Fundamentalist Journal Volume 2, Number 10

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— Morton Blackwell
Special Assistant to the President

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OVER 1,510 notes • 93 illustrations • 4 indexes: names, organizations, places, subjects • listings: “Alleged Supporters of the Homosexual Movement/Ideology”...Dignity Chapters...Integrity Chapters...Homosexual Synagogues...Homosexual Student Groups...Homosexual Political Organizations...Homosexual Interest Groups (academic, business, professional)

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OVER 1,510 notes • 93 illustrations • 4 indexes: names, organizations, places, subjects • listings: “Alleged Supporters of the Homosexual Movement/Ideology”...Dignity Chapters...Integrity Chapters...Homosexual Synagogues...Homosexual Student Groups...Homosexual Political Organizations...Homosexual Interest Groups (academic, business, professional)
Women's Rights," Angie Hunt dares to approach the subject of women's rights from a different angle, pointing out that need balancing? In her article "All's Not Wrong with by Cal Thomas, and Ralph Mawdsley explains how true plu- ralism is denied in today's educational system.

The news section includes analyses of the situation in El Salvador and the effects of a judge's decision involving Bible and the sawdust trail era has disappeared from today's pulpits. An adaptation of Vernon Brewer's speech delivered at the Oxford Conference of Research and Revival tells why revival preaching is still vital. "Decisions, Decisions, Decisions"-a cliche we have heard a thousand times. Yet every day we face decisions. We make some on a scriptural basis. But how should we handle those decisions not specifically covered in Scripture? Jerry Falwell comments on "Making Decisions and Making Them Work."

In "Soap Box" Patrick Buchanan points out the moral befuddlement in American government. The Christian's role in confrontation on the political scene in America is examined by Cal Thomas, and Ralph Mawdsley explains how true pluralism is denied in today's educational system.

The news section includes analyses of the situation in El Salvador and the effects of a judge's decision involving Bible classes in public school.

Every Sunday school teacher wants to know what to do about discipline. Herb Owen gives some helpful tips for handling rowdy children and some hints on avoiding the problem in the first place. In addition, David R. Miller reminds us that we give our children either milestones or millstones as we teach them to live. Our cover story by James D. Price gives the "Rich Heritage of the English Bible," with a challenge to continue the tradition of careful scholarly revision to resolve known difficulties and to update the language to current usage.
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South America isn't the only place where dictators are regularly overthrown. It's even happening in the churches of America. In some states, as many as 30 percent of the pastors or staff members have been fired during the last year. Not for immorality or stealing, either! Their preaching was either too evangelistic or not evangelistic enough. They didn't visit the sick enough, or they spent too much time out of the office and never could be reached. They either over-organized the church or didn't organize it well enough.

Some members feel a preacher is like a football coach. If he's not a "winner," he should be fired. Nobody wants a coach who "loses games," and nobody wants a preacher who can't bring in more nickels and noses. The only Christian thing to do is give him two weeks' pay and appoint a Pulpit Committee to find a "winner."

How did we get in such a mess?

One of the reasons is preachers violated Paul's instructions to them in Ephesians 4. Instead of "the perfecting of the saints for the work of the ministry," they used the saints to build their own ministries. People love a man who builds them up, who believes in them, who causes their life to expand in meaning and ministry. When a preacher drives people like a herd of animals to do what will make "his" church grow, something happens.

People can be "used" for only so long before they turn on their "source of irritation." Today we are seeing the harvest of poorly planted workers. Pastors who play the game of being the "Holy Men" for the congregation are always separated from the members by a dictatorial role.

What makes a pastor beloved by his people? Among other things, his transparency, his vulnerability, and his willingness to let the congregation share in dreaming the dream. There's an old saying that goes like this, "My ideas are good ideas, because I thought of them. Your ideas are bad ideas, because you didn't ask me to think about them. Our ideas are great ideas, because we received them together from the Lord!"

Equipping church members for their ministries requires a spirit radically different from using them to build the pastor's ministry. For further information on the subject of how to equip others, I recommend four excellent books on the best-seller lists: Matthew, Mark, Luke, and John!

Shimei

Quality or Compromise?

I have been reading the Fundamentalist Journal for months. However, it was not until the September issue that some of my fears about the modern Fundamentalist movement were laid to rest. Particularly impressive was "Academic Accreditation, Quality or Compromise?" I have been deeply concerned at the meteoric rise of the Christian day school movement, accompanied by a seeming disregard for excellence in any area other than theological orthodoxy. God gave great detail to excellence in everything He did. At the end of Creation He stood back and said, "It is good." I have serious doubts that many who run Christian schools could stand before God and hear Him pronounce, "It is good" over schools run in His name in poorly equipped and ill-designed buildings with a staff not academically prepared to teach the subjects that relate to His natural creation.

I pray that your article will influence those who administer Christian schools and that those who have been our critics will see that we are carefully policing ourselves, seeking to raise the quality of education we offer as an alternative to secular humanism—which we find to be an affront to the truth of the living God.

God bless you as you serve Him on the printed page.

Howard E. Clark, Senior Pastor
Calvary Church of Pacific Palisades
Pacific Palisades, California

I would like to comment on "Academic Accreditation, Quality or Compromise?" I feel parents, teachers, and pastors should stand fast against the church school being accredited.

The church day school is a ministry of the local church. For the state to dictate the ministries of the church places government above God—certainly unacceptable based on my understanding of Scripture.

Children belong to God, who lent them to parents. They do not belong to Caesar. The state's interest in education should be in attendance, personal safety, and meeting established academic standards—to insure that children are being educated, not to prescribe how to do it.

If you think license will not lead to liberalism, you are naive. The first step to liberalism is the compromise of seeking a license State approval usually means certified teachers, curriculum, and a library stocked with state "recommended" reading material.

The church schools' motive for improvement should be to please God.
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and the parents, not the state board of education. Professional competence should be measured by the product, not the recipe. If you look at the unaccredited schools across America, I think you would be very impressed.

J.T. Shonebarger
Bellevue, Nebraska

Dobson and Hindson present a logically cogent argument for the accreditation of Christian schools by the state. If the philosophy of Christian education is viewed as thesis, and the philosophy of public education is viewed as antithesis, the authors have produced a scholarly synthesis. Hegelians and other relativists will applaud them.

For the past 25 years I have taught speech, philosophy, and history in state universities. Please permit a perspective from one who has the stink of the world all over him. The philosophies of Christian and public education are incompatible. The theories of existence, value, and knowledge are necessarily different.

Why should the godly seek or accept accreditation from the godless? Secular Humanism reigns supreme in the public system. Why should Christian schools surrender their philosophical stance and lose their reason for being? Some have done that and now are public schools with a Bible course added.

Some of us who are caught in the public machine hoped that Christian education would provide a viable alternative. Christian educators should claim their philosophically superior position and quit dancing with the Devil. Compromise will render the Christian school movement abortive and sterile.

FR McClerren
Charleston, Illinois

Every argument Hindson and Dobson advance for accreditation has been submitted by the state as evidence proving the need for licensing other church ministries. Let's face it, standing for Christian college accreditation while opposing state licensing for other church outreaches is a double standard. Is a gold star from the world's accrediting committees today, worth the risk of one day sacrificing our freedom to fulfill, as Dr. Falwell stated.

"our God-given parental responsibility for our children's education?"
Edward E. Simpson, Pastor
Harvester Baptist Church
Columbia, Maryland

Truth will triumph...

Thank you for Norman Geisler's excellent article on the Arkansas decision by Judge Overton.

Today we have theistic evolution, which exalts science above Scripture, creationism, which puts Scripture above all hypotheses of science, and "progressive creation," which attempts to mediate. The truth that will triumph sooner or later will be the "extreme" view that God means exactly what He says in Genesis 1 and Exodus 20, and Exodus 31. A threefold cord is not quickly broken.

David CC Watson
Wheaton, Illinois

Saddened by the truth...

The Fundamentalist Journal has merit as one of the voices from Fundamentalism and I enjoy the articles. I am saddened by the article, "World Evangelization and the Success Syndrome." All in all what you said is the truth. The fundamental mentality of numbers, size, and greatness has become a watchword of missions.

Many years ago Mr. C. Stacy Woods said, "The American big-business type of evangelism has done untold harm to reaching people in Europe." He was right and the negative impact of this has left its mark.

But where does the fault lie? Is it the mission board? Is it the pastors? Or is it the monster bred over the years by high-powered Fundamentalists?

So many young men who now pastor local independent Baptist churches speak of evangelism as their ministry. But the Bible tells me that some are evangelists, others pastor/teachers. When I listen to them, I realize they are staring the flock with evangelism and long and boring invitations. Yet the flock is hungry for clear Bible teaching. Most are not fulfilling their ministry, as they know nothing else. They see the success of others who build "great" churches, and Bible colleges, and like the missionary and mission board have fallen into the trap of "bigness:"

The simple missionary, who returns home is expected to do three things:

a. Give a very short message, and jump to the pastor who is the ring master.
b. Give a very long message, and jump to the pastor who is the ring master.
c. Live in poverty while at home and be perfect.

Garry L. Preston
Butte, Montana

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.
Making Decisions and Making Them Work

All of life involves making decisions and making them work. Decisive people make things happen. People caught in indecision never realize their maximum potential in life. Too many of the Lord's people are indecisive because they are not willing to move ahead of the safety of anonymity and ambiguity.

The prophet Joel spoke of "multitudes in the valley of decision" (Joel 3:14). People in a valley of decision are reluctant to make up their minds, and they waste precious time and energy doing nothing.

Aside from the biblical absolutes, most decisions are neither right nor wrong. We make them right or wrong by what we do with them. In James 1:8 we are told, "a double-minded man is unstable in all his ways." Indecision and instability go hand in hand.

Scriptural Decisions

One does not need to pray over the clear commands and statements of Scripture that we must simply obey, knowing they are ordered of God.

**Salvation.** Asking God about getting saved is not necessary. The Bible says, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). God sent His Son to die for our sins and to make our salvation possible. There is only one way to heaven and that is through the death, burial, and Resurrection of Christ on our behalf.

**Baptism.** A saved person does not need to pray about baptism. He simply needs to be baptized. Baptism is the badge of the believer identifying him with the death, burial, and Resurrection of Christ. In the Great Commission Christ commanded, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Throughout the Book of Acts every new convert was baptized in water immediately upon his profession of faith in Christ.

**Church membership.** Church membership is a vital testimony of our relationship to Christ and His bride, not something to think about and pray about for months or years after our conversion. In the Book of Acts all the Christian believers were baptized church members.

**Church attendance.** You do not have to pray about going to church. The Bible says, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). God has called us into the body of Christ. The local expression of the body of Christ is the church. Every saved person ought to be a baptized, serving member of a local church where Christ is Lord.

**Tithing.** The tithe is the first tenth of one's income. It was not only commanded by Moses in the Law (Lev. 27:32), but it was practiced by Abraham long before the Law (Gen. 14:20). Jesus commended it; He did not condemn it (Matt. 23:23). In fact, the entire tone of the Sermon on the Mount is that those under grace should outdo those who were under the Law!

**Practical matters.** Guidelines are clear regarding such things as divorce (1 Cor. 7:10-16) or marriage to an unbeliever (2 Cor. 6:14-18). Matters as simple as personal behavior (Rom. 14) are clearly dealt with in Scripture. These are all scriptural commands that Christians are to obey—not rationalize away.

Service Decisions

I was converted in January 1952 and by March I felt the call of God to the ministry, but I had no idea where God would place me. Four years later when I graduated from Baptist Bible College in Springfield, Missouri, I still did not know for sure that God wanted me to be a pastor. I was earnestly wanting to do God's will. I commuted back and forth to the
Kansas City (Missouri) Baptist Temple, where I was the youth pastor under Wendell Zimmerman, and he wanted me to stay on full time after I graduated.

A friend who once lived in Lynchburg, Virginia, my hometown, wanted me to join him in Macon, Georgia, to start a church. Eventually I had to make a decision. One Sunday morning I preached my first public sermon in Dr. Zimmerman's absence and 19 people came forward to be saved. One lady told me, "I'm a charter member of this church, but I've never been saved," and she got saved that morning. In my heart that was the fleece. God was saying, "Jerry, I want you to be a pastor." Just shaking her hand, I was saying, "I'm going down to Macon to start a church." I resigned from Dr. Zimmerman's staff and came to Lynchburg fully intending to go on to Macon. When I got home I discovered a group of 35 people needing a pastor to start a new church. I preached for them and they asked me to stay on as their pastor. I have been doing just that for 27 years. It wasn't some great explosion; it was just the progressive unfolding of God's will as I took it one step at a time. I never went on to Macon because God showed me that He wanted me in Lynchburg. A service decision must be led by the Holy Spirit through circumstances, people, or open doors.

Service decisions are based on our ultimate decision to dedicate our lives to God. They are eventually based upon our availability to Him. Every service decision should be made in light of our gifts, abilities, limitations, strengths, weaknesses, and so forth. The ultimate key to any service decision is willingness. God will send us where He wants us to go.

Making Other Decisions

Too many people are obsessed with idealistic myths when contemplating God's will.

**Ideal place of service myth.** Some people never enjoy the place where they are, because they falsely assume that "out there" somewhere is an ideal place of service. I am convinced that we make a place what it becomes to us. There is no perfect place. When we have the right attitude we can enjoy any place of service.

**Ideal marriage myth.** Thousands of Christians (and even scores of preachers) leave wives or husbands, looking for the ideal mate. Most remarry unhappily. Why? They are looking for something that does not exist. Their quest is destined to failure because their real problem is within themselves. Marriage is what we make it. Like other decisions, it is up to us to make it work!

**Ideal mate myth.** Young people often agonize over finding the "right mate." The idea that only one person in the world is ideal is based upon the "myth of compatibility." They forget that husbands and wives become compatible, not because they are ideal mates but because they learn how to live with, forgive, and understand each other. Compatibility is a decision—either we are going to get along with each other or we are not. And true love is God's gift.

Christians should never have to pray about marrying an unsaved person. God's Word is clear, "Be ye not unequally yoked together" (2 Cor. 6:14). The only biblical approach to marriage is a legal union between a man and a woman. Beyond that, Christians must be tempered by the Holy Spirit; both persons must be in love with Jesus Christ and led to the marriage altar by the Spirit of God.

**Ideal family myth.** Some pastors are nervous wrecks, thinking their wives or children must always be perfect. "Otherwise, what will people think of me?" they ponder. No family is perfect; every family has its weaknesses. We must be the best family we can to the glory of God, but never compare ourselves to others. Our only frame of reference should be what God wants us to be.

**Spontaneous Decisions**

What about jobs, cars, houses, and so on? Most people waste far too much time struggling with such matters that are ultimately "judgment calls." I think we need to get all the facts, think through the consequences, pray about it, and make the decision. We cannot sit up all night in dread and fear over a wrong choice. We may make some wrong decisions and have to correct them later, but at least we will be making decisions!

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**People who are afraid to make decisions stagnate and lapse into failure. Further, they remain failures because of continued indecision.**

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Failure is the result of indecision. We can recover from a wrong decision and learn how to make better decisions. However, we cannot correct indecision. People who are afraid to make decisions stagnate and lapse into failure. Further, they remain failures because of continued indecision.

Many everyday decisions are not right or wrong, moral or immoral. If our heart is right toward God and we are faithfully serving Him, God will guide us to do the right thing. Stop worrying and start trusting! Again, aside from decisions outlined in Scripture, there are no absolutely correct decisions or absolutely incorrect decisions.

Your heart must be right. You have to have the right motives for service to honor and glorify Him. Then God will allow you the privilege of occasionally making the wrong decision. He will forgive you for not following His perfect will if you are seeking to live in His will.

In Psalm 108:1 David said, "O God, my heart is fixed." That is the key to decision making. Somewhere along the road you have to say, "Lord, my heart is fixed. I'm going your way the best I can determine." And the wonderful peace that God gives when your heart is fixed is understandable only to those who live that way.
Everything rises and falls on leadership. No church can ever rise beyond the leadership of its pastor. Pastors minister in a complex society with innumerable new challenges and pressures; therefore it is imperative that every pastor have a proper understanding of his role in the church. The role of the pastor has not changed since Pentecost, and he must maintain a biblical understanding of his role in the church as teacher, shepherd, and evangelist.

The Pastor As Teacher

One of the most important pastoral responsibilities is the role of pastor-teacher. The Bible states, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). When enumerating the divine enablements God had given to various members of the church, the apostle Paul notes, "And He gave some apostles; and some prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). The word in the original language that is translated "pastor" is the Greek word for shepherd (poimen). This is a frequent and appropriate metaphor for those who have the charge of others in the church (Ezek. 34:2,9,10,23; 1 Peter 2:25; and Heb. 13:20). The duties of the pastor are to feed the flock with spiritual food and to see to it that they are protected from spiritual danger. Our Lord used the word in John 10:11,14 to describe His own work. He is ever the Chief Pastor (Heb. 13:20; 1 Peter 2:25; 5:4) under whom men are called to "feed the flock of God" as undershepherds (1 Peter 5:2, cf. John 21:15ff; Acts 20:28). The word pastor denotes those men whose responsibility it is to feed, to protect, and to lead the church.

The one who shepherds God's flock is also a teacher of the Word, having both the task of shepherding and the gift of teaching the flock. The word for teacher (didaskalos) describes men who impart biblical truth and build the flock in the faith.

In 1 Timothy 3:2 Paul requires that a bishop be "apt to teach." Since instruction was to be a very vital part of the pastor's role in the early church, no one could submit himself to ordination who did not have the gift of teaching. However, the local church of the first century did not have a special class of pastors who did nothing but teach. These teachers are not to be distinguished from the pastor, but are pastors themselves. In Ephesians 4:11 the word for "pastors and teachers" forms a grammatical construction that indicates that the two words refer to the same individual who possesses two gifts to serve the church. How can one leader be both pastor and teacher?

Do not neglect the rest of the Great Commission. Our Lord told us not only to disciple all nations and to baptize them, but He also told us to teach them to observe all the things He has commanded (Matt. 28:18-20). In spite of the traditional emphasis that the church has placed upon the teaching ministry, and in spite of an ever-growing Sunday school program, there has been a strange subordination of the teaching function as it relates to the pulpit in this twentieth century. Unfortunately, in many cases pastors have abdicated the teaching role to the Sunday school. This subordination is not a phenomenon due only to limitations of the preacher, but is a spiritual phenomenon due to a deeper underlying condition that robs a teaching ministry of its power. The great tradition of preaching that we have received from the Protestant Reformation demands that the pulpit assume a major responsibility for the teaching of the local church. Too frequently other things overshadow this responsibility and the teaching of the Word of God is persistently subordinated to "other things."

Learn how to teach the Bible. Christians today are looking for content. They want substance, reasons, structure, and practical application for their personal lives. How much content would we find if we analyzed all the sermons preached in America on any given Sunday! If a pastor is to be a teaching pastor he must commit himself to content-oriented sermons. Experience-oriented sermons flow from our pulpits with a greater amount of personal stories and dialogue than actual biblical content. What has caused this great absence of content preaching? Why are we now faced with nearly biblically illiterate congregations? The preacher-teacher cannot possibly develop a learned congregation if he will not expend the energy to study the Bible himself. Until he does, there will be little teaching of the Word!

Learn how to study the Bible. A pastor does not have to become a technical scholar in order to teach the Bible effectively. Today's pastor-teacher has more biblical reference works, commentaries, lexicons, dictionaries, and theological studies than were ever available before. One tragedy is that pastors who do not study tend to be easily influenced by theological error without realizing it. Others distort the true meaning of Scripture by using passages out of context.
Some preachers actually masquerade under the banner of Fundamentalism, constantly announcing how true they are to the faith, without ever teaching their people what the faith is all about! Their so-called defense of the faith is usually limited to a shallow and scathing attack of other Fundamentalists. Rather than a biblically substantive defense of the faith, their sermons remind one of Shakespeare's indictment, "full of sound and fury, signifying nothing!"

**Help your congregation develop a thirst for the Word of God.** The teaching pastor must develop a thirst for the Scripture in order to instill that same thirst in His people. He must read, study, memorize, and meditate on the Bible. He must let the Word of God saturate his soul until he is aflame with its truth. His task is to preach the gospel to the lost and to teach and instruct the saved. Developing a thirst for and knowledge of the Bible cannot be learned in a "how-to" seminar. Becoming a student of the Word of God means rolling up one's intellectual sleeves and digging into the well of Scripture. When a church is full of saved members ready to learn, the pastor commits a sin of the highest magnitude not to be their teacher. A pastor who does not teach his church will not lead his church.

### The Pastor As Shepherd

Comparing the pastoral ministry to the work of a shepherd is a common metaphor in both the Old and New Testaments. The Old Testament priests and prophets are often referred to as being shepherds of God's people. In numerous passages they are rebuked for being unfaithful (Jer. 10:21; 23:1-3). God also promises a day when Israel will have true shepherds after God's heart. "I will set up shepherds over them which shall feed them: and they shall have true shepherds after God's heart. "I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall anything be lacking, saith the Lord" (Jer. 23:4).

**The priority of feeding the sheep.** Feeding implies more than just a preaching ministry. It must be an ongoing ministry of meeting the spiritual hunger of the sheep. One of the most effective ways to accomplish this is through an active discipleship ministry. There are churches that effectively evangelize the lost but place little emphasis on follow-up and feeding of new converts. One should remember that two-thirds of the Great Commission deals with the feeding, growing, and discipleship ministry, which includes not only getting people saved, but baptized and into a local Bible-believing church.

### The Pastor As Evangelist

Evangelism is the heartbeat of the local church. Paul encouraged young Timothy, "Do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5). When the fires of evangelism are extinguished in the pulpit, the church will begin to die. The ultimate objective of every church is world evangelism and the emphasis of the Great Commission must be the primary focus of the local church. The pastor cannot teach and lead people he does not have. We must win people to Christ in order to train them to win others. The six different methods used in the Bible to communicate the gospel must be implemented if the pastor is to be effective in his leadership.

