heard, which we have seen with our eyes... and our hands have handled." What is it that John has seen and heard and handled? It is "the life... manifested unto us." Throughout this epistle, John expands on the "normal Christian life." He knows what it is because he walked and talked with the perfect, living manifestation of it. With that thought in mind John explains that his purpose in writing was to show the readers how to maintain fellowship with "us" (Christians) who, in turn, are in fellowship with the Father and His Son, Jesus Christ (1:3). Only then will they experience the fullness of life.

But to have this fellowship, sin must be dealt with. How? On the basis of the shed blood of Jesus Christ (1:9). He is the "Advocate" and the "propitiation for our sins." Again, the basis for these concepts is the authentic humanity of Christ.

Further, if Christ did not become a man there is no substantive hope for the Christian. John expresses this in 3:2 in the words "When he shall appear, we shall be like him." If He never became "like us" the promise of this verse could never be true, for we shall surely never take on the essential nature of Deity. Nor does John intend to say that. Rather, his thought is much like Paul's in 1 Corinthians 15. The Resurrection of Christ is the firstfruits and the believer's resurrection is the harvest. His Resurrection is both the basis and the pattern for the believer's.

John goes on to relate the purpose of Christ's incarnate ministry in relation to Christian purity (3:5-10; cf. 1:5-7). The practice of sin is entirely antithetical to the work of Christ to "destroy the works of the devil." Christianity also finds its definition in the incarnate Christ, particularly in the context of Calvary (3:16; 4:9). The very gift of salvation is owing to the incarnate ministry of Christ (4:10,14). In fact, if the Christian is to have any spiritual understanding at all about God and the nature of his life in God, it is because "the Son of God is come and hath given us an understanding" (5:20). It is no wonder that for John only antichrist could deny this vital truth so necessary to salvation, godly living, and hope of glory.

Behold the Man

In his attempt to play to the emotions of the crowd Pilate turned as Jesus walked in the room, His face streaked with blood from the thorns that pierced His brow. "Behold the man," Pilate cried, hoping to induce pity for a man he knew was innocent. It was a mistake, for no mercy would come that day from the bloodthirsty crowd.

But Pilate was right about one thing. When he said "Behold the man!" he wrote a title over the brow of Jesus which is His everlasting glory and our eternal hope. Indeed as "the Man" He has no peer. "Beside Him we are all less than men," as J.C. Macaulay, in his commentary on the Gospel of John, has so eloquently noted. "His utter perfections, seen now in the crucible of suffering, flash forth the very image of God, while we stand before Him convicted and condemned of all the sin which has made humanity the broken earthenware that it is."

"Behold the man!" And know that He now stands, not before Pilate, but at the right hand of the Father ever ready to make intercession for us, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).
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In each generation are individuals who make a significant contribution to the lives of their contemporaries and to succeeding generations. Dr. C.I. Scofield was such a man. Other men have done the same things he did, but seldom in the same combination. Few Congregational ministers, other than Scofield, have served as United States District Attorneys. Few have served two terms in the legislature of a rowdy frontier state. Few Confederate Army privates have had as many as three books published by the Oxford University Press, which have sold millions of copies; nor have they been elected members of the French Societe Academique d'hui Histoire Internationale.

Scofield's life falls naturally into two divisions—before and after salvation. In September of 1879 he was converted to biblical Christianity and embarked on a completely different course of life.

Anyone who undertakes to compile the life story of Scofield immediately encounters several difficulties. The major one is the lack of reliable source material. The only biography on him now in print was written late in Scofield's life by a close personal friend, Charles G. Trumbull, longtime editor of the Sunday School Times. Trumbull's work The Life Story of C.I. Scofield (New York: Oxford University Press,
Scofield had few natural descendants. His first marriage produced two daughters and a son, all of whom are dead, as is his first wife. To the second marriage one son, Noel P., was born. The second Mrs. Scofield and Noel are also deceased.

Cyrus Ingerson Scofield was born August 19, 1843, near Clinton Lenawee County, Michigan, where his grandfather and father reportedly owned a large tract of timber and operated a sawmill. His mother died soon after his birth. By the 1840s most of the timber had been cut in southern Michigan, and young Scofield's father moved the family to central Tennessee, also timber country.

Scofield received his early education in Tennessee, through books loaned to the family by neighbors. The family was Episcopalian and the rector encouraged Scofield in his studies. He was preparing to enter the University of Virginia when the Civil War began in 1861. At age 17 he joined the Confederate Army. The Muster Roll of Company H, 7th Regiment, Tennessee Infantry, states Cyrus Scofield enlisted on May 20, 1861, at Nashville, to serve for 12 months. His army record states that Scofield was five feet eleven inches, had a florid complexion and hazel eyes, and his occupation was “student.” Scofield was discharged from the Confederate Army on September 26, 1862, “by reason of not being a citizen of the Confederate States but an Alien friend.” This was probably based on his being born in a northern state. Officially Scofield was not again in the Confederate Army, but there is speculation he reenlisted under another name, because Trumbull reports Scofield was in 18 battles and engagements during the war, primarily as an orderly, and was 12 miles from Appomattox, Virginia, when General Lee surrendered in 1865.

After the Civil War, Scofield went to live with an older sister in St. Louis who had married into the prominent Papin family, descendants of one of the early French settlers of the city. His brother-in-law influenced him to enter the practice of law. As was the custom at that time, Scofield sought apprenticeship in a law office in order to prepare for the bar examination. He married for the first time in St. Louis, and before he could pass the bar examination, his wife's family became engaged in a major lawsuit involving land holdings in Kansas. During the Civil War “squatters” had moved onto tracts claimed by the Cerres family (his relatives by marriage) and the family was trying to evict them. The Cerres sent Scofield to Kansas to represent them in the case. He engaged the best legal counsel available in Kansas, John J. Ingalls, to handle the case. He joined Ingalls's law office and was admitted to the Kansas bar as a practicing attorney in 1869. With Ingalls he also became involved in Kansas politics, not tranquil during the 1870s.

In November 1871, Scofield was elected on the Republican ticket to his first of two terms in the Kansas state legislature. Scofield nominated his law partner, John Ingalls, to the U.S. Senate and after his election, Ingalls named Scofield as the United States District Attorney for Kansas. At age 29, Scofield was then the youngest United States District Attorney in the nation. The former Confederate Army private found himself a U.S. government official at a time before general amnesty had been granted to Confederate veterans. Scofield's term in office was short-lived and not without controversy. He resigned abruptly after six months without public explanation and never again entered politics.

For almost three years Scofield's activities are obscure. The 1877 St. Louis city directory has him living back in St. Louis practicing law. During this time Scofield began to drink heavily and friends felt that he was destroying both himself and his law practice.

In St. Louis, in those crucial years, Scofield became acquainted with Thomas S. McPheeters, a businessman and son of a Southern Presbyterian Church pastor. In September 1879 McPheeters, in Scofield's law office, asked him frankly, "Why aren't you a Christian?" Scofield's response was, "I am a nominal Episcopalian." When McPheeters pressed him further, Scofield admitted no one had ever told him how to become a Christian. McPheeters proceeded to explain the gospel and Scofield accepted Christ and dated his conversion from that time. He was 36 years old. He later insisted that Trumbull record in his biography that the taste for liquor was instantly removed upon his conversion.

McPheeters promptly put Scofield into Christian work with the YMCA and introduced him to Dr. James H. Brookes, pastor of the Compton Avenue Presbyterian Church in St. Louis. From him Scofield gained his dispensational and premillennial understanding of the Scripture. He also met D.L. Moody about this time and became an active volunteer worker in one of Moody's evangelistic campaigns. Scofield joined a Congregational church in St. Louis and became involved in an evangelistic effort to reach railroad crews in East St. Louis, Illinois.

In 1880, shortly after his conversion, Scofield was licensed to preach by the Congregational church and became pastor of the Hyde Park Congregational Church in St. Louis which he had organized.

Two years later, at the urgent invitation of the Congregational Home Missions superintendent, Scofield accepted the pastorate of a small declining church in Dallas, Texas. In that state after the Civil War, Congregationalists (dating from Colonial New England), were generally viewed as "Yankees," so people of Dallas were surprised that a former Confederate soldier was a Congregational pastor.

Scofield's first sermon that hot August in 1882 was delivered to 12 people—11 women and one man—in a church with seating for 200. Two accepted Christ. In 1883 a family from Michigan joined the church. The following year that family's daughter,
"Yankees," so people of Dallas were surprised that a former Confederate soldier was a Congregational pastor.

Scofield's first sermon that hot August in 1882 was delivered to 12 people—11 women and one man—in a church with seating for 200. Two accepted Christ. In 1883 a family from Michigan joined the church. The following year that family's daughter, Miss Hettie Wartz, became the wife of the pastor. She was C.I. Scofield's faithful companion until his death.

Scofield became prominent in the Congregational Church, with increasing invitations to minister in the eastern and northern part of the country in summer Bible conferences. He welcomed not only the increased opportunities to teach the Scripture, but to be out of Dallas during the hot summers. In spite of his absences, the Dallas church grew in numbers. Home Bible classes were used to reach into the community, a relatively new concept in the 1880s.

In Dallas Scofield began to write for publication. His first published writing, *Rightly Dividing the Word of Truth* (1888 and still in print), was the result of his Bible study classes. He also started a monthly publication, *The Believer*. In 1890 he initiated a Bible correspondence study he directed until 1914. By then the courses had 10,000 students enrolled, and the program was turned over to Moody Bible Institute, which still includes the "Scofield Bible Correspondence Course."

Among Scofield's acquaintances was Hudson Taylor, founder of the China Inland Mission who ministered with him in Bible and missionary conferences. This friendship turned Scofield's attention to the needs of nearby Central America. Calling together several laymen in his Dallas church, in 1890 Scofield organized the Central American Mission, which continued to serve the cause of Christ, with headquarters in Dallas.

By 1892 Scofield was not only pastor of the Dallas church, which by then had several hundred members and operated three mission churches including one for blacks, but was acting superintendent of the Congregational Home Missionary Society for Texas and Louisiana; head of the Southwestern School of Bible in Dallas (to train men for the ministry); president of the Board of Trustees of Lake Charles College, Louisiana; secretary of the Central American Mission; editor of his monthly magazine; and spent several months away from Dallas each year teaching and preaching.

In 1896 Scofield accepted an invitation to pastor Trinitarian Congregational Church of Northfield, Massachusetts, with seating for 200. Two academic institutions, grades 9-12, in Northfield. He helped start a new church in nearby Mount Hermon and preached one Sunday a month there. In 1899 Scofield conducted the funeral of his friend D.L. Moody.

