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Shimei's Dust

While psychologists talk about an Oedipus complex, most Christians suffer from an "edifice" complex. They are great servants of God as long as they remain within the church edifice. Hiding in the fortress is a lot easier than battling the enemy outside. They come to church on Sunday, Bible in hand, tagged with religious pins and buttons, and waving the Banner of the Cross.

However, as soon as they exit the building they stash their Bibles, reverse their pins, and become God's "secret agents," skulking around unidentified. When they see another believer they flash their pins, go their way—totally unidentified by the world and bemoaning the lostness of society.

We need spiritual soldiers who are willing to stand up and be counted. We need men, women, and young people who are willing to get outside the church and into the community with the life-transforming gospel of Jesus Christ. Let's stop using the edifice as a fort and turn it into a lighthouse!

Shimei

What others say about "What Others Say..."

Congratulations for having the courage to listen and learn from four distinguished thinkers and leaders whose views and ideas may differ from your own. "What Others Say about Fundamentalism" was thought-provoking and stimulating.

I appreciate your refreshing, open heart. Listening thoughtfully to others means that you really care.

Carolyn Lee Peerman
Lynchburg, Virginia

I found "What Others Say about Fundamentalism" (December 1984) enlightening and disturbing. No doubt Cardinal Bernardin is sincere, but for him to mention Pius XII as a man of scriptural knowledge is frightening. As a student of European history, I recall that pope as having signed certain concords between the Vatican and Fascist Italy, and I believe also Nazi Germany, prior to World War II. Pius XII's silence during the Holocaust was more deafening than that of the secular leaders of the time.

Rabbi Eckstein's statements about the forces of universalism, secularism, Liberalism, and enlightenment as sources of religious, civic, and socioeconomic opportunities for Jews in the Western world were fascinating and ironic on two accounts:
1. As history sadly reveals, those forces pervaded Europe and European Christian churches. They were no match for, and indeed in some cases aided and abetted, the totalitarian forces that climaxed in the Holocaust.
2. Those same forces are hard at work in the United States today. I wonder if the Rabbi takes comfort in the number of Jews joining cults. What have those forces done to check the level of abortion, homicide, suicide, addictions of all kinds, etc., that beset our "secularist model" American society?

Maybe the Rabbi is a little too comfortable with his liberal Christian friends and maybe its later than we think. Maranatha.

H. Joel Carlson
Tampa, Florida

You're making my job difficult...

In "Pedestal Problem" Philip Stover criticizes pastors and churches for listing their church and the pastor's picture and giving his credentials. Yet in his article I found a picture of him and his credentials.

Stover stereotypes all preachers as having the same problems, and he gives no solutions. Therefore, this article can only be received in a negative way.

The office of pastor often comes under attack, as you well know. My

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February 1985
policy has always been to lift preachers up in the eyes of church members. Articles like this make my job most difficult—from a pastor's point of view.

Marvin E. Lane, Pastor
Zion Baptist Church
Eminence, Indiana

Rude awakening...

A major disappointment of my life has been watching evidence of the "Pedestal Problem" (October 1984) at work in the lives of many of the "Lord's Anointed."

Often, honesty gives way to expediency and politics governs most decisions. Some preachers seem to be accountable to no one, and evidence an attitude of "how dare you question me?"

As a "PK" myself, I remember the consistency of my dad's life, always the same—in the pulpit, at home, or halfway around the world. He practiced what he preached. Silly me, I grew up thinking such conduct was the norm among preachers. What a rude awakening! Sadly gentlemen, so often "what you do speaks so loud, I can't hear what you say."

Evelyn Rae (Vick) McNeilance
Southfield, Michigan

Harry Rimmer...

Thank you for "Harry Rimmer, Ardent Defender of Creation" (December 1984). I once introduced him as the speaker at a Businessmen's Banquet. Just before, I asked him how many degrees he had. He answered, "I do not make much fuss about them, as I found out that the littlest monkeys have the longest tails."

Harry Rimmer was a most delightful person to be with. His humility was beautiful, as was his wit.