**Person to person.** The ministry of Jesus Christ emphasized person-to-person soulwinning. This most effective way to communicate the gospel is illustrated in our Lord's dealings with Nicodemus, the woman at the well, and so forth.

**Group witnessing.** In the Book of Acts are numerous instances where one person communicated the gospel to a group. For example, Peter preached the gospel to the household of Cornelius. Paul preached to the Philippian jailer's family. The pastor must seek opportunity to communicate the gospel to small groups of people. This can be effectively done in door-to-door visitation that emphasizes winning families to Christ.

**Public proclamation of the gospel.** The church started with a public meeting where the gospel was preached. As a result of Peter's message, 3,000 people were converted, baptized, and added to the church on the Day of Pentecost. The pastor must communicate the gospel in every message, because people will not be saved without a clear proclamation of the death, burial, and Resurrection of Christ.

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**Two-thirds of the Great Commission deals with the feeding, growing, and discipleship ministry.**

The New Testament compares the pastor of the church and his ministry to that of a shepherd. Paul tells the Ephesian elders, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Jesus reminded Peter that his obligation was to feed His sheep (John 21:15-17). In studying these biblical passages, two clear functions of the shepherd emerge. First, the shepherd is one charged with the responsibility of feeding the sheep. This is implied in the words of Christ to Peter, the words of Paul to the Ephesian elders, and the writings of Peter himself (1 Peter 5:1-4). The second clear function indicated by the metaphor of the shepherd is that of oversight. In both Acts 20:28 and 1 Peter 5:1-4 the idea of oversight is connected to the concept of the shepherd. The original word utilized in both passages is episkopos, meaning an "overseer" or "guardian." Its basic meaning is one who cares for the needs of the sheep and watches out for any danger that may threaten the well-being of the sheep.
Formal Bible reading and exposition. Jesus Christ and Paul utilized this method in the synagogue to proclaim the gospel. They read a passage of Scripture, and then made expository comments on it, leading the audience convictingly to the claims of God.

Confrontational preaching in a hostile setting. Stephen, Peter, and Paul utilized hostile settings in which to preach the gospel. In the decade of the eighties pastors will have ongoing opportunities to proclaim the gospel in hostile settings. This may include radio, television, and newspaper interviews; debates; public forums; and so forth. Confronted by a decadent society, pastors must let the light of the gospel shine into the darkness.

Apologetic evangelism. Paul utilized this method in reasoning with the philosophers at Mars Hill. Pastors will often have opportunity to present the gospel by making an apologetic defense of the Bible, Christ, and the gospel. In an age of academic emphasis it is important that every pastor be able to defend his beliefs publicly.

Regardless of the method involved, the pastor must make proof of his ministry by his commitment to evangelism. The New Testament clearly outlines the priority of evangelism. The words gospel (euangelion) and evangelize (evangelidzo) are frequently used in the New Testament. There are 177 references to these two words in the Bible. Paul described his own personal ministry 23 times as that of evangelizing. He said, “Christ sent me not to baptize, but to preach the gospel” (1 Cor. 1:17).

The word evangelize means “to bring, announce, or proclaim good news.” Thus, evangelism is bringing, announcing, and proclaiming the good news that Christ died for our sins, was buried, and rose again for our justification. The proclamation of this message must be the compelling desire and consuming passion of every pastor. When the people in the pew are captivated by the evangelism of the pastor, they themselves will catch that same spirit and follow his example.
WHAT is it?

Baptist Fundamentalism '84 will be the largest convention ever planned by Baptist Fundamentalists. The three-day spectacular is filled with motivational preaching and inspirational music especially designed for pastors, church staff members, and laymen. Anyone who wants to see what Fundamentalism is all about is welcome to attend.

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NOVEMBER 1983

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Why is it that when Conservatives are approached with an idea upheld by Liberals, we bristle and proceed to tear down every facet of that idea? Perhaps there may be an occasional good thought in Liberal ideology. My guess is that there is a very real truth underlying one particular cause: women's rights and the ERA.

Is there really a problem? Does discrimination on account of sex actually exist in this country? The feminists say so. They cite impressive statistics about women earning fifty-nine cents for every dollar men earn and bemoan the higher insurance rates paid by women because of longer life expectancy. Are these real cases of discrimination? Perhaps not. For instance, don't some women—and even some men—earn less by choice? For example, when not pecking away on my typewriter in my basement at home, I'm employed as a secretary. Not a high-paying job, to be sure. But I quit a more remunerative job to take the secretarial position because I preferred the nine-to-five routine over being on call 24 hours a day. Like others—men included—I would rather leave my work at the office and spend unencumbered time with my family and also follow some personal pursuits.

Lately, the flap over life insurance rates has been getting a lot of press—probably because the feminists need a legitimate, verifiable economic difference between men and women as they warm up for the ERA II slugfest—none of the arguments for ERA have stood the test of time. But transfer feminist thinking from life insurance to auto insurance: the hot-rod teenage boy who wrecks his car every week pays higher rates...
for auto insurance than the girl who is class valedictorian. Is that discrimination? Using ERA logic, it is. And parents of the teenage girl will soon pay, higher rates because of the "equal" treatment insurance companies have been forced to implement.

Ellen Goodman, columnist for the Boston Globe-Washington Post Writers Group, recently advised pro-ERAer's in the upcoming match: "Remember who's riding behind Phyllis's [Schlaflv] skirts. In the seventies, women underestimated the opposition of vested interests (such as the insurance companies) which have something to lose by women's economic gains." Come on, Ellen. If the insurance companies are forced to develop unisex life insurance rates, then my teenage daughter's economic gains will be reversed when she does not get the deserved break on her auto insurance. Turn about is fair play, and what women gain in one area can be taken away in other areas.

These feminists cannot seem to carry their "logic" to its logical conclusion. If discrimination is ended by forcing male colleges to be coeducational, then the feminist rabble-rousers logical conclusion. If discrimination is ended by forcing male colleges to be coeducational, then the feminist rabble-rousers then my teenage daughter's economic gains will be reversed when she does not get the deserved break on her auto insurance. Turn about is fair play, and what women gain in one area can be taken away in other areas.

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Feminist jargon resembles those problems your eighth-grade algebra teacher delighted to assign your class—the square root of some number that went on into infinity with no concrete answer. ERA offers no answers. ERA's blanket statement would leave practical questions like the drafting of women, homosexual marriages, unisex toilets, and so forth, up to the highly changeable and fallible court system. The Constitution does not even need to be changed. No language in the Constitution allows men more rights than women. All its language is sex-neutral, almost as if the Founding Fathers intuitively knew this argument was coming.

Employment is not the problem since today's woman can have any job for which she is willing to work hard and make sacrifices. Equal pay for equal work is already the law—the Equal Employment Opportunity Act of 1972 took care of that. Insurance rates are not the problem. Belabored peripheral issues are not the real problem either. Perhaps the problem is merely the galling thought of the libbers that some men consider themselves superior to women. Is that why feminists are so bitter? Is that why they want a blanket amendment to throw in the face of any situation that arises?

Probably this is the crux of the whole women's rights issue. This problem must be solved by individuals, not by women or men nor feminists or traditionalists. It is an attitude problem and it touches all of us. Illustrations of such attitudes are plentiful, coming from churchmen who should know better and from the secular world as well.

Two college-age men sat in church waiting for the service to begin. As they eyed other students entering the sanctuary, one remarked, "These girls shouldn't even come to college."

After they get an education, none of them will be submissive." What does a college degree have to do with submission?

One pastor, hosting a team of singers from a Christian college, was introduced to the leader of the group. Surprised to find the leader was a woman, he remarked loudly to a man on the team: "Huh! I don't even let the women hang curtains in my church!" I'm surprised he let them serve at all.

Women in the work force face this attitude all the time. "My girl at the office will get it for you." "Girl" is offensive to most women between the ages of 20 and 60. How would it sound if the secretary said to a caller, "Mr. Wesson is in. He's been such a busy boy this morning," Chauvinist attitudes keep feminists in an uproar and cause unnecessary strife for Christian women.

What are the proper attitudes for men and women? Women are scripturally commanded to submit to their husbands as the church is subject to Christ (Eph. 5:24). As the members of the Trinity are equal and equally valuable, though with separate functions, so husbands and wives are equal in God's sight. Both have opinions, talents, and different ways of serving God. But a two-headed family, like a two-headed animal, cannot survive. One has to be the ordained head, and God's plan calls for the man to fill that role.

In the work place both male and female are expected to do their best, utilizing the talents God has given them to the fullest. After all, the virtuous woman of Proverbs 31 did not work hard at making linen and girdles to submissively give them away for a pittance to the merchants. Nor did God give her the ability to "consider a field" just so she would pay the highest price before she bought it.

God intended for men and women to work together with mutual respect for our differences and our strengths. There is no more inherent value in maleness than in femaleness.

Once a friend of mine, talking about a job description, mentioned that the job required subservience to a certain boss. I asked, "Subservience! Thoughtless, total-serving, boot-licking service?" Submission—"yielding one's position thoughtfully to a God-ordained authority"—was the word he wanted.

The confusion between submission and subservience goes beyond mere words. Women are not meant to be subhuman servants. Most Christian women wish to submit to someone who respects our ideas and value. We, too, are created in the image of God, especially designed by Him to do some things men cannot. Managing a home is hard work. The daily nurturing of a child is an awesome responsibility. Combining child-rearing with housekeeping and the often necessary outside job is even more difficult.

If we Christians will get our perspectives in order and abound in mutual respect, our homes and our lives will be an example to the world's men and women who vainly seek for that elusive state known as "equality." Let's not let the Liberals run with the idea that God intended for us. Let's emphasize the positive approach and reclaim it, for "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

Angie Hunt is a freelance writer in Lynchburg, Virginia.
The Rich Heritage of the English Bible

by James D. Price
A common misconception is that the first English Bible was translated in 1611 at the order of King James I of England. On the contrary, the English Bible's literary heritage reaches back almost a thousand years before King James. There were many early efforts to translate the Bible into the language of the British Isles.

Early Translations of Bible Portions. During the early days of the Christian church in Britain, copies of the Scripture were provided, but the Latin version was the only Bible known there for several centuries.

Prior to the fourteenth century numerous men translated portions of the Bible into English. However, the complete Bible was never translated into English, and furthermore, the Latin Bible was the source for portions translated as none had been translated from the Hebrew or Greek.

Wycliffe Produced the First Complete Bible. The first English translation of the whole Bible was made by John Wycliffe in 1382. He was one of the early Reformers who concentrated on the study of the Bible and the early Church Fathers.

He produced his English Bible to combat error and make the Bible available to the common people. The translation was made from the Latin Vulgate, being literal, with word-for-word correspondence with the Latin. The Apocryphal books were translated and included in their order of appearance in the Vulgate.

Tyndale First Translated from Greek and Hebrew. Although Wycliffe's translation had been widely circulated, its use by the common people was greatly hindered by the church. As a result, no English version was available for the people when William Tyndale came on the scene a century later.

The influence of Erasmus cultivated in William Tyndale the great desire to translate the Word of God into the language of his own people. The desire was further increased by the appearance of Luther's German translation in 1522, the first ever in that language.

Unlike Wycliffe, who translated from the Vulgate, Tyndale determined to translate from the original languages, Greek for the New Testament, and Hebrew for the Old Testament. His was to be the first English translation from the original languages.

Tyndale moved to London and attempted to obtain authorization and help for his task from Cuthbert Tunstall, Bishop of London. But the bishop was opposed to the idea, so he set his mind on doing the work in Europe, and about May of 1524 he sailed to Hamburg, never to return to his native land. Tyndale settled in the safety of Wittenberg to undertake his translation of the New Testament.

In the spring of 1526, the first edition of the New Testament was printed—the first complete English New Testament to be printed. Most of these were smuggled into England; but in October 1526, Bishop Tunstall of London ordered all copies of Tyndale's New Testament destroyed. He bought up great quantities of them and burned them.

Almost four years passed before Tyndale published any more. During this time he learned Hebrew and began translating the Old Testament. In 1530, he published the Pentateuch. He continued to translate the Old Testament, but no more of it was published during his lifetime.

In addition to his work on the Old Testament, Tyndale worked extensively on revising and improving his New Testament. In November 1534 he published the first revised edition of the New Testament; and in 1535 he published the second revised edition, his last.

Shortly after this Tyndale, betrayed by a friend, was taken prisoner to the Castle of Vilford, where he remained until his martyrdom.

During his imprisonment Tyndale continued his translation of the Old Testament to the end of the Books of Chronicles. He was unable to finish the Old Testament. Tyndale was sentenced to die the death of a heretic—strangulation and burning at the stake. The sentence was carried out on October 6, 1536, after the godly martyr cried out his last words, "Lord, open the King of England's eyes!" This prayer would be answered within the year.

Tyndale initiated the tradition of literary excellence for the English Bible. Those who followed him continued that tradition. His successors merely polished the gem that was left to their care.

Coverdale's Bible First Bound in England. During Tyndale's latter years, the attitude toward an English Bible began to change in England. Tyndale's translation had aroused much interest among the people. In 1534 Thomas Cranmer, Archbishop of Canterbury, sensing the appropriateness of the time, petitioned the king to authorize the production of an English translation, and to make it available to the people. Although no formal authorization was given, some of the king's close associates, Thomas Cromwell and Sir Thomas More, evidently encouraged the work to begin on the Continent under the direction of Miles Coverdale, a former Augustinian Friar who had aided Tyndale in his work.

Coverdale made use of Tyndale's translation of the New Testament and the Pentateuch, with only minor revisions. But Tyndale's translation of Joshua through Chronicles was not available to him. So for the rest of the Old Testament and the Apocrypha he translated from the Latin, making use of the German versions available to him; he did not translate from the Greek and Hebrew.

The first edition was dedicated to the king but was not officially recognized by the king. Yet, because the Bible came on the scene at the opportune time, it was not opposed; no one took notice that it was basically Tyndale's work. It was immediately received by the people and became a success. The second edition was printed in 1537 under license of the king—an answer to Tyndale's last prayer on earth.
Matthew's Bible First Licensed by the King. Meanwhile another English Bible was being made on the Continent by John Rogers, a close friend and convert of the late Tyndale.

Tyndale made Rogers his literary executor and gave him his unfinished manuscripts of the Old Testament. With these manuscripts and Coverdale's first edition, he produced his Bible under the fictitious name of Thomas Matthew. He revised Tyndale's translation of Genesis through Chronicles, and Jonah, and Tyndale's 1535 New Testament. For the rest of the Old Testament and the Apocrypha he revised Coverdale's translation.

Cranmer liked Matthew's Bible, so he sent a copy to Cromwell, requesting that it be licensed by the king. As a result the Matthew's Bible, with a Foreword by Cranmer, was published in England in 1537 under license of the king—a second answer to Tyndale's last prayer. But in 1555 Rogers was the first martyr to be burned at Smithfield during the reign of Queen Mary.

The Great Bible Authorized for Churches. Because of the success of Coverdale's Bible in 1535 it became evident that the king was favorable to the idea. Consequently, in 1536 Cranmer again petitioned the king to authorize the production of an English Bible that would be suitable for use in the churches.

The first edition, a revision of Matthew's Bible, was issued in April of 1539, without notes. The name commonly given to this Bible is the Great Bible because of its large size and excellent workmanship.

This Bible became very popular, even though its sponsor, Thomas Cromwell, lost favor with the king and was executed a little more than a year after its publication. It went through seven editions in two years and remained dominant for almost thirty years.

The Geneva Bible Produced by the Puritans. Although the Great Bible was quite popular and successful, many were not fully satisfied with it. Some attempts were made to have this Bible revised, but without success. During the anti-Protestant persecution under Queen Mary, many of these people fled to Geneva, the city of John Calvin, and settled there. Some of these exiles undertook to revise thoroughly the Great Bible in order to correct the problems they saw in it. The complete Bible was issued in 1560. This revision is known as the Geneva Bible. The Old Testament was a revision of the Great Bible (1550 edition), especially those sections not originally translated by Tyndale. The New Testament was a revision of Tyndale's work.

Prior to the fourteenth century, the complete Bible was never translated into English.

For the first time in any English Bible, verse divisions and numbers were used, following the system introduced by Robert Stephanus in his Latin Bible. The Apocrypha was separated from the Old Testament with an introduction clearly stating that the Apocryphal Books were not canonical.

The Geneva Bible was very successful, completely overshadowing the Great Bible, which ceased being printed after 1569. It underwent over 140 editions, the last being 1644. It retained its popularity over the Bishops' Bible, and over the Authorized Version for a generation. It was the household Bible in all of Scotland, and popular with the middle-class people in England.

The Bishops' Bible Produced by a Committee. The success of the Geneva Bible made the use of the Great Bible impossible; its superior quality could not be resisted. It was fully accepted in Scotland and was quite popular with the people of England. But it was unacceptable to the English clergy because of its strong Calvinistic notes. In order to resolve the problem, Archbishop Matthew Parker appointed a committee of bishops to revise the Great Bible with the help of other scholars.

The work was completed in seven years and issued in October of 1568; it is known as the Bishops' Bible because of the important role the bishops had in its production. This was the first English Bible produced by a committee of scholars. This Bible was the least successful of the English versions, the last edition being in 1606.

The committee of bishops continued the tradition of literary excellence. They were particularly concerned that all portions of the Bible would be suitable for public reading and that its wording would be in good taste, with delicacy and refinement. "Expressions which, if read aloud, might be offensive to public taste were to be modified."

The King James Bible is the Crowning Revision. In 1603 James VI, King of Scotland, became James I, King of England. In the Conference of Hampton Court held in January of 1604, the Puritans petitioned the new king for improved conditions. Dr. John Reynolds, President of Corpus Christi College, Oxford, and spokesman for the moderate Puritans, recommended that the king authorize a revision of the Bishops' Bible. The king was receptive to the idea and a letter was soon written to initiate the work.

A group of 54 prominent Greek and Hebrew scholars were selected and organized into six companies. Two companies were to meet at each of the three universities (Oxford, Cambridge, and Westminster), each company working on a separate portion of the Bible. Each company completed its work and submitted it to the other five for evaluation. When all questions were resolved the final readings were recorded in a master Bible at each university. This work took about three years.

Each university sent its master Bible to London for a review committee to decide the final form based on the readings in the three master copies. This work took almost one year.

The translators continued the practice of using verse numbers and paragraph marks. For some unknown reason, however, paragraph marks were not used beyond Acts 20:36; this omission was never corrected.

The King James Bible was a revision of the Bishops' Bible, not a new transla-
Early Revisions of the King James Bible. Most people are under the impression that the present King James Bible is an exact copy of the original 1611 edition, assuming that no changes have been in the text since that time. Actually many changes have been made, primarily through four extensive revisions.

The Cambridge Revision of 1629. Due to the sharp criticism of the King James Bible, and due to the state of the text because of careless printing and irresponsible editing, a complete revision of the text was undertaken at Cambridge University. The unknown revisers repaired much of the damage done in prior years, but they made many changes and corrections of their own, most of which were of great value.

The Cambridge Revision of 1638. When the second Cambridge edition came out in 1638 the text again had been carefully revised. This revision seems to have completed the intent and purpose of the preliminary work of 1629.

The Cambridge Revision of 1762. In the 150 years that followed the issue of the King James Bible in 1611, the English language underwent numerous changes in spelling, punctuation, vocabulary, and grammar. In order to restore the Bible to current literary English, a third revision was undertaken at Cambridge. The revision was made by Dr. Thomas Paris, Fellow of Trinity College. He made a diligent correction of the text, and modernized and regularized the spelling and punctuation; and he made many corrections in the use of italicized words.

This edition was printed in Cambridge in 1762, by Joseph Bentham. It had very limited circulation, however, because a large portion of the impression was destroyed by fire.

The Oxford Revision of 1769. Shortly after the Cambridge revision of 1762 a similar revision was made at Oxford by Dr. Benjamin Blayney, Regius Professor of Hebrew. Working for about four years, he collated the then current editions of Oxford and Cambridge with that of 1611 and 1701. His object was to restore the text of the English Bible to its original purity. He incorporated most of the revisions of Dr. Paris and made many more of his own. He further revised the punctuation and use of italics. This revision was printed in Oxford in 1769.

Blayney’s revision came to be known as “The Oxford Standard.” It is the standard used in all modern King James Bibles, except for minor deviations. The standardization of Blayney’s 1769 text resulted in much greater care on the part of publishers to maintain a pure text; but on the other hand it abandoned the tradition of periodic revision to keep the Bible in current literary usage.

The Number of Changes. With the number of revisions that have been made to the 1611 edition, it is important to consider the extent of the changes and their effect on the purity of the divine message.

A study of these changes reported by the American Bible Society in 1851 stated “that the number of variations recorded... falls but little short of Twenty-Four Thousand.” Such changes consisted of added words, deleted words, changed words, word order, and punctuation.

The later revisions have been improvements over earlier editions, yet no revision or edition has been perfectly flawless in every detail. Such discrepancies were usually inconsequential, not affecting doctrine and truth. The American Bible Society Report stated, “There is not one which mars the integrity of the text, or affects any doctrine or precept of the Bible.” However, it is wrong to assume that current editions of the King James Bible are flawless. Current editions exhibit minor differences from one another and from Blayney’s standard text.

But such minor differences have no effect on the overall doctrinal teachings of the King James Bible; all current editions are doctrinally reliable. On the other hand, the differences demonstrate the need of continuing the literary tradition behind the King James Bible, the tradition of careful scholarly revision to resolve known difficulties and to update the language to current literary usage.