In 1901 Scofield joined with others in organizing a series of annual Bible conferences conducted on the estate of Chicago department store owner John T. Pirie on Long Island, known as Sea Cliff Bible Conferences. One speaker was Arno C. Gaebelein, editor of *Our Hope* magazine, who used the magazine to publish many messages of the conference speakers. At Sea Cliff, Scofield first mentioned to Gaebelein his plan to publish a reference Bible to aid those wanting a systematic individual Bible study. Scofield agreed to let Gaebelein solicit financial support from people at the Bible conference. Enough money was received to start the work. Meanwhile the church in Dallas was having trouble. Membership declined, some withdrew to form another church, and the remaining leaders repeatedly invited Scofield to return. In February 1903 Scofield returned to Dallas to pastor his former church, but with the understanding that much of his time would be devoted to the reference Bible. Dr. and Mrs. Scofield went to Europe in 1904 for 11 months for him to study and work on the reference Bible. He became ill and had to stop work for four months. This was only one of several examples of hindrances to the completion of what became the Scofield Reference Bible.

In England in 1904, through a Christian publisher, Scofield was put in contact with the Oxford University Press, which published the Reference Bible. This undoubtedly enhanced the study Bible being known to the public and assured the quality of its production.

By 1905 Scofield was spending less time at the church in Dallas and more with the Reference Bible. Several times he gave his resignation but the church refused to accept it. The church gave him a year's leave of absence in 1905, which was later extended.

In 1908 the First Congregational Church of Dallas voted to withdraw from the Congregational denomination. This was part of the developing Fundamentalist-Modernist controversy. Scofield was not then in Dallas but wrote a letter to the congregation supporting their action. He subsequently placed his ministerial credentials in the U.S. Presbyterian Church (South) but was never active with the denomination.

By January 1909 The Scofield Reference Bible was completed and presented to the public. This was probably the greatest contribution of C.I. Scofield's ministry.

Also in 1909, Scofield was finally able to resign the pastorate of the Dallas church. He had accepted the invitation of Oxford University Press to serve as editor of their 300th anniversary edition of the English Bible commemorating the King James Version of 1611. Still, until his death in 1921, Scofield was pastor emeritus of the Dallas church, receiving an annual salary of $600. The church is now called the Scofield Memorial Church.

Having settled in New York the nationally known Scofield had increasing requests to speak. He was past 65 and not in good health. During these years he revived an old interest, a school where young people could be trained for the ministry. With Dr. William L. Pettingill as his chief associate, Scofield organized the Philadelphia Bible Institute (now part of the Philadelphia College of Bible) in 1914, serving as president until 1918 when ill health forced his resignation.

Early in 1917 a new edition of the

continued on page 56
I am glad to be permitted to speak on this very important subject, but I do want, at the outset, to say that I think we can very easily be too much occupied with the Holy Spirit. The Holy Spirit in this dispensation is not in the world to occupy us with Himself, but with the Lord Jesus Christ, and I believe the chief characteristic of the Spirit-filled life is the heart occupation and exaltation of our ever blessed Saviour-Lord. Nevertheless there is in the New Testament a very important body of revelation concerning the Spirit, and surely it is there for our learning, and therefore we may, with glad hearts, give attention to it.

I want to speak, first of all, as clearing the ground, upon the personal relationships of the Holy Spirit. When we speak of the Holy Spirit we are speaking of a person, just as when we speak of the Lord Jesus Christ, the Son of God. Just as we enter into various personal relationships here in the world, so is it with the Holy Spirit. He is a person, and His relationships with us are personal. John 14:16-17 indicates in two short words from our Lord's lips, words which may easily be fixed in the memory, two of these relationships.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you.

And now you have the third of the little words which indicate the personal relationships of the Holy Spirit. The Holy Spirit stands with the believer, in the believer, and upon the believer. In the case of the personal disciples of our Lord we see these relationships assumed by the Holy Spirit with an interval between. That is, He was with them before He was in them, and He was in them before He was upon them.

As long as the gospel was preached to Jews only—that is during the period of which Acts 1:9 gives the record—an interval of time elapsed between the act of faith and the receiving of the Spirit. But from the preaching of Peter in the house of the Gentile Cornelius to this hour, no interval intervenes between the moment when faith is exercised and the receiving of the Spirit as indwelling and baptizing the believer. It is wholly unscriptural to tell believers to "seek the baptism" with the Spirit. Not one such injunction or exhortation can be found in the apostolic writings. On the contrary, we are taught that "by one Spirit are we all baptized into one body" (1 Cor. 12:13).

The first thing with which faith has to deal is the fact that the Spirit does indwell the believer. I remember a dear old man in the South, a sweet and lovely Christian continually manifesting the fruit of the Spirit, yet I never heard him pray that he did not ask the Father to give him the Spirit. I finally said to him: "Brother, I have heard you pray many times to the Father to give you the Holy Spirit. When do you expect your prayer to be answered? Why is it not answered?"

"Well," he said, "that is a great puzzle to me; I can't understand it."

"Well," I said, "brother, you have been praying for something you have already, and instead of praying the Father to give you the Spirit you should be thanking the Father that He has given you the Spirit." And so we went to the Word to see about that.

What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? (1 Cor. 6:19).

But you will say, perhaps, that this was addressed to believers of the apostolic day, to a superlative kind of thoroughly sanctified believers. No, indeed. The apostle...
blames these Corinthian saints for everything that could be faulty in the life of a Christian. They were believers, but they were carnal believers, and to these the apostle addressed that question.

They were living on a very low level indeed, but they were real believers on the Lord Jesus Christ, and therefore the Spirit of God dwelt in their bodies, making them temples.

That is a tremendous and transforming fact—the Holy Spirit indwells us. He is not going away. He is there to stay. But we must begin by believing it. If you will simply believe that the Spirit has already taken up His abode in your mortal bodies, you will find a transformation beginning, and very possibly some things that you now allow will no longer be allowed if that is really believed.

And next I ask you to note that the Spirit indwells the believer to give victory over the flesh. The old self is there; the old Adam nature is there. In a very real sense the believer who has been born of the Spirit is two persons. More accurately, he has within his one personality two natures: the divine nature imparted by the Spirit of God in the New Birth and the old Adam nature. In an experimental way, this is brought out in Romans 7. There you have a justified believer but he is destitute of either rest or victory. He is in constant inner strife and his experience is one of constant defeat. It is one of the most tragic passages of the Word of God, and yet it describes an average Christian experience. But in Romans 8 the same man gives us quite a different aspect of Christian life and experience. Indeed, the great apostle to the Gentiles illustrates in himself the only three elements of real Christian character. goodness, faith, meekness, temperance.
A television singing commercial advertising a soft drink cola once ran: “Dr. Pepper, so misunderstood!” If anyone would try you, they’d know you taste good.”

By simply substituting the words Jesus Christ for Dr. Pepper, one would immediately have a tragic but nevertheless true twentieth-century religious picture. Certainly Jesus is misunderstood. A little girl once misquoted John 3:16: “For God so loved the world that he gave his only forgotten son.”

I. Jesus Christ Is Misunderstood by the Liberals.

A. Albert Schweitzer:

“He was a deluded fanatic who futilely threw away his life in blind devotion to a mad dream. There is nothing more negative than the critical study of the life of Christ.”

B. George Bernard Shaw

“A man who was sane until Peter hailed him as the Christ and who then became a monomaniac...his delusion is a very common delusion among the insane...quite consistent with the [cunning] which Jesus displayed in Jerusalem after his delusion had taken complete hold on him.”

C. Rudolf Bultmann:

“I do indeed think we can now know almost nothing concerning the life and personality of Jesus.”

II. Jesus Christ Is Misunderstood by the Cults.

A. The opinion of the Jehovah’s Witnesses:

“The man Jesus is dead, forever dead” (Charles Russell).

B. The opinion of the Mormon Church:

“Jesus Christ was a polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another. Also, the bridal feast of Cana of Galilee, where Jesus turned the water into wine, was the occasion of one of his own marriages” (Brigham Young).

C. The opinion of Christian Science:

“God is indivisible. A portion of God could not enter man, neither could God’s fullness be reflected by a single man” (Mary Baker Eddy).

III. Jesus Christ Is Misunderstood by Bible-believing People.

There is today almost a total absence of strong exegetical preaching on the life of Christ from Fundamentalist pulpits. The reason seems to be that the Liberals have majored so much and so long on His life, that believers often avoid it and only concern themselves with His death. Certainly, no sincere student of the Bible would deny for one second that it was indeed His death on Calvary which redeemed us. Nothing could be more clearly stated in the Bible than this precious truth. But as one studies the truths presented concerning this blessed Saviour from the Book of Acts through Revelation, he is amazed at how many times the Epistles drive him back to the Gospels! Note some of these references, all of which emphasize His life as well as His death on Calvary.

A. Hebrews 12:1-3
B. Philippians 2:5-8
C. 2 Corinthians 4:8-11
D. 2 Corinthians 3:18

Consider Paul’s argument here in this chapter. He says:

1. The message of the law had a glory, but it faded away. This was the reason Moses wore a veil as he came down from Mt. Sinai, so Israel would not see this fading glory. (See 3:13.)

2. The message of grace also has a glory, that will never fade away. Therefore, no veil is needed. This glory is represented by Christ.

3. As a believer studies the life of Christ (the “glory of the Lord” referred to here in 3:18 is Christ, as proved in John 1:14) he is changed (Greek, metamorphoomai) bit by bit into the image of Christ.

4. Thus, the supreme goal of the believer on this earth is to become as much like Jesus as possible! This, of course, is God’s ultimate goal throughout all eternity.

E. Romans 5:8-10
F. 1 Peter 2:21:

It should be noted that Peter does not tell us to follow in his steps, but to follow his steps. When Peter used the Greek word here translated “example” he went back to his boyhood classroom days for an illustration. The word means literally “to write under.” It was used of words given children to copy and study. The child could then learn to write by tracing his finger over the written example above. Thus, Peter was admonishing all believers to study and to trace out the various steps of the blessed Saviour while He was on this earth. These steps make interesting reading indeed. His first step was from glory to Bethlehem. The second was from Bethlehem to Jerusalem when He was eight days old, and so on. The final step was from the Mount of Olives back to glory, from whence He came. Thus, we can see that Jesus was misunderstood by the religious people and the political system of His day. My! Things haven’t changed much. The script is the same, only the actors are changed...and the result is that Jesus Christ is still misunderstood! ☐
Book Report

Decision Making and the Will of God
by Garry Friesen
Multnomah Press, 1981, 452pp., $11.95

Reviewed by Robert P. Evans, Field Director, Greater Europe Mission, Wheaton, Illinois

Book Discussion

The will of God is sometimes difficult to discern. To say otherwise would be dishonest. But the Bible teaches that our loving Father wants us to learn and do His will.

