The Chicago Fire: The great Chicago fire of October, 1871 destroyed the business district and much of the northern section of the city. Along with thousands of others, Moody lost his home and possessions. His Illinois Street Church was burned to the ground. In the face of disaster, he remained undaunted. He assisted in relief work, raised funds and, within two and one-half months, had his church relocated in a temporary structure. There, services were conducted, food, clothing and shelter provided to those who needed them, and the Gospel was presented to all.

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George Sweeting
President Moody Bible Institute
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"Expounds with corrosive clarity the right-wing case . . . I am sure that the gravest mistake we can commit is to underrate the importance of his attack on liberal thinking and liberalism in government." —R. H. S. Crossman, Partisan Review

"If any book may rouse the friends of order, justice and freedom to intelligent action against the grim enemies of civilization, Mr. Burnham has given us just such an instrument." —Russell Kirk

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Shimei’s Dust

I’m tired of all these guys who are hung up on numbers. That’s all they ever talk about. “How many are you running?” I’d like to say, “I’m running 800, but I’m only catching 200!” They make me sick. Don’t they realize that God cares about people. Individuals! That’s what I’m into. I’ll take the faithful few over the multitudinous many any day.

These zealous types never let up. I’ve had some pretty rough treatment from a few of them myself. I’ve been hounded by visitation teams, called on the phone, and bombarded with mail. I’ve sat through appeals to “believe,” “repent,” “stand up,” “get right,” “come forward,” “hold on,” until I felt like I’d been through a religious washing machine.

Where do these preachers get all this stuff anyway? Why can’t they just leave well enough alone? I’m for the simple New Testament church described in the Book of Acts: a few disciples fellowshipping together. That’s what it’s all about. Simple Christianity with no frills—that’s what we need.

What do you mean there are numbers in Acts? Where? You’ve got to be kidding! 3,000, 5,000, “multitudes”; “many,” “much people.” Who put that in there? Luke? He was a physician. What did he know? Those intellectual types will mess up every time. Whoever heard of a medical doctor being interested in church growth?

Shimei

Let’s get our act together...

Isn’t it odd that while on one hand we preach the need for revival, such as Del Fehsenfeld’s “Has America Recently Experienced National Revival?” (September), we read of books on the other hand like Dave Hunt’s The Seduction of Christianity, which says there must be great apostasy before the return of Christ.

There has always been apostasy in the church. Martin Luther started the great Reformation because of apostasy. Charles Wesley knew of apostasy during his period of revival—as did Charles Finney later in America.

Francis Schaeffer pointed out that there is no Christian consensus in our society today, and this makes the preaching of God’s Word more difficult. Remember how the apostles were out in the boat when a storm came up. The more they rowed the further behind they got, until the Lord came and brought an end to the storm. This is where we are today in society. Either the Lord must come for His church in the Rapture, or the Holy Spirit must move powerfully on society and bring order out of the chaos in the world today.

Either we sit around and do nothing, waiting for further apostasy, or we get our act together, roll up our sleeves, and start putting out the effort needed to bring about revival. If the Lord comes for us in the meantime, so much the better!

Brian Gregg
Terrace, British Columbia
Canada

Too shallow...

Since “Making the Most of the Resources God Gives Us” (September) was the article illustrated on the front cover, I expected an indepth study of money use as it pertains to Christians. While some of the advice was useful, I was disappointed in the general shallowness of the article.

If money is to be used wisely, we must have the understanding of what wise use is according to Scripture. With financial problems being one of the top causes for divorce today, I hope you will consider having another article written based more on Scripture and sound money management principles.

Mrs. Larry Webb
Grayslake, Illinois
Biblical balance...

Thanks for bringing some biblical balance into the South Africa debate. After reading the TIME cover piece yesterday, I read the Tutu interview in USA TODAY this morning. Dear friend, your critics' condemnation simply confirms your courageous, spiritual stand. We are with you in prayer and personal support.

Wayne Detzler
Assistant Professor of Missions
Trinity Evangelical Divinity School
Deerfield, Illinois

Tell it like it is...

It is refreshing to see you "tell it like it is" with respect to the South African situation.

George P. O'Neil
Sewickly, Pennsylvania

I thought you might be interested to know that there are pastors who wholeheartedly agree with Dr. Falwell on the South Africa issue. I appreciate the work you are doing in the Journal. The timely articles and touching editorials are refreshing and encouraging to me. Keep up the good work.

David E. Strother, Pastor
Bible Baptist Church
Turlock, California

Positive effect...

I would like to thank you for your willingness and courage to stand up and speak the truth in regard to the very complicated issues that we, as a country, face in developing foreign policy to South Africa. In my judgment, Dr. Falwell's trip and comments thereafter had a positive effect on our efforts to bring about constructive change in South Africa.

Please be assured of my continued prayers for your ministry.

Thomas G. Parker, Ph.D.
Director of Counseling Services
Dallas Theological Seminary
Dallas, Texas
Most significant trend...

I read with interest your articles on home education (September). This may be the most significant trend in education in our nation today.

While Fundamentalist Journal listed three suppliers of curriculum for home educators, there are three others with which I am familiar that are probably as popular as those listed. They are Rod and Staff Publications, Bob Jones University Press, and Basic Education. (For further information, write Fundamentalist Journal, Lynchburg, Virginia 24514.) Keep up the good work publishing with the "right" bias.

Steve Mossman
Dallas, Texas

Little wonder...

I found "Marxism on the Campus" (July/August) quite ironic. It should be pointed out that the public education system itself is a Marxist institution, being one of the 10 fundamentals enunciated in Marx's Communist Manifesto. Little wonder then that state universities should be the breeding grounds of Marxists. Would we not be more obedient Christians if we worked to dismantle the Marxist institutions rather than "reform" them?

John Ronning
Collegeville, Pennsylvania

Editor's Note:

Last month we published an article by Calvin T. Eaves, Sr., concerning his personal bout with cancer and his choice of treatment. Since then we have received both positive and negative comments on the manner in which he decided to treat his condition. We point out that the article was written from a layman's perspective. Other medical evidence indicates that some ideas were incorrect or misleading. For a complete article on the subject, write to the Fundamentalist Journal, Lynchburg, Virginia 24514.

Constructive engagement...

As a South African, I take an exception to Ed Hindson's article on South Africa (July/August).

He claims the policy of constructive engagement is best. There is nothing intrinsically wrong with constructive engagement. The problem is that the other party with whom the Reagan administration is trying to be engaged refuses to be engaged. The whole world eagerly waited for changes to be announced by Mr. Botha and was disappointed. Unless the United States government forces South Africa to be seriously engaged in a constructive dialogue over our political problems, this policy will continue to be a failure.

Vuyani Ntintili
Dallas, Texas

STATEMENT OF PURPOSE

This magazine is committed to the historic fundamentals of the Christian faith: biblical separation, moral absolutes, the primacy of the local church, and world evangelization. Although no magazine or individual can speak for the overall Fundamentalist movement, it is our desire to create a forum to encourage Christian writers and to defend biblical Christianity. We will examine matters of contemporary interest to all Christians, providing an open discussion of divergent opinions on relevant issues. The Fundamentalist Journal will also reaffirm our history and heritage, as well as point the way to the future.

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The Apostolic Message Today

As the Bible's manual for church planting and growth, the Book of Acts presents the first chapter in 2,000 years of church history. It tells the thrilling and dynamic story of the birth and growth of the early church and its expansion into Europe. The exciting accounts in this great book portray the collective accomplishments of the early church body and the stories of great men and women of God as they served Him individually.

Often we read of one person who spoke with a single voice for the cause of Christ. Peter's sermon on the Day of Pentecost and Stephen's defense before the Sanhedrin stand out as moments of courage and conviction when one man took on the established religion of the day, even if it meant paying with his life.

Paul's message on Mars Hill in Athens illustrates the power of a single voice cracking the religious confusion of the time. Standing in front of the pagan temples of Greece, he announced that "[t]he Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). He then called them to repentance and true faith in Christ. During Paul's controversial ministry in Corinth, God reassured him: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee" (Acts 18:9-10).

These men were giants for God. They withstood imprisonment, ridicule, persecution, stoning, shipwreck, and martyrdom to preach Christ and plant churches. And down through the ages their message has not changed. We still preach the same message today.

A message of conviction. The early apostles thundered the gospel with authority and conviction. They did not compromise their messages. They preached the sinfulness of mankind, the lost condition of the unsaved, and the fearful reality of the judgment of God. They announced salvation for all through the shed blood of Christ, the Lamb of God.

A message of hope. They preached a message of hope, not mere condemnation, to people in need of help and in need of a Saviour. They viewed sin as a spiritual problem that God alone could solve. To the apostles, psychological and genetic determinism were totally foreign concepts. The glory of the Cross banished all excuses. Thus, the apostles convinced the early Christians of the life-changing impact of the gospel message.

A message of encouragement. When Mark failed, and Paul was reluctant to trust him again, Barnabas stepped in and restored Mark to a full and active ministry. Learning his lesson, Paul later went out of his way to encourage the Ephesian elders. These early believers soon learned the importance of edifying one another. They found no room for critical spirits and jealous infighting. The urgency of winning their world for Christ consumed them.

A message of concern. When Paul set sail for Rome in chains, he warned the captain of the impending storm. Ignoring that warning, the captain determined to sail, and all nearly lost their lives at sea. Even then Paul's concern for the safety of his companions spoke more loudly than the storm with its crashing waves.

On another occasion Paul's concern was for the Philippian jailer: "Do thyself no harm." Again, he reasoned with his countrymen in the synagogues and pleaded with the Gentiles in the marketplace. He raised young Eutychus back to life. He risked his own life to return to Jerusalem to urge Felix, Festus, and Agrippa to trust in Christ. Here was a man who cared about people.

A message of confidence. Faced with rejection and persecution, the apostles spoke their convictions bravely and with confidence in God. They cared nothing about popularity. Cowardice and timidity had no place in their ministries. They brought the message of God to a wicked society—to try to keep it from breaking up on the high seas of immorality and indifference.

Now the responsibility of carrying the apostolic message of conviction, hope, encouragement, concern, and confidence is ours. America's salvation rests on the willingness of today's church to speak up for God. We can give our children a better world in which to live only if we speak courageously to our society—and change it!
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Criticism
by Edward Dobson

G od often uses valid criticism to correct our thinking and course of action, but invalid attacks from other Fundamentalists are unnecessary and unfair.

Valid Criticism

God often uses the valid criticism of others to correct our thinking and course of action. While accepting such criticism is difficult: for us as human beings, it is necessary for our spiritual benefit. In our sincere attempts to relate our Christianity to the complex problems of contemporary society, we often make mistakes. We may say the wrong thing, or the right thing at the wrong time, or the wrong thing at the right time. May God help us never to be too proud to apologize.

I am afraid that as Fundamentalists we find that saying we made a mistake is most difficult. We find justifying and rationalizing our failures much easier—it reinforces our image (or self-image) of infallibility. B. R. Lakin had a profound influence upon my thinking. He often told me that we Fundamentalists build our fences too high. As a result we isolate ourselves from others, and because we cannot admit our mistakes, we eventually build ourselves into self-imposed isolation.

Invalid Criticism

We can expect unfair and invalid criticism from those who oppose us. A New York newspaper stated that Jerry Falwell is an outspoken supporter of racist organizations such as the Ku Klux Klan. Such erroneous reporting is despicable and disgusting. While we expect groups that are bent on destroying Fundamentalism to care little about a balanced presentation of the facts, we hope for better treatment from the "unbiased" media.

Most difficult to understand is invalid criticism from within the Fundamentalist movement. Recently, we were accused of joining the National Council of Churches. Now, any rational human being who knows us would laugh at such an accusation. Jerry Falwell would no more join the National Council of Churches than he would join the Communist party. Yet this erroneous statement was made by a fellow Fundamentalist, an editor of a nationally distributed newspaper. How did he arrive at such a ludicrous conclusion? The NCC publishes a yearbook of all churches and religious organizations. Liberty Baptist Fellowship appears in that book, as do other Fundamentalist groups such as the General Association of Regular Baptists, the Grace Brethren, the Freewill Baptists, and the Associated Gospel Churches, which is related to Bob Jones University. The book also includes a listing of all accredited Bible colleges and theological seminaries. Of course, the editor made no mention of these groups or of the fact that the yearbook includes all religious denominations and has nothing to do with being associated with the National Council of Churches.

Why was the accusation made? Perhaps because of a lack of journalistic background the editor did not know any better. Perhaps he failed to check his sources. Perhaps he thought this information could be used somehow to his advantage. Whatever the case, he lacked journalistic integrity by not reporting the facts or checking with Jerry Falwell to see if this were true. On both accounts he violated biblical directives and the standards of honesty and fairness. But then, this is not the first time he has done this. He, like other self-proclaimed keepers of the faith, seems to delight in manipulating information toward some hidden agenda.

Invalid attacks from other Fundamentalists are unnecessary and unfair. I have not mentioned the name of the editor or his publication because some are unaware of the situation and I would not want them to prejudge this man's character. I believe he loves God, and I hope that in the future he will refrain from the same tactics that we endure from the Left. I think he made a mistake, and if he is a sincere Christian I have every confidence that he will print a front-page retraction and apology in his periodical.

No End in Sight

Criticism. We will live with it until the Coming of Christ. However, we must be careful that the criticisms we make are indeed the truth spoken in love. In this editorial I have been critical of other Fundamentalists, but I hope I have spoken the truth in love and that I have not impugned the character of others or misrepresented the truth. We must maintain integrity, honesty, and fairness. To do less is to be less than Christian and reduces the Fundamentalist movement to petty infighting and unnecessary wars. We must never forget that the real battle is against Satan and his world system.
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The Mainline Is Becoming the Sideline

by Ed Hindson

These days the major Liberal denominations are customarily referred to as “mainline” Protestantism. Fundamentalists, Evangelicals, and Conservatives in general are painted as ecclesiastical “rednecks” who are out of the mainstream of American religion. However, several recent studies reveal that Conservatives are growing and Liberals declining at such a rate that the mainline is in danger of becoming the sideline!

During the decade of the 1970s the United Methodists lost nearly a million and the Episcopal church lost nearly a half million. In the last 20 years mainline denominations have experienced a combined membership decline of nearly 5 million people. Dean Kelly, a church growth expert with the National Council of Churches, admitted at a recent conference sponsored by the Center on Religion and Society that he could not name a single church attached to the NCC that was experiencing growth of any kind.

Enrollments at Liberal seminaries are also down drastically. A recent survey of “What Students Are Shunning,” in the September 4, 1985, Chronicle of Higher Education (p.32), reveals that only 0.2 percent of all students choose to study for the ministry in the first place. While Conservative seminaries like Dallas, Grace, Liberty, Temple, Trinity and Westminster have been experiencing record enrollments, the mainline seminaries have seriously declined. That means the percentage of Conservatives entering the ministry is continually increasing. In other words, it is only a matter of time until the Conservative clergy hold the majority of America’s pulpits.

In its September 2, 1985, issue, TIME magazine heralded the growth of Fundamentalism with a cover feature and two editorials on the impact of Conservative Christianity in America. Noting that Fundamentalists “have not been so well financed, visible, organized, and effective” since the 1920s, the editorials acknowledged that Fundamentalism is “bursting beyond the church walls into the wider society.”

The TIME articles pointed to the existence of 1,000 Christian radio stations (one in nine nationwide), 10,000 Christian schools, at least 13 million viewers of religious television, and unparalleled church growth among Conservatives. In an era of theological indifference and ethical relativism, more obviously than ever, Fundamentalism is becoming the predominant voice of religion in this country.

The facts cannot be ignored. Liberalism is in reverse and shows no signs of changing gears. In the meantime Fundamentalism has been in overdrive putting its dynamic force into the political and social arena. Committed to the absolute authority of Scripture and undaunted by criticism and public opinion, the resurgence of Fundamentalism into the mainstream of American life could well change the course of history by the end of this century.

Mainline Denominational Losses 1970-1982

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Losses</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Lutheran Church</td>
<td>190,064</td>
</tr>
<tr>
<td>Christian Church (Disciples)</td>
<td>268,021</td>
</tr>
<tr>
<td>Episcopal Church</td>
<td>491,687</td>
</tr>
<tr>
<td>Lutheran Church in America</td>
<td>181,189</td>
</tr>
<tr>
<td>Presbyterian Church in U.S.</td>
<td>143,264</td>
</tr>
<tr>
<td>United Church of Christ</td>
<td>243,885</td>
</tr>
<tr>
<td>United Methodist Church</td>
<td>1,052,186</td>
</tr>
<tr>
<td>United Presbyterian Church in USA</td>
<td>744,772</td>
</tr>
</tbody>
</table>

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**CHURCH FINANCE**

**Fundamentalist Journal Survey**

by Frank Schmitt

Fundamentalist Journal asked Frank Schmitt of Liberty University to study church finances. Questionnaires sent to a random sampling of 300 churches on our mailing list, and to other sources of information on church finances, provided interesting and helpful information on how churches utilize their financial resources.

**Churches** are usually interested in how their church operates. Whether a family of new converts experiencing their first pastoral visit or mature Christians attending a church budget meeting, people ask the same questions. "What happened to my money after I put it in the offering?" "Who decides how it will be spent?" "How does our church budget compare to the budgets of other churches?"

Today's church budget is very different from that of New Testament churches. First-century churches did not build and maintain buildings, operate printing presses, buy time and space in the media, buy materials for educational programs, or operate church offices. Supporting the pastors and taking care of widows, orphans, and others in need probably constituted the bulk of their expenses.

Now, each church budget is unique. No two ministries serve identical communities. Needs and priorities vary according to the specialized programs required to serve church families and reach the unsaved in each church situation. Nevertheless, a comparison of the different churches responding to the questionnaire and how they use their financial resources is helpful.

**Church Budget Planning**

Most churches use budgets for financial planning and control. Sixty-five percent use the calendar year as their fiscal or budget year. July through June or October through September are common alternatives.

The hardest part of planning a church budget is estimating the income. Some churches average the annual percentage of increase in income for the past three to five years and multiply that average times the current year's income to estimate the next year's income. Some determine the average gift per Sunday school student for the current year and multiply that by the expected average Sunday school attendance for the next year to estimate future income. The average weekly gift per Sunday school student is $15.44.

If all Christians were to tithe through their churches, pastors might find themselves in a situation like Moses, when the people had to be stopped from giving.

Some churches determine the tithe potential of the membership, or 10 percent of the income of all member families. Most churches can expect to receive about one-third of this tithe potential. If all Christians were to tithe through their churches, pastors might find themselves in a situation like Moses did in Exodus 36:5-7, when the people had to be stopped from giving. This is an unlikely budget plan for today.

A budget primarily allocates the income of the church to its various programs and ministries. Generally speaking, church expenses fall into the following categories: missions, staff, programs, and buildings. A typical percentage allocation for evaluating an individual church budget is 10 percent for missions, 30 percent for staff, 30 percent for programs, and 30 percent for building. Churches responding to the questionnaire were close to those percentages, budgeting 16 percent for missions, 41 percent for staff, and 43 percent for programs and facilities.

**Missions Giving**

Every church gives to missions. Many churches today take the Great Commission seriously. These churches do not give the leftovers to missions. They make it a high priority. Missions giving averages 15.8 percent of total income. The churches use three different systems of missionary giving: to specific people or programs, designated giving—with nothing coming from the regular budget, and Faith Promise giving. One church practicing the Faith Promise plan gives an amount equal to almost one-half of its total budget to missions. In some churches, missionary giving is not to specific people or programs, but through a denomination program. The Cooperative Program of the Southern Baptist Convention is an example.

Over 90 percent of all missions giving, 14.3 percent of total income, was specifically allocated either to foreign or to home missions. A few individual churches give more to home missions than to foreign missions, but the average to foreign missions is twice that given to home missions.

Financial assistance to needy families is in 65 percent of the church budgets. Most of these also receive special designated offerings for needy families during the year. The combined total of budgeted and special offerings for needy families represents only a little more than 1 percent of total income, or about 8 percent of the funds allocated to missions.

Forty percent of the churches directly support Christian colleges. Many of the gifts to Christian colleges are from individuals. Even though a smaller number of churches support Christian colleges than give to needy families, the dollar amount is almost the same. Rescue missions and Save-A-Baby ministries receive support from about 5
percent of the churches. About 1 percent of the missions dollar goes to other mission causes.

**$ Staff Support**

Generally, church staff members are not very well compensated. There are exceptions, but many pastors and church workers are underpaid. The churches surveyed spend 41 percent of total income for the support of their staff. Seventy percent have paid staff in addition to the pastoral staff. The pastoral staff receive 32 percent of total income, or over three-fourths of the staff dollars. Other staff members receive 9 percent of total income, or just under one-fourth of the staff dollars.