Bibliography available on request.
**Economics**

Economists have just completed a "misery index" listing the nations least liked by their citizens. Factors such as inflation and unemployment were primary considerations in finding out how finances affect one's happiness. Italy topped the list, followed by Canada, England, France, Australia, and the United States. It's interesting that affluent countries headed the list while impoverished Third World States ranked at the bottom. Apparently, the more possessions people have, the more they complain about what they don't have. Jesus described a man who would have rated high on today's misery index (Luke 12:16-21). His riches had brought only restlessness, so he determined to build bigger barns to house his wealth. That night he died and all the money he had laid in store profited him nothing! Like the rich man in the parable of Jesus, discontented Western nations may be nearing the night of their own death.

**Aliases**

Did you hear about the professor called John Doe who taught in several colleges by using as many as 13 aliases? He fooled both students and other faculty members until a young girl in one of his classes suspected he was unqualified. One can only wonder why someone didn't find out sooner that he was faking his professional abilities. John Doe is really not much different from cult leaders who fool millions with their claims of divine knowledge. If you think the people who hired John Doe feel a little embarrassed, just imagine how many cult leaders will react on the Day of Judgment! If you are involved in some group that worships a man as the incarnation of God or the messenger of the Lord, beware! His divine title is only an alias, and his teachings are no more dependable than those of the masquerading professor. John Doe's deception was discovered in time. But the errors of most false teachers are not uncovered until their disciples are dead.

**Streetwalkers**

Prostitutes in Toronto have become so brazen in their solicitation that the Canadian government has considered taking restrictive action. But officials are not suggesting that streetwalkers be jailed and driven off the pavement. The solution offered is to issue licenses to prostitutes and confine their activities to assigned areas of the city. Ladies of the night will still be able to practice their profession as long as they don't harass unapproving citizens. The logic of the Canadian government is ludicrous if carried to its outer limits. Should rapists be condoned as long as they stay in dark alleys? What about licensing child molesters as long as they brutalize their young victims in specified locations? Toronto officials are overlooking one important fact: The morality of one's conduct is dependent on what is done, not where it is done. Licensing sin may ease the conscience of man but it will not avert the judgment of God.
There is a worldwide famine of true revival preaching today. Certainly, there is an abundance of "great" preaching—preaching that reflects the unique or unusual personality of the preacher, his captivating intelligence, creativity, humor, or entertaining style. But where is the soul-hot preaching of the revival preacher today?

In general, the twentieth-century church seems to have lost much of its emphasis on genuine revival, and perhaps it has even lost the concept of true revival, what it involves, and what spiritual atmosphere is necessary for its conception.

In the July/August issue of Moody Monthly magazine, Dr. J. Edwin Orr, Director of the Oxford Association for Research in Revival, wrote:

I regard revival as an outcome of an outpouring of the Holy Spirit in the body of believers, which may also result in the awakening of the masses. Peter preached powerfully on the day of Pentecost, and three thousand were added to the church. What was the secret? He was filled with the Holy Spirit and he preached the Word. But Stephen was filled with the Holy Spirit, and he preached the Word; he did not add three thousand to the church; they stoned him to death.

So we need the outpouring of the Holy Spirit upon the masses to make them hungry for the Word of God. That is what happened at Pentecost, and that is what happened in the days of John Wesley and in the days of D.L. Moody.

The result of this reviving of the church is the awakening of the masses, and the revived church meets the need of the
awakened masses with evangelism, teaching, and social action.

Let us not call an evangelistic campaign a revival. Let us use the word revival for the revival of the people of God, and use the word evangelism for the winning of the lost, and social action for our testimony in society.

God may give us a burden for revival, but He never gives us a timetable for a blueprint. It is in His hand. So, revivals cannot be planned; but if one comes, the effects are phenomenal.

And because revival cannot be planned, we must stop seeking revival from God and start seeking God for revival.

During the past ten years, I have been involved in more than 300 local church crusades, and witnessed several phenomenal outpourings of God's Holy Spirit. These meetings were not designed exclusively for evangelism but for a stirring and uplifting of God's people as well. Admittedly, the majority of these meetings did not result in "genuine revival," even though the churches were encouraged and strengthened. However, on occasion, the Spirit of God broke through in an extraordinary moving, and true revival was evident.

One pastor wrote:

It all began with the special early preparation and planning. Several weeks before the crusade our people met three times a week for introspective and intercessory prayer. The prayer meetings exhibited an intensity I had not experienced before and those involved in the prayer meetings showed a depth not observed in them before. As God promised, prayer requests began to be answered even before the LIGHT Crusade began. Backslidden Christians began to get right with God and with fellow Christians. Hearts began to be melted and broken.

When the crusade began, every aspect of the services fit together to focus on spiritual need. Hosts of people sought God in the prayer rooms. Confession, repentance of sin, forgiveness, and a renewal of fellowship with one another and with God followed. Several were saved. Husbands and wives opened lines of communication. Young people and children were reconciled to their parents. Family conflicts were confronted, analyzed, and resolved. Drastic, but wonderful changes in the lives of many followed.

The absence of such revival today is painfully evident. The cry of the committed is ever "Wilt thou not revive us again?" (Ps. 85:6) and "O Lord, revive thy work" (Hab. 3:2). Among preachers today, there is a renewed interest and yearning for God to touch His people. Yet, God works through the means and employs His chosen instruments to accomplish His own sovereign will.

Revival is a work of the outpouring of the Holy Spirit, but this can never negate our responsibility as preachers to call our nation back to God.

However, much controversy surrounds the actual role of preaching in revival. The preaching of most "revivalism" (notice revivalism not revival) amounts to little more than attempted manipulation of God's people and even of God Himself, using just the right words spoken in just the right way, at just the right time, to just the right people. Such is the well-known history of preachers like Charles Finney. But sound writers on revival insist that it depends on the sovereign operation of the Holy Spirit of God.

Revival preaching is about the person and character of God and the standards of His righteousness, causing hearers to measure themselves by that standard. One of the greatest hindrances to revival is that, because of complacency and indifference, most Christians do not think they need revival. Obedience to the Holy Spirit as a result of the preaching of the Word is a necessary element of revival. Ever since the Geneva Reformation, with John Calvin and his co-laborers, there has been a characteristic understanding of true revival-style preaching—preaching not reserved for "revival meetings," but preaching that should characterize pulpits whenever the Word of God is proclaimed.

Revival Preaching Emanates from the Word of God. Often, sermons labeled as "great preaching" lack the solid foundation and depth of biblical truth! One distinctive of the Reformation was deep interest in returning to the written Word of God. In Zurich, for instance, Zwingli cried out, "Back to the Fountains," meaning "Let's get back to the well-springs of the holy Word."

Preaching has its greatest influence when wielded by means of the tool that God Himself has ordained. God has given His Word not only as a rule of faith but also of practice. We may expect His blessing in proportion to our adherence to it, because God always honors His Word (Isa. 55:11). Here, then, is a two-sided formula for revival: 1) the Word of God must be proclaimed and 2) Christians must live in accordance with the Word. This is the heart of revival on man's part—preaching and practicing the Word.

We need a return to the "thus saith the Lord" of the Scriptures. Such preaching is authoritative. The revival preacher does not speak for himself. It is not his own message, but "thus saith the Lord...thus saith my Master!" Communication of such an authoritative message demands a response. When properly preached, the Word demands that people must say either yes or no. Too much modern preaching leaves a loophole, a way to escape conviction. Yet, the Word of the Lord constantly confronts man with choices.

The Word must be expounded care-
fully, emphasizing doctrines in balance (for example, God's love and mercy paralleling His wrath against sin). It must be expounded forcefully, without apology, with the boldness of Elijah and the courage of John the Baptist. It must be expounded clearly with the theological insight of Paul, and sweetly with the apostle John's simplicity and compassion for the "little children" in God's family.

However, revival preaching does not stop with expounding the Word of God. It applies the Word to our needs, tempering with our lifestyles and forcing us to examine our hearts from the perspective of a holy God.

Revival Preaching Emphasizes Christ. The preaching of the death, burial, and Resurrection of Christ must become the very core of our message. Too many issues have prevented preachers from coming to the central theme of the gospel—the person and work of Jesus Christ. While dispensational dissection, prophecy seminars, and Bible vs. science dissertations all have their proper place in preaching the whole counsel of God, they are never to be paramount. The evangel of the New Testament is Christ, and it is Christ-centered preaching that will stir the hearts of people and ready them for the deeper work of God's Holy Spirit.

The average church member has only a weak acquaintance with the person of Christ, perhaps due to the preachers' topic-centered, need-oriented emphasis of the Word of God. Such sermons often encourage for a time but are seldom lastingly effectual, because Christians have not been properly discipled and taught about the wonderful ongoing work of Christ in their behalf. Genuine revival preaching brings attention and glory to Christ alone.

Revival Preaching Is Energized by God's Spirit. Preachers often discuss the Spirit's work in salvation and sanctification, but talk little about the anointing power. The Spirit of God becomes the channel through whom the Spirit works. But many of us are content with fleshly efforts and powerless unanointed preaching. Acts 1:8 promises power, yet we do not receive it. The men in the upper room with Jesus were already potentially great preachers before Pentecost. They had been with Jesus, observing His miracles and His remarkable life, then the wonder of His Resurrection. Yet, according to Christ, something further was needed—a filling with the Holy Spirit. When that filling came, the apostles preached and ministered with power, and continued to do so.

The Spirit so worked in the preaching during the Protestant Reformation. Martin Luther described a time when, during extraordinary preaching, the whole room seemed to fill with light. When John Livingston of Scotland escaped to Northern Ireland during persecution in 1630, he was invited to speak at a special series of communion meetings. Great anticipation had been building in the meetings, and Livingston—modest, humble, and godly—became fearful of such a weighty responsibility. He spent most of the night struggling in prayer, but in the early hours of the next morning, God's Spirit gave him assurance that his preaching would be anointed with great power. As the result of the one sermon, 500 people were added to the churches near Glasgow and Edinburgh.

Although all preaching should be under the control of the Spirit of God, when revival comes, there will be a specially-granted unction according to the will of the Spirit. It is a temporary gift, but preachers should seek this power every time they preach. Such Spirit-anointed preaching causes people to be visibly shaken and to be serious, convicted, moved, and humbled. Such a preacher is to expect the unexpected. "If the preacher always knows exactly what is going to happen... he should not be in the pulpit at all," wrote Lloyd-Jones. "The whole glory of the ministry is that you do not know what may happen!"

Revival Preaching Exposes Sin. The preaching of the Word that will meet sinners' needs and bring conviction to their hearts must also include strong preaching against sin. Exposure of sin to the light of God's Word will divide men and even ministries. While it is never popular, it is an urgent and indispensable part of true revival preaching.

Preaching against sin is an evidence of love for the holiness of God and for the erring body of Christ. It involves preaching against sin, not against individuals. Preachers need to see people as "sheep not having a shepherd," and lead them back, through wise prodding, to the forgiving arms of Christ. Throughout Jesus' ministry, His constant exposure of sin often dispelled a curious crowd. The revival preacher must give up any notion of popularity. He must be more concerned with holiness in the church than happiness. In America Is Too Young to Die, Leonard Ravenhill insists, "Our present-day sterile evangelism with its emphasis on happiness would have shocked John the Baptist. We try to induce happiness on a heart diseased with sin. We offer band-aids to folk who need radical spiritual surgery for the cancer of carnality... We preach to produce peace in the heart. John the Baptist preached to produce panic!"

The revival preacher must never cower under the justifications his people offer for their sin. He must preach
with conviction nothing less than complete and absolute obedience to every clear principle and direction from the Word of God. People should see that repentance for sin is their only option.

The powerful preachers in church history thundered God's unchanging truths, and they shattered the resistance of even hardened sinners! In the midst of revival, Spirit-led preaching brings intense remorse, contrition, and confession. Conduct previously deemed acceptable then appears unbelievably wicked. Prejudices, private indulgences, prayerlessness, and failures in living are no longer defended by excuses but are "laid bare" before a holy God. Long-forgotten sins are remembered, and those who thought themselves so worthy of heaven suddenly stand in awe that they are not already burning in hell.

Preaching true repentance is at the core of revival preaching. Lack of this is one of the major reasons that believers or unbelievers do not experience real conviction. "Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). Men must be made to feel distressed and appalled by their sin. Therefore, the Word of God must confront the sinner with the magnitude of his sinfulness and the offense of his sinful acts. The severity of God's anger concerning man's sin must be preached! The entertainment style of much twentieth-century evangelism illustrates how far we have missed the mark of revival in this area.

Responsibility lies heavily with the preacher. When God has called a chosen vessel to speak His Word, part of that message must include warnings. God will hold His servant accountable if the warnings are not proclaimed clearly and simply, yet authoritatively. If sin is being tolerated in the church, the will of heaven suddenly stand in awe that they are not already burning in hell.

Revival Preaching Evangelize the Lost. Finally, then, as others see the repentance and renewal of God's people, the effect of revival preaching is evangelism to the lost, both in the church and without. Every true believer is either a stepping-stone to heaven or a stumbling block to hell for those outside of Christ. God uses His people as "epistles known and read of all men" to move the hearts of the unsaved. The genuine response of God's people to the commands of Scripture can convince and break the calloused and indifferent heart. But when Christians resist the Word in disobedience and pride, or grieve the Spirit, the unsaved also resist the work of the Saviour and the wooing of the Spirit of God.

Stephen's testimony was the conviction that Saul of Tarsus "kicked against," before his own conversion. Today, whenever God's people are humbled and transparently express their inadequacy and dependence on Christ, and their willingness to be mere instruments in His hands, one will find an outpouring of conviction upon the lost.

According to Lloyd-Jones, a revival preacher must be sure he personally never assumes that all church members are Christians. They "resent preaching which assumes they are not, though it is what they need to hear most of all." Such people like Scripture expositions and sermons for believers, for these do not hurt, trouble, or convict! Most preaching is produced for self-sufficient, self-satisfied church members and results in a congregation of Pharisees. Truly evangelistic revival preaching can breathe fresh conviction into God's people and ready them for a deeper work of His Spirit.

In a recent crusade one pastor stated:

Revival had been just a word spoken in our church because we used to designate a series of special meetings. Now revival has developed an entirely new meaning for our church because we have experienced one. God moved among us as He had never moved before, and because of His moving we can never be the same.

I, as pastor, experienced sweeping revival in my own soul. I had become proud and insensitive to the leadership of the Holy Spirit. My ministry had become a matter of routine—teaching, preaching, counseling, and doing the things expected of me. But all that has changed with my regaining the first love of Jesus Christ.

Our church had been cold and filled with bitterness. A severe split 16 years ago had seemingly irreparably damaged the spiritual lives of numerous people. This bitterness grieved the heart of God and every pastor who had occupied the pulpit. The bitterness was a log jam which seemed impossible to break; but when the power of God fell during the days of the revival, the log jam gave way to the movement of the Holy Spirit. People saw themselves as God saw them and broke under the promptings of God's Spirit, with their pride being smashed and their will surrendered.

During the Sunday morning service, God spoke to hearts throughout the building. People left their seats and went to others to ask forgiveness for wrong attitudes and actions. There were many tears and many changes. There is an entirely new spirit in our church. Prior to the meeting, we could say with the psalmist, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old" (Ps. 44:1). But now we can say we have experienced what our fathers have told us about. Glory to God, we have experienced a real revival!

Last Sunday nearly 40 people were saved or came for assurance of salvation. Sunday night we baptized 18, and a large group is...
Confrontation: The Preserving Salt
by Cal Thomas
We all remember 1976, not only because of the Bicentennial but also because it was declared "The Year of the Evangelical." On the cover of Newsweek and Time magazines, Evangelical Christians were brought out of the catacombs by the modern-day Constantines and given the respect that even Rodney Dangerfield is still seeking.

Candidate Jimmy Carter was instrumental in bringing about this long-overdue recognition. It was Carter's openness about his faith that caused John Chancellor to say on the NBC "Nightly News," "We've looked up this term 'born again' and we've learned it isn't really something new. It's been around for a long time and millions of Americans express a belief that they've been born again."

Christians, particularly the Evangelical kind, had arrived.

In 1978, flushed with our new-found recognition and having bought new wardrobes, exchanging polyester suits for wool blends, we had the ultimate bash at the National Religious Broadcasters Convention in Washington. New superstar "converts" were paraded like prizes bulls before a gawking press. The Washington Post featured the gathering, on the front of its much-read Style Section. Many of us thought, "Could they get much worse?" In all of this, a new spirit of accommodation was carved out for us—little totems or artifacts sitting on a shelf to be admired or ignored at the whim of those in the culture—we began to encounter difficulties.

When the National Association of Evangelicals Office of Public Affairs opened in Washington, the culture began to stir. Do these people want to affect policy? Do they want to influence the course of government? They can't do that. What about separation of church and state? Doesn't that mean that the secularists get to run the state and the religiousists get the church? It was a new twist on Stalin's plan offered at Potsdam and Yalta for the United States and the Soviet Union to carve up the world into "spheres of influence." The secularists' sphere of influence was government; ours was religion. We could have religion except in those areas where the secularists had a prevailing interest; they got the state, which we could never penetrate under any circumstances.

Again, the spirit of accommodation as opposed to confrontation remained strong and some groups chose only "safe" issues to address or took positions on issues that were much like the world.

But, like the sick patient who is prescribed certain drugs that do not work, America continued to sink into a moral abyss. The old ways had been discarded, but no structure had been built to replace them. America was operating on Lenin's philosophical principle that the goal of the revolution is to tear down the existing structure. It is the responsibility of someone else to build a new one to replace it.

Five years later, the spirit of accommodation remains strong today. Moderate-to-liberal groups have confronted government with a more or less secular religion for nearly 40 years. There are more than 50 lobbying groups in Washington today that have a religious affiliation. The vast majority take a so-called moderate-to-liberal stance on most issues, and so they are more or less left alone, because they have accommodated to the prevailing secular worldview.

As the Presbyterians, Methodists, Catholics, and American and Southern Baptists testify before congressional committees on everything from abortion to foreign policy, there are no editorialists in the New York Times or the Washington Post denouncing such exercises of religion and political freedom, no conclusions that church-state separation has been violated. Jesse Jackson considers running for the Presidency. No questions about a theocracy. Why?

In the Templeton Prize address in London recently, Alexander Solzhenitsyn said that America is being sucked into a vortex of atheism and that "we can only reach with determination for the warm hand of God, which we have so rashly and self-confidently pushed away....There is nothing else to cling to, in the landslide: all the thinkers of the Enlightenment can give us nothing."

Now in all this debate about the proper role of Christians in a secular society there are at least two points we seem to have forgotten. One is the sovereignty of God. For too long that fact—the sovereignty of God—has been used by those who want to cop out of the system, who wish to wait until the Lord's return and invest none of their abilities and efforts in this world at all.

Their verdict, I believe, was pronounced in the parable of the talents. To whom much is given, much shall also be required. In all of the nuclear freeze debate, where is the discussion of the sovereignty of God? The king's heart is in the hand of the Lord. The other point that seems to have been forgotten is that Christians are to be both salt and light. The light, of course, is the good news that humanity and God can be reconciled through the shed blood and finished work of Jesus Christ, plus or minus nothing. But the salt factor seems to have suffered from the creeping modernism that so infests our land.

My Webster's New Collegiate Dictionary says that salt is abundant in nature. Because salt is abundant in nature, it acts as a preservative. When Jesus said, "Ye are the salt of the earth," He wanted us to act as a preservative in a rotting world. Why? Because, as the world is preserved, it gives more freedom for the gospel to be shared around that world.

As John Stott has pointed out, in the days before refrigeration, coarse salt was rubbed—not sprinkled, but rubbed—into meat to keep it from spoiling. If the meat went bad, it was
the fault of the salt, not the meat. The world is the meat. We are the salt. If the world goes bad whose fault is it? It is ours and we stand to answer for the reason we have lost our saltiness. Because the spirit of accommodation is so strong today among many Christians, most of us prefer to remain in the saltshaker. Indeed many of us can no longer be described as salt at all.

We would rather accommodate the world than confront it.

We are like the Lite Salt that Morton and other firms produce. It has the flavor of salt but it has lost its preservative qualities. Rub Lite salt into meat and it will spoil just as if nothing had been applied. Rub accommodating Christians into the culture and the spoilage can also be predicted.

We have been lulled—too many of us—into the belief that approval from the state and the secular powers is to be preferred to the approval of God. We would rather accommodate the world than confront it. We would rather be known as “pluralists” (which means we will tolerate anything to keep from “imposing” our views on others while they are imposing their views on us) than to be called “intolerant” or, even worse, “Fundamentalists,” with all of the media-perpetrated stereotypes—from snake handling to frothing at the mouth—associated with that word.

For instance, earlier this year Senator Ernest Hollings of South Carolina gave voice to this view when he said on February 19, “Tax exemption is a privilege, not a right. Religious freedom is a priceless heritage that must be jealously guarded. But when religious belief is contrary to the law of the land then it is the law, not religion, that must be sustained.”

Do you understand where this is taking us? The Supreme Court’s recent decision in the Bob Jones University case is the most recent outworking of Senator Hollings’s views. Racism was not the issue. Public policy versus religious belief was the issue. As repugnant as racial discrimination is, shall government be the ultimate arbiter of what constitutes religious belief or practice?

This philosophy, if it prevails, means a mandate for government to control churches, Christian schools, seminaries, employees of those institutions, and so forth.

Respect for God and restraint on the part of government toward the church were integral parts of our nation from the beginning until recent days. But respect for God has been eroded from our institutions, and an unrestrained government threatens to wipe out the last vestiges of freedom to worship. Whether it is the relentless pursuit of religion and religious values by the misnamed American Civil Liberties Union (which even opposes the singing of Christmas carols at Christmas) or the challenge to the freedom to assemble on school grounds before or after classes to discuss religious subjects, it is clear that government now feels it can invade any part of our lives, including our religious lives, with impunity.

I agree with the cliche, “If you don’t stand for something, you will fall for anything.” Historically, those who have stood against the tide, those who have stood for righteousness (which, we are told, promotes a nation to greatness and the opposite brings a nation to shame) have always been reviled by their contemporaries. Criticism, of course, is not the only yardstick to use when considering whether a man or a woman is pursuing the proper course.