Our great fault is to fail to wait for clear guidance. Our culture reflects activism rather than meditation. “It’s better to do something than nothing.” But why does God often wait to show us His specific will? One very good reason is to further His purposes, which are often hidden from us. There are many biblical examples of this principle. Just prior to Jesus’ Ascension, the disciples asked Him if He would restore the kingdom of Israel to them. But Jesus said, in effect, that He would come later. It is not your prerogative, He said, to know the times and seasons; that is the Father’s business. Meanwhile Jesus reminded them, I have another program for you to carry out—evangelizing the world (Acts 1:6-8).

A second reason God waits to answer is to shape our character. One of the best illustrations of the divine wisdom in delay appears in John 11. Apparently the Lord had a special love for Lazarus (v.3). Yet when He heard that Lazarus was sick He did nothing about it for two more days, despite the pleas of Martha and Mary. Jesus waited, to proclaim the power of the Resurrection (vv.25-26), and then to demonstrate it by raising Lazarus. The lesson was that believers must go deeper in trust and prayer to discern God’s plan to make resurrection supersede death.

We need especially to guard against shortcuts to God’s will—that is, suggestions that avoid the waiting period God may find necessary for the above reasons. Periodically, people come up with solutions that seem logical.

One currently popular solution to the dilemma is Garry Friesen’s Decision Making and the Will of God. No doubt this writer sincerely wants to help, but is he on biblical ground? Friesen argues that God has an overall plan for us in His sovereign will. He also has a moral will that lays out general guidelines for belief and life, but not an individual plan for every believer. The believer is to get all the facts together, weigh the alternatives, and make his own decision without special help from the Lord. As long as he is in a general “zone” of God’s revealed will the believer is safe acting on his own. The writer even implies that the Christian who seeks a divine approval in many decisions is looking for something nonexistent. According to the author, one can avoid stress by acting within the permitted zone of action.

This theory may sound like a welcome insight to resolve many problems. It fits in with many modern liberation theories, but let’s examine it further in relation to biblical teaching.

God’s Word teaches that He does have a personal and individual plan for our lives. Patriarchs, prophets, and apostles all received clear “calls” to serve God.

Scripture also spells out where and why they failed. We read repeatedly where David “inquired of the Lord” whether he should go up to fight an enemy. There were specific requests where an answer was needed immediately.

God told Elijah in 1 Kings 17:3-4 to hide himself by the brook Cherith, for “I have commanded the ravens to feed thee there.” After the apostle Paul was called by God he was led step by step in his remarkable career, the Lord directing him individually in all the needed decisions.

The thesis of Friesen that we can make our own decisions within the approved limits is, of course, based on a half-truth. We take some things for granted simply because God seems to provide them without decisions on our part. For example, westerners pray “Give us this day our daily bread” in a formal and peremptory manner, without agony in evidence. Yet millions of people throughout history—and even now—literally
have to plead with God to provide their daily sustenance.

Decisions made on important matters without strong personal guidance by God can lead to disastrous results. We could call it a form of spiritual Russian roulette. By this reasoning, one could say that a Christian should join a church, but which church? He does not need to ask God for a decision, so he just chooses one. The same reasoning can be followed by a man for an important step such as choosing a wife or even a mission field.

The trial-and-error method of determining God’s will by doing something rather than praying to find His mind, is growing. This do-it-yourself practice of decision-making would go a long way in explaining why Christians go in and out of marriage, in and out of commitments they solemnly said were God’s will, and in and out of organizations, in a sort of revolving-door experience.

A third and last point is the dishonor the Friesen theory brings to the Holy Spirit. He was promised by the Lord Jesus as the indwelling One who would “teach you all things” (John 14:26) and “guide you into all truth” (John 16:13). Repeatedly the Holy Spirit spoke directly to the apostles about details. He called Philip to Gaza to direct them to the apostles about the origin of life on earth. Although the authors propose what they consider an alternative naturalistic explanation, they realize that if one simply substitutes “God” for “universe” in their proposal, one arrives at special creation. The primary significance of the book is that two highly skilled and respected scientists examined the existing naturalistic explanation for the origin of life on earth, and all hypotheses were found inconsistent with logical implications of the scientific data. Hoyle and Wickramasinge realize the centrality of naturalistic evolutionary theory to modern biological science and the severe reprisal they are likely to receive for their heretical notions from their colleagues in the scientific community. Referring to the evolutionary hypotheses that sprung out of the nineteenth century as major triumphs for rationalism, they recognize that “there is widespread apprehension that any weakening from a Darwinian position would open the floodgates to new waves of irrationalism and that the former victory would be turned to defeat” (p.11). They conclude, however, that the real defeat would come from maintaining a wrong position simply for sociological reasons.

Sir Fred Hoyle is known worldwide for his contributions to astronomy. It was for his work that he was knighted in 1972. Professor Chandra Wickramasinge is head of the department of applied mathematics and astronomy at University College, Cardiff, Wales, and is recognized as an expert on interstellar matter. Although neither author has advanced training in biological science, they do an admirable job of assimilating and synthesizing a large quantity of data related to the origin of life on earth. Their biological errors are minimal and can be attributed to their lack of experience in the life sciences. For example, myoglobin rather than hemoglobin is referred to as the oxygen-carrying protein of blood (p.14), and glucose fermentation as a means of obtaining energy is described as ubiquitous (p.28), which overlooks a wide variety of diverse types of microorganisms that cannot utilize glucose. However, the relatively inconsequential errors in biology are greatly outweighed by the open-minded evaluation of the data related to origins and the subsequent conclusions.

The authors cautiously begin by discussing some nagging problems not easily explained by typical “party-line” neo-Darwinian evolutionary reasoning. For example, the antiquity of life on earth is a problem in that fossils have been found among the oldest (by standard dating techniques) rocks on earth.

Evolution from Space
by Sir Fred Hoyle and N.C. Wickramasinghe

Reviewed by Terry Weaver, Chairman of the Department of Biology and Chemistry, Liberty Baptist College, Lynchburg, Virginia.

Evolution From Space nicely summarizes the shortcomings of modern naturalistic explanations of the origin of life on earth. Although the authors propose what they consider an alternative naturalistic explanation, they realize that if one simply substitutes “God” for “universe” in their proposal, one arrives at special creation. The primary significance of the book is that two highly skilled and respected scientists examined the existing naturalistic explanation for the origin of life on earth, and all hypotheses were found inconsistent with logical implications of the scientific data. Hoyle and Wickramasinge realize the centrality of naturalistic evolutionary theory to modern biological science and the severe reprisal they are likely to receive for their heretical notions from their colleagues in the scientific community. Referring to the evolutionary hypotheses that sprung out of the nineteenth century as major triumphs for rationalism, they recognize that “there is widespread apprehension that any weakening from a Darwinian position would open the floodgates to new waves of irrationalism and that the former victory would be turned to defeat” (p.11). They conclude, however, that the real defeat would come from maintaining a wrong position simply for sociological reasons.

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The authors cautiously begin by discussing some nagging problems not easily explained by typical "party-line" neo-Darwinian evolutionary reasoning. For example, the antiquity of life on earth is a problem in that fossils have been found among the oldest (by standard dating techniques) rocks on earth.
Specifically, given the standard 4.5 billion-year geological age of earth, fossils have been found in rocks that would date older than 3.5 billion years. Thus, if one subtracts a half-billion or so years required for a young earth to become habitable, as envisioned in typical naturalistic scenarios, very little time remains for the origin of life! The problem is compounded by the fact that even the simplest types of free-living organisms known today are extremely complex in terms of information content. A telephone number is used as an example of information content (p.4). If one needed to contact someone whose telephone number had been forgotten, the wrong number dialed until one chanced upon the correct number is an indication of the information content of a telephone number. A living organism is infinitely more complex. Coupling this with the relatively short time span (geologically speaking) available for the origin of life makes typical naturalistic explanations appear to have such a small probability of occurring by chance that an objective evaluator would have to conclude them to be impossible. The scientific data suggest that complex life originated suddenly on earth with a high content of information.

Another major problem with standard naturalistic explanations is that the "evolutionary record leaks like a sieve" (p.77). While evolutionary trees are commonly drawn in modern biology books with all branches connected to a common trunk, the connections cannot be demonstrated in either the fossil record or in modern observable changes among living organisms. The authors candidly point out that there are only two realistic solutions to this dilemma—either the various life forms all had different ancestral stock, or divergence from common stock took place with extreme rapidity by unknown mechanisms (p.87). The latter position has been popularized in recent years as the so-called punctuated equilibrium model (i.e. life exists for relatively long periods of time with minor variation, the equilibrium, and is interrupted periodically by rapid drastic changes of unknown cause, the punctuation). With regard to production of even the simplest form of life by chance, the authors conclude that the probability of all or any of such naturalistic explanations is so infinitesimal small that it must be considered impossible. The naturalist must then extend such reasoning to chance mutations that would result in a life form that would prove "capable of writing the symphonies of Beethoven and the plays of Shakespeare." "This is the position to which one is inevitably led by following an earthbound theory: a position we (i.e. the authors) believe to constitute a reductio ad absurdum disproving of that theory" (p.103).

Hoyle and Wickramasinghe offer a substitute explanation that includes the infection of earth by simple life forms containing genes and/or preformed naked genes from outer space. Genes are the hereditary units of living organisms that are comprised of the informational molecule DNA. This notion is actually a resurrection and modification of the old panspermia hypothesis (reviewed in the book) which suggested that life originally arrived on earth from space. The authors feel that displacing the problem of origin of life to the universe, rather than restricting it to earth, circumvents the problems with naturalistic explanations so extensively developed earlier in the book. Thus the "universe" becomes the "Creator" when viewed in this manner. Although Hoyle and Wickramasinghe lack a comprehensive exploration of the similarities between their conclusions and supernatural explanations of the origin of life, the similarities are obvious. Anyone interested in an uninhibited examination of the data on origins by two reputable scientists will find this book interesting and thought-provoking.
Sing...It Will Not Be Forgotten

Little Elmer's church in Savannah, Georgia, had a "real live missionary" from China one memorable morning. "We'll learn a song in Chinese," said the man—and the primary boy was one who did so. Forty-four years later, as Dr. Elmer Towns stood in the land of China himself, conversing with a Chinese, the words of that Chinese song flashed through his mind. He had not thought of it through the years. He sang it for the man and asked for an interpretation. "The song is 'Brighten the Corner Where You Are,'" he was told.