Income allocated for staff support varies widely. Small churches allocate from 20 to 80 percent of their income to staff support. Churches with more than 250 members, 35 percent of those surveyed, range from 28 to 50 percent for staff support. The average is 43 percent of total income. The largest church allocates 49 percent of income for staff support.

**$ Church Programs**

The bus ministry is the most expensive church program. Only 30 percent of the churches have a bus ministry, but more is spent on it than any other program—nearly four times the amount spent on Sunday school. One church spends nearly 13 times more on buses than on Sunday school. Considered a missions type ministry, these bus ministries receive more of the budget than home missions do.

Second in total dollar allocation only to the bus ministry, the Sunday school appeared in more of the budgets than any other program. Sunday schools in some smaller churches maintain their own budgets, separate from the church budget. These churches allocate almost 2 percent of total income for the Sunday school—$10.78 a year for each pupil.

The next highest budget allocation goes for the youth program, almost 1 percent of the total budget, or about 58 percent of the Sunday school budget. Far more churches have youth budgets than budgets for ministries to children or adults.

Just under the youth budget in total dollars is the music budget, about 45 percent of the Sunday school budget. Almost as much is budgeted for promotion of special days.

The survey did not request information on church office, printing, and mailing expenses, but these are also important parts of the church program budget.

**$ Church Buildings**

Although New Testament churches did not have special buildings, sometime about the fourth century, churches started using special buildings for meetings. Since then a good percentage of the tithes and offerings of God's people has been spent on buildings. Debt retirement is a significant part of the budgets of the churches surveyed. An average of 8.5 percent of their total income goes to debt retirement, but 55 percent of the churches have no budget for debt retirement. The 45 percent of the churches budgeting for debt retirement allocate 14 percent of their income for this purpose.

Although none were found in this study, some churches allow their debt retirement to reach 40 or 50 percent of their income. These churches have real problems maintaining a proper financial position.

Sixty-five percent of the churches are financing a building fund. Many churches retiring a debt also raise money for additional buildings. This is a sign of a growth-oriented church. Building funds are being financed through the budget and through special designated offerings. The churches allocate 6.5 percent of their budgeted income to a building fund and donors designate another 3 percent of the total income for the building fund, for a combined total of nearly 10 percent of the total income. Added to the 8.5 percent of income for debt retirement, the churches are allocating nearly 20 percent of their income for construction.

### Annual Budget Allocations

The "typical" church responding to the questionnaire was 53 years old, had 272 members, averaged 144 in Sunday school attendance and 169 in Sunday morning church. The annual budget income of $103,860 was allocated in the following way:

<table>
<thead>
<tr>
<th>Account</th>
<th>Dollars</th>
<th>Percentage of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign missions</td>
<td>$10,250</td>
<td>9.8%</td>
</tr>
<tr>
<td>Home missions</td>
<td>4,707</td>
<td>4.5%</td>
</tr>
<tr>
<td>Assistance to needy families</td>
<td>726</td>
<td>0.7%</td>
</tr>
<tr>
<td>Christian colleges</td>
<td>366</td>
<td>0.4%</td>
</tr>
<tr>
<td>Save-A-Baby</td>
<td>270</td>
<td>0.3%</td>
</tr>
<tr>
<td>Rescue missions</td>
<td>112</td>
<td>0.1%</td>
</tr>
<tr>
<td>Pastor's support</td>
<td>32,982</td>
<td>31.7%</td>
</tr>
<tr>
<td>Other staff support</td>
<td>9,270</td>
<td>8.9%</td>
</tr>
<tr>
<td>Bus ministry</td>
<td>2,194</td>
<td>2.1%</td>
</tr>
<tr>
<td>Sunday school</td>
<td>1,549</td>
<td>1.5%</td>
</tr>
<tr>
<td>Youth ministry</td>
<td>891</td>
<td>0.9%</td>
</tr>
<tr>
<td>Music ministry</td>
<td>703</td>
<td>0.7%</td>
</tr>
<tr>
<td>Promotion of special days</td>
<td>536</td>
<td>0.5%</td>
</tr>
<tr>
<td>Christian day school</td>
<td>380</td>
<td>0.4%</td>
</tr>
<tr>
<td>Debt retirement</td>
<td>8,868</td>
<td>8.5%</td>
</tr>
<tr>
<td>Building fund</td>
<td>6,884</td>
<td>6.6%</td>
</tr>
<tr>
<td>All other accounts</td>
<td>23,172</td>
<td>22.4%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$103,860</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

In addition to the budget, the average church gave special designated offerings for the following causes:

<table>
<thead>
<tr>
<th>Account</th>
<th>Dollars</th>
<th>Percentage of Budget</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign missions</td>
<td>$7,814</td>
<td></td>
</tr>
<tr>
<td>Home missions</td>
<td>1,180</td>
<td></td>
</tr>
<tr>
<td>Assistance to needy families</td>
<td>286</td>
<td></td>
</tr>
<tr>
<td>Christian colleges</td>
<td>761</td>
<td></td>
</tr>
<tr>
<td>Save-A-Baby</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Christian day school</td>
<td>1,792</td>
<td></td>
</tr>
<tr>
<td>Special speakers/musicians</td>
<td>585</td>
<td></td>
</tr>
<tr>
<td>Building fund</td>
<td>3,229</td>
<td></td>
</tr>
<tr>
<td>Other designated</td>
<td>1,634</td>
<td></td>
</tr>
</tbody>
</table>

| Total designated             | $17,294 |
| Grand total of income        | $121,154 |
After the buildings are constructed they have to be lighted, heated, cooled, cleaned, maintained, and insured. Although the survey did not gather this information, these building costs probably amount to 10 percent or more of the total income of a church. Church buildings easily require one-fourth of every dollar donated to the church, and in many instances even more.

**Designated Special Offerings**

Special designated gifts are not for the general fund or church budget, but for a wide variety of purposes. In the study group, 30 percent of the churches do not report any special or designated giving.

The churches that did report designated offerings received 16.6 percent of the total amount given toward the budgets of all the churches. The lowest amount was 2 percent of the budget of one church, but another actually received an amount equal to 46 percent of their budget income in special gifts. This is the church with the very high Faith Promise Plan for giving to missions.

**Diversity and Responsibility**

Churches receive and spend a lot of money. Labor expenses, as with many organizations, is the biggest expense item. The cost of buildings is the second highest expense. The programs or ministries of the church, which require the staff and buildings, account for the third highest expense category. Missions represents the final priority in the typical church, according to the dollars spent.

This study is limited to averages and a small representative sample. Not many babies are born weighing the average birth weight. Not many men are the average height. Not many families earn the average income. Not many churches allocate their financial resources as the average church does. An average gives something to use in comparison. Perhaps this will help pastors and church leaders compare their church finances with others and realize they are not as different as they thought, or reaffirm why their priorities in church finance are different. Either way, may the church's stewardship of God's money improve.

Frank Schmitt is chairman of the department of educational ministries, Liberty University. He holds an Ed.D. from New Orleans Baptist Theological Seminary, New Orleans, Louisiana.

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Timmy Brown died May 19, 1984, in the south central Pennsylvania town of South Mountain. He was a special 18-year-old. He loved everybody, but most of all he loved God. What is so unusual about an 18-year-old boy who loved God?

Timmy attended South Mountain Bible Church, where he was always found sitting on the front row, his head cocked skyward and his muscular hands either holding a hymnal or pounding the air as he tried to lead music. Although he seldom sang all the lyrics and often held his book upside down, Timmy's enthusiasm always prompted comments from visitors. He simply loved music and insisted that his mother, Sally, play Christmas carols throughout the year.

After the benediction Timmy was the first person to meet the pastor, and they walked arm-in-arm down the center aisle toward the front door. Timmy called young and old by their first names as he greeted them with his raspy voice. His father, Barry, said Tim often picked people out and ordered, "You go to church!" And they did. Who was going to argue with a Down's syndrome child?

When he was born, the physicians neglected to tell the family how to feed Tim. They wanted Sally and Barry to institutionalize their baby. But Timmy lived at home and developed a ministry. "He gave everything he had to the Lord,"
He loved to sing. His favorite song was "To God Be the Glory." His mother said, "He loved the chorus, 'Praise the Lord, praise the Lord, Let the earth hear His voice.' I heard 'praise the Lord' hundreds of times a day as he sang it over and over again."

Not many people in that small church will forget Tim's first Communion. It was his 17th birthday, and the church family had celebrated earlier that morning by giving him a card shower. Now it was evening, and candles lit the sanctuary as everyone received Communion. All except two deacons and Timmy had partaken of the Lord's Supper. The pastor spotted the young man and asked, "Would Timmy like to receive Communion?"

While the congregation waited in silence, Timmy's parents conveyed the question to him. Timmy nodded yes.

After Tim and the deacons had finished eating the bread and drinking the cup, the pastor invited the congregation to hold hands in a circle around the sanctuary and sing "Blest Be the Tie That Binds." The tears began to flow from every eye as the collective church body thought of Tim, an innocent whose death was imminent and whose life was filled with praise to God.

In October 1983 Timmy saw a harvest moon overlooking a copper field. He told his father that he would be going there in summer. "I'm going up there to be with God and Jesus," he said. Timmy spent his remaining months insisting he would be moving to a new house—a blue one.

"When I read in Revelation that the foundations in heaven contain sapphires," Sally remarked, "I truly believed that the Lord was speaking to this very special child and allowed Tim to prepare us for what was to come."

Two weeks before his fatal heart attack, Timmy began to sing "Lord, I'm Coming Home" nearly nonstop. He was stricken in the dining room at the very spot where he held his daily services. His tombstone says simply, "Praise the Lord" and features Christ hugging a boy with a Moe haircut like Tim's. By the world's standards, Timmy's life was handicapped and incomplete, but by God's standard, the only measure of eternal value, his life was rich and complete. He was in constant communion with God.

Sally said, "We had something so special for 18 years, something most people never experience. Tim loved the Lord and put Him first in his life."

Despite his condition, aggravated by an enlarged heart which crowded his lungs and supplied too much blood to his body, Timmy spent every day holding church services in his dining room. Using a lectern built by his pastor, Timmy gave announcements, had a two-hour hymn sing, and concluded with a message. Only he and the Lord could understand the sermon outline. Often he repeated the service in the afternoon or evening.

Michael R. Smith is a free-lance writer and news reporter in Fayetteville, Pennsylvania.
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3rd Choice (date)
4th Choice (date)
5th Choice (date)
There are people around us we choose to ignore. Unless we are personally acquainted through family or unavoidable association, we skirt around their lives and try to pretend they do not exist. We complain about the abundance of reserved parking spaces we would like to use; we joke about the extra-wide doors in public restrooms. School children tease each other when the wide yellow bus from the training school passes them—“Hey, Joe, you missed your bus!”

But the mentally and physically handicapped are part of us. They love and cry; have ambition and fear, and their souls need a Saviour. Ten percent of the population of the United States have some sort of disability, but only five percent of churches make any accommodation for them.

“I think that the believer in Jesus Christ is to minister to all the world—"
Evelyn West Ayrault, a clinical psychologist who grew up with cerebral palsy, has written

**Ten Commandments**

for those who work with a handicapped person:

1. Adjust to him as he is, with love and respect.
2. Give him a feeling of security—both physical and emotional.
3. Help him to do the best he can in learning to live with his handicap.
4. Encourage him to be dependent on himself and to assume as much responsibility as he is able.
5. Protect him from fear and frustration where possible.
6. Never push him to do more than he is physically or mentally capable of doing.
7. Realize that his wishes, opinions, and ideas are evidence of growth.
8. Show an interest in his activities, however small they may be.
10. Encourage him to adjust to himself as he is rather than as he wishes he could be.

disabled as well as able people," says Dan Carder, pastor of special ministries for Grace Community Church in Sun Valley, California. "The Great Commission is for every person. We view the handicapped as people with problems, but first and foremost, we view them as people who need salvation. They give us opportunities for service and growth."

Grace Community is a large, independent church with over 400 people involved in programs for the physically disabled, mentally retarded, blind, and deaf. Carder's program includes camping and athletics, a weekly activity for the mentally retarded, and transportation services for those who need special assistance. The church also has trained braille transcribers preparing tracts, instructional material, sermon outlines, and other information for the blind.

Joni Eareckson Tada, perhaps the most well-known quadriplegic today, attends Grace Community Church with her husband, Ken. Together they work in two other ministries for the disabled—Joni and Friends and the People Plus program.

Joni and Friends is designed to inform churches of the need for ministry to the disabled through seminars and educational programs. People Plus is a more specific, hands-on approach to the different types of disabilities, attendant care, and dealing with the handicapped.

One of the largest Sunday school classes at the First Baptist Church of New Philadelphia, Ohio, is the Good Shepherd Class, taught by Neil Beal, a layman. This class is for the mentally disabled, and the 1,500 members of the church have supported it for years.

"Each Sunday we have between 60 and 70 adult students and seven workers," reports Beal. "We used to have many activities during the week, but the class just grew to be too large." Good Shepherd students come from foster homes, private homes, and "group homes" in Ohio. (The concept of group homes is new in many states. Self-sufficient residents are being released from state mental institutions and placed in private homes under supervision.

During the two-and-one-half hour Sunday school class, Beal keeps his students busy. They participate in a craft time, see a Christian film, have fellowship with snacks and informal talk, and lots of breaks. Beal teaches a Bible lesson; the students learn memory verses; and they sing songs until the service is over. The class is very orderly, and Beal says he has never had an unmanageable situation arise.

Does Beal encourage them to make a profession of faith? Yes, but on an individual basis. "If I gave a public invitation at the end of every lesson, every hand would be up every week. We have counselors who determine the level of each student and deal with them individually. If they really understand the gospel, we encourage them to be baptized and join the church."

June Wilson is superintendent of the special education department for Riverdale Baptist Church in Upper Marlboro, Maryland. This 2,000-member church has been involved in programs for the mentally retarded for 15 years and also has an unusual ministry to the deaf.

Buses from the church travel 25 miles each Sunday to Gallaudet College and the neighboring high school to bring deaf students to the church.

Riverdale Baptist Church used to bus 160 people from a nearby state mental institution to church, but the church's new location does not have facilities for such a large crowd. Now they hold a monthly service at the institution and offer a special Sunday school class for about 20 mentally retarded churchgoers.

June Wilson's Sunday school program is similar to Neil Beal's. However, since her group is smaller, she is able to plan activities for her class. They have visited museums, attended professional basketball and hockey games, held parties, and gone bowling. They often have luncheons after Sunday school.

Dave Taylor directs the special education department at Thomas Road Baptist Church in Lynchburg, Virginia. There is a large facility for the mentally retarded in Lynchburg; between 100-150 of its residents attend a special Sunday school class on the grounds of Liberty University. A smaller class for community residents meets at the church.

Taylor says that 90 percent of the teaching is done at the primary level, and the actual class program is similar to any children's Sunday school class. "But problems do arise. We have one 34-year-old man who is on the mental level of a 7-year-old. But you can't teach him like a 7-year-old because he knows he's older than that."

Why don't more churches have active programs for the handicapped? Taylor says, "I suppose most people are ignorant of the need, or perhaps they just don't know how, or they are afraid."
Once a girl here became upset because she saw a retarded young man. She went running for help, and related that she’d seen a demon-possessed man drooling from the mouth.

That sort of fear must be overcome if we are to help people. The Association for Retarded Citizens estimates that 1 out of 10 American families includes a retarded individual. That is six million Americans—a figure so staggering that the church cannot continue to ignore it.

There are aids to help those who work with the handicapped. Braille and “talking” books and magazines are distributed through libraries to the blind and physically handicapped. Printed matter for the blind or those who cannot read due to a physical impairment may be mailed free of charge. Consult your local postmaster. The Clearinghouse on the Handicapped (330 C Street S.W., Washington, DC 20202) responds to inquiries and serves as a resource to organizations that supply information to, and about, handicapped individuals. The President’s Committee on Mental Retardation (Department of Health and Human Services, Room 4025, Washington, DC 20201) coordinates mental retardation programs in agencies and organizations. It answers questions from the public, maintains data bases, and publishes reports. Their Directory of Services to the Handicapped and Directory of Funding Possibilities are free upon request.

Jesus blessed the children, commenting on the beauty of their simple faith, and then He warned that any who offend them would be better off if a millstone were tied around his neck, and he were drowned in the depths of the sea. The mentally handicapped are like those little children, and we are not to offend them.

The physically handicapped are just like you and me—in need of the gospel and responsible for sharing it. We must do everything we can to recognize, not ignore, their need.

"I suppose most people are ignorant of the need, or perhaps they just don't know how, or they are afraid."

There is a battle raging all around, Chuck Colson writes. The gospel is mocked. Moral absolutes are denied. Evil is rampant and even welcomed. The battle touches every one of us and leaves millions perishing spiritually and physically. And in the midst of the struggle, Chuck Colson asks: Who Speaks for God? Who will truly confess Christ? Who will stand against the world? Who will obey God’s holy Word?

If Loving God helped change your heart, Who Speaks for God? could change your life. A book that challenges and inspires courage to live in obedience to our Lord and Savior.

Thank God for Chuck Colson’s clarity of vision!

J. I. Packer
Foreword

$6.95
Who Speaks for God?
by Charles Colson
At your favorite bookstore or write:
How Religion Shaped History

by Ed Hindson

From the time the Pilgrims arrived at Plymouth, Massachusetts, in November 1620, American religion was shaped by English Puritan and Separatist beliefs. Having separated from the established Church of England, the first Pilgrims left their homeland for Holland as early as 1593 in search of liberty. These fugitives from religious persecution eventually settled in two communities in Amsterdam. The London group was pastored by Francis Johnson and the Gainsborough group was pastored by John Smyth.

In 1597 Johnson and three others actually joined an expedition to Canada to establish a colony for the exiles on the Island of Ranae. However, they met with rough weather, went aground on the rocks off the coast of Newfoundland and were pillaged by French pirates. Defeated and beleaguered, they were forced to return to Europe, but their dream of freedom never died.

The Amsterdam church eventually grew to 300 under Johnson. He was

The principle of self-governing autonomy was deeply entrenched in the Pilgrim mind. Robinson was strongly convinced that the true Christian Church should be composed of Christian men, indwelt by the Holy Spirit, and capable—under His illumination—of self-government. He believed that no other power, civil or ecclesiastical, had the right to supersede that divine calling.

As the Thirty Years' War began to break out in Europe, the Pilgrims made the historic decision to sell all their possessions and set sail for America. Bringing little more than the clothes on their backs, and clutching their beloved Geneva Bibles, they set sail for England. After some delay they eventually embarked from Plymouth on the Mayflower on September 6, 1620, with a cargo of 102 passengers, 200 books, and Elder William Brewster's printing press.

Halfway across the Atlantic the huge crossbeam supporting the main mast cracked during a violent storm. At the point of desperation, the Pilgrims remembered the great iron screw of Brewster's printing press and used it to raise the beam back to its proper position. Spared by the providence of God, the grateful Pilgrims continued their two-month journey across the

Like Abraham of old, they had journeyed to a land of promise seeking a city whose builder and maker is God.

assisted by Henry Ainsworth, four ruling elders, three deacons, and a widow who served as deaconess. In the meantime Smyth's church, which was more Congregational in government, was growing as well. In 1608, still another group came from Scrooby, England, led by Richard Clyfton and John Robinson. They eventually settled at Leyden, Holland, in 1609. There Robinson became their pastor and was able to purchase a house, which served as a meeting place for the Pilgrims, who valued "peace and spiritual comfort above any other riches."
ocean and sighted the shores of Cape Cod in the early morning of November 9, 1620.

Following their Scrooby Church Covenant, the Pilgrims wrote the Mayflower Compact while still aboard ship. It was a revolutionary document for its day, acknowledging no nobility and giving each member of the community equal status. Thus, the beginnings of modern democracy were laid by those who covenanted together “for the glory of God and the advancement of the Christian faith.” Their settlement, originally known as New Plymouth, would become the seedbed of the American democratic spirit.

The Pilgrims’ arrival in the New World was not without problems. William Bradford’s wife, Dorothy, fell overboard and drowned while the Mayflower was anchored some 25 miles from its ultimate destination. At the time of the tragedy Bradford was exploring the shore to select the spot for their settlement. When he returned to the ship he discovered that his wife had been dead several days. Before the first winter passed, 47 people had died, including 28 of their 48 male adults.