But I for one am tired of the circumstances and the equivocators. I am tired of seeing people who wear the Christian label openly condemning their brothers and sisters who scripturally wear the same label.

I am tired of looking at a house that is divided and, being divided, witnessing the victory of the other side because of the default by our side. I am tired of Christians looking for the approval of the world and actively seeking the Liberal labels of pluralism, tolerance, and open-mindedness. I do not care if I am called “intolerant” and all the rest, if I believe I am right and seeking to follow the Lord. After all, a servant is not greater than his Master.

As Solzhenitsyn said in his Templeton address in London, “Over half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: ‘Men have forgotten God; that’s why all this has happened.’”

“Since then I have spent well-nigh 50 years working on the history of our revolution; in the process I have read hundreds of books, collected hundreds of personal testimonies, and have already contributed eight volumes of my own toward the effort of clearing away the rubble left by the upheaval. But if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some 60 million of our people, I could not put it more accurately than to repeat: ‘Men have forgotten God; that’s why all this has happened.’”

Of course the question remains for the opposition as to whether the political arena is the best forum for the proper working out of these principles of righteousness. I believe it is one of the forums—not the only one, but one of them.

If it is proper for Liberal clergy and Liberal church members to do and to attempt to do all they have done over the last 30 or so years (and I believe that it is, though I would disagree with some of their agenda), then it is equally proper for those of us who are Conservatives to do and to attempt to do the same.

In our confrontation with immorality I believe we are being salt. At least we are out of the saltshaker and, like the real thing, it is awfully difficult to get the granules back in.
Unlocking the Power of Prayer

Although the Bible mentions prayer over 600 times, one really wonders if we deeply believe in prayer.

In a small town, someone built a nightclub. During a church prayer meeting one member requested prayer that the nightclub would be closed. Lightning struck the club building a few days later and it burned to the ground. The owner sued the church. In rendering the court's decision, the judge said, "It is the opinion of this court that, wherever the guilt may lie, the tavern owner really believes in prayer, while the church members, for the most part, do not." I believe the old judge was at least partially correct.

Prayer is important because, as the old Puritan preachers used to say, there are two "means of grace." Prayer is one; the Word of God is the other. The two always work in tandem. For instance, in salvation the Word of God is the seed from which eternal life springs; but, if the Word is the seed, prayer is the water. With only the Word of God, the believer becomes proud and "puffed up with knowledge." With only prayer, there is a tendency to become mystical, fanatical, and emotional. Thus, the Word of God and prayer must be rightly proportioned to produce a balanced Christian life.

Throughout the Bible, prayer is notable in all the characters God used. Abraham prayed, and angels came and visited him. Jacob wrestled with God all night, and his brother was changed from a man with vengeance on his mind to a brother with reunion in his heart. Hannah prayed silently, and a son, Samuel, was miraculously given. Moses prayed and the nation of Israel was spared from annihilation by God's wrath. And many others prayed for God's intervention to meet their needs.

Christ is the example of the incomparable life of prayer. Every great crisis or event He faced involved prayer. In fact, 27 different prayers are mentioned in the Gospels. For the nearly 2,000 years since His Ascension, He has interceded for believers (Heb. 7:25).

Those who have "left the greatest impression on this sin-cursed earth have been men and women of prayer," said D.L. Moody, himself a man of prayer. Richard Baxter, known for his writings on matters of practical religious concern, "stained the walls of his study with the breath of his prayers." John Wesley, Martin Luther, John Knox, and George Muller were noted for prevailing prayer.

Prayer grasps eternity. Prayer is the proof of faith. Hebrews 11:6 says, "He [God] is a rewarder of them that diligently seek him." To pray we must sincerely believe that God is who He says He is and that He has power to answer prayer. Secondly, we must believe that He is a rewarder of those who diligently seek Him.

Prayer prevents backsliding. In Matthew 26:40-41, our Lord says to the three disciples in the Garden of Gethsemane, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." In failing to pray, we open ourselves to Satan's temptation. Other than reading God's Word, there is nothing more important for spiritual victory than prayer.

To learn how to pray, we must learn the laws of prayer. These include:
Confession. I mean the confession of a believer's sins, not primarily the sins of lost men. Lost men do not need confession first—they need Christ. The most familiar verse in the Bible regarding confession is I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The word confess means more than admitting a sin; it means to agree with God about the nature and effects of sin. Notice the verse says, "If we confess . . . . " It does not say, "If we ask to be forgiven...." It has been a long time since I asked God to forgive me. He forgave me when Christ died on the cross and I appropriated the benefits of His substitutionary death for my salvation. However, in order to maintain my fellowship with God, I need to confess my sins on a daily basis.

Other than reading God's Word, there is nothing more important for spiritual victory than prayer.

I have always thought of confession as a negative action. There would be a difference in our confession if we understood that confession does bring honor to Him. First, confession does away with human effort. When I am on my knees confessing to God, I am acknowledging that I can do nothing regarding my sin. Secondly, confession honors God's omnipotence. We fear His power and might and, knowing we shall someday stand before Him, we want our fellowship to be unbroken at that time. Thirdly, confession honors God's omniscience. We confess because, if we have rightly thought about it, God is already aware of our sins. Fourthly, confession honors God's mercy and love. His mercy and love are immeasurable and infinite, and the price paid for our sins on Calvary knows no limitations.

Related to confession is the doctrine of restitution. The classic example of restitution is Zacchaeus who said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). Not only should restitution be made in the area of material things, but the Bible teaches that when we have the power to do good where we have done wrong, we should do so. The Philippian jailer had beaten Paul and Silas, and locked them in the stocks. However, when he became a Christian, he took them to his home and tenderly bathed their stripes, fed them, and provided the best care possible. His entire household was saved. Our willingness to confess our sins and make restitution gives us tremendous influence and testimony among unbelievers.

Praying in God's Will. Jesus, by example and commandment, taught us that the will of God is absolutely essential if we anticipate answered prayer. Jesus prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). In the Sermon on the Mount Jesus instructed us to pray daily for God's will in our lives. "Thy kingdom come. Thy will be done" (Matt. 6:10).

James reminds us of the importance of praying in the will of God, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). God's will is always consistent with the Scripture. The one certain way to know that we are praying in the will of God is to pray according to the Scriptures. To say, "Thy will be done" is not necessarily to pray in the will of God. In fact, we should never pray, "If it be Thy will" where Scripture already records God's will. For instance, I hear people ask for the salvation of someone and then say, "If it be Thy will." The Bible has already told us that it is God's will for every person to be saved.

The indwelling Holy Spirit of God prays for us in the will of God. "But the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26-27).

Faith. Faith is believing not only that God can, but that He will. Faith is believing in what we do not see; its reward is seeing what we believe become reality. We all have faith and express it daily. When we take a letter to the post office, put a stamp on it, and drop it into the mailbox, we have faith that the post office will deliver the letter to its destination. When we fly in an airplane or go to the doctor for surgery, we believe the people involved will do what they are supposed to do. In the final analysis, there is no real difference between the faith expressed in going to the post office, riding an airplane, or having surgery, and spiritual faith.

Noah exemplified faith. He believed God when He said that the world would be judged by a great flood. For over 120 years, he worked at building an ark to prepare for the coming judgment. There was no evidence of that judgment's approach, except the word
of God. Because of Noah's great faith he and his family lived.

Importunity. The Gospel of Luke has been called the "Gospel of Prayer," with tremendous emphasis on prayer, both in the direct teaching of Christ and in His parables. In Luke 11 and 18, the Lord is teaching the essentials of importunity in prayer. The disciples ask, "Lord, teach us to pray" (Luke 11:1). Of all the things in Jesus' life, they were obviously impressed by His prayer life. Christ gives to them the so-called "Lord's Prayer" or "Model Prayer." Then, He follows up with the parable of a man who had an unexpected guest come to his home at midnight. Since the man had no bread for his hungry guest, he went to his neighbor's house and requested bread. The indifferent neighbor said he was already in bed, as was the rest of his family, and could not be disturbed. However, the man continued to plead, refusing to take no for an answer. Importunity prevailed and finally the neighbor realized he would get no sleep until he complied with his neighbor's request to supply the bread.

We need to learn to pour out our hearts to God, to express our deepest feelings.

In Luke 18 the parable concerns a widow and a judge. The judge appears to be mean and merciless, with no reverence for God or man. Justice is determined at his own whim. The widow has no husband to provide her needs or to protect her; she is poor, and without influence. She bothers the judge through persistent pleading until finally the judge hears her request and grants it.

The purpose of importunity, then, is twofold: to get those things we might reasonably receive from the hand of a father, and to get the bread of life for sinners—praying for the salvation of the lost.

Abraham prayed for Sodom, and God changed the number of people required for the city's salvation from 50 to 10. Jacob used this principle in Genesis 32:26, where wrestling with the angel of the Lord he said, "I will not let thee go, except thou bless me."

Throughout Scripture, there is constant encouragement to pray. The story is told of George Muller, who prayed for the salvation of five of his close friends. One friend was saved after 5 years of fervent prayer; two more after 10 years of praying. Muller prayed on for 25 years, and the fourth friend found Christ as his Saviour. Prayer continued for the fifth man until Muller's death; months later that friend came to know Christ. Muller had prayed nearly 52 years for him. What importunity!

Fervency. The principle of fervency in the Scripture refers to intensity in prayer. Great Bible prayers all had intense feeling, forceful logic, and deep sincerity. Abraham prayed with great disappointment (Gen. 15:2-3). Moses exerts a powerful logic upon God in his prayer (Ex. 32:30-32). James said that Elijah "prayed earnestly"—a strong, emotional word (James 5:17). Habakkuk argued with God. Jacob held on, praying to God throughout the night. The psalmists gave countless examples of fervent prayer. Fervency in prayer extends even to the members of the Godhead. Jesus is described as sweating "as it were great drops of blood" (Luke 22:44). Paul, speaking of the Holy Spirit as "making intercession with groanings which cannot be uttered" (Rom. 8:26), certainly refers to fervency.

There are other Bible terms that imply intensity in prayer. For instance, in Philippians 4:6, the apostle speaks of making "supplication." The word supplication means to "ask a favor with intensity" or to "beg." Other scriptural terms that imply intensity in prayer are beseeching, striving, and laboring in prayer.

Even we Fundamentalists, who pride ourselves on our lack of formalism, have to plead guilty to a certain formalism in prayer. Certain clichés and words characteristic of our prayers, I fear have become meaningless jargon; thus, we are as ritualistic in prayer as the formal, liturgical churches. Jesus said, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking: Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matt. 6:7-8).
Pluralism in Education: Reality or Myth?

by Ralph D. Mawdsley

Throughout history, America has encouraged diversity in culture and ideology. Diversity in education had been desirable as needs in education were met through public, private, and church-related schools.
The courts tend to consider that the United States, as a pluralistic society, is committed to the preservation of these different school types. But that commitment begins to wane when the "manner" of education—philosophies, methods, and content—in these schools differs from what is considered standard.

States have increasingly extended their authority over diverse methods of instruction, claiming that quality must be achieved through regulating the manner of education at the expense of pluralism.

James Hitchcock, Professor of History at St. Louis University, writing in the Journal of Law and Contemporary Problems, states that "society can tolerate a certain number" of opposing positions. Then he asks ominously, "Is there a limit beyond which these [diversities] become socially destructive?"

Other pertinent questions are: Should the manner of education reflect only contemporary theories or approaches to instruction? Should any manner of education be considered unacceptable because it is viewed as outdated or divisive? Who should be the final arbiter of such decisions—the parent, the child, or a state agency?

Is education to be defined primarily as academic achievement or is education a matter of parent and/or student choice of the manner of education? Should any educational manner be permitted as long as the goal of academic achievement appears to be met? Should such choices be encouraged by minimizing all regulations which do not directly improve the academic achievement? Or is education more like the private business setting, where regulations such as environmental protection measures are justified, not because they necessarily improve the quality of the final product, but because they protect other compelling social interests?

Applying the private business analogy, few would argue that fire and health requirements and the protection of personal and property rights should apply equally to all educational settings. State regulations affecting the manner of education—for example teacher certification and curriculum content guidelines—could likewise be applicable if it can be demonstrated that such regulations are necessary to protect students or prevent the perpetration of fraud upon the public. However, substantial evidence shows that teacher certification and curriculum content guidelines do not necessarily assure academic achievement upon the school's meeting requirements regarding curriculum, length of school day and year, health and safety, and filing of periodic reports to verify student attendance. In addition, the state requires every teacher to hold a valid Nebraska certificate issued by the State Board of Education. From its inception, Faith Baptist had refused to seek approval for its school's curriculum or to hire certified teachers. The school had also refused to furnish names and addresses of students to the state for purposes of checking parental compliance with compulsory attendance laws.

The church's rationale as represented by its pastor's testimony can be summarized as follows:

- The Bible mandates Christian education every day of the week— not just on Sunday.
- The public school system with its crime, drug and alcohol addiction, teacher assaults, vandalism, and disrespect for authority and property, is incapable of furnishing the kind of education mandated by the Bible.
- State Department of Education officials, as representing a philosophy of Secular Humanism, are not capable of evaluating a school program representing a Christian philosophy.

After two years of fruitless negotiation, the State of Nebraska secured an injunction against the operation of the school which resulted not only in temporary padlocking of the church doors but incarceration of the pastor for three months.

Wisconsin v. Yoder
Parents Win the Right to Instruct Their Children

In Wisconsin v. Yoder, Amish parents refused to send their children to a formal school between completion of eight years' instruction in an Amish school and the 16-year-old upper age limit of Wisconsin's compulsory attendance law. At issue in Yoder were not questions about the qualitative nature of a school that have since plagued courts, as in Faith Baptist regarding state approval, prescribed curriculum, certified teachers, but rather that the students simply be in a school of some kind until age 16. The Amish parents...
lost in the trial court and won in the Wisconsin and United States Supreme Courts. The rationale for their case included:

- Separation from the world is mandated for them by the Bible.
- Existence of the Amish religious community depends upon the right of parents to send their children to schools where the Amish ideals are taught.
- Eight years of academic instruction in the basic skills of reading, mathematics, and English, followed by several years of practical training on farms, not only prepares young people for a livelihood but also makes them responsible citizens.

According to the Supreme Court, deciding in favor of the Amish parents, the Amish manner of education represents "almost 300 years of consistent practice [with] strong evidence of a sustained faith pervading and regulating respondents' entire mode of life." The U.S. Supreme Court did not decide another educational case regarding constitutional free exercise of religion for 11 years, but the Yoder court did leave its famous threefold test as a guide to resolution of future cases involving free exercise of religion: (1) whether or not the activity interfered with by the state is motivated by and rooted in a legitimate and sincerely held religious belief; (2) whether or not the parties' free exercise of religion has been burdened by the regulation and the extent or impact on their religious practices; (3) whether or not the state has a compelling interest in the regulation which justifies the burden on free exercise of religion. The pattern of litigation since Yoder has been that the state concedes the first test, the trial courts tend to bend over backward to find a burden under the second test, and the trial result hinges upon whether or not the state has a compelling interest.

**West Virginia v. Riddle Parents Lose Right to Educate Children at Home**

The recent case of *State v. Riddle* raised the issue of pluralism in home instruction. In *Riddle* the West Virginia Supreme Court upheld the truancy convictions of parents who asserted a free exercise right to teach their children at home without state supervisory control. Despite uncontroverted evidence at the trial that the two children had scored "average or above on standardized achievement tests" the West Virginia Court delivered a stinging rebuke to the parents in its conclusion:

If we were to accept their reasoning, our holding would imply that parents have the right to keep their children in medieval ignorance, quarter them in Dickensian squalor beyond the reach of the ameliorating influence of the social welfare agencies, and so to separate their children from organized society in an environment of indoctrination and deprivation that the children become mindless automatons incapable of coping with life outside of their own families.

**What Do These Decisions Mean?**

A comparison of the *Yoder* and *Nebraska* cases reveals how courts tend to respond inconsistently where the educational manner differs from public school standards: The *Yoder* Court declared that compulsory education laws have two purposes:

1. "to prepare citizens to participate effectively and intelligently in our open political system"
2. "to prepare individuals to be self-reliant and self-sufficient participants in society"

The Yoder tests were not only general but they were goal-oriented. Contrarily, the Nebraska Supreme Court’s justification of its teacher certification requirement said "such a requirement is neither arbitrary nor unreasonable" and "the State has a compelling interest in the quality and ability of those who are to teach its young people." What the *Yoder* Court stated as general purposes has been translated into a particular method to achieve those purposes. For a state court to declare that its requirements are compelling simply because they are reasonable (as the Nebraska Court did) begs the question. Is certification or any other specific requirement the only method to achieve the desired goal of quality? The Nebraska Court has refused to accept comparative testing as a means of evaluating teaching approaches that vary from state regulations. Blind adherence to regulations that control the manner of education, such as teacher certification, has never in itself assured instructional quality.

If reasonable means that any state regulation can be imposed over free exercise of religious expression—as long as it meets the standard of reasonableness—then it would seem that pluralism in the manner of education has been subjected to the suffering and tolerance of state legislation and administrative bodies.

Apparently, in the West Virginia case, any pluralism in educational approaches outside of state supervision of the manner of education amounts to a journey through foreboding darkness. Most importantly, the court in this case saw far more significance in "the reach of the ameliorating influence of the social welfare agencies" than in freedom of religious expression, parental rights, or even the quality of education.

Courts have consistently given religious expression an expansive interpretation in removing from the public schools such practices as teaching creationism or providing for a moment of silent prayer. But similar expansive in-
terpretation of religious expression has not been given to nonpublic religious schools regarding biblical beliefs as reflected in their manner of education.

The Nebraska case with its almost punitive remedies, only ten years after Yoder, reflects an apparent misunderstanding by the courts of what pluralism and free exercise of religious expression mean.

While courts are willing to preserve the right of religious schools to exist as a matter of free exercise of religion, they are not as willing to protect the rights of such schools to determine their manner of education. Religious convictions about religious education are not protectable against enforcement of state regulations, such as teacher certification, unless there is a specific religious tenet against such regulations.

In this process religious expression has been narrowed to a set of specific negative religious tenets. To define religious expression expansively when such expression occurs in the public sector and to define it narrowly only in terms of negative tenets when it occurs in the private sector of education offers a person with religious views on education the worst of both possible worlds. He is not only denied a forum in the public sector for his views but his expression is restricted even within his own private sector.

The matter of state regulations regarding alternate forms of education can never be satisfactorily resolved until courts and legislatures come to grips with a coherent and consistent definition of pluralism and free expression of religion. The future of religious nonpublic instruction in America depends upon that resolution. Judicial tendency to protect pluralism of form but limit that protection to negative religious tenets when the manner of education is at issue may well gradually asphyxiate educational diversity. In addition there will be no compulsion upon state educational agencies to define the quality of education in clear and measurable goals, thus allowing any regulation to be interpreted as promoting quality.

But, more importantly, this offers a frightening answer to the question posed by James Hitchcock at the beginning of this article. Diversity in culture and ideology and education has been the lifeblood of American society. If diversity in the manner of education offered to students is to be significantly restricted, our long-standing national commitment to pluralism in education has become only a hollow shell.

Adapted from a speech delivered at the Harvard University Graduate School of Education Conference on Censorship and Education Diversity, in April 1981. Original text with footnotes available from the Fundamentalist Journal.

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**Face the Facts**

**Pro-puppies, Pro-parrots, but Not Pro-people**

Human babies, as you know, are the most endangered species of all in America these days. With 1.5 million of them being exterminated every year, I thought you might like to know something about those species that are enjoying the protection of law.

The Defense Department recently squelched a proposal to study battlefield wounds by shooting dogs. The pro-dog crowd jumped on the story and reversed the proposal within 24 hours after it appeared in the Washington Post. Now Defense Secretary Caspar W. Weinberger has been asked to stop the Navy from killing wild goats on an island in Southern California. The goats, it seems, have been eating protected flora—including a flower, Indian paintbrush—and generally making life difficult for two endangered birds and a night lizard. Let's see now, we should be pro-dog, pro-goat, pro-flora, pro-endangered bird and pro-night lizard.

Next, the Kangaroo Protection Foundation (can you believe it?) recently held a “save the kangaroo” rally in Lafayette Park, across from the White House. The group wants the President to reimpose a ban on kangaroo skins. Marian Newman, president of the organization, says, "By opening up the United States market to the cruel kangaroo killers of Australia, the Administration may be responsible for consigning Australia's national symbol to extinction."

Finally the leading medical magazine for America's baby doctors has featured an article by an Australian so-called "ethicist," attacking the Reagan Administration's "Baby Doe" regulations. The article appears in the July issue of Pediatrics, the official journal of the American Academy of Pediatrics, the same organization that went to court to halt application of the original "Baby Doe" regulations last March. The article, by Peter Singer, says the rule puts doctors in the "absurd situation" of not being able to kill newborn babies whose lives are "quite valueless." Singer may be better known as the author of a 1976 book, Animal Liberation, which attacked the "tyranny of human over nonhuman animals." In his Pediatrics article, Singer writes: "If we compare a severely defective human infant with a nonhuman animal—a dog or pig, for example—we will often find the nonhuman to have superior capacities, both actual and potential, for rationality, self-consciousness, communication, and anything else that can plausibly be considered morally significant."

His "commentary" article begins with a direct repudiation of the "sanctity of life" ethic which doctors have sworn to uphold. But he says allowing abortions has now destroyed the "allegedly universal sanctity of innocent human life."

So there you are, all you kangaroo, night lizard, bird, goat, dog, and flower readers. You'll have full and normal lives. But for the rest of you, you had better look out for your friendly neighborhood executioner, masquerading as a doctor.
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Gary Long  
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This work, originally delivered as a paper at the 1980 Council on Baptist Theology, seeks to deal with the question—the place of God's law for the believer. Dr. Long shows that it is only by approaching the subject from the absolute and covenantal perspective that one can avoid two extremes that are common among those who deal with the subject. There are those who so absolutize God's law that they fail to see any distinctions within the Scripture and there are those whose view of the covenants is so extreme that they fail to see any moral absolutes. Dr. Long's work shows that both aspects of the subject must be dealt with in order to have a biblical understanding of the law.