Five-year-old Evelyn learned the words of "Does Jesus Care?" and "Tell It to Jesus" hearing her mother sing them often while praying for her unsaved husband. In later years, Mrs. (Al) Evelyn Snyder found strength in their message as a missionary in Liberia.

If a survey were taken on the subject, undoubtedly the song "Jesus Loves Me" would be credited with rescuing the greatest number of souls from the Slough of Despond, because it was the first song learned in childhood and its message was never forgotten.

Parents ask their children, "What did you learn in Sunday school today?" Even an hour after class, pupils may have forgotten details of the Bible story, but they may respond by singing all of a new song. Although the words may come out "Eat carrots for you," instead of "He Careth for You," if they were not explained. As the years roll by, if neither song nor story were heard in the interim, the song would prove to be best remembered.

Why? The admen for television commercials know that words to a tune are retained easily—that is why "Have a Coke and a Smile" stays with us. The psychological formula learned by educators says we remember 70 percent of what we say, and singing is merely "talking to a tune."

A schoolteacher named Jimmy Driftwood, in Mountain View, Arkansas, knew this. In the effort to impress some facts on his history students, he wrote "The Battle of New Orleans," which also impressed thousands of other singers of his hit record.

"Write ye this song...and teach it the children of Israel...for it shall not be forgotten" (Deut. 31:19,21). The song, recounting God's dealings with the Israelites, would witness against them, for they would remember the words.

What do these facts mean to the Christian worker? They mean that the church should enlist the power of music. And if the above facts are not conclusive, the clear injunction of Scripture should clinch the matter. Recall God's use of the retentive power of music when He said to Moses,
instruction in the New Testament, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

"But we do have music in our adult class...half a dozen songs for each service." The words of those specials will always be remembered by the singers. The congregation finds greatest comfort in the words it sings.

What is happening in the youth and children's department? Maybe outstanding singers from the adult department slip over and perform trios, quartets, solos, but if the young people did it themselves, they would have those words in their hearts. While they remember 10 percent of what they hear, the figure would multiply by seven when the hearers become singers.

What can be done to remedy excuses like (a) we haven't a piano (b) the teacher can't sing (c) our classroom has thin walls, or (d) there isn't time?

Some solutions are: (a) Use a guitar, autoharp, or just a pitch pipe—even a kazoo; (b) bring in a youth who can sing, for the length of the song period; (c) make a pact with the neighboring class to both sing at the same time; and (d) make time. As Margaret Culkin Banning once entitled an article, "You DO Have Time for That." There is always time for what is important.

When lessons are reinforced with correlated songs, pupils go home with the single "rifle" impact of one theme, not the "buckshot" of a slapped-together program.

Primaries can sing the whole story of Creation in the words of "God Made a Most Beautiful Garden" (Singing Scripture, by Lena Lawrence). There are simple songs that aid in learning memory verses, Bible facts, and most of the basic Bible doctrines.

Preschoolers may be the most precocious of all in quickly learning songs. Songs should be taught as thoroughly as the Bible story, with explanation as needed, and the notes should be reachable—Middle C to the C above, generally. Besides the snappy little choruses too often associated with little people, adult leaders may be surprised to know that five-year-olds can rhythmically sing such songs as "Onward Christian Soldiers." Preschoolers respond to the challenge of learning songs they can "grow into," as well as happy little ditties. They need both. Their music should be meaningful and the words taught correctly.

Besides rocking a fretting baby and singing a lullaby, the nursery workers may forever influence the child's appreciation for calm or happy Christian

music by playing recordings of children's songs.

From infants to adults, music is one of the most effective means to enforce Bible truths. In our classes and special activities we would do well to encourage everyone to 'sing...it will not be forgotten.'

Where did they go?

The Stealing of America by John Whitehead. Some of your freedoms as a Christian have disappeared lately. John Whitehead, like millions of Americans, has watched the government poke its head into places where it has no business. Places like private education, the church, and even our homes. Now, our God-given rights are eroding away before our eyes. Rather than just ask "What happened?" after it's too late, Whitehead shows how you can get involved and turn things around.

The time to start is now, and you can begin with this book. $6.95.

See it at your local Christian bookstore, or order by mail. Add $1.00 to mail orders for postage and handling.

OCTOBER 1983
Church Profile

Central Baptist Church, Tyler, Texas

by Duane Ward

Central Baptist Church of Tyler, Texas, has a long history of success. The charter was signed in 1933 and each ensuing year the church has become more of a major force in the lives of Tylerites and east Texans. The church has experienced the Lord's blessings in numerous ways. No financial or social troubles have shaken its foundation. Central Baptist Church has consistently enjoyed a good reputation in the Tyler community as a stalwart fundamental Baptist church. Even by biblical standards and qualifications, its leaders have been respected and strong—Charlie Dyer, John Rawlings, Duane Pringle, and now Larry Norrell.

The church has been a "preacher-builder," producing over the years an impressive list of 25 full-time pastors like Verle Ackerman, West Hollywood, Florida; Curtis Goldman, Albuquerque, New Mexico; and Jack Bridges, Pasadena, Texas; as well as two missionaries and nine full-time church workers.

Taking the Copeland Road exit off Loop 323 will put the visitor on the 32-acre pine-covered property of Central Baptist. The ideal location is on the rapidly expanding south side of town. The main sanctuary in the center of the property is highlighted by its colonial motif and crowned by a 16-story steeple. The 1,400-seat auditorium is handsomely decorated in soft green and tan. Joining the auditorium are three other buildings, two completed only in August.

April 1-3 were memorable days in the church's history. During each of the three evenings a prime-time special, "The Church That Cares," was aired on Tyler's leading television station. The hour-long program produced by and about the church showed the numerous outreaches of Central Baptist. Testimonies of new members were included, followed by a 30-minute message by Pastor Norrell, "Pardon Me, But I'm a Little Old-Fashioned."

Three nights of prime-time television in a city the size of Tyler (115,000) brought much reaction. Eighty-five visitors attended the morning service the next Sunday. By May 15, a new attendance record of 2,610 was set. The previous record of 2,215 had been set in 1948 under the pastorate of John Rawlings.

Though church growth in the past three years has risen from an average of 346 to 1,174, Central Baptist Church is not satisfied with history. The leadership and members of the fastest-growing church in east Texas have goals for the coming years. Under the banner of "The Church That Cares," this dynamic ministry desires to meet the spiritual needs of the community. An attendance goal of 3,120 was set for a Sunday this fall.

The current 10-month evangelistic campaign launched in June by Norrell is the "2,500 Program" in which the church plans to knock on every door in the town of Tyler and parts of Smith County. Each week 30 church members take a packet of 10 survey cards with addresses, visit the homes, and invite people to church. The church staff visits 10 homes every day, in addition to the Sunday visitations. The follow-up program includes birthday cards sent to children, with free meal tickets to area restaurants.

Pastor Norrell is characterized by...
hard work and a genuine love for his members. After earning his master's degree from the University of Arkansas, he pastored in Shreveport, Louisiana, and was associate pastor of First Baptist Church in Forth Worth, Texas. He moved to Tyler in January 1982 with Sherry, his wife, and sons Bobby, age 4, and Larry Glen, age 7.

Launching his fresh, new evangelistic program, Norrell has enlisted a staff of qualified co-workers and built additional Sunday school space. The church staff of Central Baptist includes Associate Pastor Larry Adams who handles the nursing home ministry, heads the Sunday school program, and directs church administration. In the bus ministry, Walt McDaniel averages about 500 riders each Sunday. Last spring one special Sunday program brought in 1,300 bus riders. David Parish has been minister of music for only a year but has already brought in a new organ, built the choir to 82 members, added quartets and trios, and has plans for a hand-bell choir. Russell Wilson, a recent graduate of Baptist Bible College, has many exciting plans for the youth ministry, which currently runs 160 members.

Most importantly, dedicated laymen have committed their energies to the growth of the church under Norrell's leadership. The members of Central Baptist are aggressively evangelistic Christians. From bricklayers to lawyers, all share in the work. Some give their time in the bus ministry; others generously serve as teachers, maintaining a ratio of one teacher for every 10 children. Several hundred people go out visiting every week, taking the gospel to lost souls, comforting the sick, and showing their Christian concern for the Tyler community.

Observers feel that God has assigned a dynamic leader and assembled an unusually committed group of people to this church, to effect a positive change in east Texas. They advise, "Keep your eyes on Tyler, Texas, and the Central Baptist Church. They're going places."
Keeping the Main Thing the Main Thing

by William E. Matheny

During Foreign Missions Emphasis Week last year at Liberty Baptist College and Seminary, Greg Livingston of North African Mission was asked, “What is the main thing to keep in mind about missions?” Livingston replied, “The main thing is to keep the main thing the main thing.” When another student followed with the question, “And what is the main thing?” Greg’s answer was “Evangelism is the main thing—the proclamation of the gospel of Jesus Christ.”

And what is the gospel of Jesus Christ? The apostle Paul states:
Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand... For I delivered unto you first of all that which I also received, how 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 heart of the gospel is that Christ died for our sins, and through faith in His finished work we can experience the New Birth and new life by the grace of God. As a matter of fact, Paul calls the attempt to put any other message at the heart of the church’s life “another gospel” (Gal. 1:4-9).

The “main thing” is summed up beautifully in these familiar words in John’s Gospel:
For God so loved the world, that he who soever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:16-18).

Here, the “main thing” that Christianity is all about is made clear in the words of the Lord Jesus Christ Himself. By accepting Him as our personal Saviour and Lord, we can become a new person, a “new creature” (2 Cor. 5:17). Then, and only then, can we experience “the abundant life” (John 10:10) that Jesus promised. Jesus’ words in the Great Commission command us to make disciples of all nations, making the New Birth and new life available to all (Matt. 28:18-20).

To most convinced Bible-believing Christians, repetition of the above belabors the obvious. But to a growing number of Christians, the New Birth experience and emphasis on eternal life in the Bible are being gradually eased aside as the “main thing” upon which missions should focus. They ask, “Doesn’t the Bible teach more than John 3:16 and the Great Commission?”
And of course the answer is, "Yes, of course it does."