With their nearest European neighbors 500 miles to the south in Virginia, remaining members of the little Pilgrim band literally clung to the frozen wilderness for their very survival.

During that first year, their governor, John Carver, and his wife, Katherine, both died and were laid to rest side by side in a grave overlooking the sea. The custom of the day was for another governor to be appointed by the king. But the Colonists, giving birth to the American spirit of free elections, chose their own governor—William Bradford.

In the spring, to their surprise, an Indian named Samoset walked into their settlement speaking broken English. He told them that he had learned their language from English fishermen he had met along the coast. He informed them that the Indian name for the place was Patuxet (“little bay”) and that the previous inhabitants had died four years earlier from a mysterious plague. He also explained that their nearest neighbors were the Wampanoags some 50 miles to the west and ruled over by Chief Massasoit.

Samoset eventually arranged a meeting between Massasoit and the Pilgrims. A peace treaty and friendly relations ensued. In October 1621 Governor Bradford declared a day of public thanksgiving, modeled after the Feast of Tabernacles, and invited Massasoit to attend. He arrived with 90 Indians bearing deer and wild turkeys to add to the Pilgrims’ garden-grown vegetables. A joyous meal and games followed Elder Brewster’s humble prayer of thanks. An American tradition—Thanksgiving Day—was begun.

With their settlement at New Plymouth the Pilgrims laid the foundation of a new society in what was truly a new world. Like Abraham of old, they had journeyed to a land of promise seeking a city whose builder and maker is God. On these shores they established the principles that would make America great for years to come. Yet today, some three and a half centuries later, we, like they, are still pilgrims passing through a temporal land, looking by faith for our eternal and heavenly home. En route, we have much for which to be thankful, not the least of which are our Pilgrim Fathers.

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Excerpts from “Of Plimoth Plantation”  
by William Bradford

It is well knowne unto the godly and judicious, since the first breaking out of the light of the gospel in our Honourable Nation of England (which was the first of nations whom the Lord adorned therewith, after that grosse darkness of popery which had covered and overspread the Christian world), what wars and oppositions ever since, Satan hath raised, maintained, and continued against the Saints, from time to time, in one sorte or other. Sometimes by bloody death and cruel torments; other whiles imprisonments, banishments, and other hard usages; as being loath his kingdom should go downe, the truth prevail, and the churches of God revert to their ancient purity, and recover their primitive order, liberty, and beauty.

But after these things they [the Saints in England] could not long continue in any peaceable condition, but were hunted and persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses beset and watched night and day, and hardly escaped their hands; and the most were faine to fly and leave their houses and habitations, and the means of their livelihood. Yet these and many other sharper things which afterward befell them, were no other than they looked for; and therefore were the better prepared to bear them by the assistance of God's grace and spirit. Yet seeing themselves thus molested, and that there was no hope of their continuance there, by a joint consent they resolved to go into the Low-Countries, where they heard was freedom of Religion for all men. They resolved to get over into Holland as they could, which was in the year 1607 and 1608.

[After spending 11 to 12 years in Holland, the Pilgrims decided to leave, for many reasons, not the least of which was] a great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing [of] the gospel of the kingdom of Christ in those remote parts of the world.

The place they had thoughts on was some of those vast and unpeopled countries of America, which are fruitful and fit for habituation, being devoid of all civil inhabitants, where there are only savage and brutish men, which range up and downe, little otherwise than the wild beasts of the same. For there they should be liable to famine and nakedness and want, in a manner, of all things. The change of aire, diet, and drinking of water, would infect their bodies with sore sicknesses, and grievous diseases. And surely it could not be thought but the very hearing of these things could not but move the very bowels of men to grante within them, and make the weake to quake and tremble.

It was answered, that all great and honourable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. But their condition was not ordinary; and therefore they might expect the blessing of God in their proceeding. Yea, though they should lose their lives in this action, yet might they have comforte in the same, and their endeavors would be honourable.

And first after their humble prayers unto God for his direction and assis-
resolved to proceed. After long beating at sea they fell with that land which is called Cape Cod; the which being made and certainly knowne to be it, they were not a little joyful. After some deliberation, they tacked about and resolved to stande for the southward (the wind and weather being faire) to find some place aboute Hudson's river for their habitation. But after they had sailed that course aboute halfe the day, they fell amongst dangerous shoals and roaring breakers, and they were so far entangled therewith as they conceived themselves in great danger; and the wind shrinking upon them withall, they resolved to bear up again for the Cape, and thought themselves happy to get out of those dangers before night overtook them, as by God's providence they did.

Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from all the nerils and miseries thereof, again to set their feet on the firme and stable earth, their proper elemente. Being thus passed the vast ocean, and a sea of troubles before in their preparation (as may be remembered by those which went before), they had now no friends to welcome them, nor inns to entertaine or refresh their weatherbeaten bodies.

They lefte that goodly and pleasant city: they knew they were pilgrims and looked not much on those things, but lift up their eyes to the heavens and quieted their spirits.

no houses or much less towns to repair to, to seeke for succor. It is recorded in Scripture (Acts 28) as a mercy to the apostle and his shipwrecked company, that the barbarians showed them no small kindness in refreshing them, but these savage barbarians, when they met with them were readier to fill their sides full of arrows than otherwise. And for the season it was winter, and they that know the winters of that country know them to be sharp and violent, and subject to cruel and fierce storms, dangerous to travel to known places, much more to search an unknown coast. Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men? And what multitudes there might be of them they knew not.

What could now sustain them but the spirit of God and his grace? May not and ought not the children of these fathers rightly say: "Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness (Deu. 26:5,7); but they cried unto the Lord, and he heard their voice, and looked on their adversity. Let them therefore praise the Lord, because he is good, and his mercies endure forever (Ps. 107:1-2,4-5,8). Yea, let them which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressor. When they wandered in the desert wilderness out of the way, and found no city to dwell in, both hungry and thirsty, their soul was overwhelmed in them. Let them confess before the Lord his loving kindness, and his wonderful works before the sons of men."

Adapted from History of Plimoth Plantation by William Bradford, © 1899 (from the original manuscript).
Divorce in the Old Testament

by Edward Dobson

When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

Who was so confounded that he literally began to pull his hair out? Ezra. What was the problem that led to his amazed condition? Mixed marriages.

After the southern kingdom of Judah had spent 70 years in Babylonian captivity, approximately 50,000 Jews returned to Jerusalem to rebuild the temple. A second group of Jews returned about 80 years later under the leadership of Ezra.

After only four months in Jerusalem, Ezra was shaken by the problems caused by many Jewish people marrying the heathen from tribes around the city. Mixed marriages were forbidden by Mosaic law. Intermarriage ultimately led to adopting heathen worship and would lead the children of Israel into idolatry. But perhaps the major reason for the prohibition is found in Ezra 9:2—"For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands." The "holy seed" is a reference to the line of the Messiah, established when God promised Abraham that through his seed all the nations of the earth would be blessed. That was possible because through the seed of Abraham ultimately came the Messiah, and the Messiah provided salvation not only to the Jews, but also to the Gentiles.

But when the Jewish remnants returned to Jerusalem and began to intermarry with heathen nations, their national identity was jeopardized, and the line of the Messiah was in danger of extinction. Ezra understood this critical situation, and this led to a plan to resolve the problem. In Ezra 10 we read that the people repented and decided to right their wrong. Revival had come.

When people speak of revival today, they say that if God sends revival the divorce rate will go down. But in Ezra's day the Jews had revival and the divorce rate went up!

In Ezra 10:3 the people agreed to "make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law."

The phrase "put away" does not imply a legal separation. The Hebrew verb is the same verb used in Deuteronomy 24:2 where it clearly refers to divorce.

Did the people divorce their wives merely on the whim of Ezra, or did God command it? The small "I" in "lord" in Ezra 10:3 leads some to suggest that the speaker, Shechaniah, is respectfully calling Ezra "lord," but that would be illogical. Shechaniah would use this word only in reference to a sovereign king. I believe Shechaniah is saying, "This is not according to the word of Ezra, but according to the Word of God Himself, the King of Kings, and Lord of Lords."

Ezra told the people to sever their relationships with the heathen women and...
The ultimate desire is that even in divorce His love would be demonstrated so this, He states in Jeremiah 3 that His even commanded divorce. In spite of
messiah has already come. But we do learn that in at least one situation God did something more than concede to divorce. In this instance He even commanded divorce. In spite of this, He states in Jeremiah 3 that His ultimate desire is that even in divorce His love would be demonstrated so reconciliation will occur.

The firstborn son is a reminder of God's judgment on the children of Israel. I am sure that when Jezreel was born Hosea thought, "Here is the key to building a great relationship. I know my wife has had a dark past, but somehow this little baby will bring love, closeness, unity, and consistency into our family." Soon a second child was born, Loruhamah, which means "unpityed." A third child soon followed, and God said, "Call his name Loammi" which means "not my people."

Here we have the first indication of the problems of Gomer. The words "not my people" imply that perhaps this child, or even all of Hosea's children, are not his children at all, but the results of the adulterous relationships of Gomer.

Later Hosea learns that none of these children are his and the marriage begins to fall apart. Gomer leaves. She goes from one lover to another. Hosea's embarrassment is incomprehensible as he seeks to call a nation to repentance. People say, "Why don't you straighten out your own home before telling me what to do?" His reputation is hurt. His ministry suffers. He is alone at home, trying to be a mother and father to three children who are not even his. Here is a man who had every reason to divorce his wife. But he does not.

Gomer is soon living with a man who cannot provide for her, and Hosea finds a way to sneak money to her. She does not know the money comes from Hosea, and the prophet watches in dismay as his money is taken and offered to Baal. Was he lacking in common sense? Love does not make sense. Hosea loved Gomer, and he was determined not to give up on her. Finally Gomer ended up with a lover who tried to sell her at the slave market.

From what we understand of slavery in the Old Testament, she was stripped naked and stood before a gazing crowd. Many people wanted to see Gomer get what she deserved. She had embarrassed the prophet. She had made a mockery of the family. She had hurt Hosea's reputation.

The crowd was stunned when Hosea joined them. Then someone murmured, "This is his moment of triumph and
Saul through blindness found the Light of the World. Later as Paul he became the most aggressive witness for Christ.
Faith in Action

by Richard D. Patterson

A pivotal book in the New Testament Canon, Acts carries the inspired historical record of the origin of the Christian church and the communication of the gospel during the first century A.D. Acts gives a vivid portrait of the church's founding and early organization, its trials as it testified to its Jewish predecessors, and its emerging struggles with a hostile gentile world. The book exudes with continuous excitement. Luke penned it as a second volume to his gospel. It is the gospel in action. The salvation that was provided by Christ in His Crucifixion and Resurrection is proclaimed boldly and carried to the world.

The book is a rich source of Christian theology—including Christ's Ascension, present session in heaven, and the promise of His coming again. Luke recounts the passing away of the old economy and the beginning of the new. The church is inaugurated on the Day of Pentecost.

The Old Testament Pentecost was one of three major annual feasts for the Jewish nation, the other two being Passover and the Feast of Tabernacles (Exod. 23:14-19). Each feast held special theological significance. Passover reminded the people of their redemption. Pentecost symbolized the thankfulness of the people for the firstfruits of the grain harvest and the anticipation of the coming harvest. The Feast of Tabernacles marked the climax of the religious year, when thankful people gathered to extoll the God who had supplied all their needs.

Like the Old Testament Pentecost, the New Testament Pentecost stands as a distinct event and represents the time when Christ will gather His harvest from all the nations of earth and rule in power and glory. The coming of the Holy Spirit not only fulfills the promise but anticipates the believer's full redemption (1 Cor. 1:20-22; 5:5; Eph. 1:13-14).

Other doctrinal themes are the coming of the new "Age of the Spirit," Christ's substitutionary death, and the reality of His Resurrection.

Acts makes a key contribution to the scriptural teaching concerning the church (ecclesiology): its origin, nature and ordinances, its formation and functions, and its message and methodology.

The following articles on Acts take an in-depth view of several aspects of this crucial book, with contributions from Robert L. Thomas, Daniel R. Mitchell, Ronald Russell, and Woodrow M. Kroll.

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Peter and the Power of Pentecost
by Daniel R. Mitchell

With his heart in his throat and his life in his hands, Peter ascended the temple steps to announce, “Ye men of Israel, hear these words; Jesus of Nazareth . . .”

This Jesus. Only a few weeks before, Jesus had taken up this rolling stone of a man and promised that he would play a crucial role in laying the foundation of the church (Matt. 16:18). Yet so much had happened that ages seemed to have passed since Jesus uttered those words. Indeed, even as Peter stood before that hostile crowd on the Day of Pentecost, he was probably not aware of his role in the fulfillment of Jesus’ prophecy. Perhaps what was really echoing in the chambers of his mind was his thrice denial of Jesus in the crucial hour before His Crucifixion. He might have been muttering to himself, “By God’s grace I shall not deny Him again!”

But this man was empowered by more than mere grit. Luke reminds us that Peter’s authority came through the baptism and filling of the Holy Spirit. He was not braced with new wine, but by the promised Paraclete whose arrival they were to await before attempting to carry out their commission. He had come and now they were ready. The event caught the immediate attention of the city, but was destined to change the world.

The Jews who had gathered at Jerusalem from all over the empire understandably wondered, “What meaneth this?” (Acts 2:12). Peter’s sermon is a response to this question. Imagine the excitement of Peter and his companions as they tried to explain what was happening to them. They hardly knew, themselves! They were much like the blind man who, after experiencing Jesus’ power, responded to a similar question with: “One thing I know, that whereas I was blind, now I see.” Peter may not have understood everything but, oh, he knew Jesus and something about the events that had just transpired in Jerusalem.

He knew now that Calvary was not a calamity, but part of a wondrous, eternal plan conceived in the heart of God for the salvation of the world. Jesus of Nazareth had been attested to with mighty works and wonders and signs God did through Him. But now God had raised Him up, signaling the end of sin and death and demonstrating to all the house of Israel, that this same Jesus whom they had crucified is both Lord and Christ.

Peter, who had cowered in the shadows—who was known to have drawn a sword, in panic, against an unarmed man—now stands in the light of day, defenseless before a jeering crowd, to lay the crime of the centuries at its feet.

Part of the Jewish celebration of Pentecost was to bring in the sheaves of harvest to God. What a harvest Peter had that day as 3,000 souls were saved. What a sacrifice of praise to God it must have been.

But for all Peter might have already known, he also learned something that day. He learned the power of the gospel. Peter’s words cut deep until the crowd cried out in despair, “What must we do?” This power was evident in Paul’s ministry too, and later he wrote, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.”

The dynamic of the gospel message was never more powerfully evident as on that inaugural day of the church. But there is a warning to be heeded here, lest we be tempted in the interest of sophistry or practicality to change this message. If our churches today want the power of Pentecost, they must be faithful to the proclamation of Pentecost. This same Jesus remains both Lord and Christ. None other name under heaven has been given whereby we must be saved. He alone is able to save all who come to God by Him.

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A Birds-Eye View of Acts
by Robert L. Thomas


Since Acts is a continuation of the Gospel of Luke, the prologue of Luke (Luke 1:1-4) also introduces Acts. In that prologue the expressed purpose of providing Theophilus with needed information applies to Acts too. The opening scene of Acts 1 resumes an account of Jesus' Ascension from Luke 24. Included in the scene are the Lord's parting words, which serve as the theme for volume two of this two-part work: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The purpose of Acts is to describe the numerical growth and westward expansion of Christianity, beginning with Jerusalem and ending with Rome, through approximately the first 30 years of church history. Several transitions accompanied it.

There was a historical transition. Biblical history until the beginning of Acts (A.D. 30) had focused on the earthly life of Christ. At this point the focus shifted to the church, which began on the Day of Pentecost—about seven weeks after Christ's Resurrection (Acts 2:1 ff.). Jesus predicted the beginning of the church through the baptizing work of the Holy Spirit (Acts 1:4-5; cf. 1 Cor. 12:13) and Peter later reflected on that "beginning" as he described a similar happening in the house of Cornelius (Acts 11:15-16). From Acts 2 forward the church is the central subject. This is still the work of Jesus, but a new phase of it.

Another transition in Acts was religious in nature. When the book begins, Judaism is primary, but when it ends, Christianity has replaced it. This change accompanies geographical movement. At the beginning, the account limits itself to Jerusalem where Judaism prevailed, but the book subsequently takes the reader through other parts of the Roman empire. Judaism is not unknown in these other places, but it had to be replaced by Christianity, with its more universal appeal.

Luke endeavored to show Theophilus that Christianity, like Judaism, was a religio licita; that is, it functioned within the boundaries of Roman law. It respected civil authority, except on those rare occasions when compliance would have required disobedience to God (e.g. Acts 5:29). With a person of Theophilus's background, legality must have been an important issue.

A dispensational transition is also reflected in Acts. From Moses' time until the Day of Pentecost God dealt with Israel through the Mosaic Law. This would continue no longer, however. From the birth of the church onward His principal mode of operation would center in the grace of God (cf. John 1:17; Acts 20:24). This change was hard for the earliest Christians to accept because of their Jewish background in the Mosaic Law. In fact, they accepted it only slowly, very slowly (Acts 10:1-10; 11:1-3; 15:5, etc.).

The implications of this change in divine dealings became the source of much friction among first-century Christians (e.g., Acts 15:2; 21:20-24; Gal. 2:11-14). The pain involved in the process was gradually overcome as dominant membership in the body became Gentile.

God also changed the objects of His dealings. He moved from a particular...
group of people, the Jews, to deal directly with all men, regardless of national or racial background. In this transition the gospel was given to the Jews first (Acts 2:39; 3:26; 13:46; cf. Rom. 1:16) and then to the Gentiles (e.g., Acts 14:27). This transition is reflected in the two apostles who dominate Acts, Peter and Paul. The first 12 chapters are built around Peter, the apostle to the Jews (Gal. 2:7-8). The last 16 chapters feature Paul, the apostle to the Gentiles (Rom. 15:15-19; Gal. 2:7-8).

Luke emphasizes that Peter and Paul were not competing with each other. They were fully cooperative in building the same body that Christ foresaw (Matt. 16:18), a unified body composed not just of Jews, but of Samaritans and Gentiles as well (Acts 2:41, 47; 4:4; 8:12, 14-17; 10:44-45; cf. John 10:16). As Christianity became worldwide, the Gentile element inevitably became more numerous.

A final transition was one related to God's program. Attention was redirected from His messianic kingdom program for Israel to a new program to "take out of them [the Gentiles] a people for his name" (Acts 15:14). The nature of the church is that it is a "called out" people. They are not born of a special physical lineage as God's people the Jews are. God chose this new direction, before returning to implement the kingdom promised to the Jewish people in the Old Testament (Acts 1:6-7, 11; 3:19-21).

Meanwhile, the church devotes itself to evangelizing the whole world (Acts 1:8; cf. Matt. 28:18-20). In his coverage of the church's first 30 years, Luke takes the expansion as far west as Rome (Acts 28:14). Since then, of course, world evangelization has come much closer to completion.

Because of these five transitions and other complexities, a student of Acts must observe special caution. What was done or said within this period may have been conditioned by a transitional consideration which, after the transitional period, is no longer normative in Christian doctrine and practice.

An example of this lies in the miracles, signs, and wonders described throughout the book, but particularly in the earlier parts. Through these, God verified for Theophilus and his contemporaries that He was the source of the changes being implemented. These miraculous activities resembled unusual acts of Moses and Aaron when they delivered Israel from Egyptian captivity. They were also like those wrought through Elijah and Elisha when these servants of God needed credentials to distinguish them from apostate prophets. Yet such feats do not characterize all biblical history. Similarly, every part of Acts does not necessarily portray church life after the transitional period.

In developing his theme of expansion, Luke names 95 people, 62 of whom are not mentioned anywhere else in the New Testament. Twenty-seven of them are unbelievers. He also calls attention to 32 countries, 54 cities, and nine Mediterranean islands. These statistics indicate the numerous and widespread contacts of these action-packed years. This development is organized into three stages (cf. Acts 1:8).

**Consolidation of the home base in Jerusalem (Acts 1:1-7:60)**

The inception

[Image of Peter and John at the Beautiful Gate]

**Authorship and Date of Writing**

Early church tradition unanimously names the author of Acts as Luke the physician and traveling companion of Paul, a person mentioned only three times in the New Testament (Col. 4:14; 2 Tim. 4:11; Philem. 24). Though Luke's name is not mentioned in the book, the traditional authorship is confirmed indirectly by several passages where the writer changes from the third person to the first person plural, indicating his presence with Paul in various situations (16:10-17; 20:5-21:18; 27:1-28:16). These "we" sections are a key to assigning authorship. When Paul's known associates, such as Barnabas, Titus, Luke, and Timothy, are considered as possible writers, Luke is the only one who fits the criteria dictated by the times and locations of these "we" portions.
of the church, its growth, and its victories over local opposition are included in this part. A habit of Luke is to insert frequent summary statements. These usually include some reference to numerical growth. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). By the time this part of the book ends, Christianity in Jerusalem was a substantial force with which the authorities had to reckon.