The Church: Its Polity and Ordinances-  
Hezekiah Harvey (248 Pages)  
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This companion volume "ought to become a standard textbook in Baptist seminaries and schools which offer a course in this field. Its readable style, poignant comments, and succinct content will help the student wrestle with many current issues. Pastors, church leaders, and members in general ought to consult Harvey's useful study before they teach in this area; it is a wise and profitable work. It is a Baptist reprint of most significant import!"  
Dr. John Armstrong

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The doctrine of the local church is central to the Baptist position. One practical aspect of that doctrine that is virtually nonexistent among contemporary Baptists is the practice of biblical church discipline. This book, an exposition of the doctrine, will be welcome by all those who desire to see local churches strive to restore their purity.

ORDER FORM

SPURGEON USED THIS BOOK AS A TEXTBOOK IN HIS PASTORS' COLLEGE.
Children become what they have seen. Their eyes and ears become the shapers of their character. Research and life have proven that parents and other significant adults influence child development in an irrevocable way, especially in the areas of behavior, language, thought, personality, and spiritual development. As Jesus spoke to His disciples, parents in word and action speak to their children. “For I have given you an example, that ye would do as I have done to you” (John 13:15).

Behavior

Children spend the years from infancy through adolescence gradually moving away from family and toward autonomy. This movement should be slow, subject to parental guidance, and welcomed by parents as a sign of good development. Christian parents want their children to become adults who will honor the Lord with their lives, but too often they are willing to take on the challenge only when the child enters adolescence.

Acceptable social behavior is learned early. Good behavior is learned through parental modeling, playing and interacting with age-mates in the neighborhood and at school, and through controlled exposure to the spiritual environment of the local church.

Learning to behave is experiential. No amount of lectures and lessons in proper living will replace living itself. Children are benefited by exposure to a variety of activities with people (family, friends, church, youth activities) and are likely to be socially immature or even deviant if deprived of such activities.

Play is the work of children. Good growth and development demand extensive play opportunities, mostly unstructured, but structured activities in school and at church are valuable as well. These highly structured activities supply the frosting on the cake of behavioral development.

Children who attend church and Sunday school have the advantage of being “churched” at an early age, socialized to a church environment. Young children learn far more in church by watching others than by listening to lessons. Attaining the milestone of good social behavior is to be happy and controlled in a variety of situations. The millstone of improper social growth is to be uncomfortable and inexperienced in all too many situations.

Language

Children around the world acquire the ability and learn to use language in an orderly, predictable fashion. There are many theories and differing opinions regarding the mechanics of language acquisition, but its importance is not debated.

A familiar phrase about learning says that thinking is talking to yourself and the quality of that conversation demonstrates one's intelligence. In any case, children will learn to speak and use language effectively by the time they are ready for school. Language is learned at home, not at school. The average child will use one-word sentences by age one, two words by age two, and be well on his way to complex speech by three or four.

Two factors appear to be most important in developing acceptable speech patterns in children. The first is modeling. This is the term applied to parents in supplying the example for the speech of their children. A language milestone is reached when children are exposed to acceptable language and begin to imitate. Children speak what they hear! Conversely, the millstone of unacceptable speech is fastened around the child’s neck when he often hears “We ain’t goin’,” or “I axed the mechanic and he said he ain’t never heard no noise like that before.” Speech patterns are learned at home and will not be significantly changed by the school!

But children hear many voices other than those of their

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Parents. A child's exposure to language outside the home should be controlled, in which case it can be a real advantage for him. Listening to the language used at church and Sunday school and when visiting in homes of Christian friends is an important experience. The language expressions used in prayer, preaching, teaching, and adult conversation among Christians are usually excellent models for a child's speech. Perhaps parents need a reminder that words represent ammunition for children. As controlled exposure to Christian speech is beneficial to children, so uncontrolled exposure to television or movies will inevitably supply them with words that may not be acceptable at home. Learning language prepares a child to fight life's battles, but parents must be careful that the vocabulary is of the right caliber.

Thinking

Scientists now seem to believe that the preponderance of evidence points to the heritability of intelligence. Whether in-
classroom or a Dale Carnegie course on “How to Win Friends and Influence People,” but at home through parental modeling. An adult personality is the result of a combination of inborn temperament (minor) and imitated behavior (major). Under relatively normal circumstances, children will reflect their parents’ personalities.

Personality milestones are reached when a child demonstrates the best qualities of both parents. Sharing, compassion, dependability, reverence, enthusiasm, love, helpfulness, generosity, cheerfulness, and other useful qualities represent milestones of adaptive maturity.

Conversely, the qualities of pessimism, discouragement, moodiness, lack of persistence, griping and complaining, suspicion, and selfishness are acquired in exactly the same way, but from different parents. Whether milestones are reached or millstones are put on, children learn by observing and they demonstrate what they have learned by imitating their parents.

A final comment on personality. Most experts in psychology agree that personality does not change. As we grow we may be able to adapt to or get around our shyness, for example, by learning to speak in public. But the shyness is unchanged. We may subvert our pessimism by acting happy and enthusiastic, but it will be a constant battle. Nothing changes personality to any significant degree. Both the milestones and the millstones of personality will be with a child throughout life.

**Spiritual Development**

A major milestone of spiritual development is acquiring the ability to make Spirit-led decisions, to make the choices God would make. Spiritual development is built on the foundation of parental love, as parents symbolize God to the very young child.

The church environment is crucial to proper spiritual growth in childhood. A milestone is reached when children realize their parents are going with them to church. Children learn that parents (who know everything) value time in God’s house, and even enjoy it.

On the other hand, parents who send their children to church are by implication telling them it’s kid stuff. “You kids need it but us grown-ups don’t.” Thus, children learn that to become adult is to stop attending church—the millstone. The attitude that church and God is for kids will show itself during adolescence when teenagers who badly want to be adults will rebel against going to church. Even for adults who know better, the millstone of such a negative childhood experience is heavy to bear.

Your life is your testimony. Teaching spiritual truths by example at home is critical to spiritual growth. If the Lord is part of normal conversation, if sincere prayer at mealtime is offered, if family Bible reading and devotions that are natural and normal take place, a milestone of valuing time with the Lord will be attained. Children will imitate the parents spiritually as well as behaviorally. Doctrinal weakness, personal impulsiveness, or a negative attitude will accompany all growth a child experiences. This milestone—or millstone—is for both parents and children because both will grow toward the Lord or both will grow away.

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FUNDAMENTALIST JOURNAL
Fervency is absent from prayer, first, because of a shallow experience with God. When we do not walk and talk with Him, when our hearts are full of unbelief, when we pray without anticipating answers, or only in a general sense, fervency is missing. Secondly, lack of fervency is caused by fear of being transparent with God. We need to learn to pour out our hearts to God, to express our deepest feelings, to sometimes reason with Him using the force of powerful logic.

Have you ever asked yourself questions like, "Does it do any good to pray? Isn't God sovereign, and hasn't He decreed certain things?"

It makes sense that man could change his mind as he gets more light and information on any given subject. With experience often comes a different view. There are also times when instability of character causes man to change. However, God never obtains more information—He is omniscient.

God never becomes more experienced. He is always consistent in character and attributes. Scripture, however, does speak of God changing His mind.

In Joel 2:12-14, the prophet urged the people to turn back to God with all their hearts and that God might repent (change His mind) and return and bless them. God's man held out hope that God would change His mind regarding His purpose of executing judgment. In Nineveh God promised to destroy the city in 40 days from the time Jonah commenced to preach, but is said to have "repented of the evil, that He had said that He would do to them." God, in response to prayer, fasting, and repentance, all the while remaining consistent with His immutability, assumes a changed position in respect to a changed man (Jonah 3:5-10).

God can change His mind in response to our prayers because He has included the possibility of our prayers in His plans. How many blessings are lost because we do not pray! How many unprayed prayers could make a difference—if only we would ask! Yes, prayer does make a difference.

Compiled and adapted from Baptist Witness.
One day a small boy appeared at a mission dispensary in Kenya with a gaping wound in his foot. He had been cutting grass far out in the jungle, when somehow he stepped into the path of the long, sharp knife of a friend working with him. Part of his heel was cut off. Without waiting to tell anyone of the accident, the two boys set out across country to find the mission station where they had heard that medical help was available. Every time the little foot touched the sandy earth it left a faint trace of blood. The journey was long and difficult but at last they arrived.

After a time the boy’s mother appeared. The doctors were surprised that she found the way. There were no well-defined trails and she had never made the trip before.

“How did you do it?” they asked. The dear woman, overjoyed to be with her child, replied, “Oh, it was easy. I just followed the blood.”

Perhaps this illustration symbolizes how we come to Jesus. The path may be rough and full of trials, but we need not fear getting lost. All we have to do is follow His footprints. They are easy to find, for each one is stained with blood.

We should not be surprised, then, to note the frequency with which the blood is mentioned in the Bible—altogether 460 times. If related terms are included (altar, sacrifice, offering, etc.), I doubt if there is a page of Scripture without some allusion to the blood. It is the scarlet thread that weaves the whole scope of divine revelation into one harmonious witness to the gospel of salvation.

What was effected at Calvary was prefigured in blood sacrifices throughout the history of Israel. For several millennia it was understood that a person who came to God should bring Him an offering of blood. An animal was selected that had no physical blemish, appropriately symbolizing a blameless life. Laying hands upon its head, the worshiper stated the reason for the sacrifice, then he, or the priest, cut the throat of the animal and the blood was poured out on the altar.

Of course, the Old Testament sacrifices pictured that day when God Himself would provide the ultimate and final sacrifice on Calvary. Had they effected lasting reconciliation for the people, they would have ceased to be offered. As it was, the ceremonial public sacrifices had to be renewed day after day, year after year. Even the individual offerings had to be repeated as occasion demanded. God honored the sacrifices of believing Jews, but only because of the promised Saviour to whom all the sacrifices pointed.
Significantly, it was during the Passover season, while the paschal lambs were being offered in the temple, that Jesus was led outside the city gate and nailed to the tree. There hung the bleeding body of the Son of God. He was despised and rejected of men, numbered with transgressors who hung on either side. Only a few times did He speak, then very briefly, His voice almost lost amid the jeers of His tormentors. As His breathing became more labored, His body convulsing with pain, at last He cried aloud, “It is finished” (John 19:30).

As He offered up His spirit to the Father, suddenly the veil of the temple was split from top to bottom, signifying that the Atonement foreshadowed in the Levitical offerings was completed. The object lessons of worship were no longer needed because the perfect offering had been made. Now anyone, by faith in Christ’s blood, may come directly into the holy presence of the glory of God.

I recognize that the dimensions of this subject are inexhaustible. Only eternity can unfold the riches here. Attempting to view them all is like trying to count the stars—the more we scan the heavens, the stronger our telescope, the more innumerable the stars appear. Limited though comprehension may be, this much is clear:

Supremely it is the blood of Christ’s vicarious death that gives meaning to His life on earth. His Incarnation was for the purpose of His atoning sacrifice. His life from infancy to maturity was certainly significant, for He demonstrated in human personality the reality of His sinless nature—a Lamb without spot or blemish. By the same token the Resurrection, Ascension, and heavenly reign of Christ have importance primarily because of the triumph of the Saviour when He died for our sins.

Christ’s blood reveals the eternal character of God. The Son was slain in the heart of God before the foundation of the world. What transpired at the Cross was already an accomplished fact in the determinate counsel of God. It is God’s nature so to love. The blood simply made known in time His perfection. If we want to know what God is like, let us look at Calvary and see the clear revelation of His heart.

Shed blood proves that God cannot trifle with sin. His holiness requires that anything unclean must die. Justice permits no exception. Christ, though blameless, identified Himself with us, and so bore our judgment. If there had been any other way to obtain our salvation, we may be sure that God would have chosen it. But there is no other way.

The blood of Christ finally, completely, and forever answers the problem of perishing man. Jesus accepted in His body the penalty of our sin. He paid it all. We may seek a theological explanation for it, but the fact remains: it happened. His act of love broke the bondage of death and hell. A perfect atonement was made for the human race. To every believing heart, His blood now offers salvation full and free.

By the blood we are brought to a crisis of decision. We cannot be neutral before the Cross. Beholding the bleeding Lamb of God, every man must honestly face the question, Why? The blood demands an answer. Upon the verdict hangs the destiny of our immortal soul.

We must witness to the blood through our lives. To accept its benefits brings us under its commission. As Jesus gave His blood to seal the gospel, so He sends us forth to proclaim it to the whole world. In this ministry we have a new purpose for living. Whatever we do, we are messengers of good news.

The gospel of the blood will always be an offense to this world. Sometimes it may invoke hostility. Of course, some react out of ignorance of its meaning, and really do not intend to reject its truth. The blood says human achievement is vanity. Those who are infatuated with a sense of their own goodness naturally will look upon the blood as a stumbling block. Others who view religion only in terms of beautiful ideals divorced from the realities of life will regard the Cross as foolishness. Proud man resents the testimony of the blood against human sufficiency.

Those who have come to the end of all human resources will hear of Christ’s blood with tears of thanksgiving and shouts of joy. It is the witness of divine grace. When our hearts are broken and mercy is our only hope, then the blood of Christ is seen as the wisdom and the power and the glory of God.

There is a legend of a rich man seeking entry into heaven. As he stood at the gate, an angel asked him to give the password. The finely dressed gentleman replied, “I have contributed generously to the church. My morality is beyond dispute. Everywhere I am respected among men. Surely I have earned a place in heaven.”

But the angel answered, “That is not the password. You do not enter.”

As the famous benefactor was turned away, another man of distinguished appearance knocked on heaven’s door. Challenged by the angel to give the password, he replied, “I have served the Lord as a minister of the cloth. I have performed great works of righteousness in His name. Renowned institutions have honored me with their highest degrees. I deserve heaven’s favor.”

But the angel answered, “That is not the password. You do not know the King.”

No sooner was the man cast out than an old woman approached the gate, her body bowed from many years of toil. There was a twinkle in her eye and a shine on her face. Asked by the angel to give the password, she lifted up her hands and started to sing:

The blood, the blood, is all my plea. Hallelujah! It cleanseth me! Hallelujah! It cleanseth me! Immediately the gates of pearl swung open, and as the dear spirit entered into the celestial city, the choirs of heaven joined in singing her song.

The theology of this old story may be oversimplified, but the point cannot be missed. When all is said, our only claim to heaven is the blood of Jesus Christ.

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

Adapted from Coleman’s book Witness in Blood.
An Interview with Cecil Hodges

Dr. Cecil Hodges began the Bible Baptist Church in Savannah, Georgia, in 1955 and now averages 1,500 in attendance with $20,000 a week income. The church has assets of over $5 million and is recognized as one of the leading churches in Fundamentalism. Its Bible Baptist Christian School has 700 students. Dr. Hodges has been vice president of the Baptist Bible Fellowship and president of Baptist University of America.

Q: How did you come to know Jesus Christ, and how did your conversion experience influence your ministry today?

A: I came to know Christ in 1953, after my wife accepted Him. My experiences with church in rural Virginia led me to conclude that I wanted nothing to do with it. It seemed a total waste of time. Because of my wife's testimony, I felt increasing pressure to accept Christ. I decided to join the church just to make peace with her. That morning, Dr. George Hodges (no relation), pastor of Beaver Street Baptist Church, Jacksonville, Florida, preached on "When I See the Blood, I Will Pass over You." Instead of joining the church I accepted Christ as I walked down the aisle. That preacher's church was the second largest in the nation at that time. He impressed on me the need to build an aggressive, soulwinning church.

Q: Was there anything in your decision that determined your ministry to this day?

A: I was born very poor. My whole drive in life was to make a fortune, and I transferred that drive to my Christian faith. From the beginning I went on visitation Monday nights and to Wednesday night services. Within three months after I was saved, I was holding cottage prayer meetings three and four times a week and preaching on the street corner. I've never lost the zeal that I received the Sunday I accepted Christ.

Q: How did God call you into full-time Christian service?

A: The morning I got saved I felt I wanted to preach, but about three months later I made an "official" surrender. A group of young men in the church had a jail ministry and often met together for Bible study. I learned commitment from those young men whom God used to prepare my heart to surrender to the ministry.
Q: How were you called to the Bible Baptist Church in Savannah?

A: I had previously preached a week of meetings for another church in Savannah and knew of the Bible Baptist Church. For several months I'd been praying that God would lead me to a city large enough to begin a church and invest the rest of my life. Preston Brown, still a member in the church, called me one night about midnight and asked, "Would you like to be the pastor of Bible Baptist Church?" I said no but promised to speak one Sunday. After I did so the congregation met and extended a call. I accepted because I felt God leading me to do it.

Q: Tell me about the building when you came.

A: The church had a concrete block building on a 60- by-90-foot lot in the middle of a block. The run-down building had been an old coffee house with dumped coffee grounds still out behind it. We put up a plywood building with a sawdust floor. It had a roof but no ceiling or windows. One hot summer day the temperature rose to 120 degrees and I passed out while preaching.

Q: Some say that the Bible Baptist Church today has one of the most beautiful church buildings and campuses in America. Tell us how the dream became reality.

A: I wanted to do two things when we finally located property for a move from the first location. I wanted to build beautiful buildings, because Savannah is a beautiful city. I knew that to attract all classes of people I needed buildings where all types of people could feel comfortable. Secondly, I wanted a program that would reach all the people in Savannah. An architect in Atlanta told me, "I've always dreamed of designing one church." (As far as I know, ours is the only church he has designed.) He designed the exterior using German crosses and other symbolism. There was a big cross in front, and people came in under the cross; that's the only way they could get in. Since then we have gone through four building programs.

Q: When you came to this new location, you expanded the bus ministry. Describe why you began using buses and why you left them.

A: I had a great desire to reach people, and the bus ministry appeared to be the most efficient and fastest way that a young church could do that. Our bus ministry was successful, but with change in our communities it ultimately became a hindrance rather than a help. We decided to retire the buses in May 1983.

Q: How did buses hinder your ministry?

A: The kids we were reaching in the bus ministry hindered us from reaching other types of families. We had problems putting kids from public schools into classes with kids from Christian schools.

Q: Are you saying the Christian school hastened the demise of the bus ministry?

A: No, I wouldn't put it that way. Christian school kids' knowledge of the Bible is totally different from that of the public school child. We realized that the "bus kids" needed a separate ministry to evangelize and teach them. We could not provide separate facilities.

Q: What are you doing now for the bus kids?

A: We have whole new programs this fall to establish Bible clubs in communities where we had a bus ministry. From these Bible clubs we want to reach into the homes.

Q: You said Bible Baptist Church is dropping Sunday school; that's controversial. Please explain what you are doing.

A: Really, we are not dropping Sunday school. The Great Commission says we are to teach, and that's what Sunday school is supposed to do. However, beginning last January I investigated every aspect of our church and discovered our kids were not learning in Sunday school; neither were the adults to the extent they really should learn. People seemed to attend out of duty rather than an eagerness to learn. So we searched for the most effective teaching programs we could find. We discovered that Awana provided the most effective program for exciting kids about learning the Word of God. Awana had never been held on a Sunday morning, but we are going to use that plan from 9:45 to 11:00 and come back for the awards and games at 5:00 in the afternoon. Our staff has put a lot of work into this. At first the Awana people told us it would not work, but we asked them to give us a chance. We have spent many hours in planning and we believe it's going to be extremely productive. We will have a standard Sunday school for any who do not want to be involved in Awana. It will be upgraded from the regular Sunday school program.

Q: When you say upgraded, do you mean making it like a Christian school curriculum?

A: No, it will be more practical than that curriculum. We want to keep the kids from treating the Bible as another textbook. That's what has happened in some Christian schools. We will try to involve the child more in the learning process. We will have a merit system with awards for the students' efforts, to make them accountable for learning.

Q: Paul Bubar wrote a book called The Jericho Wall that describes the problems between the Christian school and the youth program. How are you solving these problems?

A: We bought about two dozen copies of that book and gave it to our people because the problems definitely exist. We experienced these problems with our bus ministry. We had three...
totally different groups of young people—bus kids, kids in our church going to public school, and kids from Christian schools with a vast background in Bible. They have little to do with each other, because they have little in common.

If a high school student plays football, his life is pretty well going to be dominated by football throughout the season. Our youth department will recognize that fact. And then the school (including football) will acknowledge that there are certain times that the church will dominate the lives of the students. But when the youth has ended football, the youth department will seek to involve him.

We have a new program to interrelate our senior citizens with the youth. When this city needs volunteers, we want to tap the resources of both departments and be there first—whether in the hospital, the nursing home, or whatever. We are going to give them opportunities to serve and put into practice what they have learned.

Q: Another ministry you have had is in Christian higher education. As a co-founder of Baptist University of America and a member of the board for ten years and its president for six, where do you see Christian higher education going?

A: If you are talking about Bible colleges, I think they are doing well. If you are talking about liberal arts colleges among Fundamentalists, I think they are doing quite poorly. Not many Christian colleges are offering the various degrees that young people are seeking. Until we do, our youth will continue going to state schools. Fundamentalist colleges like Liberty and Pensacola are beginning to make strides and I support them.

Q: What do you see in the future for Fundamentalism?

A: I think Fundamentalism is the foundation of the country and I think it's the preservation of the nation. While Fundamentalists have never been known to be peaceful with each other, they are able to unite at crucial times and do battle against whatever foes there are. But when the foes are subdued, they are usually turned inward again.

Q: Do you see more unity among Fundamentalists in the future?

A: Yes. We may have radical Fundamentalists who will fight the Fundamentalists, but by and large, the Fundamentalists of the future will stick close together. I support Baptist Fundamentalism '84 and feel it will make a statement to America that we are a movement that has strength and unity.