W. B. Musselman, Pastor
Fulton Bible Church
Fulton, Michigan

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MOODY CONTINUING EDUCATION
Reaching the World in Our Lifetime

Jesus said, "Go ye into all the world, and preach the gospel to every creature." I believe God wants us to evangelize the world in our lifetime. No one is going to come back from Spurgeon's day, nor is anyone going to come from the twenty-first century, to preach to us. We alone have the job of getting the gospel to those who presently inhabit the earth. Our commission is not to get every person saved, even though that would be wonderful. But our commission is to proclaim the gospel to every person, and we must use every available means to do so. If we do not do it, their blood will be on our hands.

In the days when our Lord was on this earth, there were only 250 million people worldwide. In the 1860s, world population reached the 1-billion mark. Today we are approaching an international population of nearly 5 billion people. Demographic experts predict that world population will reach 6.3 billion by the year 2000 and potentially double by 2300. In the meantime the growth of even Bible-believing, evangelistic churches is not keeping pace with the population growth rate. With only 15 years until the end of the century, we must reevaluate our strategy for world evangelism.

Satan must laugh at Americans who seldom take seriously the plight of the world's population outside our borders.

Spender eternity in hell because we, the church of the living God, did not follow the command to go tell them.

We have failed in our foreign missions outreach because we have neglected the essential elements needed to become missions minded.

Compassionate Heart. Not every believer should go to the foreign field, but all believers must develop a burden for the lost in their hometowns, their neighborhoods, on their streets.

The Bible tells us that our Lord wept over the lost, but few Americans ever weep over anything, except their taxes. Some of us are failing to evangelize because we simply do not care. In spite of all we know about the needs of others worldwide, we simply close our minds and go our self-satisfied way.

Contrite Spirit. We must be like the apostle Paul who in his burden to save Israel said in Romans 9 that he would be willing to be cursed himself, and go to hell in place of his kinsmen, if they would be saved. He was so broken-hearted for his people that he went to Jerusalem to witness to them. While there he was imprisoned and wrote letters that still uplift and educate us today.

We have fallen woefully short of telling our generation about salvation in Christ. All men without Christ die and go to hell. If Christians could take one look inside the gates of hell they would have the same desire Paul had to save as many people as possible from that burning eternal torment.

Committed Endeavor. G. B. Vick, who was president of Baptist Bible College when I attended, often said, "It isn't a question of whether the rabbit can climb the tree; sometimes he must." The question is not whether we can get the gospel out to 5 billion souls—we must.

Jesus said we should preach the gospel to every creature, starting with Jerusalem, then Judea, then Samaria, then the uttermost parts of the earth. If we go into all the world and do just that, He said, "I am with you alway, even unto the end of the world." What more do we need than His presence, His power, His motivation, His protection, His encouragement.

While the world is dying and going to hell, many of us are preoccupied arguing with each other over who is the greatest or the most separated. As long as we make our internal squabbles our major priority, world evangelism will never become our major objective.

The late John R. Rice said, "We are glad for everyone who loves the Lord Jesus and does His work. Though there be minor differences in doctrine and practice... He wants to unite them with us" (Rice Reference Bible, p.1102).

We live in an exciting age. Amazing technological means for evangelism are at our disposal, and we need to use them all. In the next 15 years we need a fresh commitment from every segment of Christianity to proclaim salvation through Christ. We need to win souls, plant churches, establish Christian schools, stand firm on moral issues, and use the media and printed page to get out the message. What is the hope of the world? That everyone who names the name of Jesus Christ will stand up and declare Him to this our lost generation.
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Clusters of typical sixties' hippies seemed to clutter the moonlit North Carolina beach. Uniform in nonconformity, with their jeans, T-shirts, long hair, and bandannas, they retreated from the "establishment" in solitary togetherness.

I had come to the beach after preaching in a local revival meeting to pass out some tracts and share Christ. After I witnessed to some of them, one asked, "Hey, man, what does the Bible say about smoking pot?"

"The Bible does not say, 'thou shalt not smoke pot,' " I replied. "But suppose I tried to tell you about how Jesus changed my life and gave me a new reason for living, while I was smoking a joint. What would you think?"

"Man, I'd think you were crazy. You're a Christian. You're supposed to be different!"

He was the antithesis of all I believed. Everything about him revealed his inner spirit—rebellious and protesting—and he was not ashamed of it. He expected no less from me. This was the era of the Jesus movement, gospel tracts, and bumper-sticker theology, yet he recognized that Christians were supposed to be different. He held me responsible to demonstrate that difference in my life—if I believed my own message.