The question that must be addressed is not whether this or that teaching is in the Bible, but is it "the main thing" Christ came to do? Many sound, biblical principles that should be by-products of the gospel and new life in Christ, are being given equal billing with the salvation experience—in some cases even substituted for salvation.

**Liberation Theology**

Probably the most serious threat to sound missions strategy for the 1980s comes from the various blends and mixes of thinking lumped together under the heading of "liberation theology." While the average liberal pastor takes for granted that some form of this school of thought is the "main thing" of missions, the average fundamental pastor has never heard of it. The few who have heard assume it is some form of "communism." This brief article will attempt a brief introduction to the topic as it relates to "the main thing" of missions.

Terry C. Hulbert, in *World Missions Today*, defines liberation theology simply as "a movement, claiming a biblical basis, which seeks to free people from oppressive economic and social structures."

Charles C. Ryrie, *What You Should Know About Social Responsibility*, says of liberation theology, "Casting Marxism in Christian terminology, this viewpoint advocates the overthrow of oppressive governments and economic systems. The poor and oppressed of the earth, God's true people, must be liberated at any cost. Thus violence plays a vital part and necessary role in liberation theology. Furthermore, this violence . . . is commended." Ryrie then quotes one source, "A supreme sense of moral worth pervades the subversive enterprise in Latin America."

Liberation theology began among Liberal and Socialist thinkers in Latin America and has spread around the world, now widely embraced by the National Council of Churches. It has recently filtered into Evangelical literature, where it tends to blend with ecological, anti-nuclear power, nuclear freeze, pro-ERA, and anti-capitalist movements.

David Breese gives a concise, fundamental view of liberation theology: "It's about money! Oppression is not having enough money. Sin is to have more money than someone else. Evangelism is to take money from the rich and give it to the poor. Consecration is to be, or appear, poor, and private wealth is the essence of iniquity" (*Christian Destiny*, Inc., Wheaton, Ill.). Is money, and who has how much of it, the main thing the gospel is all about? Did Christ die on the cross to redistribute the world's money or natural resources or food? No. Could a more just society with fair laws and equal opportunity for work and advancement be expected as a by-product of a society with large numbers of born-again Christians? Yes.

Probably one of the best-known spokesmen for the Evangelical left in these matters is Ronald J. Sider, who became well known after publication of his book *Rich Christians in an Age of Hunger: A Biblical Study.*

As late as 1976 Sider argued that evangelism was a New Testament priority, but not the only priority. In other words, there is more than just one main thing. ("Evangelism or Social Justice: Eliminating the Options," Christianity Today, October 8, 1976.) This mission thinking is called the holistic approach, or "ministering to the whole person." The idea is that since God is concerned about all aspects of our life, so should His people and His Church be concerned about them. So far so good.

The weaknesses in this argument come in moving from there to the conclusion that, since God is concerned about all aspects of human life, all are equally "the main thing" and deserve equal billing, time, and resources. The Bible speaks to all of the above topics, but do they all have equal claim to be the main thing? No. God's people should be concerned about them, but without evangelism there would be no "God's people" in a single generation. Bible passages chiefly used by liberation
theology proponents are the Exodus, some of the Old Testament prophetic books, (Amos is a favorite) and Luke 4:18-19, and Isaiah 61:1-2.

Using the Exodus, the liberationist argument goes something like this: "You Fundamentalists claim to take the Bible literally, yet you spiritualize represents being saved from sin (Egypt), passing through the blood of Christ (the Red Sea) on to heaven (the Promised Land). But this is a real liberation of an oppressed people, even to the point of using violence (the plagues and drowning of Egyptian soldiers), and a literal equal distribution of land in a real “promised land” (not heaven). The main thing in this story is God’s concern for the poor and oppressed and His literal political/economic/social liberation of those people from the unjust political structures that kept them enslaved and oppressed.”

Granted, sound hermeneutical principles must be used in treatment of Scripture, but they will lead us to conclusions different from those reached by the liberationists. There is justification for making certain spiritual applications of the Exodus story, for we find that very thing done in 1 Corinthians 10:1-11 and Hebrews 11:23-29.

As to a literal treatment of the Exodus account, it does not take us where the liberationist wants to go. God did not intervene in Egypt because the Israelites were poor or victims of unjust political structures, but because they were “my people” (Exod. 3:7,10; 6:2-8; 11:7ff). God freed His people only. “Israel is my son, even my first-born: And I say unto thee, Let my son go that he may serve me” (Exod. 4:22-23).

The liberationist motive is humanistic. The true motive behind the Exodus was God-centered. They were not set free to redistribute wealth or adjust political structures, but to serve God. “That they may serve me” is repeated with every plague. God is the center of the story and He acted to bring glory to Himself. “For this cause have I raised thee up…that my name may be declared throughout all the earth” (Exod. 9:16). This is not the story of an oppressed working class rising up to throw off the yoke of oppression. Exodus is a story of a people held against their will in a foreign land and freed to return to their homeland. The class war overtones read into it by liberationists are simply not there.

From Amos, the liberation theologists focus on Amos’s cries against greed and exploitation of the poor. But mistreatment of the poor is only one of a number of offenses condemned by Amos. He did not lead a workers’ revolution, but warned that God would judge their injustice. “For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live” (5:4).

A number of things are mentioned in Luke 4:18-19. “Preach the gospel to the poor.” Jesus did that. He also preached to the rich and what we may call the middle class. In actual practice Jesus preached to every class of people.

“Heal the brokenhearted.” Jesus healed their sicknesses, cast out evil spirits, even raised the dead.

“Preach deliverance to the captives.” Jesus did so. Did He storm prisons to liberate literal captives? Picket prisons? No. Does this phrase have revolutionary political implications? Not if we judge by the actual practice of Jesus, the apostles, and the New Testament churches.

“Recovering of sight to the blind.” Jesus did on occasion restore sight to the blind.

“Set at liberty them that are bruised.” As in point 3, Jesus meant to solve the problem by preaching the Good News, and He led no zealot-style movement against Rome.

Danger Signs

1. Radical liberationists usually concede that Jesus was not politically minded enough to suit their needs and have invented a new term to describe their approach—praxis—to replace sound biblical exegesis. Praxis means theology in practice, action, actualization of kingdom concepts as liberationists understand them.

2. The poor and oppressed peoples of the world are the center of liberationist thought, not God. Their hermeneutical starting point is not God, but all downtrodden people.

3. Kingdom of God. Liberationists ridicule the church as “churchianity,” and are strong on “universal kingdom of God” concepts, with more diverse interpretations that give them more room to maneuver.

4. Creation. New looks at Genesis and earth stewardship are increasing as a “Christian ecology” is hammered out.

5. All is one. A strong liberationist current is under way, blurring distinctions between the “history of redemption” and “secular history.” Nothing is really “non-sacred,” since God is sovereign over all, everything is sacred.

Holding one or more of the above positions does not make one an advocate of all that is implied by liberation theology, but as they converge they clearly push to one side the main thing we have always believed to be the heart of the gospel: Jesus the Christ died on the cross for lost sinners and by the grace of God we can have a personal relationship with Him. That is still the main thing. Teachings of the liberationists demand our attention and prayerful study that we may help find more God-centered solutions to some very real problems. Saved people—whether poor, middle class, or rich—are to be “salt” and “light” to the world.
Almost 4,000 evangelists from 133 countries spent 10 days at the RAI International Convention Center in Amsterdam to learn from the world's most famous evangelist, Billy Graham.

The International Conference for Itinerant Evangelists, held July 12-21, was sponsored by the Billy Graham Evangelistic Association. The evangelists came from 133 countries, in effect, from 133 different worlds. The participants were selected by 200 committees around the world, and many had their travel and expenses subsidized by the Graham Association. More than 70 percent came from Third World countries, 90 percent had never been to any kind of conference before, and more than half had no formal training of any kind before coming to ICIE. In obvious absence from the meeting were Fundamentalist and Evangelical Conservatives who feel such a conference would be too ecumenical. These groups have not cooperated with Graham since the late 1950s because of their objection to his involvement with Liberal clergymen.

The program planned by the leaders and guided by Paul Eshelman, of Campus Crusade for Christ, was geared to the practical needs of the evangelists. It ranged from Billy Graham's sharing his first embarrassing attempts at preaching and delivering a sermon, to Evangelist Luis Palau warning them to keep their lives pure and holy. Thomas Wange, general secretary of the Chinese Coordination Center of World Evangelism, stressed that God is looking for better men, not better methods; and a former Masai warrior from Kenya told how he shares the gospel among his tribesmen.

While the delegates gained inspiration and instruction from all the speakers and leaders, they had come to learn from Billy Graham and Graham did not disappoint them. He spoke on the role of the evangelist, peace, how he prepares messages, how he gives the invitation, and a final message on the acceptability of the evangelist to God.

In response to one question, Graham said he has been under pressure throughout his ministry "to go to too many places, speak too much, and study too little. If I had it to do over again, I would speak less and study more. That's been the greatest failure in my ministry, as far as I can tell."

Concerning criticism, Graham said criticism of his ministry and methods "has never really bothered me, even when I was young. If it's legitimate criticism I listen. I've learned from it. It often drives me to my knees in prayer."

On the peace issue, Graham stated, "I am not a pacifist. I have every right to defend my country. I am not for unilateral disarmament. I don't believe we should lay down our arms and let another nation walk in." He injected, "The Bible does not teach that God will allow man to extinguish life completely from this planet in a nuclear holocaust. I believe the world system that has been dominated by evil from the Garden of Eden, will end by God's—not man's—intervention."

At his final press conference, Graham released a printed statement, "Amsterdam '83 will make a deep impact on the church throughout the world. For example, we have called attention to the biblical priority of evangelism. The primary calling of the church is to proclaim the gospel of Christ to the ends of the earth. I call upon the World Council of Churches to give a renewed emphasis to the roots from which it sprang, recognizing the priority of biblical evangelism. I call upon the World Council to make as its first priority the biblical mandate to proclaim the saving gospel of Jesus Christ, so that those countless millions who are spiritually impoverished and without hope in our world may turn to Jesus Christ, the Hope of the World."

The conference ended with the 4,000 evangelists taking communion together and making what they called the Amsterdam Affirmations. One affirmation was a commitment to go anywhere, do anything, and sacrifice anything God requires to fulfill the Great Commission. Graham closed by dramatically charging his listeners, "Do the work of an evangelist!" There was loud, sustained applause, finally interrupted by Graham shouting, "Hallelujah!" And the packed convention center echoed with the response of 4,000 charged-up evangelists, "Hallelujah!"