Broadening the base into Judaea and Samaria and as far as Antioch, Syria (8:1-12:25). The persecution spearheaded by Saul of Tarsus forced Christians to begin leaving Jerusalem (8:1-4). They took their testimony about the risen Jesus with them. Luke summarizes, "But the word of God grew and multiplied" (Acts 12:24; cf. also 9:31; 11:21). By the end of this period (about A.D. 44), a strong new base of operations for future expansion had been established. That base was Antioch, Syria.

Expansion to Rome (13:1-28:31). From the Gentile church in Antioch was launched a further offensive that eventually reached west to the world's leading city, Rome, which in Luke's mind probably epitomized "the uttermost part of the earth" (cf. 1:8). These chapters are built around Paul's missionary journeys (13:1-21:26), his arrest and trial (21:27-26:32), and his voyage toward and arrival in Rome (27:1-28:31). Once again, multiplication characterized the expansion: "So the churches were being strengthened in the faith and were increasing in number daily" (16:5; cf. also 17:4; 18:8; 19:20). To the very end, even while he was under house arrest in Rome, Paul "was welcoming all who came to him" and was preaching and teaching without hindrance (28:30-31).

Twenty to 30 percent of the book is composed of 24 speeches. Eight are given by Peter and 9 by Paul. All had a common core: the promises of God in the Old Testament have been fulfilled and Messiah has come; He is Jesus of Nazareth who did good and performed mighty works, was crucified, raised, and exalted, and who will come again; therefore, all who hear should repent. Therefore, "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

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What Makes the Church Unique?

by Woodrow Michael Kroll

It has the perfect Head. It has the perfect Architect. It has the best Foundation. It has the Promise of perpetuity. What is it? It is the church of Jesus Christ. As Head of the church (Col. 1:18), the Lord Jesus is building His body in such a way that the very gates of hell shall not prevail against it (Matt. 16:18).

What makes the church so unique? What sets it above and apart from all other bodies? The infant days of the church described in Acts give clues to the uniqueness of the church.

A Glorious Task (Acts 1:8). Even before its inception, the Lord invested His interest in the church. And why not; it is His church. Having proven Himself to be the resurrected Christ by many indisputable acts (Acts 1:3), Jesus was free to return to the Father. His last recorded words before ascending into heaven were, "Ye shall be witnesses unto me" (Acts 1:8).

What may have appeared to others as an idle farewell became to the church a consuming passion. To witness the saving power of the risen Christ to the world was a glorious task that would engage their lives, a cause to champion, a flag to follow (Acts 2:32; 3:15; 5:32; 10:39; 13:31; 22:15; etc.).

Being a witness to Jesus Christ was simply telling men everywhere what He has done in their lives. When accosted by the rulers, elders, and scribes—and commanded never again to speak or teach in the name of Jesus—Peter and John answered, "For we cannot but speak the things which we have seen and heard" (Acts 1:8).

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What makes the church so unique? What sets it above and apart from all other bodies? The infant days of the church described in Acts give clues to the uniqueness of the church.

A Guarded Entrance (Acts 2:41). As we witness to what Jesus Christ has done for us, we would naturally expect others to flock to the Saviour. But the hardness of man's heart does not permit this. On the other hand, some may seek the benefits of salvation without meeting the conditions (John 1:11-12). The church is a unique body in that, while open to all, the entrance is guarded by the dual requirements of faith and baptism.

Just as faith is the prerequisite to personal salvation (Eph. 2:8), so too is it required for membership in the local body of believers, the local church. The other requirement for membership in the local church is baptism. Those saved at Pentecost were added to the Jerusalem church only after an intervening step—the step of obedience. Baptism, symbolic of the death, burial, and Resurrection of our Lord, was performed in token of their repentance, salvation, and desire to be fully identified with the risen Saviour.

Today it is easier to join some churches than some lodges. In our desire to be successful in accomplishing the first unique feature of the church, sometimes we fail to maintain the integrity of the second. A diluted church is a defeated church.

A Genuine Agenda (Acts 2:42-47). The uniqueness of the church is again evident in the purpose for which believers gathered together.

These believers assembled themselves, first, for continuity in learning. Their thirst for knowledge of the Saviour was only initiated at salvation, not quenched. As newborn babes they desired to know more (1 Peter 2:2). They had been rooted in the soil of faith, now they must be built up and established in that faith (Col. 2:6-7). Then, they gathered for fellowship. The fellowship the church enjoyed was expressed in a number of practical ways. Two are mentioned in verse 42.

The "breaking of bread" indicates something more than ordinary eating. It denotes the observance of the Lord's Supper and was a response to the Lord's command of Matthew 26:26-29. Thus, water baptism and the observance of the Lord's Supper became central to the life of the local church.

Prayer was also a part of fellowship. It was both systematic and spontaneous. There were appointed seasons for united prayer, seasons of great power, so much so that the presence of God was manifested in an overwhelming display of power (Acts 4:31). Then there were occasions when the
churcho spontaneously gathered to assault the throne of God in response to impending danger, as the gathering of believers at the house of Mary when Peter was imprisoned (Acts 12:12).

The Christians of Jerusalem also met to care for the needs of each other. The mutual welfare of all believers was a significant component of their agenda. Their attitude toward possessions had drastically changed as a result of salvation. Now the teaching of Christ recorded in Matthew 6:19-21 and 6:33 became a reality to such an extent that each believer regarded his private possessions as being at the community's disposal. Those who possessed much cared for those who possessed little.

This Spirit-filled community exhibited a remarkable unity. We should not, however, mistake this "commonism" for Communism. Wealthier believers made provision for poorer believers in the Jerusalem church, not under the dictate of government, but under the influence of the Spirit and as evidence of His fruit.

Finally, the early church gathered for praise. They learned, fellowshipped, and provided from house to house, but they did not neglect the vocal expression of a happy heart. Those early gatherings must have sounded like a reading of the psalms of David. Whether in public, meeting within the temple precincts to worship and witness, or in the privacy of believers' homes, praise was a continual sweet influence of the Spirit and as evidence of His fruit.

A Growing Outreach (Acts 2:47). "And the Lord added to the church daily such as should be saved" (Acts 2:47). Talk about uniqueness! What other entity has a membership composed of the blood-bought? What other body can claim that its members have all been added by the direct action of a single person?

When the glorious task of witnessing is faithfully executed there is inevitable growth. The growth is not always as phenomenal as that of the early church, but a committed membership that reaches out to an unsaved world never lacks the blessing of God.

The growing outreach of the church is graphically portrayed in Luke's account of the development of the first-century church. Acts records this outreach in terms of concentric circles. As rings emanate from a stone tossed into a placid pond, so too the message of salvation spreads outward from the Lord Jesus to the whole world. While other movements in history have experienced rapid growth, none have experienced it for the same reasons as the church.

A Gifted Leadership (Acts 14:23). The church is a living, growing organism, not just an organization, but the church did not lack organization, especially after its initial formative years. Acts is a book of transition, and with the growth and maturity of the church came the necessity for more organization and administration. Even this aspect of the church is unique.

Acts 2:41-47 depicts believers living and working harmoniously. The apostles were the only recognized leaders, but apostles were never church officers. They were God's gift to the church at large, not to individual congregations.

How then did the early church govern itself? The answer is through gifted leadership. Recognizing and exercising one's spiritual gift in the body of Christ became central to the functioning of the body (Rom. 12:3-13).

But this system was not to last. The equal exercise of spiritual gifts led to excesses. In some local churches dissension spread as rapidly as the gospel. The gifts of God's grace went wild and charisnata became pneumatika. Nowhere is this more evident than at Corinth where the Christians allowed their gift-oriented society to degenerate into a licentious confusion akin to Hellenistic enthusiasm (1 Cor. 3:1-3; 12:1-11). Obviously, organization was necessary to establish order. The God who is not the author of confusion brought the fledgling church to order through the apostle Paul.

The ordaining of elders, men who had aged spiritually, was the common practice of Paul's church-planting ministry (Acts 14:23). Such order already existed in the Jerusalem church (Acts 11:30; 15:2,22; 16:4; 21:17-18). Their selection was based on their spiritual gifts and spiritual qualifications. Only godly men were called upon to lead the local church.

What makes the church of Jesus Christ a unique body? The uniqueness of the church is totally dependent upon the uniqueness of Christ and our relationship to Him. If He is not the criterion for our entrance, the center of our worship, the cause for our outreach, if He is not the Head of the church, the Builder of the body, the Promise of its perpetuity, then the church is not unique at all.

As we are engaged by the Master and faithfully cling to the agenda of the early church, we have every right to expect the Spirit of Christ to bring energy and vitality to the church today, even as He did to the early church.

Woodrow Michael Kroll is president of Practical Bible Training School, Bible School Park, New York. He holds the Th.D. from Geneva—St. Albans Theological Seminary.

"My education at Cedarville has been the turning point in my life."

JIM REITER

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Squeezed between the rich heritage of Jewish believers and the pagan culture of the Roman Empire, the new church of Jesus Christ was seeking to bring "new light" to the world. Knowledge of the historical setting of the Hellenistic Roman world gives a fuller view of the church in its formation. Faithful followers in the first century A.D. contended with horrible persecution, ordered by caesars like Caligula, Nero, and Domitian. Yet, Christians witnessed within the ranks of the powerful, and established households of faith. The early martyrs gave clear evidence that the gates of hell would not prevail against Christ's church.

Evidence of Luke's interest in the Hellenistic world is seen at the outset in his polite dedication of his writing to Theophilus. This was a conscious adaption by Luke to the literary conventions of the Hellenistic Roman world.

Further, the geographical emphasis in both Luke and Acts give evidence of the evangelist's concern for the Roman world. The acts of Jesus move from Galilee to Jerusalem in the third gospel and culminate in a fulfillment statement in which Jesus says to the disciples: "Thus it is written, and thus, it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46-47). Acts continues the theme of fulfillment and the spread of the gospel from Jerusalem to Rome. This emphasis yields several interesting distinctions of the early church.

A New Direction for Missions

Luke's interaction with the Hellenistic Roman world certainly directs our attention to social issues, most notably, the change in mission method from a rural ministry in Palestine to urban focus in Rome. The missionary disciples of Jesus left their earthly advantages and became itinerants, renouncing home, family, provisions, and money; and depending upon the supply of God expressed through the hospitality of their fellow-countrymen. The scope of their mission was simple; they moved from village to village, plucking grain when hungry, having no place to lay their heads, and ministering primarily to Jews in the mild climate near the Sea of Galilee.

The mission to the Gentiles introduced changes. Paul, extending the work of the Hellenistic Jewish Christian missionaries, was called to bring the gospel to the great expanses of the Roman world. Barnabas and Paul, with Silas later joining Paul, evangelized almost exclusively in the significant cities of the Roman empire where economic prosperity was felt, pagan religions abounded, and Hellenistic culture influenced the way of life.

In the first mission campaign Luke gives Pisidian Antioch in the province of Galatia the most coverage. This was the most important city in southern Galatia. On the second missionary journey Paul, more independent of Antioch, made Corinth, the capital of the senatorial province of Achaia, his headquarters for at least a year and a half. Corinth, on a narrow isthmus with the port cities of Lechaeon and Cenchrea on either side, was an important commercial and governmental center. Its inhabitants had great opportunity because it had recently been reestablished as a Roman colony (44 B.C.) and lacked long-standing traditions. Paul also ministered in Philippi, a leading Macedonian commercial center; in Thessalonica, capital of Macedonia, the largest and most prosperous city of the province; and in Athens, the intellectual and cultural center of the world. On the third mission campaign Paul revisited cities earlier reached with the gospel and made Ephesus his headquarters, staying at least two years. This city was the governmental center of the province of Asia and was well-known by tourists for its famous temple of Artemis and its great temple bank.
Within his mission to urban centers, Paul did not renounce everything and could not depend upon Jewish hospitality for food and shelter. In this setting, great distances were involved, more time expended, and different peoples and cultures encountered. All this required more finances for paying for provisions, for duties to travel the Roman roads, for passage by ship, and gods, and the priest of Jupiter wanted to offer sacrifice to them. According to legend, Jupiter and Mercurius came to Phrygia as mortals seeking lodging. However, the locals refused the disguised gods who then destroyed their homes. The crowds from Lystra could have thought these gods had returned and desired to honor them rather than experience their wrath.

The Greeks and Romans also worshiped powers and forces in nature and recognized men with unique abilities as "divine men." This practice even influenced how the Jews portrayed their religious heroes. As Jewish apologists adapted statements of pagan writers to help accomplish their purposes, so does Paul when he quotes Cleanthes, a third-century B.C. Stoic, saying "In him we live, and move, and have our being" and Aratus, a fourth-century B.C. Greek poet saying, "For we are also his offspring" (Acts 17:28). These statements are made to underscore the "living" context in which the "unknown God" and man must be understood in contrast to the "deadness" of the pagans' idols.

A somewhat puzzling feature associated with the disturbance in Ephesus for supporting his more independent mission work. As a "leather-worker," Paul cut and sewed leather at his workbench, laboring from sunrise to sunset making tents for soldiers and civilian travelers. The role of the artisan, with a mobile trade, was associated in certain Greco-Roman traditions with religious and philosophical teaching. Paul's manner of support and location of his preaching often followed accepted Hellenistic Roman patterns. The "hall of Tyran-nus" may have been a guild hall.

Paul's ministry in the urban centers had as an objective the reaching of the "household." The household was the basic societal unit in the Hellenistic Roman world, which was composed of the husband (who had wide power and influence), wife, children, servants, and dependent clients. The household also became the center of the believers' worship, and those who assembled there were a cross section of society representing those of a higher social position as well as those of a lower position. This brotherhood of believers from diverse backgrounds and social levels was very different from the normal Hellenistic "associations" and "clubs" which were socially and economically homogeneous.

Hellenistic Influence

Religion is a prominent feature in Luke's description of Paul's encounter with the Roman world. In Lystra, when Paul healed a cripple, the local inhabitants exclaimed, "The gods have come down to us in the likeness of men (Acts 14:11). They called Barnabas "Jupiter" (the supreme god) and Paul "Mercurius" (the spokesman for the early martyrs gave evidence that the gates of hell would not prevail against Christ's church. in Asia and were responsible for promoting the cult of the emperor and Roman interests, were friends of Paul. For Luke, these friends did not find Paul to be a threat to civic stability. Luke also points out the appeal of the chief officer of the municipal assembly: "These men... are neither robbers of churches, nor yet blasphemers of your goddess" (Acts 19:37). This statement
reveals the artisans' anti-Jewish sentiment, and pagans often accused Jews of robbing temples and blaspheming their gods. Josephus, the Jewish historian, countered a similar charge by saying that Moses had "forbidden us to deride or blaspheme the gods" which is translated in the Septuagint as "you shall not insult gods." Yet in the next lines (239-249) he criticizes these gods and refers to pagans who do likewise. Luke records a similar defense of Christians by a pagan official even though the Pauline gospel is critical of idolatry.

Political Influence

Within the changing administrations of Roman government, Luke accurately records the titles of Roman officials. Two kinds of provincial governments existed: the imperial province, controlled by the emperor through his legate, and the senatorial province, governed by a proconsul. Because Cyprus was an imperial province until 22 B.C., and afterward a senatorial one, Luke accurately describes Serigus Paulus as a proconsul, Achaia also was a senatorial province after A.D. 44—as was the province of Asia, and Luke terms Gallo a proconsul. The proconsulship of this official is helpful in establishing a chronology for the Pauline mission because an inscription found at Delphi mentioned Gallio as proconsul of Achaia at the time Claudius was acclaimed as emperor. Since proconsuls normally served one-year terms that began on July 1, likely Gallo served from A.D. 51 to 52. Luke not only mentions the proconsuls of senatorial provinces, but also the fact that in Macedonia, an imperial province, Philippi, as a Roman colony, had "magistrates" and was "the city of that part of Macedonia" (Acts 16:12) which was divided into four districts.

Luke also reflects political affairs when he mentions the banishment of Aquila and Priscilla from Rome. Suetonius, the Roman historian who chronicles the reign of Claudius, provides more background on the edict of Claudius when he writes: "Since the Jews constantly made disturbances at the instigation of Chrestus, he [Claudius] expelled them from Rome" (Claudius 25.4). "Chrestus" may not be the name of a local agitator, but more likely a misspelling of Christus (Christos). So the disturbances could well have been caused by messianic controversy within the Jewish community. Aquila and Priscilla were Jewish artisans who had faith in Jesus as Messiah and were forced to leave Rome.

The accuracy of Luke's portrayal of life in the Hellenistic Roman world is substantiated by other historical records. The most significant aspect of the Book of Acts is that it gives a detailed account of the people and circumstances God used to build his church.

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Resources on the Book of Acts

by James A. Freerksen.

"Of making many books there is no end" (Eccl. 12:12). Fortunately, such is the case also with commentaries on the Book of Acts. Recently Richard N. Longenecker wrote "Acts" in The Expositor's Bible Commentary, Vol. 9 (Zondervan, 1981, 573pp., $19.95). It is a scholarly commentary that updates the classic work by F. F. Bruce by interacting with contemporary scholarship.

Several older commentaries should also be mentioned. F. F. Bruce has written two books on Acts: one dealing extensively with the Greek text, and one based upon the English text. The second, Commentary on the Book of Acts (Eerdmans, 1954, 555pp., $16.95), arises out of the wealth of historical and textual material contained in the first. His extensive footnotes, as well as his exposition, are rich with material, yet the book is not beyond the level of most students. It is part of The New International Commentary on the New Testament. Richard B. Rackham's The Acts of the Apostles, recently reprinted by Baker Book House, was first published in 1901 and has become somewhat of a classic. A commentary by Homer A. Kent, Jr., Jerusalem to Rome (Baker, 1972, 202pp., $5.95), is brief but packed with historical and geographical material and good exposition. Kent has presented in a simple, concise manner the important aspects of Acts.

Each of these commentaries is distinct from the others, and only personal use will reveal its value to the individual. But a good commentary shows the author's development of his theme, explains the meaning of each passage, then shows if the message is normative, and if so, how it should be applied in our lives.

James A. Freerksen is professor of biblical studies at Liberty University, Lynchburg, Virginia.
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Tom Landry—All-Around Hero

"Life is a matter of priorities. When Christ is first, you look at things differently."
The scene was familiar. The Dallas Cowboys had just made a crowd-pleasing third-down conversion to continue their drive to the goal line. The execution rivaled Swiss clockwork. On the field the players greeted each other with whirlwinds of slaps and handshakes. But on the sidelines Coach Tom Landry remained unaffected by the crucial play and the surge of emotion. In fact, he missed the play. He had been scrutinizing the defense's reactions to that play. And now, having probed for tactical errors, he was already three calls ahead in the next series of downs.

Thomas Wade Landry is football's anomaly. Something just does not fit. For starters, he endures. While other teams change coaches as often as uniforms, the 61-year-old Landry is enjoying his 26th year at the helm of the Cowboys. He has never been head coach anywhere else, and the Cowboys have never had another head coach.

For another thing, he lives without showmanship. His sideline composure contrasts with some of the game's more fractious personalities. And just when football begins to resemble primordial chaos, Landry is there as the personification of order, wrapped in his mantle of intense yet peaceful concentration.

Coaching in the NFL is not for shrinking violets. But even the best of the coaches seem to succumb to the brutal physical and emotional stress of the game. Except Tom Landry. "Life is a matter of priorities," he explains. "When Christ is first, you look at things differently."

And there then is his faith. He does not push it on others, but when the head coach is a born-again Christian the team feels the impact. "A couple of years ago," remembers now-retired middle linebacker Bob Breunig, "Coach Landry suspected the team was a bit intimidated and not as self-confident. So he read to the players 2 Timothy 1:7. 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' He’s also used the parable of the talents. He simply wants to bring out the best in his players."

That he does. Tom Landry started this season as the second winningest coach in professional football history (243-141-6), behind George Halas. And the Dallas Cowboys have a string of winning records that makes them the envy of the league. As a result, coach and players have gone to the playoffs 17 of the last 19 years and have played in five Super Bowls, winning two and barely losing the others.