In some Christian circles, being "in" is important. If we dress like the world, talk like the world, and live like the world, yet somehow maintain our Christianity at the same time, we are "cool." The current trend is to add Christ to what we are without giving up anything. Las Vegas entertainers can be Christians without making any changes in lifestyle.

In Fundamentalist circles, relaxed attitudes toward movies, social drinking, and compulsive materialism are evidence of this "new wave" Christianity. All of this is practiced in the name of "Christian liberty." Perhaps we are losing sight of who we are and whom we serve.

The apostle Peter reminds us that we are "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). In our current quest for acceptability by the world's standards, we are forgetting that God Himself demands that Christians be a reflection of His holiness. "Be ye holy; for I am holy" (1 Peter 1:16). In fact, we are dangerously close to losing our vision of the holiness of God altogether.

In the Bible, holy is the adjective used most to describe God. He is worshiped in Isaiah 6 and Revelation 4 as the thrice-holy God. The Hebrew word for holiness is qadash, from the verb "to cut or to separate." The New Testament verb hagiazo means "to set apart or dedicate to God." There are two fundamental concepts inherent in the holiness of God.

Elevation. The idea that God is "set apart" implies His elevation. He is separate from His creation. When the prophet Isaiah saw God's holiness, he saw God as "high and lifted up." Isaiah writes later in his prophecy, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15).

Separation. The second concept inherent in God's holiness is that of separation from sin. Habakkuk declares, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13).

In a world that has little appreciation for the holiness of God, we are to be living demonstrations of His holiness. Peter declares, "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15). There are two important steps toward this goal.

We must restore a right concept of God. In our attempt to describe God in language we can understand, we tend to bring Him down to our level. Our Madison Avenue marketing of God has produced a theology that has reduced Him to a "bridge over troubled waters" or a hundred other superficial, demeaning, and trite statements about His person. If we are to know who God is, we must recognize Him as the sovereign, holy God of the universe.

We must renew our commitment to holy living. Although His holiness is not preeminent in our society, it must permeate the lives of Christians. While objecting to a legalism that inhibits true spirituality, we must guard against overreacting to the point where all standards of conduct are dismissed as irrelevant for the Christians. We must not lower the standard of separation from the world. People ought to see in our lives a living example of God's holiness.

God is an elevated, separated, holy God. We cannot lose sight of His holiness and expect to reflect His true nature to the world around us.
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Migrating Missionaries
The Changing Concept of Commitment
by Richard Lewis

In this day of instant meals, three-minute dry cleaning, and drive-through service, we are accustomed to quick-and-easy procedures. The success of the book The One-Minute Manager indicates that we are trying to squeeze years of maturing into a formula that will produce "instant" results. Whatever happened to long-term commitment? Is nothing worth the pain of patient perseverance?

A former missionary to Ethiopia who spent nearly 20 years on the field said, "The days of a missionary spending his whole life on one field are over."

That would seem to be a valid statement, especially when governments of nations change overnight. With each passing year, missionaries find themselves facing the decision of leaving their mission field. Some of them do leave and relocate in other countries; others return to the States.

But governmental coups are not the only reason for the migration of missionaries. World inflation is eating away at mission dollars, and many missionaries in cities such as Tokyo, Lagos, Caracas, or Oslo cannot raise enough support to survive overseas.

But despite the superficial problems of politics, philosophy, and economics, there is an internal problem that is removing missionaries from the foreign field. There are no lifetime commitments to "go... and teach all nations..." (Matt. 28:19-20). Samuel Wilson, editor of Mission Handbook, writes, "There was a time in the history of the Missionary movement when it was well understood that a 'missionary' was someone who was making a lifetime career of serving another people."

There was a time when a missionary was someone who was making a lifetime career of serving another people."

What destroyed the concept of lifetime mission service? Probably the number-one killer of new missionaries is the inability to adjust to another culture. Strange customs, difficult languages, and unbearable homesickness cause many young couples to throw their hands up in despair and catch the next flight home. Such an agonizing defeat can leave mental scars that last for years. No one can fault a couple for this. They were just not equipped for foreign service.

Confusion about the role of a missionary also contributes to a lack of commitment. Early missionaries did not have a supportive ministry—they had an essential ministry. The missionaries had all the knowledge and ability—without them, there was no ministry.