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FUNDAMENTALIST JOURNAL
Robert Southey, English poet, wrote: "Blessed be the day of Martin Luther's birth. It should be a festival second only to that of the nativity of Jesus Christ."

Southey's sentiments are popular this year, for it marks the 500th anniversary of the birth of "the father of Protestantism." Luther, the man, his ministry, and the effects of his work on all of Christendom have placed him in international high regard.

The Man

Anglican scholar James Atkinson observed that "Luther's main concern was to preach Christ." That mission was not evident at his birth. Martin Luther was born November 10, 1483, into relative obscurity in the East German village of Eisleben. His parents, Hans and Margaret Luther, were poor but ambitious citizens of the Province of Saxony. Devout Catholics, they had their child baptized within hours and named in honor of the patron saint Martin of Tours. With dark brown eyes and hair, Luther was said to resemble his mother more than his father. Raised according to their strict standards, Luther recalled that once he was "flogged so severely" by his father that "he ran away from him and bore him a grudge for it." When, years later, Luther himself
became a father, he urged kindness, not harshness, as the preferred way to train children.

"My father," Luther remembered, "was a poor miner; my mother carried in all the wood upon her back." Poverty and a family of at least seven children prompted Hans Luther to move to Mansfeld. By 1511 he was part-owner of several mining shafts and two foundries. He became able to consider the education of his eldest son, and in March 1488 little Martin went to a local grammar school. From his eight years there, he retained three loves: Latin, music, and religion. By 1496 Martin was sent to the famed Episcopal School at Magdeburg, but apparently a lack of funds caused his transfer to secondary school at Eisenach, where he could board with relatives. A "crumb-seeker," the boy and other scholars literally "sang for their supper" in the city streets.

In the spring of 1501 Luther matriculated at the University of Erfurt, an institution of over 2,000 students, in one of Renaissance Germany's largest cities, with 20,000 inhabitants. Though Luther lived at St. George's Bursa (student hostel), known as "the Beer Bag," he led an exemplary life, attended daily prayers, completed the trivium (grammar, logic, and rhetoric) and the quadrivium (music, astronomy, arithmetic, and geometry), and graduated with his bachelor's degree in 18 months. Three years later Luther completed a master's degree, ranking second of 17 students.

In the spring of 1505 Luther was ready to enter law school. His parents were pleased, selected a fiancée for him, purchased the expensive legal texts, and anticipated his entering the ruling class of a German state. In the summer of that year, Luther shocked them when he announced he would enter the Augustinian monastery in Erfurt to seek "evangelical perfection." His reason is debatable; possibly it was a narrow escape during a thunderstorm in the Thuringian forest. Such an experience doubtless caused Luther to sense he was a sinner, that God is righteous, and that this life is a time of testing for eternity in either heaven or hell. Like the Philippian jailer, he asked "What must I do to be saved?" (Acts 16:30).

The Monk

At the monastery, Luther was assured he could merit salvation by keeping the Great Commandment of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Luther was told, "This do, and thou shalt live" (Luke 10:28). To facilitate the process, the medieval church had formulated three "ways of perfection."

The way of the mind, or the intellectual love of God. Luther pursued scholarship, earning his Baccalaureus Biblicus (the modern-day bachelor of divinity) in 1509 and his doctor of theology from Wittenberg University in 1512. As he sensed the sovereignty of God and became aware of His demands for righteousness, Luther feared as never before.

The way of the will, or the volitional love of God. Luther performed the prescribed good works. He participated in the sacraments—especially the Lord's Supper, confession, and (in 1507) ordination. Concurrently he took his final vows as a monk, made a pilgrimage to Rome in 1510, fasted, and invoked the saints in frequent prayer. Still he felt that he was not righteous enough to merit the favor of God.

The way of the heart, or the intuitional love of God. Through the study of the mystics Luther learned that he was "to cast himself totally and freely upon God." Luther tried to "let go and become lost in Christ." The more he searched his own heart, however, the more aware he became of the sin that separated him from the grace of God.

Concerned for Luther's physical and spiritual health, his superiors in the monastery tried to distract him from his "quest for salvation." Father Luther was assigned to teach at the newly-founded University of Wittenberg. With a population of 2,000, Wittenberg was "a poor, unsightly town with small, old, ugly, squat wooden houses." The university (300 students) had been founded in 1502 by Frederick the Wise, ruler of Saxony. Frederick had filled Wittenberg with some 5,000 relics, including fragments of Christ's Cross, straw and hay from the manger of Baby Jesus, milk from the virgin Mary, and a piece of the burning bush of Moses. Under such conditions Luther began to lecture on the Bible.

The Message

He was required to lecture on a number of biblical books, including Psalms, Galatians, and Romans, and found Paul's writings both puzzling and promising. The concept of "the righteousness of God" was especially fascinating. While exegeting the Greek text of this Romans passage, Luther came to his "Reformation consciousness."

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith (Rom. 1:16-17).
Initially, that text "only made his heart grow heavier and the darkness deeper." Luther thought that "the gospel too is only a revelation of the punitive righteousness of God, only a means of further torturing and tormenting men who are already burdened with original sin." For some time Luther "raged with a wounded and confused spirit, and beat importunately on that passage." At a date still unknown, Luther had a "tower experience." He discovered that Paul was speaking about the forgiving love of God, not His righteous anger. Then Luther marveled, for Paul is describing "the forgiving righteousness of God by which in his mercy he makes us just." In that instant, Luther said, "It seemed to me as if I were born anew and that I had entered into the open gates of Paradise." With a joyous spirit and a personal and saving relationship with Christ, Luther began to formulate his message. These "classic Protestant principles" were four in number:

1. The sufficiency of Christ's sacrifice for sin makes possible salvation by grace alone (Sola gratia). For Luther "Every work of the Bible peals the name of Christ" because Jesus has made perfect atonement for our sin on the Cross. His righteousness is imputed to us. That is pure grace (God's Righteousness at Christ's Expense).

2. The opportunity for personal appropriation of that grace by faith alone (Sola fide) follows. Faith is wrought in us by the Holy Spirit working through the "means of grace" (Scripture, baptism, the Lord's Supper). Such faith is not simply intellectual assent to the truth, but personal trust in Jesus as "my Lord and my Saviour."

3. The supremacy of the Bible in determining matters of dogma was a necessary corollary. "The whole of Scripture deals with Christ," and apart from the written Word we have no primary source for information about our Saviour. God also has promised to work through His Word to create faith in those who hear. It is an efficacious Word, for as Luther wrote of his ministry: "I simply taught, preached, wrote God's Word: otherwise I did nothing....The Word did it all." That was possible because the Bible is "the cradle in which we find Christ." For Luther the cry was "the Word alone" (Sola scriptura).

4. The community of Christians is not a hierarchy, but a fraternity, in which all are priests. Justified by grace received through faith, matured and nurtured by the Word, every Christian is able to approach God in prayer, praise, and thanksgiving (the sacrificial work of the priest). Each believer may also represent God to the world in work and witness (the sacramental function of the priest).

By 1517 Luther had formulated these "Reformation doctrines" and was teaching them to his students.

The Movement

Luther's discovery of the gospel brought about the Reformation. It stemmed from the sale of indulgences in the Western church. Attached to the sacrament of penance, one indulgence remitted the temporal and eternal penalty of sin. Permitted by Pope Leo X and peddled in Germany by Dominican friar John Tetzel, these indulgences provoked Luther's ire and caused him to post 95 Theses in protest on the church door in Wittenberg. This incident touched off the Reformation, which dates from that day, October 31, 1517.

Between 1517 and his final excommunication in 1521, Luther experienced many strange and wonderful things.

Regarding the world as God's creation, Luther encouraged his followers to "live Christ-centered lives in the world." In 1525 Luther married a former nun, Katherine von Bora, and became the father of six children. Lutherans believe that the "natural orders" of the family, state, work, education, and recreation are the "arenas" in which we are to fulfill our discipleship. To the man of faith, God has said "all things are yours" (1 Cor. 3:21).

Millions throughout Europe responded to his preaching. Albrecht Durer, noted artist, spoke for them when, fearing that Luther had perished following the Diet of Worms, he wrote: "This God-inspired man, who delivered us from great terrors, is dead." Continuing, Durer petitioned, "O God, if Luther be dead, who will expound the holy gospel so clearly to us henceforth?" Luther, fortunately, had not perished and he lived for a quarter-century more, sufficient time to build the foundations of Reformation Protestantism.

From Luther's excommunication until his death in 1546, his movement spread throughout Europe. Soon Scandinavia, the Baltic region, and most of Germany had become "evangelical" or "Lutheran." Luther's hope, however, that his reforms would be accepted by the entire church were dashed. To the Reformer's deep and lasting horror, his followers left the Roman communion. Further grief was caused by divisions within the Protestant ranks, as four distinct evangelical traditions developed: the Anglican (in England), the Reformed (from the Swiss Reformation headed by Ulrich Zwingli and John Calvin), the Free churches (the so-called Anabaptists and "Radical Reformers"), and the Lutheran communities.

Today Lutherans minister in many countries and on every continent. Their four largest concentrations are in Germany, Scandinavia, Black Africa, and North America.

It seems that if we are to best honor Luther's memory we should continue to share that gospel with the world and do so as persuasively and graciously as possible.
Reasons for the Lack of Revival

Preaching. The major human reason for lack of revival is twofold. First, Christians have failed to obey God’s Word. When Christians have put away unconfessed sin and doubtful habits, and obeyed the Spirit promptly and confessed Christ publicly, then God at His good pleasure will send a great revival. Such was the Welsh Revival with Evan Roberts, and such have been the great revivals throughout church history.

Secondly, Christians have failed to meet conditions for revival because of lack of genuine, powerful, revival preaching. Church services have turned into a “spectator sport,” with Christians “peeking” to see what terrible sinner will approach the altar to repent! Preaching has not bored deeply enough into hearts because it either lacks truth or the Spirit-led, authoritative application of the truth. The congregation concludes, “This message is not for me.” Thus, in recent years, we have not experienced the kind of revival that shakes and breaks and awakens the church, surging it forward with renewed vigor and zealous growth. May God grant that we may soon see a revival in both the pulpit and the pew, so that God may once again be glorified in His church!

Adapted from a paper presented at the Oxford Conference on Research and Revival, July 19, 1981.

Evangelist Alan Harris

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FUNDAMENTALIST JOURNAL
The title of this sermon in its original printed form reads: "A Sermon by Dr. Martin Luther on his way to His Imperial Majesty at Worms, preached at Erfurt at the request of eminent and very learned men without previous preparation or special study, owing to the shortness of time...." The Gospel for the day, Quasimodo Geniti, was John 20:19-31, but Luther limited his sermon to the first two verses.

On his way to Worms Luther was received with great enthusiasm in Erfurt; the church of the Augustinians where he preached could not contain the tremendous crowd that gathered to hear him. The sermon emphasizes the core of Christianity: faith in Christ on the foundation of the Word of God, and contains sharp strictures upon Rome, philosophy, and pulpit "fables." Eoban Hess, professor at the university, declared that, "by the power of his mouth hearts were melted like snow by the breath of spring as he walked to heaven's goods which had been closed for centuries."

Therefore you should note well the words which Paul writes to the Romans (Rom. 5:12-21). Our sins have their source in Adam, and because Adam ate the apple, we have inherited sin from him. But Christ has shattered death for our sake, in order that we might be saved by His works, which are alien to us, and not by our works.

But the papal dominion treats us altogether differently. It makes rules about fasting, praying, and butter-eating, so that whoever keeps the commandments of the pope will be saved and whoever does not keep them belongs to the Devil. It thus seduces the people with the delusion that goodness and salvation lie in their own works. But I say that none of the saints, no matter how holy they were, attained salvation by their works. Even the holy mother of God did not become good, was not saved, by her virginity or her motherhood, but rather by the will of faith and the works of God, and not by her purity, or her own works. Therefore, mark me well: this is the reason why salvation does not lie in our own works, no matter what they are; it cannot and will not be effected without faith.

Now, someone may say: Look, my friend, you are saying a lot about faith, and claiming that our salvation depends solely upon it; now, I ask you, how does one come to faith? I
will tell you. Our Lord Christ said, "Peace be unto you. Behold my hands" (John 20:26-27). In other words, He is saying: Look, man, I am the only one who has taken away your sins and redeemed you; now be at peace. Just as you inherited sin from Adam—not that you committed it, for I did not eat the apple, any more than you did, and yet this is how we came to be in sin—so we have not suffered (as Christ did), and therefore we were made free from death and sin by God's work, not by our works. Therefore God says: Behold, man, I am your redemption (cf. Isa. 43:3); just as Paul said to the Corinthians: Christ is our justification, redemption, and so forth (1 Cor. 1:30). Christ is our redemption, as Paul says in this passage.

Therefore, I say again: Alien works, these make us good! Our Lord Christ says: I am your justification. I have destroyed the sins you have upon you. Therefore only believe in Me; believe that I am He who has done this; then you will be justified. For it is written, Justicia est fides, righteousness is identical with faith and comes through faith. Therefore, if we want to have faith, we should believe the gospel. It is the greatest evil in the world to lead the people to believe that outward works can save or make a man good.

At this time the world is so full of wickedness that it is overflowing, and is therefore now under a terrible judgment and punishment, which God has inflicted, so that the people are perverting and deceiving themselves in their own minds. For to build churches, and to fast and pray and so on has the appearance of good works, but in our heads we are deluding ourselves. We should not give way to greed, desire for temporal honor, and other vices and rather be helpful to our poor neighbor. Then God will arise in us and we in Him, and this means a New Birth. What does it matter if we commit a fresh sin? If we do not immediately despair, but rather say within ourselves, "O God, Thou livest still! Christ my Lord is the destroyer of sin," then at once the sin is gone. And also the wise man says: "Sextus in die cadit iustus et resurrectit." "A just man falleth seven times, and riseth up again" (Prov. 24:16).

The reason why the world is so utterly perverted and in error is that for a long time there have been no genuine preachers. There are perhaps three thousand priests, among whom one cannot find four good ones—God have mercy on us in this crying shame! And when you do get a good preacher, he runs through the gospel superficially and then follows it up with a fable, or he mixes in something of the pagan teachers who are all quite contrary to the gospel, and also contrary to God, for they did not have the knowledge of the light which we possess. Aye, if you come to me and say: The philosopher says: Do many good works, then you will acquire the habit, and finally you will become godly, then I say to you: Do not perform good works in order to become godly, but if you are already godly, then do good works, though without affection and with faith. Then you see how contrary these two points of view are.

In former times the Devil made great attacks upon the people and from these attacks they took refuge in faith and clung to the Head, which is Christ; and so he was unable to accomplish anything. So now he has invented another device; he whispers into the ears of our Junkers that they should make exactions from people and give them laws. This way it looks well on the outside; but inside it is full of poison. So the young children grow up in a delusion; they go to church thinking that salvation consists in praying, fasting, and attending mass. Thus it is the preachers' fault. But still there would be no need, if only we had right preachers.

Then someone may go on and ask: Should we not keep the man-made laws at all? Or, can we not continue to pray, fast, and so on, as long as the right way is present? My answer is that if there is present a right Christian love and faith, then everything a man does is meritorious; and each may do what he wills (cf. Rom. 14:22-23), so long as he has no regard for works, since they cannot save him.

In conclusion, then, every single person should reflect and remember that we cannot help ourselves, but only God, and also that our works are utterly worthless. So shall we have the peace of God. And every person should so perform his work that it benefits not only himself alone, but also another, his neighbor. If he is rich, his wealth should benefit the poor. If he is poor, his service should benefit the rich. When persons are servants or maidservants, their work should benefit their master. Thus no one's work should benefit him alone; for when you note that you are serving only your own advantage, then your service is false. I am not troubled; I know very well what man-made laws are.

Therefore, dear friends, remember that God has risen up for our sakes. Therefore let us also arise to be helpful to the weak in faith, and so direct our work that God may be pleased with it. So shall we receive the peace He has given to us today. May God grant us this every day. Amen.  

Adapted from Luther's Works, Fortress Press, Philadelphia. Used by permission.
Legacy of Luther
by Robert D. Brinsmead

The Protestant understanding of the New Testament in general and of Paul in particular is colored by Luther. His experience is legendary. For years he struggled to become right with God through personal piety and asceticism, but he found no assurance of acceptance. When he reached the point of despair, he discovered (or had discovered to him) from Paul that justification before God came as a gift through faith alone in Christ and had nothing to do with his own achievement before the Law.

Luther's rediscovery of Paul's doctrine of justification by faith alone, apart from the Law (Rom. 3:28), gave birth to the Protestant doctrine of forensic justification. Protestant purists not only contend for a forensic justification, but they also stress, like J.I. Packer, that it is "strictly forensic." The word forensic indicates that justification pertains to the law court, that it is a legal or judicial verdict. The principal elements of forensic justification are:

—Justification is the verdict of the Judge. To justify means to declare righteous, not to make righteous. Thus, justification is not to be confused with the Holy Spirit's work of inner renewal and sanctification.

—Justification is based on the righteousness of Christ imputed (reckoned, accounted) to the believer, not on the righteousness which the Spirit works in the heart of the believer.

—Justification by faith does not mean justification because of faith, as if faith were either the ground or contributing cause of salvation. Faith is therefore the instrumental means of salvation and not its meritorious cause.

Critics of the doctrine, even from within the Protestant movement, have characterized it as a cold, legal abstraction which fails to do justice to either the warm, personal nature of salvation or the dynamic moral renewal effected in salvation.

No informed exponent of the classical Protestant doctrine contends for a forensic justification simply because he has a penchant for legal categories of thought or because he likes to indulge in hair-splitting legal abstractions. What Jesus of Nazareth has done and suffered is the sole and exclusive ground for eternal life. The forensic metaphor makes clear that the ground of salvation is wholly outside of man. Inner renewal and the indwelling of the Holy Spirit relate to personal righteousness and spiritual attainments. The believer can never stand before God with an easy conscience if he grounds his acceptance with God on anything within himself. Justification is kept strictly forensic in order to give glory to Christ's finished work and to comfort troubled consciences.

Forensic justification, therefore, is simply a means of highlighting the gospel. Every aspect of this doctrine points to the vicarious doing and dying of Christ and declares that this plus nothing is the believer's only righteousness before the face of God. There is a marvelous simplicity in the Reformation doctrine. It focuses exclusively on the person and work of Christ. In the matter of finding a gracious God, it allows nothing else to come into view. The slogans of the Reformation—sola gratia, solo Christo, sola fide—expressed the Reformation conviction that what Jesus did on behalf and in the place of the believing sinner was all-sufficient for acceptance before God. Adolph von Harnack, the great historian of dogma, called Luther "a genius of reduction." Whereas the medieval church had obscured the gospel of salvation in a complicated maze of theology, Luther's sola fide focused on Christ's living, dying, and rising, and declared that this plus nothing is our salvation.

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A great deal of controversy and misunderstanding throughout church history has come into existence concerning this ministry of the Holy Spirit. Can a believer lose the filling (or control) of the Holy Spirit? It is tragically possible to lose this filling. Do we then forfeit our salvation? Definitely not. It does mean, however, that we lose our power to serve God! Because of this, the filling ministry should be reclaimed as many times as needed (Eph. 5:18 and Gal. 5:16).

Believers in the Book of Acts experienced the filling of the Holy Spirit in their lives (Acts 2:4; 4:8; 6:3; and 7:55). In Acts 2:13 and Ephesians 5:18 a comparison is made between being filled with the Spirit and being filled with wine. A comparison can be made between these two in that both control the user and give him a new boldness, one in the good sense and the other in the bad sense, and both produce a desire for more. This ministry is lost whenever disobedience is found in the life of the believer. This disobedience may manifest itself in either (or both) of the following ways:

First, the sin of quenching the Holy Spirit (1 Thess. 5:19), which involves not doing that which the Holy Spirit would have us do. It is negative in nature. The same word is used elsewhere in reference to the putting out of a fire (Matt. 12:20; Eph. 6:16; and Heb. 11:34).

Secondly, the sin of grieving the Holy Spirit (Eph. 4:30), which involves doing that which the Holy Spirit would not have us do. It is positive in nature.

To illustrate: A believer boards a plane in Chicago for Los Angeles and finds himself seated next to an unsaved man. In flight the Holy Spirit attempts to witness to the unsaved man through the testimony of the Christian, but he remains silent and fails to witness. At this point, the believer has quenched the Holy Spirit. He has not done that which the Spirit of God wanted him to do. As the flight continues, however, the two men introduce themselves and begin talking, but not about spiritual things. In fact, to the shame of the Christian, several off-color stories are passed between the two men. Now the saved man has gone the second step and grieved the Holy Spirit—he has done that which the Holy Spirit did not want him to do. These two sins, if left unchecked for a long period of time, can eventually lead to that “sin unto death” (1 Corinthians 5:5). The sin unto death in this case was immorality on the part of a totally carnal believer in Corinth (1 Cor. 11:30).

In the case of Ananias and Sapphira, gross dishonesty and blatant hypocrisy led to the sin unto death (Acts 5:1-11). That Ananias was indeed a believer is proven by the question Peter asked him, “Why hast Satan filled thine heart to lie to the Holy Ghost?” (Acts 5:3). The sin unto death does not mean one loses salvation, but it does imply the possibility that God will remove him from the scene earlier than planned. This seemed to have been in the thoughts of Paul when he wrote “I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:26-27).

The filling ministry may (and should) be instantly regained. This can be accomplished by knowing God’s means of forgiveness and cleansing—the blood of Christ (1 John 1:7) and by knowing God’s method of forgiveness and cleansing—the confession of the Christian (1 John 1:9). This confession is absolutely vital, for while Christ’s blood will cleanse us from all sins, it will not cleanse us from a single excuse. Thus, the union with the Spirit is so strong that nothing can break it, but the communion with the Spirit is so fragile that the smallest sin can shatter it.