Championship teams run in Tom Landry's heritage. The World War II flyer from Mission, Texas, earned All-Southwest Conference football honors as a junior at the University of Texas. His Texas Longhorns defeated Alabama in the 1948 Sugar Bowl and the next year beat Georgia in the Orange Bowl. With the NFL's New York Giants Landry excelled as a top punter and an All-Pro defensive back. And the 1956 Giants were professional football's perennial contenders for the title. But Tom Landry realized that God was leading him into coaching an expansion team in Dallas, Texas. That was 1960, and for the next four years Tom Landry would put his faith to the test.

The Cowboys debuted at 0-11-1! Hardly an auspicious beginning. "By 1964 we had never won more than four games in a year. Yet Clint Murchison (the Cowboys' former owner) offered me a 10-year contract! You have to realize that most expansion coaches never last—especially with that record. So I knew God wanted me to stay. My faith carried me through those years. I learned that when you get down it's so easy to pray and ask for strength. And for me there were no nagging doubts or emptiness like before. "The next year things turned around in Dallas and today the Cowboys are perennial contenders for the title.

Through the years Coach Landry has earned more than titles. "It was a great privilege to play under him," says Bob Breunig. "I'm grateful to him for his intensity, his leadership, and his lifestyle. He has a certain peace under all that concentration. There's a joyful side to him that you see when you're with him on a daily basis."

"He's warm, cordial, and sincere," says Cowboys chapel coordinator John Weber. "He cares for his players. He's concerned for their spiritual well-being. That's something to consider when you realize football doesn't exist for spiritual reasons."

That spiritual concern prompts Tom Landry to be outspoken on drugs, alcoholism, and other issues. His reading includes a wide variety of subject matter, and his conversation shifts easily from the Pauline Epistles to the writings of Saint Augustine to a modern treatise on Secular Humanism. He speaks frequently during the off-season and is active with the Fellowship of Christian Athletes and other ministries.

He approaches any task with that trademark of concentration. "You train yourself to concentrate. I remember Ben Hogan playing 18 holes of golf and never losing his concentration."

That total absorption usually brings success. On the sidelines his mind is like a well-ordered library, and he selects plays much like a trained librarian chooses books.

He is the same way in the clubhouse. "He's very organized and does a
“Lord, you’ve made me realize that the way I think becomes the way I live. Help me to renew my mind.”

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“I’m grateful to him for his intensity, his leadership, and his lifestyle.”
—Bob Breunig

Bill Hull

family man. Tom and Alicia have three grown children and two grandchildren. He neither lives nor dies football. “You have to ask yourself what’s most important in your life. If football is your life, I think the criticisms and pressures will tear you up. Again, it’s a matter of priorities.”

Retiring is not a priority. “The challenges keep me going. I know it will be time to retire when I don’t have the urge to go on. Our business is so demanding that you have to have that drive.”

Landry’s continuing as head coach of the Dallas Cowboys benefits millions of fans. It means they’ll still see great plays—even if Tom Landry doesn’t.

tremendous amount of work,” says John Weber. “I went into his office recently and saw three or four piles of materials on his desk. Each stack was about two feet high. It was a tremendous amount of work—but it was organized.”

Tom Landry leaves those stacks at work. Off the field he is the proud

Mike Fluent is a free-lance writer in Dallas, Texas.
By 1725 the American Colonies were a morass of political ferment, economic bondage, spiritual decline, and ecclesiastical decadence. Historians point to the frontier dynamic, replete with brutalizing wars, lewd entertainments, a mobile population, and a dearth of churches in newly settled areas, as the cause of the extreme immorality evidenced in that era. The time was ripe for a countermove, and in 1726 the preaching of Theodore Frelinghuysen to his Dutch Reformed congregations ignited the fires of revival. The Great Awakening spread rapidly through the Colonies under the impassioned preaching of Jonathan Edwards, the Tennents, Samuel Davies, Shubal Stearns, and others. But the most prolific purveyor of truth was an itinerate evangelist from the Mother Country.

George Whitefield was born in Gloucester, England, December 16, 1714, to Thomas and Elizabeth Whitefield in what an American would call a saloon. His father, the innkeeper, died when the boy was 2, leaving his mother and older brothers to carry on the business. When George was 15 he persuaded his mother to let him quit school and work in the inn as a janitor and sometime bartender. Curiously, even when working in the inn, he envisioned himself serving the church, an inspiration that moved him to compose sermons on the job. One evening his mother entertained an Oxford College servant (working student) who told of the relative ease of working one's way through college. This inspired Elizabeth to encourage her often wayward son to try for an appointment. George agreed to finish grammar school and give it a try.

Young Whitefield entered Pembroke College at Oxford just shy of his 18th birthday. The next year he met John and Charles Wesley, upperclassmen at the institution, who had formed a pietistic cell known as “The Holy Club” or “Methodists,” because of their commitment to a regular method of life. In reality, they were in a confused state trying to work out their salvation, and they transferred their confusion to Whitefield. Once exposed to the club, he entered a period of soul-struggle and physical and mental flagellation, alleviated only by

The Lord had chosen a man with unique gifts for the launching of a unique ministry.

November 1985
spurning meritorious works and relying on the doctrine of free grace. This year marks the 250th anniversary of the sure knowledge of salvation he achieved in 1735. Shortly before death, Whitefield wrote, "I know the place. Whenever I go to Oxford, I cannot help running to the spot where Jesus Christ revealed Himself to me and gave me the New Birth."

The rigors of his extreme struggle, however, coupled with a new spiritual regimen of prayer, fasting, and Bible study irreparably damaged his health. Ironically, his broken physical state occasioned the launching of his ministry. George left Oxford in May of 1735 for a period of restoration at his home in Gloucester. He did not get much rest but rather began a lifelong practice of pushing his physical limits. Compelled to share his new faith and biblical insights, he organized study groups, and daily visited the poor, sick, and incarcerated. His routine called for eight hours study, eight hours visiting and personal work, and eight hours to eat and sleep.

Whitefield's flurried activity soon came to the attention of the area bishop, Dr. Benson, who broke a longstanding age-limit regulation and on June 30, 1736, ordained the 21-year-old to the office of deacon. Whitefield had planned to graduate, compile a backlog of 100 sermons, and apply for ordination. However, without application and with only one sermon, he entered his home church at Gloucester. Although many were enraptured by his forceful oratory, he also had detractors, one of which complained to Bishop Benson that he "drove 15 people mad." Later that year Whitefield returned to Oxford and received his bachelor of arts degree.

Whitefield's boyish, graceful appearance gave little indication of his prodigious gifts. Well proportioned (until the last few years) and a little above average in height, he was fair-complexioned, and had sparkling dark blue eyes. One eye was slightly crossed, and he appeared to squint when scanning his vast audiences. Apparently this added to his unique charisma.

His sonorous, piercing voice could charm audiences of over 50,000 without strain or bellowing. David Garrick, the noted eighteenth-century actor, once said he would give 100 guineas if he could say, "Oh!" as Whitefield did. The Lord had chosen a man with unique gifts for the launching of a unique ministry.

Whitefield's ministry was varied and productive, from his first assignment at the Tower of London Chapel to slave and Indian encampments in the New World. His friends expected him to capitalize on his success by taking a parish church somewhere and settling into a staid, safe ministry. His few months in London, however, were as close as he would ever come to permanence or normalcy. Events dictated that the world would be his parish.

The "Gospel Rover," as he often termed himself, traveled extensively. Besides junkets to Ireland, Scotland, and Wales, he made 13 voyages across the Atlantic between 1738 and 1769. During these crossings, his health was in its usual terrible state; the ships were small and cramped; the voyages long (five to six months); and the perils at sea considerable. Whitefield observed in his *Journals*, "I lead a pilgrim life. God give me a pilgrim heart." Drawn by his reputation, charmed by his personality, spellbound by his oratory, and convicted by the Spirit working through him, hundreds of thousands responded to his nearly 18,000 messages that all headed straight for the Cross.

When Whitefield returned to England after a relatively uneventful first trip to the Colonies, he found that his fame had faded and his previous railings about a New Birth and the need of regenerate ministers had caused him to be blacklisted. Undaunted, he concocted the "mad notion" of preaching in the fields. The first experiment attracted about 200 hearers, but the idea soon took hold and crowds exceeding 10,000 gathered whenever it was announced that Whitefield was to preach. About this time he also pioneered the practice of extemporaneous public prayer. His critics were aghast.

As the years wore on, his popularity became his shield. At the height of the meetings at his favorite preaching site, a recreational complex called the Moorfields outside London, 60,000 to 80,000 enthusiasts clamored to hear him. Whitefield labored 24 years in England, and his contribution there to morals, orthodoxy, and the salvation of souls is incalculable.

For all of Whitefield's success in England, his deepest niche in church history was carved in the Colonies, where he spent approximately nine years of his life. He counted among his Colonial friends the editor of the *Pennsylvania Gazette*, Benjamin Franklin, who described the evangelist's effect on Philadelphia as follows: "It was wonderful to see the change soon made in the manners of inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious; so that one could..."
not walk through the town in an evening without hearing psalms sung in different families in every street.” After captivating New York, Whitefield turned south and established Bethesda, an orphanage near Savannah, Georgia.

In 1840 he determined to invade New England and add his influence to the revival in progress. It was like pouring gasoline on a prairie fire as everywhere he went new heights of fervor were experienced.

When he advanced on Boston, a dissenting minister cried, “I am sorry to see YOU here.” Whitefield replied, “So is the Devil.” The three-week meeting revolutionized aristocratic Boston. Thousands were saved, including 20 ministers, and 20,000 gathered at the last service.

 Everywhere Whitefield traveled, crowds begged him to speak. Besides advertised field meetings and numerous impromptu sessions, he also addressed the students and faculty of Harvard. On four occasions he supplied the Northampton pulpit of Jonathan Edwards. When he left, escorted to the ship in the personal carriage of Governor Belcher of Massachusetts, the governor embraced him warmly and begged him to return. Reportedly this brief visit sparked a new wave of revival fervor that lasted 18 months.

George Whitefield returned twice more to New England, stirring the inhabitants on each occasion and, perhaps more than historians recognize, preparing the cradle of democracy for the conflict with England only a few years hence. He wrote to John Wesley, “If you ask what I am doing, I answer, ‘ranging and hunting in the American woods after poor sinners.’ ” This English missionary to America was uncontestably the Awakening’s most prolific spiritual hunter. In a few short years he and his Bible-carrying cohorts added 150 new churches and claimed 40,000 converts—at a time when there were only 250,000 inhabitants in the entire region.

Habits changed, taverns were emptied, family life was strengthened, and the community’s resolve to worship God and live free from the political and ecclesiastical shackles of England intensified. Churches and preachers forged a philosophy that found at least partial expression in the Declaration of Independence and the Constitution of the United States.

Whitefield’s last trek to New England proved to be his last on earth. On September 29, 1770, the failing preacher impulsively scheduled an open-air service in Massachusetts. When a friend observed his wobbly condition and tried to dissuade him, the preacher prayed, “Lord Jesus, I am weary in Thy work but not of Thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields... come home, and die.” He delivered a two-hour message, traveled to Newburyport, and died at the home of Rev. Jonathan Parsons at 6 a.m., September 30. By request, his body was placed in a brick vault beneath the pulpit of the Newburyport church.

One of the great voices of church history was gone; but his influence lingered. Some consider Whitefield the forerunner of modern evangelism, originating the gospel tabernacle, mass outdoor rallies, loose denominational ties, and blunt, picturesque, extemporaneous oratory. Following the example of the great “Gospel Rover,” many would soon migrate westward into logging camps, mining towns, and cattle crossings, spreading the gospel from sea to shining sea.

Billy Vick Bartlett is chairman of the Department of History, Baptist Bible College, Springfield, Missouri.

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November 1985
The Method of Grace

by George Whitefield

Preached in the High-Church yard of Glasgow, Scotland, on Sunday morning, September 13, 1741.

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace (Jer. 6:14).

This is what I design at present, that I may deliver my soul, that I may be free from the blood of all those to whom I preach—that I may not fail to declare the whole counsel of God.

You what you must undergo, and what must be wrought in you before you can speak peace to your hearts.

First, then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the law of God. According to the covenant of works, "The soul that sinneth, it shall die"; cursed is that man, be he what he may, be he who he may, that continueth not in all things that are written in the Book of the Law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do; so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living God. And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake, do not call yourselves Christians. You may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace before you go home!

Further, before you can speak to your hearts, you must not only be troubled for the sins of your life, the sins of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances to hide himself from God, and goes to patch up a righteousness of his own. Says he, "I will be mighty good now. I will reform. I will do all I can. Then certainly Jesus Christ...
will have mercy on me." But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put up; you must be brought to see that all your duties—all your righteousness, as the prophet elegantly expresses it, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that He will see them to be filthy rags. God hates them, and cannot away with them, if you bring them to Him in order to recommend you to his favor. My dear friends, what is there in our performances to recommend us unto God?

"Come," says Jesus, "unto me, all ye that labour and are heavy laden, and I will give you rest." This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking Him to be their God and their all. Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as His righteousness may be made our righteousness, so as His merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give Himself to you? Did you ever draw close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear Him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to His disciples? I pray God He may come and speak peace to you. These things you must experience. I am not talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am now talking of a matter of great importance, my dear hearers. You are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the Devil has lulled you asleep into a carnal lethargy and security, and will endeavor to keep you there, till he gets you to hell. There you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

There is a great multitude of souls here. How shortly must you all die and go to judgment! Even before night, or tomorrow's night, some of you may be laid out for this churchyard. And how will you do if you be not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speak not peace to you here, you will be damned forever. I must not flatter you, my dear friends, I will deal sincerely with your souls. Some of you may think I carry things too far. But, indeed, when you come to judgment, you will find what I say is true.

Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ.

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The hour's challenge for Christ's church is this: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). And it all begins with us—the shepherds (Isa. 24:2; Hos. 4:9). As was the priest Aaron, we must be marked by the words, "Holiness to the Lord!" The men most used by God always have "Holiness to the Lord" (cf. Ex. 39:30) deeply engraved in their thinking. The cleverness of our methods, the technique of our ministry, or the wit of our sermons does not put power in our lives. The awe of God produces holiness.

Here are several suggestions that will provide a "second wind" when you are ready to drop out of the race for holiness. Cleanse your mind and soul with God's Word. Ponder long over great passages about God's holiness. Some timeless chapters include Job 38-42, Psalm 99, Isaiah 40-46, and Revelation 4-5. Be like David. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11).

"Pray without ceasing" (1 Thess. 5:17). George Sweeting suggests that prayer is God's cure for caving in. The greatest saints have been those most aware of their sin and potential for collapse.

Nehemiah (1:6); Ezra (9:6), and Daniel (9:5) each confessed his sins in the fear of God and received strength for the tasks ahead.

Immerse yourself in some excellent reading about God's holiness. I am concerned that if pastors read at all, they rarely read great literature, absorbing the passion for holiness found in the great Puritan writers.

Turn off the television and spend more time with great works such as The Existence and Attributes of God by Stephen Charnock, The Knowledge of the Holy and The Pursuit of God by A. W. Tozer, Holiness by Bishop Ryle, and The Pursuit of Holiness by Jerry Bridges.

Robert Murray McCheyne's words to a newly ordained missionary are good advice to us: "How diligently the cavalry officer keeps his sabre clean and sharp, every stain he rubs off with the greatest care. Remember you are God's sword—His instrument; I trust a chosen vessel unto Him to bear His name.

"In great measure, according to the purity and perfections of the instrument, will be the success. It is not great talents God blesses so much as great likeness to Jesus. A holy ministry is an awful weapon in the hand of God."

Counseling Emotional Infidelity
by Andre Bustanoby

In recent years more and more couples have been experiencing emotional infidelity. A spouse has not been guilty of committing adultery, but a friendship with a member of the opposite sex has created a breach in the marriage. This other person seems more important: the spouse and apparently meets an emotional need not met in the marriage. Is there anything wrong with this, particularly if there is no physical contact?

The counselor's first task is to test the relationship to see if it really is just friendship. The following questions are helpful in evaluating the situation.

What is the friendship about? True friendship occurs when two people discover each other while in the pursuit of a common interest. Their focus, however, remains on the common interest, out of which comes an appreciation of one friend for the other in accomplishing desired, and often mutual, goals.

Does the friendship express appreciation or need? Friendship is based on appreciation, not on need. Friends do not need each other, though life would be continued on page 52
Foreign Missions Come Home

When Sandy Wood saw the Laotian “boat people” on national television a few years ago and realized that several thousand of them would be moving to Nashville, Tennessee, God burdened her immediately to reach them for Christ. Sandy asked her pastor, Al Henson of Lighthouse Baptist Church, how they could best minister to these people. Henson advised her to try to find an interpreter, and he would begin a special 8:30 Sunday morning service for them. Sandy found one and began inviting the Laotians to church.

Bounmy Somphavilaylack (Sam Sack) and his family were first to come. The next Sunday he brought another family. Two weeks later Sam was saved. The outreach grew rapidly until, after only a few months, more than 50 Laotians were coming to church. Sam felt God calling him to a ministry to his people. One year later Henson established the Lighthouse Laotian Church with more than 100 attendees. The church was given its own board of trustees and both an American and a Laotian pastor were appointed.

Through the church’s history, over 300 Laotians have been saved and baptized. The 200-member church is now the largest international church in America.

Henson’s Christian school has given over 15 scholarships to Laotian young people. This year the co-valedictorians were Laotians. All of the recipients of scholarships have been called of God into full-time Christian service. Many of them are going to Christian colleges.

Henson finds that the Laotian young people take their walk with God much more seriously than most American young people. “They remember their parents’ hardships and how they immediately heard of God’s love for them when they came to America.” Somphonsak Oparseuth, a Laotian teen, has won the Tennessee Association of Christian Schools Preachers’ contest for several years. Henson notes, “He preaches with such a different heart for the message.”

Some of the young people feel the burden to go back to their own people with the message of the gospel. Henson projects, “Who knows? Maybe God will use these young people to bring their whole nation to God!”

In addition to meeting the spiritual needs of the Laotians, Lighthouse Baptist Church is helping them adjust to living in America. Night classes at the church are designed to teach them how to read, write, and assume the responsibilities of daily life in the community and on the job.

Henson shares, “God has blessed our ministry because of our reaching out to them. As we have tried to be a blessing to them, they in turn have been a greater blessing to us.”

Counseling
continued from page 51

poorer without them. Emotional needs such as affirmation and the building of self-worth properly belong to marriage and the family—committed relationships. Physical and emotional needs cannot be met in friendship, or else the friendship is no longer friendships but intimacy, though not so much as a handshake has been shared on a physical level. When friends turn from their mutual interest to fulfilling each other’s needs, the friendship ceases. If one expects needs to be met without a total commitment, he should not be surprised when he or his friend is hurt.

Is the friendship exclusive? Friends are inclusive while intimates, such as members of the same family and lovers, are exclusive. Those who share and enjoy common interests find a greater enjoyment with the addition of like-minded people to the circle. Some intimacies that belong to parent-child and husband-wife relationships do not belong in relationships with others.

The counselor helping couples who have problems with emotional infidelity must require total honesty of them. He can then determine if the relationship is just a friendship, remembering that the exclusivity of the relationship is a key factor.

We Asked Clyde H. Box...

Which five books (other than the Bible) have influenced your ministry the most? In His Steps by Sheldon, Lectures to My Students by Spurgeon, Memoirs of McCheyne by Bonar, From Manger to Throne by Talmage, and How to Work for Christ by Torrey.

How old were you when you first began pastoring, and if you had known then what you know now, what would you have done differently? Thirty. I would have exercised more patience and understanding in dealing with people.

People are our product. We need to love those who are away from God as much as we do the lost.

- Clyde H. Box is pastor of Brook Hollow Baptist Church, Desoto, Texas.
It Matters
How We Play
the Game
by James R. Evans

Perhaps no endeavor in the Christian school movement draws closer scrutiny by the general public than our exploits in the athletic arena. During the heat of competition the world observes and evaluates the quality of our character.

At stake, ultimately, is not the reputation of our school or athletic program, but our testimony for the Lord Jesus Christ and the furtherance of His purposes. The foundation of our athletic philosophy must be to develop programs that glorify God (I Cor. 10:31) and are salt and light to those around us.

As a Christian, we must be to develop programs that glorify God (I Cor. 10:31) and are salt and light to those around us.

A Christ-honoring attitude should permeate our responses on the field of play and in the stands. We dare not react to adversity in an uncontrolled fashion, regardless of our opponents’ tactics. If we do respond inappropriately, we need to be spiritually mature, apologize, and seek forgiveness. Such acknowledgment increasesthe stature and testimony of our institutions.