But today nationals in even the poorest areas have enough basic gospel background to conduct a service, and the people can worship the Saviour without the aid of a missionary.

A former missionary to Korea of over 15 years said he resigned because he had become no more than a low-level administrator. And I realized...
I could do as much or more than that in the States."

Of course indigenous national churches are the goal of all mission groups, but the price of attaining that goal is fewer lifetime missionaries.

Some missionaries waver in their commitment because they lack realistic personal goals. If a person arrives on the foreign field and is not really sure what he wants to accomplish, it is certain he will not be there long.

In the past, goals were well defined. The pioneers were kept busy with essential work: establishing mission stations, translating the Bible into the national language, and establishing churches. Today, most of this work has been done. However, the basic needs of training and teaching will always be a part of a missionary's ministry. A servant who can see the importance of that ministry, and be committed to it, will have found a ministry for life.

Yet, finding a ministry for life is not enough. The missionary must be devoted to the field because he is devoted to the Master. Perhaps the greatest weakness of Christian service today is that Christ is no longer the focal point of our lives. He has been replaced by denominational considerations. We no longer work for Him, but for an organization. A man who is motivated by horizontal considerations will eagerly jump the ship of missions to land a position in the States.

Certainly not all servants who change fields or ministries do so because of a lack of commitment to Christ. Only the Lord knows the heart of man, and we should leave the matter to the Lord.

The world desperately needs people who are committed to lifetime service. Perhaps some perceive lifetime commitments as “getting into a rut.” But when we shortchange those human enterprises requiring a careful investment of time and energy, and cheat them of honest commitment, our efforts will fail. Whether a marriage, a child, or a ministry, it will surely fail. In a world of 5 billion people, the church needs a few folks with the mental attitude of the apostle Paul who said, “This one thing I do.” If we are devoted to serving Christ, the one thing the Holy Spirit has called us to do will be done—and it takes a lifetime to do it.

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She is gravity to the self-centered, omniscient, omnipresent. To the newborn, Mother is God. Natural spiritual sense in children can usually reveal a disturbed parent-child relationship. Infant and holds his world together. Pain and discomfort, a baby's all-in-all. Mother is essential for survival. She alone understands. Mother is omnipotent, omnipresent, omnipresent. To the newborn, Mother is God.

Not surprisingly the childhood background of criminals and psychopaths usually reveals a disturbed parent-child relationship. Infants who do not see a benevolent God in their parents often grow up to become child abusers, alcoholics, or drug addicts. The natural spiritual sense in children can be so crushed by bad parenting that finding the way back to God is very difficult. This bond of causality between parent and child was made clear in the writings of Moses: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" (Exod. 20:5).

Many Bible expositors believe this verse reveals that God recognizes the long-term effects of an ungodly form of child-rearing. God is a God of love, not of petty revenge. He emphasizes the importance of good parenting and the equally long-term consequences of bad parenting.

Children who do not experience the love, acceptance, and discipline of proper parenting easily fail to realize and believe in God's love and acceptance and thus reject restraints on behavior imposed by God and society. But God does not seek revenge on the children of ungodly parents—the intensity of His love and care for young children is stated in Exodus 22:22-23: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry." The word "afflict" means to lower, or degrade in any way. This is a warning to parents and others to recognize the helplessness of young children and to provide for their needs.

The Bible often speaks of the guardianship God provides for young children. Matthew wrote, "Take heed that ye despise not one of these little ones" (18:10). Luke's gospel warns that "it were better for him that a millstone were set upon his neck, and he cast into the sea, than that he should offend one of these little ones" (17:2).

God is aware of offenses to children through sexual exploitation and child pornography, physical and emotional abuse, and the most widespread offense, abortion. Adults who commit such acts show the low value they place on children. The warning in Luke 17:2 could not be stronger. Adults who cause children to stumble will be severely dealt with.

The word "offend" in Luke's passage means "to cause to stumble." How do adults cause children to stumble? Stumbling blocks may be physical, such as fetal alcohol syndrome caused by consuming alcohol while pregnant; emotional stumbling blocks due to abuse or sexual maltreatment; or the spiritual stumbling blocks of an anti-God attitude or refusal to allow a child to be exposed to the things of God through church attendance. God seems to be saying, "Look to yourselves, parents, don't hinder your children from knowing Me."