Forrest Boyd
Amsterdam, Holland
OCTOBER 1983
The World Congress of Fundamentalists reaffirmed their belief in the Bible’s inerrancy and set themselves apart from other conservative Christian movements at their third international meeting August 1-7 at Bob Jones University. The World Congress, co-chaired by Bob Jones, Jr., and Ian Paisley, assembled 3,000 representatives from independent Fundamentalist churches and mission boards.

The delegates unanimously approved resolutions warning Bible-believing Christians against the ministries of nearly every popular evangelist in the United States, including Billy Graham, Jerry Falwell, and Jack Van Impe.

The World Congress’s criticism of these ministers was divided into three areas: their involvement in the Charismatic movement, participation in the ecumenical movement, or failure to properly separate themselves from non-Fundamentalists in worship.

Evangelists Pat Robertson, Jim Bakker, Rex Humbard, Oral Roberts, Jimmy Swaggart, and the organizations Youth With a Mission and Full Gospel Businessmen’s Fellowship were denounced for affiliation with the Charismatic movement. W.A. Criswell, George Sweeting, Van Impe, and Falwell were cited for practicing pseudo-Fundamentalism, or engaging in activities that do not conform to the principles of ecclesiastical separation set forth by the World Congress. Ministers criticized for ecumenical activities were Graham, Luis Palau, James Robison, Billy Kim, Leighton Ford, Paul Cho, and the John Haggai Institutes.

Rodney Bell, pastor of Tabernacle Baptist Church in Virginia Beach, Virginia, and chairman of the resolutions committee, said the World Congress’s criticism of so many television evangelists is not a blanket condemnation of the television ministry.

The World Congress is concerned, he said, with the fund-raising methods of these evangelists and their accountability to the public. Because most of them are not affiliated with a church, Bell said, they do not have to disclose or justify their expenditures. “When I see the hypocrisy, generally speaking, in the Charismatic television ministry and the shallowness of it,” Bell declared, “it’s enough to make God want to vomit.”

The World Congress also spoke out on religious-political movements in a resolution expressing “alarm” at organizations such as the Moral Majority in the U.S.A., the Festival of Light in Britain and Australia, and all kindred movements.”

Bell stated that the World Congress finds fault with the Moral Majority because the movement includes non-Fundamentalists, yet meetings are opened with prayer. The political organization, he said, carries strong religious overtones. “They are compromising when it comes to the matter of separation. Your theology dictates your morality. Much of the theology of the Mormons, Jews, Catholics, and so forth, is a humanistic morality.”

Responding to charges by the World Congress, Ronald Godwin, executive vice president of Moral Majority, Inc., said meetings of the national organization are often opened with prayer. “This does not violate ecclesiastical separation. The Congress opens each day with prayer. This does not make Congress a religious body,” Godwin said. “We only cooperate as citizens, not as people who share a common theology.”

Godwin added that state organizations affiliated with the Moral Majority are autonomous and that some of their meetings may have religious overtones. “In any case, one could reasonably assume that from time to time Rev. Bell and Dr. Jones have been asked to speak at a civic club where a prayer was offered. Therefore, one would have to assume according to Dr. Jones’s definition that any civic club where prayer was offered is a religious organization and that Dr. Jones is a religious liberal for speaking at such an ecumenical gathering.”

Bell said the World Congress will uphold its theological ideals regardless of the effects. The World Congress, in his view, is preserving the original definition of Fundamentalism, and other conservative Christian movements have “hijacked” the term. “If they (the pseudo-Fundamentalists) were arrested for being Fundamentalists and tried, there would not be enough evidence to convict them,” he stated. “Our group may get smaller, but it’s stronger than it’s ever been.”

Bell feels it is the duty of true Fundamentalists to point out the error in religious movements that have lapsed into apostasy. “A man who does not expose error is not a Fundamentalist. I’m talking about theological error—even in his own camp.”

The World Congress labeled all mainline Christian denominations—particularly Southern Baptists—as apostates, groups who have strayed from their original belief in the Word of God. Jimmy Draper, Southern Baptist Convention president and pastor of First Baptist Church in Euless, Texas, had no comment on the statement.

Paige Patterson, president of Criswell Center for Biblical Studies in Dallas and a conservative leader in the convention, did say that labeling all Southern Baptists as apostates “was an overstatement. The vast majority of Southern Baptists remain just as committed to their fundamental beliefs as always. While it’s true that some of the leadership in the educational institutions has strayed, it’s always unfortunate when such a statement implicates the whole group.”

The congress will reconvene for its fourth worldwide meeting in August 1986 at Bob Jones University.
WCC Conference Draws Evangelical Support, Protest

"The most representative gathering of Christians ever held" opened in Vancouver, British Columbia, Canada, on July 24. The sixth assembly of the World Council of Churches brought 835 delegates (33 percent women, 20 percent under 30) from 304 denominations representing 440 million Christians to the campus of the University of British Columbia.

An additional 1,000 official observers, invited guests, and staff—plus another 1,000 accredited visitors and 1,000 press representatives—joined them.

The assembly began with the review of the growth of the WCC since the Nairobi Assembly in 1975, delivered by moderator Archbishop Ted Scott, primate of the Anglican Church of Canada. He stated that both capitalism and communism, "although they remain powerful, are no longer adequately responding to the challenges which confront us." He attacked unnamed WCC critics, "There is growing documentation that persons and groups who do not want certain kinds of issues raised or discussed are deliberately seeking to misinterpret or misrepresent the council. This ought not to surprise us—Jesus warned His followers that this would happen."

A moving and biblically informed account of the struggles and hardships of blacks in South Africa was delivered by Dr. Alan Boesak. Boesak, president of the World Alliance of Reformed Churches, is a leading candidate to succeed WCC general secretary Philip Potter, who has indicated his desire to retire in 1985. In a speech frequently punctuated by enthusiastic applause, Dr. Boesak, who cannot vote in his homeland, said, "We have a responsibility for this world, for it is God's world. And if this world is threatened by the evils of militarism, materialism, greed, racism, it is very much the concern of the church.... We dare not be silent."

The highlight of the opening week and its most debated speech was the report of general secretary Potter on Tuesday. He used 1 Peter to outline the eight accomplishments of the WCC since its previous assembly. "We come to Vancouver as those who share the divine life in Christ and declare to offer it in all its fullness to the peoples of the world," Potter said. Orthodox and other ordained church leaders bristled at his criticisms including "hierarchical and institutional exclusiveness," and "concentration of power in bureaucratic ways."

The opening week of the Vancouver assembly also heard its theme expressed in four "subtheme plenaries" through a number of speakers. They included Scottish nuclear physicist Dr. John Francis, Australian Dr. Helen Caldicott of Physicians for Social Responsibility, controversial German theologian Dorothee Solle, and a United Nations deputy general secretary Dr. Jan Pronk.

In the second week of the assembly, 65 small groups presented reports, and the 8 cluster groups and 8 issue groups that formed from them discussed the four selected subthemes and eight issues. Subthemes were Life, a Gift from God; Life Confronting and Overcoming Death; Life in Its Fullness; and Life in Unity.

Like the subthemes, the eight issues often proved to be controversial, despite their innocuous titles: Witnessing in a Divided World, Taking Steps...

Born-again, Bible-believing Christians were more in evidence at this WCC Assembly than at any other. At the end of the second week of the assembly they issued a four-page “Open Letter” that praised the WCC meeting for its “overarching spiritual and biblical orientation” in seven areas and distinguished itself from the small number of people who picketed the assembly. “We deplored their tactics and hung our heads in shame over their sweeping denunciations,” the drafters wrote. “Their actions in our judgment constituted false witness against their neighbors.” The report shared its unanimity with the WCC in its “anguish over the terrible injustices currently perpetrated against the poor, the powerless, and the oppressed throughout the world.”

The letter lamented, however, the absence of any reference in a plenary address to “an illuminating and thoroughly evangelical study,” the WCC’s “Mission and Evangelism—An Ecumenical Affirmation,” and to the fact that “more than three billion have yet to hear the gospel of Christ.” It also noted that “on occasion terminology became fuzzy and theology worse.”

Most important, it raised the question of more direct evangelical involvement in the ecumenical process. With so many of the delegates in the issue and discussion groups clearly sharing evangelical beliefs, the letter asked, “Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the gospel?” The letter argued, “There is no biblical mandate to withdraw from those who have not withdrawn from Christ.” Deploiring “the distortions in the popular evangelical understanding” of the WCC, the letter added, “We feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation, and parochial isolation that tends to characterize many of us.”

The evangelicals present at Vancouver concluded by criticizing “that all-too-popular evangelical heresy—that the way to renew the body of Christ is to separate from it and relentlessly criticize it.”

Much more happened at the WCC Vancouver Assembly, of course. But the open letter of the evangelicals is probably the most significant and relevant in its implications.

Leslie R. Keylock

Vancouver, British Columbia

(Editor’s Note: See the March and April 1983 issues of the Fundamentalist Journal with the articles on “The Two-Headed Council” for a report on the WCC’s funding of Third World terrorism.)

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Conclusion

Admittedly, the examples referenced in this article are somewhat simplistic—if not ridiculous. But that is the point. Carried to extremes, secondary separation can be ridiculous. Unfortunately, these situations are more often fact than fiction. We all draw lines—we just do not draw them at the same places.

Whether we admit it or not, some circumstances require decisions based on personal preferences, which vary among genuine Christians, and no one is entirely consistent in his decision making. These preferences are not to be confused with valid issues, such as associating or cooperating with apostates in religious efforts.

But beyond the matter of personal preference is the problem of assumption. Because many people assume the worst when they see or hear about certain associations of other Christians, we tend to be very careful—if not paranoid—about our associations. Christians should assume the best and give one another the benefit of the doubt. Instead, we are in a cycle of action-reaction-action, where we assume that others will assume the worst, and we act accordingly. Isn’t this an indication of our spiritual immaturity?

An oft-quoted verse is 2 Corinthians 3:17, “Where the Spirit of the Lord is, there is liberty.” What does this verse mean? We surely do not allow fellow Fundamentalists much liberty, and therefore impose bondage on ourselves as well as others. Maybe that means we do not have a genuine spirit. If we do not allow liberty in our life in Christ, we surely are not going to allow others to exercise their liberty in areas of preference.