Consider another illustration: A family leaves California to visit friends in New York. The first half of their trip is rather uneventful, but while they are in the Chicago area, their automobile breaks down. After some difficulty, the services of a mechanic are secured and the car is repaired. What action does the family take now? Does the driver head back for California and take another run for New York? All would agree that this, of course, would be sheer stupidity. What does this family do? This little travel story has a direct application to the Spirit-filled life. When God saves a man, He puts him on the road to heaven. For a while the trip may go smoothly for the new convert. But there will come a time when he will break down somewhere along the line. The Spirit has been quenched and grieved, and all forward progress ceases immediately. There the man sits.

What should he do? He should immediately secure the services of that divine mechanic, the Holy Spirit. If he confesses his sins and depends upon Christ’s blood, his broken testimony will once again be restored. Then what should the believer do? The answer is obvious, of course; but there is a false concept among Christians today that once a child of God sins (particularly if it is a serious sin) he automatically loses all previous progress and must start all over. This simply is not the case! The secret of the Spirit-filled life is the knowledge that broken fellowship can be instantly restored by confession and by Christ’s blood.

Adapted from Willmington’s Guide to the Bible © Tyndale House.

by Harold L. Willmington
Schedule These Great Soul Winning Films

“Keep Those Buses Rolling!”
A motion picture that will motivate, inspire, and encourage bus workers. If your bus routes are down or your workers need a “shot in the arm” or if you need more people in your church to get involved in the Bus Ministry, then schedule “Keep Those Buses Rolling!” for a showing in your church.
16 mm Color - 25 Minutes
$30 Rental Fee

Rock - IT’S YOUR DECISION deals with one of the major problems facing youth today. Its characters are regular people from a typical church, each with varying opinions and tastes in music, but most without any Biblical basis for their choices. As the story unfolds, they are confronted with facts about “rock” that provoke strong reactions in each of them.
16 mm Color - 55 Minutes
$65 Rental Fee

“So Little Time”
A film on soul winning
Some of the greatest evangelists in America: men who have built dynamic churches, give personal challenges for every Christian to get involved in soul winning. When you hear the warm admonitions given by these godly men, you will be moved and encouraged to win the lost to Christ.
16 mm Color - 30 Minutes
$30 Rental Fee

Treasures from the Text by Richard D. Patterson

It Is So

In the closing days of the Northern Kingdom, in order to placate the mighty king of Assyria, Tiglath-Pileser III (745-27 B.C.), the Israelite army initiated a coup d'état to replace the assassinated Pekah (740-32 B.C.) with Hoshea (732-22 B.C.), Israel’s last king. Tiglath-Pileser himself claims that he “placed Hoshea as king over them.” With the subsequent death of Tiglath-Pileser and the ascendency of Shalmaneser V (727-22 B.C.) the time seemed right for the various vassal states in the western part of the Assyrian Empire to renounce their allegiance and subservience to Assyria. Indeed, the presence of a strong king in the Egyptian delta, Tef Nekht (730-20 B.C.), seemed to give promise of success.

Second Kings 17:3 joins the historical scene here. The Assyrian king moves against Israel, forces its capitulation and takes prisoner Hoshea. The paying of tribute to Assyria bought only a few years for Israel, for subsequent events occasioned its final defeat with the fall of Samaria, in 722 B.C.

A difficult problem has been noted in 2 Kings 17:4.

“And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.”

Just who was this “So”? Certainly contemporary records do not seem to know of a Pharaoh by that name, Tef Nekht ruling in the Egyptian Delta and Piankhy, a king of a rival dynasty in Southern Egypt, being the two known kings. Accordingly, critics have found fault with the biblical text here.

Nevertheless, at least two answers to the problem are possible. Egyptologist Kenneth Kitchen has suggested that Hoshea sent his messengers to the remnant of the forces of a certain Osorkon IV, a ruler in the eastern delta whose dynasty Tef Nekht had succeeded in bringing to an end.

While this remains a possibility, a second and perhaps better answer lies at hand from the ancient languages used in the area. Tef Nekht’s capital city was at a place called by the Greeks Sais, but pronounced in ancient Egyptian Sa’w. In the language of the Assyrians, the international language of the day, this would be pronounced Sa and both would be pronounced in Hebrew So. Thus understood, 2 Kings 17:4 would mean that Hoshea had sent messengers unto So (which is Sa, which is Sa’w—and that is So), unto the capital city of Tef Nekht, the king of Egypt in that area.

With either explanation, the Scriptures are again shown to be perfectly trustworthy, as we might expect from God’s inerrant Word. And that is So!

The vast majority of texts in the Bible are easily understandable by their youngest reader. Most importantly we read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Our problem text reminds us that God’s Word really is reliable, even in tiniest historical details. Its spiritual message is the key to man’s eternal destiny, for it tells of the provision of salvation through repentance and faith in Jesus Christ.

The simple song first learned by children may after all conceal the deepest of truths:

Jesus loves me this I know,
For the Bible tells me so.
The Ethics of Persuasive Preaching addresses itself to an issue that should be relevant to every preacher. The author’s stated purpose is to acquaint people with the ethical problems involved in persuasion (p.9). McLaughlin defines his terms before turning his focus on ethics and delineating the areas that concern preachers. In chapter 2 he highlights the biblical passages concerning truthfulness and integrity. He also surveys the major views of persuasion, concluding that persuasion itself is neutral: “Of more concern to us is the question, How does one determine when persuasion is ethical or unethical?” (p.59). Again this balance is seen in the author’s approach to preaching, when he says of the preacher:

He must utilize all of his ethical powers...in the preaching of the gospel. But he must never prostitute these qualities as cheap tools of persuasion (p.75).

McLaughlin thus favors a logical appeal (logos) over ethos or pathos but does not exclude the other forms of appeal.

McLaughlin’s evaluation of ethical systems is insightful, as evident in his examination of the ends sought (chap. 3), and the means used (chap. 4). However, his best criticism is reserved for Fletcher’s situation ethics. While the system apparently appeals to some Christians, the author is quick to point out that, though love is the ruling principle in the system, Fletcher does not define how love operates. Furthermore, situation ethics exhibits a naive faith in man’s judgment quite in contrast to Jeremiah 17:9.

While there is much to commend this work, some rather important weaknesses should be noted. His treatment of emotional appeal (pathos) in chapter 4 is extremely superficial and does not deal with specifics. This is disappointing because this is an area in which preachers seek guidelines.

McLaughlin’s rhetorical expertise is impressive but his theology is disappointing. For example, he evidences a degree of relativism that is disturbing. He contends that the Bible is absolute in authority but must be interpreted and applied relatively in some details (chap. 1). Such thinking is only one step removed from declaring the Bible’s authority to be relative. Indeed, though disclaiming situation ethics, McLaughlin’s theology reflects the very heart of situation ethics at points, as in the following comments from chapter 3.

One cannot establish an absolute and claim that the end never justifies the means. For example, to save a life, to
protect the dignity of an individual in an extreme case, or to safeguard national security in a time of war or impending war, lying is sometimes justified as the lesser of two evils (p.71). Christians reject the idea that the end justifies the means, except in certain extreme circumstances where it clearly applies (p.72).

Such hierarchicalism is no basis for an ethic for the Christian communicator. Though his intent is good and his system will “work” most of the time because of its biblical element, there is too much relativism to satisfy the absolute requirements of a holy God.

Similar theological problems are encountered in McLaughlin’s attacks on absolutism in biblical standards. He begins by wrongly defining legalism. He essentially equates legalism with laboring to carry out the biblical moral code (p.96). Legalism is not obeying rules, rather it is a wrong attitude toward, or motivation for, obeying rules. With his legalistic strawman assembled, the author then connects it with absolutism. “Who can challenge the situationist’s criticism of extreme absolutism and its accompanying evil, legalism?” (p.106). The answer is, an absolutist. Legalism does not naturally accompany absolutism.

McLaughlin’s shaky theological foundation leaves him a shaky ethical system. He discards his own ethical principles by stating, “The following principles of ethical rights and wrongs must be general. Exceptions to almost every rule could be found” (p.141). He never arrives at a comprehensive ethic. The best he can do is set forth Matthew 22:37-40, love for God and love for man, as his guiding principle without applying it to any degree.

The Ethics of Persuasive Preaching is interesting in that it raises some crucial ethical questions. Unfortunately, all too often it gives the wrong answers. It does prove helpful in pointing out the ethical problems involved in persuasive preaching, and in that regard accomplishes its purpose. However, we still await a work that deals with these issues and arrives at more definite biblical conclusions.

For the 500th anniversary of Martin Luther’s birth, publishers have gone all out. A great variety of materials is available, but here are some highlights. James Atkinson’s excellent survey of Luther’s main theological emphases stresses his role as prophet to the church in Martin Luther: Prophet to the Church Catholic (Eerdmans, 224pp., $7.95). In addition to the six-volume Works of Martin Luther ($87.50), Baker Book House also has kept paperback editions of some of Luther in print, including The Bondage of the Will (6.95), Commentary on Saint Paul’s Epistle to the Galatians ($11.95), The Table Talk (4.95), and Devotions and Prayers of Martin Luther ($2.45). New is an eight-volume collection, Sermons of Martin Luther ($95.00).

Westminster Press has an anthology, A Compend of Luther’s Theology, edited by Hugh Kerr ($5.95). Fortress Press, the main Lutheran publishing house, has of course made special effort and offers a wide array. Reformation, by Dietrich Steinwede (56pp., $6.95) is a beautiful collection of paintings, woodcuts, and so forth, from the period, accompanied by a short text. History buffs will love it. Martin Luther, by James Nestingen (80pp., $3.95) is a brief overview of the biography and teachings along with the text of the “Small Catechism.” Two other picture books are A Pilgrimage to Luther’s Germany, by Roland Bainton and Herb Brokering (80pp., $14.95), an excellent travel guide; and Martin Luther, by Peter Mauns, probably the finest collection of portraits (128pp., $14.95). This latter also comes in a deluxe anniversary edition with slip case (223pp., $50.00). Day by Day We Magnify Thee, by Margarete Steiner and Percy Scott (448pp., $9.95), provides daily devotions from Luther’s sermons. Luther Lives!, by John Brokhoff (108pp., $4.40) is a collection of preaching resources. Perhaps the most unique contribution is a beautiful three-record set, Music of the Reformation, an authentic reproduction of Reformation music, including some of Luther’s hymns.
Discipline or Disorder?

by Herb Owen

One of the most frequent questions asked by church workers attending seminars on children's ministries deals with the problem of discipline in the classroom. Backgrounds vary. Some children have heard most of the Bible stories, while others have heard none. Some are disciplined at home; some are not. But any group can produce a rowdy atmosphere on Sunday morning. Teachers soon begin to check the shelves of a Christian bookstore for help.

What is discipline? Teachers use the term when discussing problems in the classroom. The word is related to discipleship, and good discipline is a part of a discipleship program to help boys and girls grow more like Jesus Christ. Discipline is part of the total church ministry that builds children into champions for Christ.

A disciplined class begins with a relationship between the teacher and the class members. During His three years of training the twelve, Jesus spent countless hours teaching, explaining, and modeling truth. After He had earned the disciples' confidence, they were willing to accept His love and respond to the character-building process through which He led them. A Sunday school teacher must likewise build a relationship with his students that knits their hearts and lives together.

The teacher's ministry to the children must grow beyond Sunday morning to a week-long process of teaching, explaining, and modeling truth. A church should create a children's ministry that meets every need a child has outside the scope of the home. Just as Jesus as a child "increased in wisdom and stature, and in favor with God and man," so our churches must design programs that help children become like Him mentally, physically, spiritually, and socially.

A godly man who invests his Saturdays coaching a boys' basketball team will begin class each Sunday having earned the respect and admiration of the members.

A teacher must come to class completely prepared for the morning's activities. Saturdays should find workers from the Nursery through the Youth Department erecting backdrops, moving school desks, and fully preparing their rooms for Sunday morning. The teacher must also be personally prepared so the lesson will be taught from the heart and from the Word, not from the printed page of a quarterly. Having spent time with other workers at a planning meeting, and an entire week thinking and praying over the lesson, the teacher will stand before the class with a presentation that demands attention from the group.

Herb Owen is a children's pastor at Thomas Road Baptist Church and teaches Children's Ministries at Liberty Baptist College, Lynchburg, Virginia.
The morning program must be more than a one-hour lecture. Learning can happen through games, crafts, role-playing, and exciting worksheets, all geared to the appropriate age and correlated with the Scripture lesson.

What time does your class begin? The announced starting time should be meaningful to the teacher. The program begins when the first child arrives. Otherwise, children left to themselves will soon find “unacceptable sources of excitement.” A program that keeps children involved and interested throughout the morning will dissolve most discipline problems before they flourish.

A teacher must accept the responsibility of not only presenting truth, but presenting it in such a way that it is understood, absorbed, and reproduced in the students’ lives. How the lesson is “packaged” is as important as the fact of truth being communicated. A boring lesson can cause many discipline problems.

Despite preventive measures the teacher may discover that problems still arise in the classroom. It must be first determined whether the problem is a direct result of sin or of an unmet need a child cannot handle. Perhaps one child hit another child who answered several questions in a row. The solution goes beyond a lecture on fighting; the wise teacher will let the offender answer some questions, to help him build self-esteem.

If the problem is the result of a sinful attitude, the teacher will determine whether the child has professed Christ as Saviour. If not, the sin has given clear evidence of the child’s need for Christ. If the child has received Christ, Proverbs 28:13 provides a simple formula for dealing with sin in the life of a Christian. First, the child must acknowledge his sin by expressing verbally what he has done. Next, have the child confess his sin to God and to the person sinned against and ask forgiveness of the other person involved. Finally, explain the need to forsake the sin and to rely on God for strength to correct the problem. Having done this, assure the child of your love and acceptance.

If the sin persists, have the child explain to his parents what he has done. A note from his parents verifying that the child has discussed the problem may be required before the child is allowed to return to the department. This practice brings the parents into the discipline process and prevents the embarrassment of their feeling they have failed when they are confronted with the problem by the teacher.

Love that always accepts, and firmness that does not allow standards to be lowered, will work together to produce a disciplined class that builds children into future leaders for Christ. Sunday is coming. It is going to be a great morning!
John Perkins: The Voice of Calvary

by Russ Pulliam

When a movement develops around a dominant personality, the real test of the quality of his leadership is the manner in which that work survives the crisis of his removal" (Spiritual Leadership, by J. Oswald Sanders). The test of the leadership of John Perkins is under way at Voice of Calvary Ministries in Mississippi.

The 52-year-old founder of this ministry has not retired, but he has turned over the reins to younger leaders, particularly Lem Tucker, a 30-year-old graduate of Westminster Theological Seminary.

To get out of the way and make sure everyone understands he is no longer in charge, Perkins and his wife, Vera Mae, have moved to Pasadena, California. There they are helping inner-city pastors in a new urban ministry. Perkins continues to speak throughout the country as minister-at-large for Voice of Calvary and has written a new book, With Justice for All (Regal, 1982).

Voice of Calvary, developed by Perkins over the past 20 years, was originally a rural ministry to poor blacks in Mississippi. As the work attracted national attention in the 1970s, Perkins also became a major leader in efforts to interest Fundamentalists and Evangelicals in biblical answers to poverty and racial issues.

His first book, Let Justice Roll Down, told the dramatic story of his beating and near-death at the hands of Mississippi state troopers for his involvement in the civil rights movement. That book, along with a sequel, The Quiet Revolution, explained the vision that Perkins developed out of personal suffering for reconciliation between blacks and whites, instead of the confrontation and hate he had known growing up in Mississippi. Voice of Calvary, aided by volunteer groups from all over the country, developed a wide range of efforts to help the poor, including the day care centers, thrift stores, co-ops, and health centers.

Perkins was always the dominant personality in this growing ministry, but his aim was to develop younger leaders in rural Mendenhall, and later in Jackson and New Hebron. Once the leadership was in place, he found he had worked his way out of a job.

Perkins was converted to Christ in California, having left the poverty of Mississippi for job opportunity out West. But the material comforts of a more middle-class way of life did not satisfy, and he became a Christian after seeing the impact of conversion on his son. He had never planned to return to Mississippi; it carried bitter memories, including the death of a brother shot by police. But after conversion he sensed a call to minister as he worked in California with young blacks who had gotten into trouble with the law.

"God called me to go back home to Mississippi because I could see what was happening to our folks," Perkins said. "They were not being trained to solve problems. Success was not training people to solve problems, especially economic and spiritual problems, but success was upward mobility and escaping. The young people saw success as really getting out of that place, getting into materialism—a car, nice clothes and all—and coming back in the summer and showing all that off. It was a terrible pull on those kids to leave."

Most of the programs established through Voice of Calvary such as co-ops and health centers, were designed to develop leadership and give younger blacks a way to return and serve the poor who had been left behind in rural Mississippi. "My goal was that the young people would go off and get the skills and come back and run them better than I ever could have," he said.

A failure to get out of the way was crucial at the right point. "When you believe in indigenous development, you've got to believe in the people who are there," he says. "That's the problem with colonization—you don't quite believe the people are adequate to do the job."

Lem Tucker, president of Voice of Calvary in Jackson, has experienced growing pains in the transfer of leadership, but it has been a healthy growth. Tucker said, "A lot of people had to ask the question, 'Was this vision from God or was the vision from man?' It's forced people to be committed to the vision."
News Analysis

El Salvador’s Fragile Democracy
Threatened by Communist Guerrillas

El Salvador ("The Saviour" in Spanish) is a beautiful land of mountains and foliage; of king-sized shrimp and beautiful Pacific coastline; of beautiful people and, unfortunately, of Communist infiltrators seeking to enslave yet another land and her people.

One cannot become an expert on the situation in a three-day visit, but one can get a sense of what is happening there.

Poverty? Yes, there is poverty, but as yet not the devastation I have seen in some countries like Cambodia and Somalia. There is an industrious spirit among the Salvadoran people that is refreshing. A spokesman for the Agency for International Development at the large refugee camp in San Vicente said the first thing refugees ask for is an opportunity to do some work. They do not expect nor do they ask for handouts.

The Salvadoran government has embarked on the most comprehensive land reform program in Latin America. The program already has benefited thousands of tenants, sharecroppers, farm workers and their families who have become the owners of land they previously worked. Though somewhat controversial, the program appears to be working.

The Salvadorans are proud of their last election in which more than 85 percent of the people turned out to vote. Next year another election will be held to elect a president and a new legislature.

Salvadorans like democracy. While the guerrillas recruit supporters by saying they are fighting for freedom and democracy, one wonders when the last election was held in Nicaragua, Cuba, and the Soviet Union.

Currently, five Marxist guerrilla groups—trained and armed by Cuba, Nicaragua, and other Communist states dedicated to winning through violence what they cannot win at the ballot box—are united under Castro’s auspices to tear down the current Salvadoran government.

One tenth of El Salvador’s five million people now resides illegally in the United States. That number equals the number of refugees who immigrated legally to the United States from Vietnam after the war. This influx of “feet people” represents only the beginning of the many who will come if El Salvador is unable to defeat the Communist-backed guerrillas.

Military assistance and increased economic aid are necessary to allow the Salvadorans to repair their economy and elevate their lifestyle so that Communism will no longer be attractive to some of its people. A conflict of this type is not won by just killing guerrillas. A balanced strategy of military aid, with the proper restrictions against the use of that aid to violate human rights, must be coupled with economic and humanitarian assistance.

This year, the United States is contributing a paltry $241.5 million in economic aid and only $81.3 million in military assistance to help the Salvadoran government. The Salvadorans have the will to throw the invaders out of their country but their resources are limited. The question is, Does the United States have the will to help them do it?

In the wake of the Soviet government’s murder of 269 innocent people aboard Korean Air Lines Flight 007, some Americans wonder just where the United States is going to stand against Communism. And depending on U.S. actions, El Salvador is either the beginning or the end of freedom in Central and South America.

Cal Thomas
El Salvador
News Analysis

Claiming a Victory in Bristol

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Little did the Framers of the Constitution know the conflict the First Amendment would cause. Former U.S. Supreme Court Justice Robert H. Jackson described it as, "A wall of separation between church and state that might become as winding as the famous serpentine wall designed by Mr. Jefferson for the University he founded."

Countless rulings from the judicial system, defining the "establishment clause," have served to drive a stake between the church and the state. However, a recent ruling in Bristol, Virginia, has reversed this trend and clearly declares that Bible teaching in the public schools is not only lawful but beneficial.

Bristol residents Sam and Sally Crockett complained that the "Bible Teaching in Public Schools" program was unconstitutional, in violation of the establishment clause, and a violation of their rights. The 42-year-old program for fifth and sixth grade students in Bristol's six elementary schools was optional. Parental consent was required.

The Crocketts took their complaint first to Principal Tom Parker and to the County School Superintendent.

After contacting the Virginia Chapter of the American Civil Liberties Union, they asked the school board to move the classes off school property, but failed. The Crocketts filed a suit against the program, causing an uproar in the community for fear that the removal of the program was a snatching of the community's freedoms.

A Bible Defense Fund was created to support the program in court. Sheriff Marshall Honaker, treasurer of the fund said, "The plaintiffs claim that the classes are religious in nature, that they are predominantly Fundamentalist, using Baptist doctrine, but we have a number of different churches supporting the program, that are not Baptist."

The Bible Defense Fund claimed that "Removing the Bible classes would help establish the religion of Secular Humanism in the public schools of Bristol...depriving the children in the Bristol public school system of a complete education."

When the case was finally brought to court in June, Justice Jackson Kiser handed down a decision that surprisingly satisfied the ACLU and the "Bible Teaching in Public Schools" defense as well.

Kiser ruled that the classes were unconstitutional but would be allowed to continue with a few changes.

Kiser backed his decision with a series of arguments. "No one can seriously dispute the importance of the Bible as a religious document....The Supreme Court has recognized the importance of the Bible independent of its religious significance and the influence that this book has had on western civilization," he said.