As negative produces negative, so positive produces positive. Where parents present a godly image of love and caring, their children are relatively easy to lead to the Lord. They understand the God-humankind relationship. Children do reach a point when they become responsible for their own decision regarding salvation, but parents who have made it difficult for their children to see God will be sharing eternal responsibility, if they reject Him.

How should parents present the image of a loving God to their children? Begin by teaching the Bible. The Bible is not too "heavy" for young children, but it must be communicated at the level of the listener. No 3-year-old should be taught the shared power of the Trinity, but young children can be taught about the simple love of God, the basic gospel message. Children will learn biblical truths from your example. A forgiving parent represents a forgiving God.

The Bible encourages the spiritual instruction of young children. "And they brought young children to him, that he
should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, W homoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mark 10:13-15). The key word in this passage is “suffer,” which literally means “to let go, to permit.” Jesus was saying, “If these children want to come to me, allow them. Don’t stop them.” Note the voluntary movement of the children toward Jesus and His reception of them. Parents are not to force young children into an early salvation decision, but if it happens at a young age, allow it.

A similar meaning can be found in this passage: “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:15). The key word is “child” meaning “unborn or newly born.” God is telling us that it is good to hear His Word even from our first days. The Bible has been saying for years what scientists have learned only recently—the things children are exposed to at a very early age predispose them to move in a certain direction. Early exposure to the “holy scriptures” helped Timothy stand fast in the ministry.

When Joshua was reading God’s law to the congregation, even babies were to attend. “Little ones” in the following passage literally means “infants.” “There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers, that were conversant among them” (Josh. 8:35).

Most importantly, our teaching is to be part of a daily routine, ongoing and consistent. “And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk thereof when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:6-7).

But when can children understand? God knows the age when each child is capable of understanding His message. There is a sensitivity in the heart of a child before there is a mental capacity to understand all there is to know of God. But this sensitivity does not come about automatically. God uses the parents, and the godly environment into which the child is born, to bring this about. Mom and Dad become agents of
the Holy Spirit to make God known to the child.

Although God does prepare the hearts of the young to receive His message. He also recognizes the limitations of infants and young children. In Nehemiah we read the account of Ezra reading the law to “all that could hear with understanding.” Isaiah 28:9-10 points out that knowledge and doctrine are for those old enough to learn “percept upon precept; line upon line, line upon line; here a little, and there a little.”

In the New Testament, Paul often wrote that there was an obvious difference between the understanding of children and adults. In 1 Corinthians 14:20, he advised the people to be mature in their thinking, but as innocent of malice as children. In 1 Corinthians 13:11, he points out that childish understanding, speaking, and thinking were put away when he became a man. “Child” as used in these two passages means “without full power of speech,” probably describing toddler or preschooler. God’s Word acknowledges the gradual development of thinking and morality in children.

Despite their limited development, children are no less important to God than adults. God delights in and values children. In Matthew 19:14, Jesus rejoiced because God’s plan was so simple that children could understand it. Matthew again comments (21:16) that young children are able to praise God even through limited speech. And Isaiah 54:13 promises that young children who are taught the Word of God will experience inner peace, or fulfillment.

Can children be taught moral behavior? Young children learn standards of behavior from those around them. Family and friends contribute to the young child’s sense of good or bad, moral or immoral, behavior. Children raised in a loving home, exposed to spiritual activities, teaching, and biblical discipline, cannot help but be pointed in a moral direction. Children raised in a spiritual atmosphere learn to behave morally as a natural outgrowth of their upbringing. They must rebel against their instruction to do wrong. Children raised in an immoral or amoral home do as they wish and must rebel to do right. Doing wrong comes naturally to children—they need to be instructed to do right. The way they learn best is by imitating their parents’ moral behavior.

To properly raise children on a spiritual plane, parents must expose them to as many beneficial experiences as possible. Regular family devotions, prayer at meals, and consistent church attendance will inevitably direct children toward salvation and a spiritual lifestyle. Of course, this is not infallible, for children exercise free will and can choose to do wrong, but consistency produces good results, even allowing for the exceptions.