Practically, there will be occasions when the heat of a contest may produce anger and frustration in the minds of our coaches, players, or fans. However, the Scriptures exhort us to be angry and sin not (Eph. 4:26). Nothing will destroy our testimony more than hot-headed poor sportsmanship.

A Christ-like approach must also be ingrained into our cheerleading and pep band efforts. Cheer should be positive and supportive, not negative or derisive (Eph. 4:29). Modesty should determine the dress of the cheerleaders (1 Tim. 2:9-10). Selections from a pep band—played at the appropriate time—can add to the festive atmosphere of any athletic contest. The music should promote goodwill between the respective teams.

Consider the purpose behind the choice of opponents. If our goal is to add to our laurels and build our institutional ego, then perhaps we should not pretend to have a Christian athletic program. If we are to have the greatest impact for Christ, we should strive for a quality program and play the best competition available.

Perhaps most difficult is the need to continually develop an understanding of foundational biblical principles within our school. An on-going discipling process is crucial to staying on course. If wrong attitudes or practices appear, we must deal with them in a spirit of love (Gal. 6:1).

Athletics offer our Christian school a unique opportunity to demonstrate to the community that our faith produces a different lifestyle. It matters how we play the game—and how we react to it!

James R. Evans is principal of Temple Christian School, Redford, Michigan.

Keeping Minnows at Bay
by Richard Lewis

"I don't mind being swallowed by whales," B.R. Lakin often said. "I just hate to be nibbled to death by minnows."

Probably every preacher has felt that way at some time. We do not mind being shot in the battle for Christ, but it is devastating to be picked at by our opponents.

A Christ-like approach is necessary tactic—is clever. If our enemy cannot kill us in battle, he will get one of our fellow soldiers to shoot us in the foot so we will limp in our victory march.

If we are not careful we will turn our attention away from the important spiritual battle of the church and spend our energy defending our egos—the least important conflict in which we can engage.

To avoid this petty warfare we must first understand the reasons for the attacks. Most critics do not hate their target; they are just frustrated. They are brighter, more talented, and more mature than we are. "Why does a nobody get all the breaks?" they ask. They are angry with God, but since He is not accessible they take swipes at others.

What can you do to keep minnows from nibbling you? First, never talk about your work unless asked, and then modestly. Instead of talking about yourself, listen to others' favorite subject—themselves. While you are allowing the other guy to speak, develop a genuine interest in him and suppress the urge to tell him of your accomplishments.

Paul said, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). If you will listen to others, people will forget why they do not like you.

Second, remember that the ministry is not a contest. In sharing a program that is working for you, often you receive the rebuttal, "That's great, but you know, we've been doing that for years."

Ministers are often tempted to brag about their record-breaking days and their successful methods. Replace a competitive spirit with a concern for the ministry of others.

Third, avoid conflicting personalities. Inevitably there are those with whom we do not feel comfortable. While we should avoid being in contact with them, we certainly should not harbor bad attitudes toward them. They are God's children too and He loves them.

Fourth, realize that God is concerned with you. First Thessalonians 4:11 declares, "Study to be quiet, and to do your own business, and to work with your own hands."

continued on page 54
Church News

Rick Flowers, a 1981 graduate of Liberty University, dedicated a new 250-seat auditorium church complex on the fourth anniversary of his founding Lighthouse Baptist Church in Murfreesboro, Tennessee. The attractive structure can easily be expanded to seat 400. A crowd of 379 attended the anniversary service. Flowers is proud of his congregation, who through their physical efforts helped build the $300,000 structure for less than $200,000.

SCORE International, a sports missions ministry founded by Ron Bishop, recently spent two weeks in Mexico sharing Christ through basketball. At halftime large crowds heard the gospel through the witness of players and a brief message. As a result of the tour, more than 150 people received Christ as personal Saviour.

The team of 18 high school players from more than 12 Christian schools competed against Mexican university teams. During the day the team worked with Baptist missionaries in distributing over 10,000 gospel tracts.

"It is our desire to reach thousands of lost souls through sports evangelism." states Ron Bishop. Applications for future SCORE (Sharing Christ Our Redeemer Enterprises) International trips to Mexico, the Caribbean, and the Philippines can be obtained by writing to P. O. Box 5385, Fort Oglethorpe, Georgia 30742.

Titus International Institute of Chattanooga, Tennessee, recently introduced its first videotape course for missionary educators. The first course features Lee Roberson in a 20-lecture series on Church Leadership.

This and other courses are designed for integration into the curriculum of missionary Bible institutes. TII has been authorized by the Tennessee Higher Education Commission to grant transferable credit for the Church Leadership course.

Missionaries or other interested persons may write Titus International Institute, P. O. Box 3074, Chattanooga, Tennessee 37404 for additional information.

Robert Bates, pastor of Heritage Baptist Church, Fayetteville, Tennessee, hosted the middle-Tennessee, north-Alabama pastors' conference on August 12, with about 50 independent Baptist pastors attending. Bates is a 1980 graduate of Liberty University and has built his rural church from 0 to an average attendance of 150. The church is housed in a new building and offers a Christian education through Heritage Christian School to grades K-12.

Performances of the Living Christmas Tree, an annual Virginia spectacular of Thomas Road Baptist Church, Lynchburg, Virginia, will be at 7:30 p.m. on December 6, 2:00 p.m. and 7:30 p.m. on December 7, and 2:00 p.m. and 6:00 p.m. on December 8. (See next month's Journal.)

At their 37th annual meeting, the Conservative Congregational Christian Conference adopted a one and one-half-page statement affirming that abortion-on-demand is morally wrong. The statement listed 26 Scripture references that prove the Bible condemns abortion.

The denomination is composed of 168 churches with a total membership of 30,000.

This is the 10th anniversary year of Pulpit Helps, published first in October 1975. One of the many ministries of AMG International (Advancing the Ministries of the Gospel of Chattanooga, Tennessee, Pulpit Helps was born out of Spiros Zodhiates's earnest desire to help today's preacher in his pulpit ministry. The publication shares an enormous volume of materials to inspire, encourage, and instruct the minister.

Denver Baptist Bible College and Seminary began its 34th year with Tim Amundson as Christian Life Week speaker. The annual Crusader Days for prospective students will also host an Alumni Bible Conference on November 7-9. Myron Houghton will be the featured speaker.

Word Study

Nothros signifies "lazy" or "sluggish" behavior. It is translated "slothful" in the LXX (Greek translation of the Old Testament) of Proverbs 22:29 and in Hebrews 6:12. In Hebrews 5:11 the term describes the slothfulness of the people's hearing. They had not been listening; therefore they had not been growing and were scarcely able to receive the message God had for them.

Minnows called continued from page 53

called us to be watchdogs over the works of others. Each of us has enough to do without minding the business of others.

Finally, like Elisha's seminary student in 2 Kings 6:1-7, our axe head (the ministry) is borrowed. Our work belongs only to God. We are caretakers of God's work so we do not need to carry on a petty warfare of self-defense.

Our battle is with those who are against the Saviour, not with those who are against us. If we will be more concerned with His honor and less with our own, the Master will take care of the minnows and prepare us for the whales.

Most Embarrassing Moments...

Paige Patterson, Criswell Center for Biblical Studies, Dallas, Texas: "I fell out of the baptistry at Bethany Baptist Church in New Orleans."
LOSING GROUND
by Charles Murray

Reviewed by Stephen Witham, associate professor of political science, Liberty University, Lynchburg, Virginia.

In Losing Ground, Charles Murray has made a major contribution to our understanding of the effectiveness of federal antipoverty programs. His work has the potential to change the nature of the whole Liberal-Conservative debate on this issue. Liberals have previously characterized Conservatives as heartless and unconcerned because they did not support ever-increasing budgets for federal antipoverty programs.

Conservatives have long suspected that these programs were often wasteful and counterproductive. Now they have the empirical evidence to support their suspicions. Charles Murray's work will have to be taken seriously by scholars because instead of beginning with a preconceived bias, he allowed his extensive research into government welfare programs to dictate his conclusions.

The subject of Murray's research is the body of statistics relating to poverty from 1950 to 1980. Liberals like to tell us that programs such as the Great Society under Lyndon Johnson made great strides toward ending poverty. Murray's research demonstrates that the reverse is true. The real change that occurred during the Johnson years was a shift in the way we view poor people (a "paradigm shift" in Murray's terms). Before 1964 it was common to differentiate between the "deserving people" who were impoverished through no fault of their own, and those who simply did not want to work and, therefore, deserved no help. "What emerged in the 1960's was an almost unbroken intellectual consensus that the individualist explanation of poverty was altogether outmoded and reactionary. Poverty was not a consequence of indolence or vice ... Poverty was not the fault of the individual but of the system" (p.29).

Once this line of thought was accepted there was no longer any stigma attached to accepting poverty funds as a way of life. Indeed, receiving aid was considered to be a "right" of the poor. Funding of programs increased dramatically. "Overall, civilian social welfare costs increased by 20 times from 1950 to 1980."

This leads to the critical problem. If, as Liberals claim, additional funding is needed to fight poverty, why did the progress of the poor slow down at the same time funding was increasing? Murray concludes that blacks were especially hurt by such measures. There is no reason to doubt that Liberals were genuinely trying to help minorities. But what was the effect of their efforts? Labor force participation among black males declined and illegitimate births among black teenagers increased markedly. Why did these problems befall poor blacks? As Murray points out, the new welfare system makes it seem economically advantageous to drop out of the labor force, or to have illegitimate children. The poor viewed the new situation in analytical terms and made their choice. "All were rational responses to the changes in the rules of the game of surviving and getting ahead" (p.155).

Liberals simply failed to understand that the poor might not behave in the way the social planners desired. Their good intentions backfired. They hurt the very people they sought to help. Once a person misses a chance for education, becomes an illegitimate mother, or accumulates a poor work record, he is likely to be locked into a state of dependency and poverty for the rest of his life.

Conservatives can now seize the moral high ground in this debate. They can say that Liberals have ignored the well-being of the poor and stripped them of their dignity and chances for economic advancement.

A major strength of this book is that it is equally accessible to the general reader and the social scientist. The major lines of analysis can be followed by reading only the text. Supporting technical data is inserted in boxed inserts, charts in the appendix, and extensive...
endnotes. The strength of Murray's insights should force many fair Liberals to rethink their views about poverty, crime, education, employment and the family. Hopefully, this will lead to another "paradigm-shift" back to a more common sense approach to these problems. (Basic Books, 1984, 323pp. $23.95)

LIBERALS FOR LUNCH by Cal Thomas
Cartoons by Wayne Stayskal


Cal Thomas is leading an assault on the battleground of ideas.

In Liberals for Lunch, his latest book, Thomas provides alternative thoughts to the predictable viewpoints often found in the nation's leading newspaper editorial/opinion pages. Writing with clarity and conviction, he exposes the rampant double standards in American culture.

Joining him in the attack is editorial cartoonist Wayne Stayskal of the Tampa Tribune. Stayskal's cartoons provide a round of laughter followed by a whimper of shame at the decadence of modern life.

Fundamentalist Journal readers are familiar with Thomas because of his monthly "Face the Facts" column. More than a year ago, Thomas took his crusade for a more Conservative commentary in newspapers to the elite Los Angeles Times Syndicate, the outfit that carries columnists Art Buchwald, Joseph Kraft, and Erma Bombeck. Thomas was added to this list and now his words reach one million readers.

As former vice president for communications at Moral Majority in Lynchburg, Virginia, and a veteran broadcaster with 21 years of experience, Thomas's prose repels some of the Liberal voices that have all but drowned out a Conservative perspective. His writing, crisp and memorable, concentrates on the Conservative agenda: abortion, Communist aggression, censorship, the media, and more.

Liberals for Lunch, contains a collection of Thomas's columns written for the Los Angeles Times Syndicate. The 143-page paperback offers quick reading on weighty matters. Nearly half its pages are devoted to Stayskal's lively work. On abortion, he depicts an abortion clinic that sells two types of cigars: "It would have been a boy" and "It would have been a girl." In another cartoon a "maternity ward" sign has been altered to read "eternity ward."

Thomas writes of abortionists, calling them "unnerving parents" and examples of a deteriorating nation. He states, "For the past 20 years, the USA has been on a narcissistic binge" and calls for "a return to traditional values—family integrity, religious commitment, political involvement—which became traditional in the first place because they worked."

He warns of "a tolerance for what used to be intolerable," of a "retreat toward bondage" with the abortion epidemic and the tendency to abandon spouses and families to pursue a self-indulgent lifestyle.

In a report on Ted Turner's bid for CBS, Thomas raps the arrogance of TV moguls, a frequent target of his pen. He writes, "These guys are so puffed up with a sense of their own importance that someone should paint the name 'Goodyear' on their backsides and float them over football stadiums."

Stayskal's accompanying cartoon shows a viewer absorbed in a nightly TV newscast that says, "A plot to take over CBS was pushed today by some narrow-minded, manipulative, right-wing, flaky conservatives who think their weirdo views aren't handled fairly by our more liberal and intelligent news staff."

Liberals for Lunch is the best of Thomas and Stayskal and proves Conservatives do have something to say—and a sense of humor to boot. (Crossway Books, 1985, 143pp., $6.95)
Change in the Chattanooga Command

Lee Roberson was voted lifetime chancellor of Tennessee Temple University.

J. Don Jennings assumes pastorate of Highland Park Baptist Church and presidency of Tennessee Temple University.

J. R. Faulkner holds title of president emeritus at Tennessee Temple University.

by Raymond J. Catoggie

On July 31, 1985—tearfully and without fanfare—two of the world’s great Fundamentalist leaders said farewell to their lifelong ministries in the Chauncy-Goode Auditorium of Tennessee Temple University. Ten days before, the official announcement was made that J. Don Jennings would shortly assume the pastorate of the great Highland Park Baptist Church and the presidency of Tennessee Temple University. Now Lee Roberson and J. R. Faulkner were giving their final words of wisdom to the staff and students of Temple.

Faulkner began with a brief recap of his 39 years at Temple and 35 years with the church. He had come to Chattanooga in 1946 to help Roberson in the operation of the young Bible college. In 1949 Faulkner was made pastoral assistant to Roberson at Highland Park Church. Roberson resigned the church in 1983 to devote more time to the school, assigning the pastorate to Faulkner, whose leadership in the two institutions had earned him a noble reputation as America’s best “second man.” He made a profession of being an assistant rather than the man in charge. He cherished the position in every way.

Roberson, who had demonstrated strong leadership seasoned with love and compassion in both institutions for 40 years, challenged the audience to hold true to the fundamentals of the faith, emphasizing God’s Word, separation, evangelism, and the Second Coming of Christ. His personal vision had shaped this ministry during those 40 years into one of international impact and outreach. Without doubt he was the human dynamo God used to propel these great institutions.

The change in the Chattanooga command was largely a result of Drs. Roberson and Faulkner’s conclusion that the church and school needed a new, younger leader. Roberson is 75 and Faulkner is 71. Faulkner holds the title of president emeritus at Temple and assists Jennings on the church staff.

Jennings, a native of West Virginia, entered Moody Bible Institute in his late teens to prepare for the ministry. His training was interrupted by service in the U.S. Navy Air Force during the Korean War, and he later resumed ministerial preparation, graduating from Piedmont Bible College in Winston-Salem, North Carolina. He was licensed to preach in 1950 by Mount Tabor Baptist Church in Beckley, West Virginia, and ordained at Timberlake Baptist Church, Lynchburg, Virginia—his first pastorate.

Jennings also pastored churches in Michigan and Indiana. Each church experienced significant growth, averaging an increase of over 100 members every year. While pastoring, Jennings traveled nationally as a speaker in Bible, youth, and mission conferences.

After 20 years in local church ministries, Jennings was chosen as...
International Director of Enrichment for the Association of Baptists for World Evangelism. This ministry involved speaking, counseling, and traveling to 52 countries. He was honored with a doctor of divinity degree from Temple in 1974.

In October 1983 Jennings became president of Northwest Baptist Seminary in Tacoma, Washington. Significant strides were made at the seminary during his two years of leadership. From there God led him to Chattanooga.

Don Jennings and his wife, Doris, who met at Piedmont, have always placed a premium on Christian education and learning. Doris earned a master's degree in education at Eastern Michigan University and directed a Christian school in Ypsilanti, Michigan. Their two children, Michael and Don, Jr., are both graduates of Tennessee Temple. Mike serves on the staff at Northwest Seminary and Don pastors the Harborshores Baptist Church in Cicero, Indiana.

Jennings is an accomplished speaker. His unique preaching style is powerful, filled with poetry, alliteration, and vignettes. He has a gift for organization and administration.

With goals and objectives in mind, Jennings came to Chattanooga well equipped to take control. On Moody Broadcasting Network’s Prime Time America, he stated, “My distinctive will be to have a balanced type of ministry—emphasizing evangelism and edification, involving practical and doctrinal teaching, and preparing students to minister in the twentieth century.” He will acquire a full-time staff with “exceptional credentials and in-depth experience” to lead a “people-oriented, family-centered” ministry.

His desire for the school is to promote the values and ideals of Christian higher education. A letter to his faculty described his paramount goal as “providing society with credible Christians both now and in the future ... educating students to think Christianly and to live in the world authentically.”

The atmosphere surrounding the church-school campus has been electric! Terms such as “excited,” “thrilled,” and “encouraged,” flow from faculty, students, and church members. Jennings has gained the respect and admiration of students, employees, and onlookers.

Some fear the change in leadership may mean a departure from the reputable heritage of Highland Park and Tennessee Temple. Will it change? If preparing Christians to meet the needs of the contemporary world necessitates change in program, then it certainly will. However, the biblical goals and foundation will not change. Jennings has no plans to redirect the great legacy of the church or school. “I know the historic and biblical position of the Highland Park Baptist Church and Tennessee Temple University.... My ministry will be a continuance of that,” he told the Chattanooga Times in a recent interview.

Jennings acknowledged the difficulty of following these great men. Shortly before his permanent move to Chattanooga he urged the congregation, “Humanly speaking, I cannot accomplish such a task as leading this church or school. I fervently ask you to pray daily for me and for the Spirit of God to grant me divine wisdom.”

To measure the grand impact of the Highland Park Church and TTU would be impossible. The institutions’ influence will undoubtedly continue. For years alumni, students, faculty, and friends have prayed for wisdom on behalf of the leadership. The change in the Chattanooga command will receive that same intercession, for the future of Tennessee Temple and Highland Park remains not in the hands of men, but in the hands of God.

Raymond J. Catogge is director of extension ministries and assistant professor of Christian education at Tennessee Temple University, Chattanooga, Tennessee.
Signs of Revival in the Home
by Dawn Wilson

"The family that prays together stays together," but not always! I have considered my own family and am sobered by the realization that it might be possible to "gain the whole world" religiously but lose our family in the process. I am challenged by the need for revival in our families. The following are signs of revival in the home:

Submitting together: The revived family yields its will to God's will, to His leadership and control (James 4:6-7; Eph. 5:17). The strength of humility is the primary ingredient in true revival (2 Chron. 7:14).

Sorrowing together: The revived family is sensitive to God's voice, grieving and repentant whenever His will is not obeyed. "For I will declare mine iniquity; I will be sorry for my sin" (Ps. 38:18).

Seeking together: Revival comes to a family when they are eager to "pray, and seek" God's face (2 Chron. 7:14). This is recognizing "teachable moments" all day long to acquaint the family with the Word, ways, and will of God (Deut. 6:6-7).

Standing together: The revived family has pledged itself to family commitments that are born out of biblical convictions. A steadfast pursuit of godliness is reflected in the entertainment, literature, and environment the family chooses.

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Senior Citizens and the Family
by Tim and Beverly LaHaye

Social Security will celebrate a troubled 50th birthday this year. Rates, which have gone out of sight, are now referred to as taxes. Smaller families result in reduced contributions to the fund, making it unlikely that today's young people will ever collect benefits from it—without government subsidy.

Another major problem with Social Security is that none of the experts anticipated the success of medical science in lengthening life spans to 74 for men and 79 for women. As exciting as this prospect is to most of us, it is devastating to Social Security. The system was designed for people with at least a decade shorter life expectancy.

Having observed Social Security since its inception, we see its problems as insignificant in comparison to the effect it is having on the family's concern for its elderly. Before Social Security began its false promises, the elderly were cared for by their children. Housing may have been crowded and there may have been some disadvantages, but the emotional support for the elderly and the example of children "honoring their parents," was a testimony to the grandchildren. The "extended family" had a positive influence in the home.