Kiser made it clear that the First Amendment was not intended to insulate the public institutions from God, the Bible, or religion. He said when such does occur it is another religion, Secular Humanism.

"It is a fallacy to support that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted and that it is therefore a matter of secondary importance."

Kiser continued in his opinion to the court, "To ignore the role of the Bible...is to ignore a keystone in an arch," (Wiley v. Franklin 468). He wrote that the great works of men such as DaVinci, Michelangelo, Albrecht Durer, Handel, Milton, Shakespeare, and C.S. Lewis could not be fully appreciated without a knowledge of the Bible.

"Moreover, we as Americans should especially be aware of the influence that the Bible and its principles have had on the founding and development of our nation," he wrote. "A basic background of the Bible is essential to fully appreciate and understand both Western culture and current events."

However Kiser followed by saying, "The principle vice I find in the Bristol program lies not in the grade level at which it is taught or in the classroom presentation...but in the strong religious overlay that stems from the conception and management of the program sponsors."

Kiser ruled that "Bible Teaching in Public Schools" give exclusive supervision and control of the course to the school board. The board is now responsible for hiring and firing the teachers involved and must prescribe all curriculum. Teachers must be certified in elementary education and will be hired without regard for their religious beliefs. If a student decides not to take the course other classes must be available. The course will cover the literary nature of the Bible but not attempt to analyze its truth or falsehood.

All in all, Guy O. Farley, attorney for "Bible Teaching in Public Schools" was happy with the decision and the guidelines. "The only change in the program is that it is sponsored by the School Board," he said. "Once it is under the school board, we have complied with Judge Kiser's ruling."

However, the path has been cleared and teaching the Bible in public schools has now been approved. "There has now been a federal decision that you can teach the Bible in public schools," Farley said happily. "This could be a landmark case, but it depends upon how aware the other jurisdictions are of this decision."

Farley cautioned that many people are equating the prayer in school movement with Bible teaching. But, he said, "prayer is a religious exercise but teaching the Bible from a historical, literary point is not."

Janet R. Buffington
Falwell Travels to College Campuses to Help Religious Resurgence

In an effort to encourage religious revival on college campuses, Jerry Falwell has visited five schools this fall: the University of Maine at Farmington, August 23; the Stephen F. Austin State University in Texas, September 12; Texas A&M University, September 13; the University of Alabama, September 19; and Princeton University in New Jersey, September 20. He plans to address UCLA and Arizona State University on November 29, as well as Dallas Theological Seminary, November 20.

Falwell says, "I sense a spiritual hunger on the campuses that is exciting." In the past year he has also addressed audiences at Yale, Harvard, and Dartmouth.

According to a Gallup Poll taken for Newsweek on Campus, 50 percent of students rank religious beliefs as "very important," 68 percent are members of a church or synagogue, and 39 percent attend religious services every week.

SMITE Team Returns from Costa Rica

The Student Missionary Intern Training for Evangelism singing team returned in late summer from a 20-day tour of Costa Rica. The SMITE singers, led by Doug Achilles and Bill Matheny, were guided by Missionary John Barnes in their work with 14 local churches. The team made door-to-door visits, distributed gospel tracts, and conducted programs in schools, parks, and churches.

Although the team was forbidden to give an invitation at school services, over 320 people made decisions for salvation at other programs.

With the help of their home churches and friends, the team paid for all their travel expenses and the literature they distributed. During the school year they promote the gospel by singing three out of four weekends at various churches. The group is tentatively scheduled to appear in the Tennessee-Kentucky area at a large missionary conference over Thanksgiving holidays.

The Memorial to the Unborn, located in a quiet garden park on the LBC campus, honors the millions of babies killed by abortion since 1973.
LBC King's Players Successfully Tour England

The King’s Players, a sacred drama troupe from Liberty Baptist College, returned in late summer from a 28-day tour of England. Presenting the gospel in drama, the group gave 28 performances in churches, schools, and town squares, recording over 300 salvation decisions.

After one high school performance, over 50 students accepted Christ, and as players witnessed in urging Americans to remember that the passengers of Flight 007 were destroyed by the same force which has destroyed half the world—Communism.

Dr. Falwell was one of the guest speakers at memorial services for McDonald at Constitution Hall in Washington. The Chamber Choir of Liberty Baptist College provided special music for the services.

Kathryn McDonald Visits TRBC

Kathryn McDonald, widow of Congressman Larry McDonald, who died in the crash of Korean Air Lines Flight 007, shared her personal testimony with the congregation of Thomas Road Baptist Church on September 11. Prior to his death McDonald had been one of the leading conservative congressmen against Communism and for a strong national defense.

Mrs. McDonald joined Dr. Falwell in praying for specific requests of Faith Partners and friends of the Old-Time Gospel Hour. The organized prayer effort has been the key element of the ministries’ success since the church was begun in June 1956. Pastor Falwell has long held the belief that “nothing of eternal importance is ever accomplished apart from prayer.”

The Unseen, Unsung Warriors at TRBC

Behind the scenes of Thomas Road Baptist Church a select few individuals undergird the Jerry Falwell ministries by spending hours each week bringing specific needs before God in prayer.

Bill Sheehan, chairman of the division of prayer, is also a TRBC usher and a retired lawyer. Under his direction, prayer teams of 10 or 12 people pray for the pastor, the ministry, the sick, the country’s leaders, and the peace of Jerusalem, according to biblical precepts.

Former Flames Baseball Player Enters Major Leagues

After only two years in the minors, former Liberty Baptist College first baseman Sid Bream reported to the Los Angeles Dodgers on August 31. He was among five players called from the Albuquerque team of the Pacific Coast League to the Dodgers this season.

Bream hit 32 home runs, drove in 118 runs, and batted .307 for Albuquerque this year.

An NAIA All-American in 1981, Bream was one of five All-Americans coached by former major league pitcher Al Worthington. Worthington has led the Flames baseball team for nine seasons, capturing fifth place in the NAIA Baseball World Series for the last three years.

The Unseen, Unsung Warriors at TRBC

Hundreds of church members and LBC students called “Prayer Warriors” spend time each week praying for specific requests of Faith Partners and friends of the Old-Time Gospel Hour.

LBC Drama Department Involved in Award-winning Film

Rock, It’s Your Decision was awarded the Christian Film Oscar of Best Youth Film of 1982 by the Christian Film Distributors Association this past summer.

Produced by Olive’s Film Productions, a Christian company in Madison, Alabama, the movie was scripted by LBC student Karen Richardson, with three other LBC students and drama professor Stephen Wedel performing lead roles.

Another Olive production called Coach, starring Donald A. Garlock, Chairman of the Fine Arts Division at Liberty, is scheduled for release this month.

OTGH to Appeal Tax Order on Church and College

The Old-Time Gospel Hour plans to appeal an August court ruling requiring real estate taxes to be paid on property owned by the nonprofit organization used for ministry purposes.

Under Virginia law a local government can allow churches to claim tax-exempt status for up to 50 acres. Because Lynchburg has a 10-acre limit, much of the ministry outreach property of Thomas Road Baptist Church is held under the Old-Time Gospel Hour. According to Circuit Court Judge William W. Sweeney such property is not tax-exempt. In addition to the school, taxable property includes a nonprofit home for unwed mothers, that saved over 300 babies from abortion last year, and a nonprofit family center that aided a thousand needy families last year.

If the ruling stands, Falwell said, “Liberty Baptist College may be the only college in America that pays real estate taxes to its local municipality. “We have no problem with paying real estate taxes on those few properties from which we receive income because of rental or leasing agreements. However, we will contest paying taxes on property used for children’s summer camp or our home for alcoholic men.”
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19-ounce Preemie Goes Home after Five Months

BERGENFIELD, N.J.—Robert and Rose Mary Materowski took their daughter Faith home on July 13 from the Hackensack Medical Center. Faith was born four months prematurely on February 23, weighing only 19 and a half ounces.

The infant is in good health now, except that eye surgery will be necessary in the near future. The Materowski family also includes another daughter, Marina, age 12.

Though Materowski is employed by Metropolitan Life Insurance Company, they are uncertain to what extent medical insurance will cover the $120,000 hospital bill.

"Whenever I'm asked about the cost I always say that I have given that problem and all my burdens over to God" says Mrs. Materowski. "But it doesn't seem like too much money to save her life."

Atheist Opens Cemetery for Unbelievers

GROTTOES, Va.—Arnold Via, state director of the American Atheists, has founded what he calls the nation's only cemetery for atheists, the American Atheists Infinite Cemetery.

The cemetery has no signs, fences, or monuments. A small footpath littered with old tires leads to the only grave in the cemetery so far, that of Frederick Conway. Conway, a 34-year-old member of the Prison Atheist League, died of cancer while serving a prison term.

Randy Murphy, a reporter for the Daily News Record of Harrisonburg, Virginia, was present at Conway's burial on August 29. He said the body, wrapped in clear plastic and bound with quarter-inch rope, was dragged through 50 yards of woods to its final resting place. The naked body was then cut from its plastic shroud and rolled into the grave without benefit of final words or a coffin.

A 1983 penny was dropped into the grave before the body was covered, in order to date the remains. Via recorded the funeral with a movie camera.

Doctor Strives to Save the Unborn

LOUISVILLE, Ky.—The crusade to halt abortions is continuing across the nation, sometimes at personal sacrifice. Frank Simon, a doctor of allergies and internal medicine, was arrested June 5 for leading a protest in front of the Women's Health Services of Louisville, Kentucky.

Dr. Simon, secretary-treasurer of Moral Majority of Kentucky and a member of the Louisville Right to Life group, led about 30 people in urging women entering the facility to reconsider taking their babies' lives by abortion.

Employees of the clinic would come out to the street to escort the women in so that the pro-life representatives could not talk with them, according to Dr. Simon. Dr. Ronachat Banchongmanie, who runs the abortion clinic, has charged Dr. Simon in a $150,000 civil suit for hurting his clinic business. Another $50,000 civil suit was made against the other pro-lifers.

Dr. Simon is also facing criminal charges for harassment, disorderly conduct, and trespassing.

Says Dr. Simon, "The reason I got involved is that abortion of a second trimester baby is the literal pulling apart of a baby that is alive and can feel pain. As a physician I know that at this stage of development babies would be viable and could live if delivered prematurely. It is inconsistent for Christians to stand by and do nothing to prevent this painful killing of human life."

Judge Issues Bumper Stickers to Intoxicated Drivers

RICHMOND, Texas—Judge Thomas R. Culver III, of the Fort Bend County Court at Law outside of Houston, has begun issuing bumper stickers to deter drunk driving.

Judge Culver designed the bumper sticker which says, "The owner of this vehicle is on probation in the Fort Bend County Court at Law for DRIVING WHILE INTOXICATED. Report unsafe driving to the adult probation department in Richmond, Texas."

Culver said that because of a high rate of growth in this county of 130,000 people, drunk driving cases jumped from 36 percent of all cases in 1982 to 40 percent for the first six months of 1983. Although this sticker is not for all cases of DWI, Culver said, "I believe in certain cases it will not only deter the person involved but will cause other drivers to reconsider an extra drink for the road before heading home."

Precautions Listed for Health Workers

ATLANTA—The National Centers for Disease Control issued new guidelines for dental workers, morticians, and medical examiners who treat AIDS patients, according to the Lynchburg Daily Advance, September 2. Dental workers treating AIDS patients are advised "to wear gloves, masks, and protective eyewear. All instruments used in the patient's mouth should be sterilized after use. Morticians and medical examiners are advised to use "double gloves, masks, protective eyewear, gowns, waterproof aprons, and waterproof shoe coverings. They should also sterilize all contaminated surfaces afterwards."

For Your Information
McDonald Memorialized by Thousands
U.S.S.R. Denounced

WASHINGTON—Nearly 4,000 people gathered at Constitution Hall on September 11 to pay tribute to the "slain hero of the New Right, Congressman Larry McDonald," and the other 268 passengers who were on board the Korean Air Lines Flight 007 downed by the Soviet Union on August 31.

McDonald's widow, Kathryn, his children, and mother were honored by many prominent Conservatives and Korean officials including: Rep. Phil Crane, Sen. Jesse Helms, Conservative Caucus Chairman Howard Phillips, Moral Majority President Jerry Falwell, former Joint Chiefs of Staff Chairman Thomas Moorer, South Korean Ambassador Byong Hion Lew, and Major General John Singlaub (Ret.).

Each of the speakers remembered the Georgia Conservative as the "leading opponent of Communism in the U.S. Congress."

Rev. Jerry Falwell said that Larry McDonald's death was not in vain. He compared the slain congressman's life to that of Samson, who was willing to die to "bring down the temple of corruption."

"December 7, 1941, and August 31, 1983, are dates that will go down dually as days of infamy," said Falwell. "These events have the power to galvanize not only national but international revulsion at the men in the Kremlin who do not understand the high value that civilized men place on human life."

Turning to Mrs. McDonald, Falwell concluded, "We sorrow, but as the apostle Paul said we do not sorrow as others who have no hope."

The crowd's enthusiasm never waned; they rose to their feet more than a dozen times to applaud the speakers' denunciation of the Soviet Union.

Sen. Jesse Helms concluded the tribute to McDonald with a story of how he visited with two little girls at the Anchorage International Airport terminal just before they "scampered away" to board KAL Flight 007.

"I keep seeing the innocent faces of those two little girls," said a tearful Jesse Helms, "waving and blowing kisses, walking away to that airplane to join Larry McDonald and the other passengers."

Mississippi Church Schools Again Under Fire

CLARKSDALE, Miss.—The Internal Revenue Service is currently investigating all private schools, both church and non-church, in the state of Mississippi for the purpose of revoking the tax exemption of those schools practicing racial discrimination, unless they are taking affirmative action to alleviate such a condition.

Although many private schools were begun for the purpose of segregation, Attorney Philip Murren reports that many church schools are also being caught in the squeeze. Murren and William B. Bell of Harrisburg, Pennsylvania, are representing Clarksdale Baptist Church school on the grounds that the IRS investigation violates the free exercise of religion.

Clarksdale Pastor Don Dunavant says his school of 400 students in grades K-9 has a nondiscriminatory policy of admissions.

Murren says the Clarksdale Baptist Church school is appealing a July decision from U.S. District Judge George L. Hart, Jr., revoking tax exemption status on the basis of discrimination. Supreme Court Justice William Brennan refused an appeal to temporarily stay the lower court's order until the case could be heard by the Circuit Court of Appeals in Washington. Murren plans to resubmit his request for a temporary stay to Supreme Court Justice Lewis Powell until the appeal hearing.

Year of the Bible Gearing Up for Holidays

IRVING, Texas—Fred West, assistant director of the National Committee for the Year of the Bible, says that mass media resources and activities are planned in November and December to finish out the Year of the Bible. All projects, both national and local, are being funded by private donations.

The first week of December will feature a national television broadcast about biblical patriarchs from the book of Genesis and another from a segment of the Gospel of Luke.

A series of brief television programs focusing on the importance of the Bible in the formative years of America is also planned. One segment will be about George Washington, a God-fearing man who called for the Bible on the first Inauguration Day in order to take his oath of office.

The national committee is asking governors and mayors to join the President in making Year of the Bible proclamations. Ten governors and 50 mayors have already done so.

The week of Thanksgiving is designated as the Year of the Bible Week, and November 20 is officially designated as Bible Sunday at the request of the American Bible Society.
Taking advantage of a rare opportunity to lecture Conservative Christians on the Liberal view of religious tolerance in America, Senator Edward Kennedy, D-Mass., told a packed house of more than 7,000 students and guests at Liberty Baptist College that "today's Moral Majority could become tomorrow's persecuted minority."

In an unlikely meeting between established Liberalism and New Right Conservatism on October 3, Kennedy appeared as the first of two speakers involved in a debate on "Conservative Issues Facing America in the 1984 Election." The Conservative side of this debate will be brought by Representative Jack Kemp, R-N.Y., on Nov. 1.

This debate kicks off a biannual event, the "Liberal/Conservative Debate and Lecture Series," sponsored by the LBC political science department. LBC Chancellor Jerry Falwell said the series will provide an opportunity to hear all points of view as part of their education and training.

In his discussion of the role of religion in America, Kennedy said that the principle of separation of church and state does not mean "an absolute separation of moral principles and political power. The challenge today is to define its purpose and refine its application to the politics of the present."

The senator cited examples of religious intolerance and harassment that had sprung up during the time of the original 13 Colonies. But after the Revolutionary War, he said, freedom for all religion was given the first place in the Bill of Rights.

Kennedy denounced those who would use government to "impose a value which they cannot persuade others to accept." This leads to a "slippery slope where everyone's freedom is at risk," he said.

"Those who favor censorship should recall that one of the first books ever burned was the first English translation of the Bible," Kennedy reminded his audience.

The senator made several passing references to the issues that cause the sharpest divisions between Conservatives and Liberals—issues such as abortion, the Equal Rights Amendment and the nuclear freeze.

In regard to abortion, Kennedy said, "The proper role of religion is to appeal to the conscience of the individual, not the coercive power of the state...People are not 'sexist' because they stand against abortion; they are not 'murderers' because they believe in free choice."

Kennedy said that proponents of the ERA are not "anti-family' or 'blasphemers and their purpose is not an attack on the Bible. Rather, we believe this is the best way to fix in our national firmament...that...all people are created equal."

Calling the nuclear freeze a bilateral agreement "with equal restraints" on both sides, Kennedy said he was prepared to debate the issue "on policy grounds, or moral ones."

Kennedy's warm reception by the LBC students stands in contrast to an appearance by Falwell at Harvard last April where he was met with boos and catcalls.

Falwell commended Kennedy for his speech saying he liked his "emphasis on religious freedom and pluralism." However, Falwell told the press before the speech that "We'll continue to be just as outspoken and descriptive in our denunciation of each other's positions."

On learning of Kennedy's invitation to speak at Liberty, some Conservatives expressed concern that this would be endorsing Kennedy's philosophy and lifestyle. Falwell responded, "This is not true. When we allow such open debate on our campus, we are strengthened in our convictions. We are committed to changing America and cannot do this by hiding behind the walls of our institution and taking potshots at the rest of the world. Truth, whether political, social, or religious, will always stand the test of debate."

Deryl Edwards
Lynchburg, Virginia

NOVEMBER 1983
Power and Pusillanimity: “Moral Befuddlement” in American Government

“T he United States is still the most powerful nation on Earth.” More and more often you hear that thought expressed—as though the speaker himself were in need of reassurance.

Measured in relative military power, the size and strength of the United States economy, the talents of our people, of course, the proposition is almost axiomatic.

Measured, however, by other and legitimate yardsticks, the United States might fairly be described today as the weakest and most flaccid great power in the twentieth century.

Consider. Among the first duties of government are defense of the national frontiers and protection of the populace from its enemies, foreign and domestic. How does the United States fare by these standards?

Only the willfully ignorant can be oblivious to what is going on in Nicaragua, to our immediate south. Castro and the Ortega brothers are meticulously assembling a military beachhead of the Soviet empire, a sanctuary for Communist revolution and conquest in North America. Yet even our conservative and anti-Communist President feels compelled to emphasize the benign and pacific purposes of our fleet exercises, to underscore the 3-to-1 ratio of economic to military assistance to the region. A quarter-century ago, neither Eisenhower nor Kennedy would have been required to indulge in such petty evasions; there would have been no fretting or agonizing over what had to be done.

In 1983 the American Southwest has become an unimpeded avenue of entry for millions of illegals, a flood tide of immigration that the United States seems powerless to stop. Not for a lack of ideas, but for a lack of will. The Southeast has half a hundred easy ports of entry for those aircraft and boats smuggling into this country the cocaine and marijuana that now feed the daily habits of millions of adults and millions of children. Castro’s regime is said to be directly involved—an act of war against the United States. We do nothing. Inquire, and the Chinese Communists will tell you that the old dynasty was finished, its days numbered, when it proved militarily incapable of preventing the British from shipping opium to the Chinese people.

The White House undertakes the spraying of marijuana fields in a national forest in Georgia with paraquat, a herbicide that has yet to cause a single verifiable case of lung damage—while marijuana poisoning hospitalizes 60,000 children a year. Yet when citizens protest and editorialists rage—“Mr. Reagan is poisoning our children!”—the government backs off.

Consider crime. Each year, tens of thousands of young men routinely rape women, rob banks, burglarize homes, beat up old men, molest and murder children. Yet let some state government attempt to sit down the worst of these perpetrators of domestic atrocities in an electric chair and throw the switch, and the nation is aflame with protest. “We have no right to take a life!”

Here we come to the heart of the matter.

As a society, Americans have lost a clear-cut sense of what is right and wrong. Intellectually confused, morally paralyzed, the American governing class increasingly lacks the clarity of vision to see our enemies for who they are and—despite our power—the sense of self-righteousness and self-confidence to deal with them summarily as we should.

The moral befuddlement is everywhere manifest.

Formerly we all knew, for example, that the man who sold dirty books on the street corner was a seedy bum, that the abortionist was an abominable character, that the flamboyant homosexual was a sick and pathetic creature. Now all have become examples of the “richness,” the “diversity,” of American life, candidates for the “Phil Donahue Show.”

The social sanction once imposed upon all three was ostracism. Today, that discrimination itself is the unpardonable offense; to be “judgmental,” “domestic,” or “intolerant” the cardinal social sin. The reason the Moral Majority is hated with such passion is that it confidently and cheerfully—from rooftops as well as the pulpit—declares what is morally right, and more precisely, what is morally wrong.

There are no heresies today, because there is no national creed.

A leadership incapable of recognizing its enemies or asserting the rectitude of its position is incompetent to impose upon society the sacrifices needed to defend it. So we read now that Alan Cranston implores the United States to get on the “right side” of an “inevitable tide of social change” in Central America that sees as the principal target of its revolutionary ambitions the very government of the United States that Cranston wishes to head. One is reminded of the poor, befuddled king of France sitting in the Bastille, wondering aloud why he was about to be beheaded when he had made every concession the revolution had demanded.
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