But religious routines and rituals are not enough. Children are natural imitators, and they will imitate actions and attitudes more than words. Parents who live on a spiritual plane and speak of the Lord comfortably, rather than piously, who pray like they mean it and expect results, who worship out of love rather than duty, who give happily rather than grudgingly, will be much more successful in raising spiritually minded children than will parents who feed three Bible chapters to their children each day while grumbling about the preacher’s pleas for money.

The words and behavior of parents provide the base upon which young children develop their thinking processes.

Wisdom is to value what God values and to see as worthless what God considers worthless. In Matthew 16:26 we read that God values our souls—“For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”

Likewise, we are to consider the souls entrusted to our care—our children. They are in a special category of God’s love and acceptance. They are special to God, and we should learn to consider them special, too.

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As Christians, the ability to rejoice or be happy all the time is ours. Why then are churches, homes, business places, factories, schools, and playgrounds filled with unhappy Christians? Look around. Count the sad expressions on faces.

Don't Christians know that Jesus Christ is come? Surely we realize He is risen. Joy, the fruit of the Holy Spirit, dwells in us and never leaves us, because God's Spirit never leaves us. But we complicate our lives by blocking a knowledge of God's happiness in us.

We criticize others and our environment. We grumble if our hair is curly. We complain if it is straight. We are uncomfortable in the heat. We mumble when it is cold or when the weather brings rain. If rain does not come, we cry for it. We suck if the potatoes or soup or pudding is not prepared exactly to our specifications or to our particular taste. We nag others to become what pleases us.

During the Middle Ages the plague was responsible for the deaths of 25,000,000 people in Europe. This disease ranks as one of the worst killers in history. Unfortunately, many are afflicted with a disease more detrimental to our spiritual walk and as deadly to our spiritual well-being as any plague.

To many Christians, grumbling and whining are as natural as breathing. Complaining is part of our nature.

God, however, plans for us to rejoice forevermore (Phil. 4:4). In fact, He commands it. God wants us to be happy people. As God completes what He began in us (Phil. 1:6), and works in us to will and to do His good pleasure, we should be shouting our joy and proclaiming our happiness (Phil. 2:13).

Through complaint we often sabotage God's carefully laid plans and meticulously drawn circumstances and environments for us. If we are joyless, it is because we are thankless. If we are thankless, it is because we are complainers.

The key to freeing God's joy in us and allowing Him to express Himself through us is to praise Him for everything and to offer thanksgiving to Him regardless of the circumstances. "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). Nothing comes into our lives unless God permits it. Even Satan must ask permission of God to act in our lives (Job 1:12).

Since God surrounds us, why are we not busy thanking Him and praising His name for all the contrary circumstances in life? God promised that He will work all things to our ultimate good if we love Him and as we are called according to His purpose (Rom. 8:28).

The secret to happiness is praise and thanksgiving to God for everything. Complaint blocks our knowledge of happiness and feelings of joy. Complaining is a bad habit that is displeasing to God and costly for us but, like all habits, it can be broken. Christ in us will strengthen us to break this devastating practice if we will let Him (Phil. 4:13).

Rejoicing is as necessary to our spiritual walk as oxygen is to our physical lives. "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

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Seeking
THE HEART
OF CHRIST
by Calvin Miller

The call to follow Christ is both a call to study the Bible and to know our world.

Discipline is the armor of faith. Without it, Christianity is only a set of creeds, and Christians walk their world exposed to harsh circumstances. I am unable to forget Cardinal Wolsey's words in Shakespeare's Henry VIII, "Had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies." Only Christians who commit themselves to study and prayer can stand before their enemies in confidence. It is not always possible to win every one of our battles with the world, but with better spiritual discipline, we position ourselves for victory.

Instead of standing naked before Satan, we are counseled by Paul to put on the whole armor of God (Eph. 6:11). There is a glorious confidence in knowing that we have a sure answer. Having disciplined ourselves we are able to give to everyone who asks a reason—an intelligent reason—for the hope that is in us (1 Peter 3:15). Only from a life of study and prayer can we turn aside the critics who charge that we are naive and overserious.

New converts are first drawn to the church by the love of Christ. Many, however, soon develop a love for church politics. Church, which is at first a place to meet God, becomes a place to socialize. Its caucuses are coffee klatches and committee luncheons. New converts soon learn the art of linking Christ with softball and potluck dinners. They learn the art of climbing the church's political structures, placing themselves at last in nomination for congregational moderator. Their disciplined pursuit of God and the Bible are dropped. They trade a difficult discipleship for a religious image.