While some aging parents need specialized care that cannot be managed by the family, today too many children grow up without knowing their grandparents—simply because the elderly are sent to a home as a matter of convenience—where a non-familial agency will care for them and in many cases the government will foot the bill. Unfortunately, many Christian families have fallen into the same cultural pattern.

The elderly are not going away. In fact, their numbers are going to increase in the years ahead. We in the church of Jesus Christ have a golden opportunity to set an example of how to revere the elderly as an integral part of our family. We need to demonstrate the old saying "blood is thicker than water," by the way we take care of our parents.

Older people, as people of any age, need to know they will always have a place to live and someone who lovingly cares for them. Knowing they can count on their children, next to God Himself, to give support and comfort when the eventual problems of aging arrive gives greater confidence than any governmental plan for Social Security. Such assurance will likely contribute to the health, well-being, and longer life of the parents, and according to Ephesians 6:1-3, will definitely lengthen the life of their children.
Wanted—Management Trainees
by Paul C. Barringer

As Christians, our overall purpose in life is to bring glory to God. This purpose is to be reflected in every facet of our lives. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Does this include our financial lives as well? Certainly. A Christian cannot neatly divide his activities into "sacred" and "secular" categories. In fact, our faithfulness in finances is considered an indicator of our preparedness to accept God's true riches (Luke 16:11).

This necessity for Christians to properly manage their finances is borne out by the sheer bulk of the Bible's references to money. The Scriptures refer directly to money approximately 700 times and indirectly in hundreds of other passages. Of the parables Jesus used as illustrations, nearly half deal with the use of money.

If we can fulfill at least some of our life's purpose by properly managing our finances, we need to know how to become good managers. The key is again found in Scripture—planning. While no specific verse says "Thou shalt plan," many teach the necessity of it. Examples include Proverbs 21:20, Proverbs 22:3, Proverbs 30:24-25, and Luke 14:28.

To properly plan your finances is not easy. Many Christians need training and assistance with this aspect of stewardship. Whether your needs are in the areas of budgeting and debt reduction, or more complicated areas such as estate planning, investments, insurance, etc., help is available.

CFC, a nonprofit Christian organization, has trained laymen all across the country who can help in the areas of personal financial management. For information write: Christian Financial Concepts, Route 5, Dahlonega, Georgia 30533.

For guidance in more involved financial matters (tax planning, investments, retirement and estate planning, etc.) contact: The Fellowship of Christian Financial Advisors, 4380 South Syracuse Street, Suite 302, Denver, Colorado 80237. FCFA is a professional organization of financial planners, bankers, accountants, insurance salesmen, real estate agents, attorneys, and others who are in a position to give financial advice. Its mission is to bring the Christian ethic and biblical principles into the marketplace.

Paul G. Barringer, a certified financial planner, heads Financial Advisory Services in Lynchburg, Virginia.

Revival cont. from page 59

Singing together: Revived family members allow the melody in their hearts to spill out into their home (Ps. 100:2). An attitude of praise not only marks a Christ-centered home, it also leaves a powerful impact on children.

Smiling together: A revived family not only makes music, it also laughs and plays and relishes the joys and victories our Saviour has secured for us (Ps. 126:3). A child who has never seen his earthly father relax and rejoice in his faith may have difficulty enjoying the benefits of Christianity as an adult (Ps. 103:1-5).

Serving together: Often, a revived family, in their commitment to reach others with God's love, will decide to sacrificially meet some need, as in giving a large amount of money to a missionary or other love-projects to help families (Gal. 6:2,10). Projects like these draw families closer together in a spirit of love.

Basically, revival in the home means seeing all of life, every waking moment, as an opportunity to spend time with God and for Him. It is not a matter of knowing textbook Christianity. It is the practical, consistent outwarding of our relationship with God, bringing eternal values into present perspective in our home.

Adapted by permission of Life Action Ministries, February 1984, Spirit of Revival.

Just for the Fun of It

Serving can be a family activity. One of the most special things a family can do during the Thanksgiving season is to prepare dinner for a shut-in. Let everyone in the family become involved with the preparation and go as a family to deliver the meal. Include a candle, flowers, or a gift if you like. Helping others increases our capacity to appreciate our own blessings from God.

Save a Heart
by Gregg Albers, M.D.

Heart disease is still the number one killer in the United States. The preaching of medical and health professionals is being heeded by only a few; therefore, the trend is reversing very slowly.

Heart disease is so preventable, however, that it should be at the bottom of the list, not the top.

Here are some preventable or controllable causes of heart disease:
1) Smoking—many studies show a strong link
2) Obesity—especially fat in the abdomen and chest
3) Hyperlipemia—high blood fats are treatable
4) Diabetes—fewer heart attacks with better control
5) Lack of Exercise—sedentary lifestyles
6) High-Stress Lifestyles—type A behavior patterns
7) Hypertension—high blood pressure is easy to monitor

Working to eliminate these causes will help reduce the risk of heart disease. Prevention is the key to "saving a heart."

Please call your family physician for further information.
Peer Pressure—Who Needs It?

by Mel Johnson

"But everybody does it!"..."I don't want to be the oddball!"..."You don't know what it is like to be a teenager!"

The wrong kind of peer pressure can be extremely harmful, leading a teen to do things that are damaging to his character and to his future. Here are a few tips to help parents and teens:

1. Timothy instructs, "Let no man despise thy youth." The wise youth will be an example of believers, earning the respect of his elders.
2. Live for Christ so that your peers will see a difference in your life.
3. Learn to take ridicule without caving in.
4. Put your testimony up front. There is a kid wearing a T-shirt that has a big S for Superman and these words over the top: "Our God is awesome." That is scriptural, too (Deut. 10:17).
5. Set your values high.

Deep inside, your peers have strong admiration for people with high goals, high morals, high values, and high standards.

Solomon gives us some sound advice about how we should respond to the wrong kind of peer pressure. "My son, if sinners entice thee, consent thou not. Walk not thou in the way with them; refrain thy foot from their path" (Prov. 1:10,15). In other words, learn to say no!

Stand your moral and spiritual ground, if your peers reject you for this, it is their loss.

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The Repotters

by Lucibel Van Atta

Former Secretary of Health, Education, and Welfare, John Gardner, endorses a life philosophy he calls repotting. "I'm a gardening addict; I'm always taking plants out of one pot and putting them into larger ones to get new growth, better blooms. It works the same way with certain people," he says.

Dean and Arlene Gatewood followed this philosophy when their youngest son left for college, by filling the vacancy in the family with 93-year-old Ethel Johnson. Darlene relates the process that led to the adoption of this childless widow: "When Ethel was recovering from pneumonia, we talked about her meager options after hospital release. She became quite upset; her feelings of loneliness and rejection surfaced. "That was when I had the strong feeling that we should ask Ethel to come and live with us...for as long as she wanted. Dean was supportive, but left the decision to me, knowing I would have the extra work and the schedule adjustments."

The mutual affection between Ethel and her new family is obvious. At the end of a busy day teaching at the Oregon Dental School, Dean invariably takes time to talk with Ethel. The Gatewood children also enjoy conversations with her when they come home.

David sees this newest family member as a friend. "I've always enjoyed having friends of all ages, including older people. I like to talk with them about everything and anything, and lately I've been asking a lot of questions about marriage! I see real value in a mix of age groupings—in the church family and neighborhood, as well as in our immediate family. Because we see Ethel as a friend, rather than an older lady who came to live with us, I think the transition has been easier. And she doesn't impose on us."

What about legal details and financial matters? The Gatewoods have chosen not to accept monthly sums but do allow Ethel to be a contributing family member by purchasing a few groceries and other household items from time to time. "I guess you could call me both a financial adviser and personal secretary," Arlene muses. "But the primary relationship is one of love."

Ethel participates in family activities as she wishes, loves to go when Arlene runs errands, and takes pride and interest in each family member. Arlene adds, "I don't feel tied down because we both have friends who will be glad to come in for a few hours or overnight when I need to get away."

The Gatewoods have made a few changes in their large, old-fashioned home, like eliminating small scatter rugs and giving up their downstairs bedroom. Ethel's painting easel is set up there and a lighted bell is by her bed so she can sound an alarm if she needs assistance.

Since her personal priority list puts people way ahead of things, Arlene finds it easy to live with these changes in her home. The Gatewood's story is a living example of 1 Timothy 5:3: "Honour widows that are widows indeed." Their experience might indicate that the empty nest stage is really a freedom-to-grow stage—a process of repotting.

Family Bookshelf

In the following books, songwriter and artist Gloria Gaither shares some of her discoveries of how to be a better wife and mother.


Fully Alive reveals milestones in Gloria's life that inspired the lyrics to many of her songs and shaped her growth as a Christian (Word Books, 1984, $4.95).


—J.B.

Thanksgiving is the attitude of the life that acknowledges the contribution from God, from others, from life.

—Robert C. Lintner
The Pilgrim Family

The image of the Pilgrim family brings to mind the well-dressed folks sitting around a table at the annual feast on Thanksgiving. But this image reflects only one day in the life of a Pilgrim family. For them the family was everything. The following is adapted from Robert M. Bartlett's The Faith of the Pilgrims (United Church Press, 1978).

The Pilgrim family, a school for children and servants—for moral education and for vocational training—was the hub of spiritual ties, pleasure, and amusement, and a center for labor, health care, and community welfare. The Pilgrim colony was family-oriented. This was one basic reason for its success.

The Pilgrim families, reeling under the blows of the Great Sickness the first winter, demonstrated their loyalty to the orphans as they quickly took in the homeless children.

Religion was an integrating force and creative leaven in the Pilgrim family. The precepts of the Bible, which was in almost every home, established standards of conduct and faith, a panoply of belief under which men and women faced the testings of birth, sickness, death, housework, farm labor, hunger, sorrow, and joy.

Special days were set apart in time of crisis, “solemn days of humiliation by fasting, etc., and also for thanksgiving as occasion shall be offered (Bradford in Of Plimoth Plantation).” Children of the soil, dependent on sun, wind, and rain, these people worked the earth with their hands and lived in tune with the rhythm of nature. On the fringes of the unexplored forest and the shores of an ocean with its ever-changing moods, their dependence upon the natural order of the creation of their sovereign God profoundly influenced their wilderness life.

Family lifestyle followed an enviable simple pattern. Every family member performed a variety of daily chores: cooking, curing meat, drying fruit, spinning, weaving, mending, sewing, tapping shoes, repairing tools, making soap, chewing butter, preparing seed for planting, hoeing, weeding, reaping crops, storing the harvest, chopping wood, feeding fires, carrying water, building and maintaining shelters for man and beast, caring for cows, goats, sheep, pigs, and chickens. The constant work required to increase the security of the household left little time to entertain the temptations of idleness or self-indulgence.

At least eight months out of the year, the inviting outdoor world offered an outlet to relieve family tensions. They hunted in the forests for turkey, partridge, quail, and deer, and in the lowlands for ducks and geese; fished in the ponds for perch, bass, and pickerel, and from a dory off the ocean for cod, haddock, and sole; and gleaned along the beach for clams, quahogs, scallops, and oysters.

Although limited in facilities and luxuries, the family offered stability in the frontier world, a haven of companionship. In these self-sustaining homes, family members preserved and stored away grain and legumes, vegetables, smoked meat and fish, dried fruits, nuts, wool and flax for weaving, candles for light, and wood for fuel. These preparations nurtured pride in the household enterprise and a unity of spirit as members pooled their labor for the common good. Such efforts at planning and self-protection gave the family a feeling of confidence that together they could meet life’s challenges.

As the center for teaching morality, the home was an extension of the meetinghouse in building Christian character, inculcating spiritual values, and setting the example for righteous living. Regular churchgoing and daily prayer and Bible-reading supported the family priority of admonishing and guiding the youth and disciplining the unruly. The unity of the family upheld the morale of the colony and created a sustaining faith rooted in the spiritual values of the Bible.

Freedom?

An unwed girl walks through the streets,
Her hair: askew and wild.
Her face: distraught. Her mind: confused.
Within her womb: a child.
And now she slowly makes her way,
Her eyes—though seeing—blind.
The streets are crowded; she—alone
In torment of her mind.
And then—she stops. And through her tears
She sees the open door.
Her child will only enter once...
—And then will be no more.

Oh foolish man! Though beasts and birds
—in sport—are overthrown,
Cannot that be enough? Must you
Annihilate your own?

And those of us who live; who think;
Who’ve had a chance for dreams;
Cannot we learn that heeded laughs
Conceal the silent screams?

—Loren Elms, Age 14
Niles, Michigan
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A rash of Christian bumper stickers proclaim "Christians aren't perfect—just forgiven." The message is true, but I wonder how many Christians understand our own advertisement, the true value of forgiving.

Many of us think far too little about the significance of forgiveness in our lives. Failing to realize how difficult true forgiveness is, we assume that our human ability is sufficient to handle life's many hurts and angry feelings. We cling to pockets of bitterness, instead of turning our problems over to God and forgiving the offenders.

Forgiveness of others has to become a habit, something we learn to do hour by hour. Forgiving others is not something most of us can do automatically. Each day brings to us the potential for a bitter reaction against someone. Our list of slights and hurts builds. Before long we find we have a storehouse full of wrongs, and we ache to recite them to anyone who will listen.

How does a sweet smiling baby grow into a bitter old man? Quite simply, by the habit of unforgiveness. Take the case of the Smiley brothers. Three decades had passed since their quarrel. Neither one could recall what the argument was about, but one of the brothers had sealed off the doorways from one half of the house to the other. The argument was about the inheritance. But one of the brothers had insisted on taking his section off limits simply by the habit of unforgiveness.

The experience of Christ on Calvary must freely accept the consequences of our sin and let go free. In forgiveness, you bear your own anger and wrath at the sin of another, voluntarily accepting responsibility for the hurt he has inflicted on you.

Hoping that those who have sinned against us will repent and apologize is natural. Yet our vindication must not hinge on their actions. One philosopher said, "True forgiveness is that which is offered even before the offender has apologized and sought it."

We cannot forgive in our own power, but with the help of the Holy Spirit we can pass the same verdict that God has given us—"Not Guilty!" In The Hiding Place, Corrie Ten Boom tells of meeting one of the prison guards who had aided the Nazis in causing her sister's death. She had a choice, to forgive him or to go on hating, only through the power of the indwelling Spirit was she able to forgive him.

The one who has been hurt, the offended party, does the forgiving—not the offender.

David Augsburger says in The Freedom of Forgiveness: "The man who forgives pays a tremendous price—the price of the evil he forgives. If the state pardons a criminal, society bears the burden of the criminal's deed. If I break a priceless heirloom that you treasure and you forgive me, you bear the loss and I go free. Suppose I ruin your reputation. To forgive me, you must freely accept the consequences of my sin and let me go free. In forgiveness, you bear your own anger and wrath at the sin of another, voluntarily accepting responsibility for the hurt he has inflicted on you."

Forgiveness of others has to be explained in a few words, but some are richer relationships, a better world, greater happiness, personal peace, accelerated physical well-being. God commands us to forgive because He loves us and wants the best for us. As God's forgiven children, we share a sacred obligation to forgive one another daily.
And the Moon Is Made of Green Cheese!

by Cal Thomas

Where would we be without studies? People seem to be studying everything these days. Unfortunately, a lot of other people are not listening to the results of the credible studies, and that is why they often go on the shelf and nothing is accomplished.

So, here we go again. But with a slightly different twist.

The American Psychological Association, for the first time, took a position on potential dangers in television violence and concluded that there is a link between the mayhem on the tube and aggressive behavior in children.

The association's council of representatives, citing no new evidence but referring to the accumulated weight of previous studies, passed a resolution warning about TV violence.

In the resolution, the association encouraged "parents to monitor and control television viewing by children." It also asked the TV industry to "reduce imitable violence in 'real-life' fictional children's programming," and urged more research on mitigating the effects of TV violence on children.

Says the resolution: "Television violence does not harm every child who watches it. However, the evidence clearly shows that many children imitate the violent behavior and attitudes they see on TV."

Now what do you suppose the reaction of the Hollywood and New York television communities will be? Do you think they will get under conviction? Do you think that they will look at their own children and feel that they certainly don't want to mess up the lives of other young people? Will they stop resorting to so much violence along with sex and profanity? Do you think the moon is made of green cheese? Of course not. There is as much likelihood of television responding to this resolution as there is of my winning the Publisher's Clearing House Sweepstakes, maybe less.

Hollywood writers and producers are, for the most part, devoid of any moral compass at all. Whatever sells is what they will sell. One has the feeling that if child decapitation or sacrifice became something that could be used as a vehicle to sell deodorant, we'd see a series called "Losing Your Head."

Is regulation the answer? No. But selective watching and the boycott of sponsors who underwrite garbage is. Let's take our responsibilities as citizens seriously and not support shows and products that undermine the future of our young people, which is after all the future of our country.

"The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."

—Calvin Coolidge
Liberty University Has a Big, New Look

The beautiful new courtyard leading into the Arthur S. DeMoss Learning Center. Each state is represented by its flag, and the official Liberty University flag flies to the left of “Old Glory.”

The fall semester found a record-breaking enrollment of 6,929 in Liberty University. New and returning students to the main campus discovered immediate evidence of a summer of hard work and expansion on the Liberty University campus. Four new three-story dormitories, several renovations, the enormous new Arthur S. DeMoss Learning Center, and a beautifully landscaped courtyard are obvious exhibits of the summer’s activity on Liberty Mountain. The new learning center houses several auditoriums, classrooms, faculty offices, student lounges, the campus bookstore, and a 250,000-volume, 40,000-square-foot library. Renovations to existing buildings have expanded facilities for laboratories, educational television studios, a cafeteria-style restaurant, and have doubled the size of the cafeteria.

Artist Diane Johnson created the excellent artwork in the lounge area of the Learning Center. Diane is employed in the graphics department of the Old-Time Gospel Hour.

Tracey Minshall, landscape designer for the LU grounds department, designed the courtyard, which features a large fountain, domed patches of flowers and shrubbery, and an area for an outside cafe—all enhanced by the bright array of flags.
LBF Assists New Pastors

The Liberty Baptist Fellowship for Church Planting was organized in 1981 for the purpose of providing a degree of monthly support for pastors who start local, autonomous, fundamental Baptist churches. These men agree with the Liberty philosophy of reaching every available person in order to "capture their towns for Christ." The monthly support helps eliminate the need for the pastor to work a second job to provide for his family while getting the church started. Presently, the fellowship has given assistance to 54 pastors.

The LBF derives its funds from numerous contributions of churches of like faith and practice. The bulk, however, is received from Liberty alumni and their churches.

The average gift is $75 per month. Each pastor approved for support may receive $100 to $600 per month (depending on his need) for a period of up to six months.

While a majority of the membership of the LBF consists of Liberty alumni, graduates of such schools as Baptist Bible College, Tennessee Temple University, Piedmont Bible College, Baptist University of America, Hyles-Anderson College, and Washington Bible College have been approved for support.

In 1984 the LBF was approved by the Armed Forces Chaplains' Board of the Department of Defense as an endorsing agency for military chaplains.

Flames Have High Goals

Liberty University's football team is no longer just another opponent; it is a force to be reckoned with. According to second-year head coach Morgan Hout, the Liberty Flames have their eyes set on becoming an NCAA Division I AA program by 1988. "We have come a long way with the program in our first year," said Coach Hout.

"We are going to keep working as a staff and as a team to build a quality program here at Liberty. We want to do that by keeping our priorities in line for everyone. Spiritual growth in our athletes and in our staff is our primary goal. That is why Liberty University exists—to produce leaders for our society. The second aim is to succeed academically.

"Finally, as a team we will do everything that is required to make the program successful. A successful football team is made up of many individuals—coaches, players, and support staff—striving for a common goal. This is what we want to do with Flames Football '85."

Cary Coleman

Looking Back...1956

"The Deep Things of God," TRBC's first radio program, was aired in July. The first television broadcast of the Old-Time Gospel Hour was aired in December. At that time the cost was $7 for a half-hour of radio time and $90 for a half-hour of television time. Now the Old-Time Gospel Hour is heard nationwide on radio and on 392 television stations. The television broadcast also reaches into several foreign countries.

Flames Looking for a Few Good Men

Liberty University basketball coach Jeff Meyer has developed the Flames into a competitive, highly respected NCAA Division II team. The Flames face a constantly upgraded schedule and have made an impressive National Championship appearance as well as being charter members in the Mason-Dixon Athletic Conference.

Six tournament championships, seven wins over nationally ranked opponents, an NAIA National Sportsmanship Award, and two NBA draft choices are just a few of the team's accomplishments. Liberty is looking for Christian athletes who are ready for the challenge of a Christian university that is headed for NCAA Division I level sports.