Are we caught in the unhealthy position of judging others by our standards? We must be sure our actions and attitudes are based on biblical teachings and proper interpretations of those teachings. If we cannot, in all honesty, back our judgmental mind-set with Scripture, we had best default to Scripture.
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Super Conference VII Addresses Church Planting

The seventh annual Super Conference, to be held October 16-20 at Thomas Road Baptist Church, will focus on local church planting and has programs to help enrich and expand local church ministries.

The Super Conference combines six separate conferences for Pastors, Family Life, Music, Children's Ministry, Deaf, and Senior Citizens.


Attendance is expected to top two thousand. For more information write Dennis Fields, Box 20000, Lynchburg, Virginia 24506, or call 804-237-5961.

LBC Dean and Co-founder Receives Honor

Dr. Elmer L. Towns, dean of the School of Religion and co-founder of Liberty Baptist College, was inducted into the Savannah Hall of Fame on August 13 in honor of his contribution to Sunday schools around the world.

The Savannah Hall of Fame, begun over 30 years ago, honors natives of Savannah, Georgia, who have made outstanding contributions to society. Other honorees include Johnny Mercer, composer of "Moon River," and Juliette Gordon Low, founder of Girl Scouts of America.

Dr. Towns was given the "Key to Savannah" 10 years ago. He is one of the leading authorities on Sunday school, the author of 33 books, and an international lecturer. He holds three master's degrees, a doctor of philosophy and a doctor of ministry degree.

Liberty Bell Shrine Nears Completion

The Liberty Bell Shrine of Liberty Baptist College nears completion this fall. Housed in a permanent gazebo in a garden area beside the B.R. Lakin School of Religion, the Shrine contains an exact replica of the Liberty Bell in Philadelphia.

The Shrine honors those members of the Friends of Liberty Club who made it possible for the college to build on Liberty Mountain.

The names of these Friends of Liberty will be displayed in the Shrine in recognition of their support.
Entertainment Abounds During Homecoming and College for a Weekend

High school seniors contemplating college are invited to attend LBC's College for a Weekend October 27-30.

Save-A-Baby Home Opens for Residents

The Save-A-Baby Home, a ministry of Family Life Services at Thomas Road Baptist Church, has officially opened its doors to provide young women with an alternative solution to problem pregnancies. The home is fully licensed by the State of Virginia to provide residential care for women age 13 and older.

In addition to the Save-A-Baby home, the ministry will continue to use and establish shepherding homes, a concept that allows a young woman to become part of a local Christian family during the time of her pregnancy.

Executive Director Jim Savley may be contacted for further information on the Save-A-Baby Home by calling the toll-free number 800-168-3136. In Virginia call collect at 804-847-6828.

Memorial to the Unborn Baby Unveiled at LBC

In honor of the 13 million babies aborted in America since January 22, 1973, the Memorial to the Unborn has been erected in Memorial Garden Park on Liberty Mountain.

Between the LBC chapel, and the Counseling Center, steps encircling a three-tiered fountain provide entrance to the 60- by 20-foot sunken garden. A black slate walkway leads through the granite-walled garden to the memorial.

The memorial, constructed of pure white marble imported from Brazil, is inscribed with a dedication to the unborn and Matthew 18:6—"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

New Dorm Houses 260 Students

Completed just in time for school to start, a three-story dormitory was built with gifts to the Chancellor's Honor Roll and the $10 million miracle. The dorm will house 260 students—four in each room. The functional rooms include bunk beds, dressers, desks, closets, and—for the first time—telephone hookup.

The building is located between the major classroom complex and other dormitories and administrative offices. A unique first-floor passageway allows easy access to dorms and classes.

Youth Department Uses Halloween Scare Mare to Harvest Souls

Over 10,000 people of all ages are expected to visit the Scare Mare haunted house sponsored by Thomas Road Youth. The seasonal thriller is opened from October 20 through November 1. Last year people came from nine different states to witness the gruesome death scenes and eerie sound effects. After the tour of the house, the gospel presentation resulted in 617 salvation decisions.

The project requires 3,000 labor-hours to construct and produce, all of which is provided voluntarily by hundreds of students, faculty, construction workers, teachers, and other laymen.

The minimal entrance fee helps offset the cost of the building and materials with any proceeds going to the youth ministry.
Falwell Challenges Kennedy: to the victor, one vote

by E.W. Piper

(Editor's Note: Recently Senator Ted Kennedy and Jerry Falwell were in Alaska on separate missions. The Anchorage Times ran the following article in reference to their visits.)

The forces of good and evil are now in Alaska, competing for the same souls.

On the left, sort of, is Massachusetts Senator Edward Kennedy, one of the few Old Democrats left in the Senate; on the right, quite definitely, is the Fundamentalist preacher Rev. Jerry Falwell.

Who represents the good guys and who speaks for the bad depends on one's perspective.

They both, however, seek the souls—or, more specifically, the flesh—of whatever salmon sink their lips into the end of hooks disguised as fish food. Political season lasts forever; salmon season does not.

Kennedy arrived at the end of last week, and did his party proud. His primary reason for coming to this state was a fishing trip with his son, but he took time out to appear at a fund-raiser on Friday and at a speaking engagement on Saturday.

Falwell arrived Sunday evening, and did the Lord proud. His primary reason for coming here was to go fishing with his son, but he has set up a wearying schedule. Falwell, however, could not resist a modified political battle. Before the congregation and the press Sunday night, he challenged Kennedy to a fishing contest.

The rules are simple: Whoever catches the largest fish wins. However, the victor will claim no spoils.

Falwell said if he loses, he will vote Democratic in the 1984 Presidential election. To reporters, he simply said “the Democratic candidate.” To the congregation, he said he would vote for Walter Mondale, implying, perhaps, that he has some inside information to which Democrats—or most mortals—are not privy.

In both cases, however, he said he will vote Democratic “and ask God's forgiveness in so doing.” This brought much laughter from the faithful.

And if Kennedy loses? Why, he would have to promise to vote for Ronald Reagan in 1984. (Falwell, presumably, would ask the Lord to forgive Kennedy for his contractual obligation.)

Given the “largest fish” part of the challenge, Kennedy's only chance of winning may be to fish for grayling and try to get off on a technicality. After all, considering Falwell's connections, this contest may be fixed: Jesus may have been a carpenter, but some of his closest associates were fishermen.

Falwells in Alaska for Crusade and Fishing

While in Anchorage, Alaska, for revival meetings at Anchorage Baptist Temple, Jerry Falwell and his son Jerry, Jr., took advantage of the salmon season, spending their days fishing. In addition they were given a tour of the Trans-Alaska Pipeline.

Jerry, Jr., a 21-year-old senior at Liberty Baptist College, is planning to enter law school after graduation. This past summer he attended classes in political science at Yale.

This semi-retreat was one of many opportunities the Falwells take to spend time with their children.

During the four-night revival, Falwell spoke on such topics as “America on the Rebound” and “Decision Making.” The auditorium was packed with over 1,500 people plus media.

Arrangements for the revival meeting were made over a year in advance. The church's pastor, Jerry Prevo, noted that “the meeting was a great success. Numerous decisions were made for Christ and dozens of new families joined our church. The altar was filled each night.”

He added, “We had great preaching and revival in the evenings and wonderful fishing and fellowship during the day.”
Youth Group Celebrates Year of the Bible

REIDSVILLE, N.C.—In response to the "1983 Year of the Bible" proclamation, 19 young people of the Community Baptist Church in Reidsville, North Carolina, were motivated to read completely through the Bible last spring.

An interview with Assistant Pastor Frank W. Verdi explains the story behind this remarkable accomplishment. Pastor Verdi had originally suggested this as a class project for his youth group. The group, inspired by their love for God's Word, willingly sacrificed over 77 hours of their Easter vacation to attain their goal of completely reading through the Bible. Each student read 60 chapters of the Bible. A guide with extensive study questions was provided to help the students understand what they read.

The final chapter was read during a special Sunday service at the church, and Pastor Jim Dotson spoke on the significance of the Bible in history. An autographed copy of the Bible was presented to Reidsville's Mayor Pat Grogan, who in turn honored the youth group with the key to the city. Another autographed Bible and a tape of the service sent to President Reagan received this response:

"In this Year of the Bible, we can take every opportunity to rededicate ourselves to accomplishing the will of God in our lives and to see that message burn more brightly in the hearts of others... With His hope and consolation, our nation and liberty shall surely be preserved and protected."

Tax-Exempt Status Enjoyed by Nude Church and Witches' School

According to Religious News Service, a Rhode Island judge has ruled that a church which caters to nudists is eligible for the same tax exemption given to other houses of worship. Superior Court Judge Antonio S. Almeida said that the Church of Pan may not be a full-fledged church, but it is an organization that is "operated exclusively for religious purposes." The judge's finding will be referred back to the Rhode Island Superior Court for a final judgment and review. The state supreme court said earlier that the case had raised substantial questions relating to the U.S. Constitution's First and Fourteenth Amendments. The church began 12 years ago in a Rhode Island nudist camp when a couple was looking for a minister who would marry them in the nude.

The School and Church of Wicca, or witchcraft, in New Bern, North Carolina, also enjoys tax-exempt status. According to Entrepreneur, March 1983, Wicca classes conducted primarily through the mail will cost $120 and include courses on psychic powers, "no-guilt hedonism," and spell-casting. About 100 people complete the course each year, reports the article, some traveling to the church to attend coven rites.

Administration Offers Alternate Viewpoint to NEA's Atomic War Guide

WASHINGTON—The National Education Association, in collaboration with the Union of Concerned Scientists, has produced a curriculum guide called "Choices: A Unit on Conflict and Nuclear War" which focuses on the issues of nuclear war. According to the Washington Post, June 9, the NEA guide was purchased by 2,500 public school teachers and has been taught in 35 states already.

Criticizing the NEA's emphasis on the terrors of nuclear war, the American Federation of Teachers called it "lopsided propaganda," and the Human Events magazine characterized it as "extremely misleading," says the article.

The administration has also prepared a curriculum guide called "Emergency Management Instruction" to provide a peace through strength emphasis.

According to the Washington Post, Deputy Undersecretary of Education Gary L. Bauer objects to "Choices" because it unduly increases the fear of nuclear disasters felt by schoolchildren.

New Museum to Support Creation Theory

GLEN ROSE, Texas—A Creation Evidences Museum is now under way outside Glen Rose, Texas, which will include archaeological proof of the creation theory.
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The museum will be on the site of an archaeological excavation that has discovered over 98 tyrannosaurus tracks, 31 human footprints, and one human handprint in the same geological strata. This indicates that humans and dinosaurs existed simultaneously about 5,000 years ago, according to verified paleontology reports.