For an interview about the possibility of attending Liberty on a grant-in-aid, please send your name, address, phone number, and expected date of high school graduation to: Coach Jeff Meyer, Basketball Office, Liberty University, Box 20000, Lynchburg, Virginia 24506.

Calendar

October
31—Nov. 2—Scaremare

November
2—Final LU football game
3-6—TRBC revival services with Bailey Smith
4—Sandi Patti concert, Liberty Mountain
14-16—LU Drama department presents "The Good Doctor"
21-23—"The Good Doctor"
27-Dec. 3—Thanksgiving break
by Richard D. Patterson

Among the many descriptions of service for Christ, laboring is perhaps most often overlooked. Several Greek words for labor are found in the New Testament and three appear as distinct synonyms: *mochthos*, “hardship,” was often used to describe the physical or mental toil that is the common lot of all men; *ponos*, “effort,” suggested that the task in which a man was engaged demanded his whole strength; and *kopos*, “weariness,” emphasized the fatigue resulting from extreme toil.

*Ponos* occurs four times in the New Testament. In three of these cases the idea of heavy exertion has passed over into the full effect of pain (Rev. 16:10-11; 21:4). In its other occurrence, it poignantly describes Epaphras’s full commitment in prayer and concern for the saints in Asia Minor. *Mochthos* is used three times (always in conjunction with *kopos*) to underscore the actual hard work that Paul experienced in his efforts to minister the gospel to others (2 Cor. 11:23; 1 Thess. 2:9; 2 Thess. 3:8). The idea contained in *kopos* is utilized more frequently, the root appearing either as a noun or a verb some 40 times.

Paul uses these words to indicate not only the physical labor necessary to support himself as a gospel minister (1 Cor. 4:12; 1 Thess. 2:9; Thess. 3:8) but also his toilsome efforts in that ministry (1 Cor. 15:10). However, he knows that Christian service is no empty labor (1 Cor. 15:58). He was consumed with a passion to make Christians fully aware of the power and potential of the indwelling Christ, so he might have the pleasure of presenting “every man perfect in Christ.” Accordingly, he expended all his being with the full force that only Christ’s energy could provide (Col. 1:27-29). Yes, Paul knew no greater joy than such labor for Christ—and it was worth it all (Phil. 2:14-17).

The key to such basic Christian service lies in Paul’s well-known commendation to the Thessalonians: “Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.” Here he declares that a full commitment to the three great spiritual excellencies—a dynamic, active faith, a deep and all-encompassing love, and a settled and confident hope (cf. 2 Cor. 11:13)—is necessary in the believer’s service for Christ. Indeed, without that commitment, our work, labor, and patience may fall short of full godliness (cf. Rev. 2:2-4). One might paraphrase Paul’s words to the Thessalonians as stressing the work that faith produces, the laboring toil that flows out naturally from love, and the steadfast and patient endurance that hope inspires. A vital faith, a virtuous love, and a victorious hope will inevitably produce a Christian servant who so labors that he will expend himself totally in wearisome but joyful work for Christ.
The Last Days of Moses

by Harold L. Willmington

Now the man Moses was very meek, above all the men which were upon the face of the earth (Num. 12:3).

Never had they heard him speak with such unction and urgency. There he stood in their midst, the Jordan River flowing in the valley below. What a man he was. What a message he now delivered. Yet there was a note of sadness in his voice. Most in the crowd knew the reason for this. It was certainly no secret. In fact, he would mention it himself, explaining the reason behind it. Yes, it was true. Moses would not be allowed to enter the Promised Land. And the reason? Simply speaking, a previous hour marked by anger and unbelief had caused it all! He would soon join the old generation whose graves already dotted the desert area to the south and east of Canaan. While this was the source of his sadness, his urgency came from merely viewing his audience—a new generation, unspotted by the failures of their fathers and untested by their foes! How would they fare? Were these sons and daughters made of better stuff than their parents? One thing was certain—their awareness of and obedience to the Word of God was absolutely vital to all future victories. He could only preach to and pray for them.

How much remained to be done, and how little time in which to do it! Joshua needed to be challenged, the tribes had to be blessed, and Moses’ writings, begun some 40 years prior, must be completed. For some reason, God had selected him to write down that material. Others would no doubt add to the divine account after his death here on Mount Nebo. But above all else Moses simply had to clearly communicate the greatness and glory of the Lord to that new generation. With determination that overpowered his devastating grief, Moses presented three moving sermons on the majesty of God, particularly emphasizing His faithfulness, love, glory, and grace. But he concluded on the sober note that God’s terrible judgment would fall upon them like an angry rainstorm if they rebelled against Him. He could tell that the message had been favorably received. Then after one final glimpse at Canaan’s fair land from Mount Pisgah’s lofty heights, he was gone. God had taken him to a greener and fairer land. The Book of Deuteronomy offers this final postscript, in reality a funeral tribute from God Himself.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel (Deut. 34:5,10-12).
Court Says No Religion in the Marketplace

Things are getting worse, much worse, for Arthur Owens. Owner of seven health clubs in Minnesota, Owens continues to suffer setback after setback.

First, the Civil Rights Commission in Minneapolis ordered his Sports Health Club in the city to stop regulating the behavior of avowed homosexuals.

Second, the Minnesota Supreme Court said Owens may not inquire into an employee’s religious beliefs or practices before hiring or promoting.

Third, Owens has over $100,000 in legal fees to pay, and he has not yet finished his court battle.

Fourth, the state prosecutor is considering contempt of court charges against Owens for continuing to run his business according to his understanding of the Bible.

A Christian since 1957, Owens opened his first sports club in 1959. In 1974 he searched the Bible and developed strict rules for hiring, firing, and promoting employees. Job applicants are asked whether they read the Bible, where they go to church, whether they are divorced or married, and whether they are engaged in illicit sex, and if they are antagonistic toward the gospel. Married women are even asked if they have permission from their husbands to apply for the job.

“We tell them where we stand as far as the Lord is concerned and ask them if that gives them any problem. If it does then we wouldn’t hire them at that point because they wouldn’t be happy with us,” said Owens who has a 14-foot sign above his office door that reads: “Unless the Lord builds the business, they labor in vain that build it.”

With guidelines in place, the company continued to grow through the seventies and by 1984 it was 18,000 members strong, employing 150 people, and one of the healthiest club companies in the state.

But in 1978 Owens’s hiring, firing, and promotion practices came under the eye—and wrath—of the state’s Department of Human Rights. A hearing examiner, after reviewing 11 complaints by former employees and job applicants, ordered the Sports and Health Club to stop its religious discrimination.

Those complaints included a manager who was fired for walking out of a Bible study, a job applicant who objected to being questioned about her divorce, a worker who complained of not being promoted because he would not accept the Christian faith, and a job applicant who claimed that she was not hired because she was living with her boyfriend.

Owens defended his company’s right to create a biblical atmosphere at the workplace. “We have constitutional rights and we didn’t lose our rights by walking in off the streets and operating our own business,” he said.

Owens appealed the hearing examiner’s decision, and as the appeals process worked its way through the courts, his business caught another snag. The Civil Rights Commission in Minneapolis ordered Owens’s city health club to stop regulating the behavior of homosexuals. (Minneapolis is the state’s only city to have adopted a homosexual rights ordinance. Ironically, sodomy is against the law in Minnesota.)

Owens explained the need for the club’s special regulations for avowed homosexuals. “We caught homosexuals committing sex acts. Our customers were complaining that they were being propositioned.” To correct the problem, Owens had employees patrol the locker room and showers. He refused to allow avowed homosexuals to socialize with one another at the club, and even forbade them to act effeminate on the premises. As a result, two homosexuals complained to the Civil Rights Commission, which ordered the club to put an end to its discriminatory practices. Owens, however, put an end to the club—the chain’s most prosperous health club.

With the legal fees mounting and profits declining, Owens awaited the outcome of the Minnesota Supreme Court. But in a 5-2 decision, the state Supreme Court ruled against the Sports and Health Club. The court said that government has a responsibility to ensure that its citizens do not have to overcome “irrelevant barriers.” That is, religious barriers. Though the court admitted that Owens was being denied his religious rights, it said the government has a greater right to prohibit discrimination.

Owens said, “According to the court, as soon as we walk into the marketplace we lose our rights. Isn’t that ridiculous?”

Justice Lawrence Yetka, who dissented from the opinion, said the court’s ruling is an attempt to deny the right of Christians to practice their beliefs in the marketplace.

Owens will appeal the court’s decision to the U.S. Supreme Court. But he is not very optimistic. “It is probably silly to think we will get better treatment than defenseless babies,” he said, referring to the Supreme Court’s 1973 abortion ruling.

And if he loses?

“We’re ready to close up shop if that’s what the Lord wants.”

Martin Mawyer

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November 1985 69
Churches Need a License to Raise Funds, City Says

Religious organizations are fighting a city ordinance in Clearwater, Florida, requiring churches to obtain a license before raising funds.

Allan Zimmit, an assistant city attorney, said the ordinance was necessary because the city's Church of Scientology is believed to "be raising money for one purpose but spending it on another."

Though designed to crack down on the Scientologists, the ordinance is broad enough to cover any church that has more than 20 members and raises $10,000 or more a year.

The law requires churches to register with the city and report how much they collect and how they will spend it.

Attorney Eric M. Lieberman of Miami said the ordinance marks the first time in the country's history that a church must obtain a license before passing the collection plate among its own members.

The city argues that the law is constitutional because it does not prevent churches from raising money, only that they must register with the city before soliciting funds.

Last year the U.S. District Court judge upheld the ordinance as constitutional.

But 12 religious groups—including the National Council of Churches, the Seventh-Day Adventists, and the American Jewish Congress—have all appealed the ruling to the U.S. Court of Appeals.

The State Wants an Ear in the Confessional Booth

Should a clergyman be thrown in jail for refusing to divulge to state authorities the secrets of a parishioner's confessional?

Both Texas and Florida say yes, if the parishioner is confessing to child abuse.

In Florida, Rev. John Mellish spent a night in jail for contempt of court when he failed to divulge the sin, and

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crime, of a person who was arrested and charged with child abuse.

Ironically, Mellish not only convinced the person to turn himself in but actually accompanied him to state authorities.

In Texas, State Attorney General Jim Mattox issued an opinion in August saying state law requires clergymen to report cases of child abuse.

The opinion was immediately opposed by religious institutions as a violation of a long-standing tradition that has made confessions between churchgoers and clergymen private.

That tradition is so strong in the Catholic faith that a clergyman is automatically excommunicated for divulging the contents of a confessional.

Brother Richard Daly, a lobbyist for the Texas Catholic Conference, said the law will only make matters worse by dissuading criminals from confessing their crimes and making criminals out of ministers who refuse to make the crimes public.

**Pro-Life Victory Short-Lived**

Some “hard fought” and “major pro-life victories” were short-lived this summer when a congressional conference committee chose to remove guidelines to restrict overseas funding of abortion-related activities.

The pro-life movement fought for over six months to add two amendments to the House foreign aid authorization bill that restricted the use of federal dollars in international family planning programs.

Introduced by Representative Chris Smith of New Jersey, the amendments condemned the government of the People’s Republic of China for engaging in “crimes against humanity” through forced abortions and sterilizations, affirming the authority of the President to deny U.S. funds to private “family planning” organizations that promote abortion.

The Smith amendments were so highly regarded by some in the pro-life movement that John Willke, president of the National Right to Life Committee, said at the time, “Adoption of the Smith Amendments by the House represents one of the most important pro-life legislative victories in years.”

But the Senate version of the amendments was somewhat weaker and conflicting. Nevertheless, Mr. Willke said the pro-life movement had hoped that

the “strong pro-life provisions [would] emerge from the House/Senate conference committee [intact].”

Instead, the conference committee chose to kill all the amendments after it became clear that the issue was too complex and politically sticky, the Congressional Quarterly reported.

**Creation-Science Loses, Again**

In another legal defeat for supporters of creation-science, the U. S. Court of Appeals for the 5th Circuit has struck down a Louisiana law requiring balanced treatment of evolution and creation-science in the public schools.

Declaring the act unconstitutional, the court said, “Irrespective of whether it is fully supported by scientific evidence, the theory of creation is a religious belief” and may not be taught in the public schools.

The court admitted, however, that it was not trying to discount creation-science as a scientific theory. “Nothing in our opinion today should be taken to reflect adversely against creation-science, either as a religious belief or as a scientific theory . . . Rather, we seek to give effect to the First Amendment requirement demanding that no law be enacted favoring any particular religious belief or doctrine.”

Former Senator Bill Keith, president of the Christian Science Legal Defense Fund, said, “It is illogical and constitutionally incorrect for the court to say that scientific evidence supporting creation-science may not be taught even if it is true.” He added, “Hostility toward religion is what results when a court excludes what may be true scientific data just because it happens to harmonize with religion.”

The Louisiana Balanced Treatment Act was the only creation-science law in the nation. Last year 31 states introduced creation-science bills but none passed.

**School District Still Posts Ten Commandments**

Five years after the U.S. Supreme Court ordered Kentucky public schools to remove copies of the Ten Commandments, God’s sacred laws can still be found in the classrooms of the Robertson County School District.

School Superintendent Ed Lowdenback said the Ten Commandments,
which are posted in each classroom in the county, help serve the school's high goal of turning out "patriotic, Christian, working citizen(s)."

In 1980 the Supreme Court struck down the practice, saying the posting of the Ten Commandments "serves no educational function" and is a violation of the First Amendment.

Lowdenback, who begins each day at the office by reading a chapter in the Bible, believes he has thwarted the Supreme Court decision however. He has removed the professionally designed, large-print copies of the sacred text and replaced them with framed copies of the Ten Commandments reprinted from the Congressional Record.

The Kentucky chapter of the American Civil Liberties Union believes the school district is violating the intent of the Supreme Court ruling.

Lowdenback said he welcomes a lawsuit from the ACLU.

---

Pro-Life Groups Attempt New Strategy in California

Pro-life groups in California are trying to amend the state constitution with a proposal that would redirect funds for abortions into a program to help handicapped children. Known as the "Children's Fund," the initiative is supported by churches and parents of handicapped children.

Currently, the state spends $30 million a year to abort 85,000 fetal children, or $353 per child. But the state attorney general believes this is cheaper than the state's supporting welfare children, and has insisted on a phrase indicating that the measure could mean more costs to taxpayers.

Before the measure can go to ballot, however, supporters must first obtain 630,000 signatures by December 19.

Both pro-life groups and pro-abortion groups expect to spend between $2 million and $6 million lobbying for or against the initiative.

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Reagan Administration Wants Abortion Rule Reversed

The Reagan administration has asked the U.S. Supreme Court to reverse its abortion decision made 12 years ago, which has resulted in the death of over 14 million fetal children since.

The Justice Department, in a friend-of-the-court brief, asked the court to uphold two states' laws restricting abortion practices and to reverse its 1973 Roe v. Wade decision legalizing abortion.

In that decision, the Supreme Court said a woman has the right to an abortion...
tion before the fetal child becomes viable. After viability, however, the court said the states may place some limitations on abortion practices.

The Reagan administration brief argued that the Roe v. Wade decision is "so far flawed and...instable in the law that this court should reconsider that decision and on reconsideration abandon it."

The brief was filed in defense of laws in Pennsylvania and Illinois that respectively require doctors to advise women of abortion risks and criminalized the killing of fetal children able to live outside the womb.

Pro-life groups, though appreciative of the administration's actions, were nevertheless doubtful the court has enough votes to abandon the Roe v. Wade decision.

Only Supreme Court Justices Sandra Day O'Connor, an apparent opponent of abortion, and John Paul Stevens, a supporter of abortion, have been added to the court since the abortion ruling was rendered.

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The Catholic university is opposing granting official recognition to homosexual student groups.

The D.C. Court of Appeals, however, said the city's Human Rights Act forbidding discrimination against sexual orientation outweighs the university's religious rights.

The court said it has a "compelling" and an "overriding" interest in preventing discrimination against student groups based on "sexual orientation."

A three-panel court in the District of Columbia has ruled that Georgetown University cannot discriminate against homosexual student groups.

The brief was filed in defense of laws in Pennsylvania and Illinois that respectively require doctors to advise women of abortion risks and criminalized the killing of fetal children able to live outside the womb.

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Georgetown University Must Recognize Homosexual Groups

A three-panel court in the District of Columbia has ruled that Georgetown University cannot discriminate against homosexual student groups.

The Catholic university has opposed granting official recognition to homosexual student groups because its faith holds homosexuality to be a "gravely evil and a disordered use of the sexual faculty."

The D.C. Court of Appeals, however, said the city's Human Rights Act forbidding discrimination against sexual orientation outweighs the university's religious rights.

The court said it has a "compelling" and an "overriding" interest in preventing discrimination against student groups based on "sexual orientation."

In a dissenting opinion, Justice Julia Cooper Mack wrote, "Requiring the Georgetown University to recognize/endorse two gay groups is tantamount to ordering a private actor to publicly embrace the ideology of another. I cannot endorse this bizarre result."

But in an unusual twist to the ruling, the full Court of Appeals elected to stay the ruling until the entire eight-justice court could review the case. The stay on the court's opinion does not indicate that the full court will probably overturn itself, but means the issue is so important that at least five justices believed the entire court should review the case.

Since the ruling will not be enforced, and because the full court will rehear the case later this year, university attorney Nancy Priess said, "We are back at square one."

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Rock Hudson is dead. He died tragically of AIDS. His body was cremated and there was no funeral. Messages of sympathy were sent by the most prominent Hollywood personalities and even by President Reagan.

The death of this prominent and highly visible Hollywood star will make a dramatic impact on the public thinking toward both AIDS and homosexuality. The homosexual community is encouraged. While they feel sad for Hudson, they are delighted that a man of such prominence will take the disease out of the abstract and move it to the very real world of our personal existence. At a time when the homosexuals believe they have scored a public relations victory, Fundamentalism needs to consider its own position. The subject is filled with emotion and hysteria.

AIDS threatens the entire nation. Reportedly, about 12,000 people in America have contracted the disease. Half of them have already died. According to an NBC newscast, AIDS is the largest killer of males between the ages of 30-39 and of females between the ages of 30-34 this year in New York City. The Centers for Disease Control in Atlanta estimates that over 1,000,000 people have been exposed. They believe that at least 100,000 of those will develop the disease. Because the disease generally requires an incubation period of three to five years before symptoms appear, a victim may have AIDS but not know it and continue to infect others. AIDS is spreading at an alarming pace and to date is invariably fatal.

AIDS is not affecting homosexuals only. Promiscuous sex, both homosexual and heterosexual, is the principal means of spreading AIDS. However, we must not presume that every victim is promiscuous. An innocent wife may contract AIDS from a bisexual husband. ABC's "20/20" program highlighted the problem as they interviewed a married man who knew he had AIDS. He told neither his wife nor any of his other sexual partners (both male and female), who were all likely to spread the disease to their other sexual partners.

A few have been infected by blood transfusions, some by unsterile needles used by drug addicts, and a small number of babies have contracted it from their mothers. However, most who get AIDS are involved with multiple sex partners. The Centers for Disease Control interviewed 50 homosexual AIDS victims. The median number of lifetime sexual partners was 1,150. One man is reported to have had over 20,000 partners. It is fair for us to call to the attention of the media that promiscuous sex has led to a national health crisis.

Medical research is concentrating on finding a cure and developing a reliable vaccine. The latter area has had preliminary success in laboratory testing. Further research will be done this year on chimpanzees (the only other primate that can develop the disease) to determine if the vaccine will, in fact, complete the work of a preventative and protective vaccine. Following the guidelines of the Federal Drug Administration, the vaccine can be tested in humans in the latter part of 1986. However, none of this affects those who have already contracted the disease.

Fundamentalists should look at this national health plague in light of Scripture. First, we should pray for a cure. Certainly, in the majority of cases the disease is spread through acts of sin, but we need to distinguish our hatred of sin from our love of sinners. Then remember that hundreds of innocent victims have been affected. Inevitably, Fundamentalists will have to deal with the issue when a member of a local church contracts the disease.

Second, we need to support increased funding. Fundamentalists make a mistake in opposing federal research funds just because of our opposition to homosexuality. The health of the entire nation is threatened. All of society is in danger, not just homosexuals.

Third, we should support local health authorities as they regulate bathhouses and other public facilities to stop the spread of AIDS.

Finally, we need to show compassion toward those with AIDS. Although I believe Los Angeles went too far in its antidiscrimination AIDS legislation, AIDS victims need our concern. In fact, we need to be the voice of reason and compassion in seeking a cure.

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