The museum and the excavation are sponsored by the International Baptist College of Crystal City, Missouri. President of IBC Dr. Carl E. Baugh, a noted fundamental theologian and archaeologist, has led work at the dig for several years. He has reported that the footprints measuring 16 inches long were made by people who were perhaps seven or eight feet tall.

Other archaeological finds at the site to be displayed at the museum include a metal hammer found near wagon wheel tracks, both dated prior to the time of the Flood.

Evolutionary scientists believe dinosaurs preceded humans by 135 million years or more, but Baugh believes the Creation Evidences Museum will provide proof that scientific creation credibility in the Bible is viable and provable.

Public Protests New Open-Dorm Visitation Policy

CULPEPER, Va.—Mary Washington College in Fredericksburg, Virginia, has approved a 24-hour dormitory visitation policy, one of the last state-supported schools in Virginia to do so, reports the Star Exponent, July 23.

President W.M. Anderson, Jr., says the decision shows confidence in the students' integrity and honor.

Rev. Paige Young and Edward Freiling, who led opposition against the new policy, believe that allowing two of the dorms to have visitors of the opposite sex from Thursday morning till Sunday night encourages immoral behavior in a tax-supported school.

A final decision is expected in December.

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Prayer Is Constitutional for State Legislatures

WASHINGTON (RNS)—The Supreme Court decided on July 5 that state legislatures and Congress may open their sessions with prayers led by paid chaplains.

"To invoke Divine guidance on a public body entrusted with making the laws is not, in these circumstances, an 'establishment' of religion or a step toward establishment; it is simply a tolerable acknowledgment of beliefs widely held among the people of this country," wrote Chief Justice Warren E. Burger after the 6-3 vote.

Even though all the prayers "are in the Judeo-Christian tradition," Burger says they are still constitutional.

Dissenters on the court included Justices Brennan, Marshall, and Stevens.

Bristol to Keep Bible Classes; Eight Changes Recommended

BRISTOL, Va.—A final decision has been reached in a suit filed by Councilman and Mrs. Sam Crockett contending that voluntary Bible classes in Bristol, Virginia, were unconstitutionally indoctrinating children with conservative, Fundamentalist theology.

U.S. District Court Judge Jackson Kiser ruled in July that the Bristol School Board can continue voluntary Bible classes if certain changes are made.

According to the Clerk of Court's office the following changes would insure constitutionality: Control of the classes will be removed from Bible Teachers in Public Schools, a private group which has sponsored the classes for 42 years, and be placed under the exclusive supervision of the Bristol School Board. The board will hire teachers who are certified in elementary education by the state, without making inquiries into their religious beliefs or the lack thereof. The school board must prescribe the curriculum and select all course materials, including the Bible translation used. The board must provide reasonable alternatives to students who choose not to attend the classes. Funds to support the class may be solicited from private individuals by the board.

The class must be taught objectively, with no attempt to indoctrinate the student to the truth or falsity of the contents of the Bible.

Both sides greeted the decision as a victory.

SBC President Endorses Reagan Prayer Amendment

WASHINGTON—The president of the Southern Baptist Convention says he is personally satisfied with and supports President Reagan's revised amendment providing for prayer in the nation's public schools. Rev. Jimmy Draper, pastor of the First Baptist Church of Euless, Texas, said, "I don't know if it answers all the questions or not, but for me it is fine and I support it." The new prayer amendment includes a sentence that the United States or any state is not permitted to "compose the words of any prayer to be said in public schools."

It is one of two prayer amendments the Senate Judiciary Committee voted to send before the Senate floor. One amendment, proposed by President Reagan, permits oral prayer while it forbids state-written prayers. Senator Orrin Hatch's proposed amendment allows for a moment of silent prayer.

Prayer and any form of religious activity were forbidden in public schools by 1962 and 1963 Supreme Court Decisions.

Draper emphasized the importance of acknowledging America as a theistic nation. "We're not an atheistic country. The school prayer acknowledges that basic belief we have in God. We must not deprive our school children of the very privilege that we cherish for ourselves in the Congress and other aspects of public life. It seems inconsistent for the Supreme Court to open with prayer and not allow it in the schools."

Draper reported that the Southern Baptists "adopted a religious liberty resolution that concluded by saying that we reaffirm our belief in the adequacy of the First Amendment to insure such rights. Some have said that means we rejected support of the prayer amendment by that statement, but it didn't say the First Amendment was adequately interpreted. We don't believe it is. The resolution said only we believe the First Amendment is adequate to insure religious liberty."

The Baptist Joint Committee on Public Affairs continues to vigorously oppose the President's amendment, but "they do not represent the average Southern Baptist," said Draper.

Draper also noted in the Baptist Standard that he supports Senator Mark Hatfield's bill to allow student religious groups free access to public school facilities.

The Senate may consider proposed prayer amendments as early as next fall or delay debate until next spring. Conservative and religious groups are mounting an aggressive campaign to encourage people to write their Senators regarding the proposed amendment.
Evangelism and High Birthrates Credited for Church Growth

NEW YORK (RNS)—Roman Catholics, Southern Baptists, Mormons, and several small conservative churches showed membership gains while mainline Protestants recorded small losses for 1981. This is according to the latest edition of the Yearbook of American and Canadian Churches, which attributes the growth of the Southern Baptists and Mormons to a vigorous evangelism and a relatively high birthrate. As for the Catholics, the large waves of Hispanic and Asian immigrants are probably helping their membership, says yearbook editor Constant H. Jacquet. Mainline Protestant churches such as the former United Presbyterian Church and Presbyterian Church in the United States showed a decline of less than 1 percent. The yearbook attributes this to a lower birthrate among members of these denominations.

Siberian Seven Families Find Freedom in America

WASHINGTON—After five years as refugees in the basement of the American Embassy in Moscow, seven members of the Vashchenko and Chymkhalov families, known as “the Siberian Seven,” have emigrated with their extended families from Russia to America this summer. Both families were members of a Pentecostal Christian enclave in Chernogorsk, Siberia.

The Vashchenko family had tried for 23 years to get permission to leave the religious restrictions and persecutions found in Russia.

The Siberian Seven were released because of public and political support from Christians, Jews, and the United States government.

Sixteen members of the Vashchenko family reached America. Fifteen members of the Chymkhalovs left Russia to join other family members already in St. Louis, Missouri.

A Vashchenko daughter told television reporters in Washington, “We are happy to be free and all together at last.”

Where’s the Logic?

The Supreme Court, in deciding that it is OK for state legislatures to employ paid chaplains to recite prayers at the start of the day’s business, has again committed something akin to logical hari-kari.

Of course, educators who begin classes by asking for God’s blessings, even when they do without the benefit of a paid chaplain and even when it is silent prayer or meditation are, according to the Court, committing an unconstitutional act.

Writing for the six-member majority in the legislative prayer case, Chief Justice Warren Burger noted that legislative prayer “has become part of the fabric of our society.” That’s funny. I thought prayer in the schools, at least until 20 years ago, had been part of the fabric, too.

As noted in the Richmond Times-Dispatch, “The first Congress, the one that sent the First Amendment to the states for ratification, itself employed a chaplain.” It hardly seems logical that the Framers meant for the “establishment of religion” clause to forbid what they had just declared acceptable.

It seems equally unlikely that they intended to wipe out a tradition of prayer that was already firmly rooted in the schools that day.

Even the ultra-liberal Washington Post columnist Mary McGrory stood up for school prayer as she traced the history of the tradition back to the early seventeenth century, long before we rebelled against Britain.

Continues the Richmond newspaper: “A hopeful view of those who believe the court was woefully wrong back in the sixties to intervene when school exercises innocently invoked a deity is that the Nebraska decision may mark a turning-point; that the court may take a more benign view of school programs that introduce children to a religious ethic without proselytizing. But a more realistic view may be that allowing prayer in legislatures—and in courtrooms—while forbidding it in schools is just another example of this court’s erratic nature.”

To this I would comment: Why is it that children are thought to be under presumably negative pressures when they are exposed to the possibility of the existence of God or religion-based ethical systems, but that no restraints whatsoever are to be placed on the humanistic mentality that says there is no God, and children should be left alone with only minimal assistance from the schools to clarify or formulate their own values? Why is a dose of herpes or unwanted pregnancy considered less threatening than a dose of God?

Surely 1984, in George Orwell’s characterization, arrived several years early in America. Orwell said in his prophetic novel that what was good is now bad and what was bad is now good. Could he have prophesied about a secular America 40 years ago?
Three Destructive Myths
by Erwin W. Lutzer

Erwin W. Lutzer is senior pastor of the Moody Church, Chicago, Illinois.

A second myth is that religion should have no voice in government. The Constitution, it is argued, established a wall of separation between church and state. But the phrase "wall of separation" doesn't occur in the Constitution but in a letter written by Thomas Jefferson. The clear intent of the phrase "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" was to shield the church from government interference, not to protect the government from religion. That's why quotations from the Bible are engraved in almost every government building in Washington. The Founding Fathers would be surprised to find that the separation of church and state is interpreted to mean that the church should be silent while the state gradually encroaches on religious freedom. In fact, it is not possible to support a moral system without religion. Man acting on his own cannot find a standard by which actions can be judged.

A third myth is that it is possible to be neutral in moral matters. The press and self-styled liberals sometimes pride themselves in their neutrality. But they are doing all they can to promote their own version of morality and to impose their views on society. Here's where evangelical Christians have been more honest than those who deceptively use the banner of neutrality. We do not claim to be neutral. We believe in moral absolutes.

Professor Harvey Cox, of the Harvard Divinity School, in his book The Secular City wrote: "Secular humanism is a dangerous ideological system because it seeks to impose its ideology through the organs of the state. Because secular humanism has no tolerance and is opposed to other religions, it actively rejects, excludes, and attempts to eliminate traditional theism from meaningful participation in the American culture."

Almost every right insisted upon today by our narcissistic society denies rights to someone else. The right of a woman to have an abortion denies the right of the child to live; the right of having evolution taught as the only explanation of man's origin robs teachers of freedom of speech. Neutrality is a myth. The secular humanist cannot hide behind such a fiction but must willingly admit that he seeks to impose his morality (or lack of it) upon society.

Unless the above assumptions are challenged, we will continue to see the value of human life degraded and our freedoms taken away.

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