The Word and the World

The call to follow Christ is both a call to study the Bible and to know our world. As we study Christ, we must learn all we can about the great inequities of our world and minister to the oppressed. Our desire to help will be hidden in this truth: because it is His world, it is our world too.

If we seek the heart of Christ, we will seek to bridge the gap between need and study. It is right to meet the physical needs of those around us. Hunger must be answered with bread, disease with healing. But our concern for outer needs must never displace an equal concern for inner needs. Humanism cares deeply, but only about the physical side of the human plight. Dostoevsky said that Humanism can be a form of atheism, for it focuses so intensely on our material woes that it rarely gets around to dealing with our spiritual woes. Evangelism gets scrubbed by social concern.

At times, however, we Christians have overreacted to this by letting the fear of the taint of humanitarianism keep us from being human. We emphasize only the bread of life, rushing to save eternal souls with too little thought of saving the present age. We study the great missions passages of the Bible, hastily reading past Matthew 25:31-46 or James 2:15-17.

We sometimes look on our creeds with reverence. But if faith has any value to us, there will come strong moments when we cry like Luther, "Here I stand. I can do no other."

Besides studying God's truth and defending it, we must also know the opposition. This cannot be done by focusing only on Scripture. The cynics subdue us not because they know the Bible but because they know art, philosophy, science, and history.

Living in the great knowledge explosion of our day, the average Christian reads little. This ignorance leaves him incapable of defending his faith. This is a world of learning, of sight, sensation, and sound. Dare we run a blind, deaf course to a cultural coma?

We must not sleep through this revolution. We need to read what our world is thinking as we, with them, rocket into the future. We need to learn what the philosophers are saying, the musicians are composing, the artists are painting, the authors are writing. And we need to learn in a disciplined way to formulate an intelligent worldview.

To Stand

Before we can argue in strength, we will have to believe in ourselves. We have lost our intellectual self-respect and fear the scholars of this world. Too long we have allowed them to insinuate that we are incapable of good thinking. Christians who think they are culturally inferior cannot manage a convincing defense of their faith. We must stand up to intellectual arrogance with firm replies. We are not inferior. We need to speak loudly in the dignity of our discipleship. We are the defenders of the Cross, and we must give secular scholars a bold demonstration of our self-esteem.

There is also an unfounded idea that as Christians learn more they abandon their faith. We need to stand against that idea. Conservative Christianity is not an intellectual stopover in the process of becoming a mature unbeliever. Fully understanding our world, we yet believe, and the better we are enlightened, the better we can answer its criticisms.

The danger of learning is that while it eliminates ignorance, it can foster
arrogance. Intellectual pride turned inward does not defend the faith; it divides it. Uppity religion, gilded with tradition, has looked at revivalism with scorn. The high-church snub has been felt by low-status churchgoers.

While Christian education has helped put ignorance to flight, it has also given rise to religious status. Every defender of the faith must realize that there are no second-class citizens in God's kingdom.

Liberal Christians often boast of the excellence of their understanding, but they seem to lack zeal in missions. Conservative believers, while less knowledgeable, seem to be the only Christians with the stamina to change the world. Ultimately, missions and evangelism are the best evidence of obedience to Christ, whose last command was to take His gospel to the world. A wise missionary once said there is no use taking a lamp to Indonesia that will not burn at home. If our emphasis on education takes the heart out of John 3:16, we cannot claim to be either wise or learned.

Our fight for missionary integrity is as important as our need to know all we can about our world. But we cannot be satisfied with either/or. We must have both/and. We must study widely and preach Christ as our only hope.

To Risk

Preaching openly is risky. Paul was not sure that he would win his case on Mars Hill. He did, in fact, lose. But not totally. He gained "Dionysius... and a woman named Damaris and others" (Acts 17:34). Paul was an intellect, and true intellect can never be snubbed. The Athenian thinkers who had collided cerebrums with the apostle could not call him stupid simply because they could not understand him. These intellectuals may have felt themselves superior to Paul, but their superiority could not blunt his argument. Paul was not ignorant. He reasoned from a studied base, and they felt the power of his learning as he spoke.

The arena of Paul's defense was as important as its content. It takes courage to have open dialogue. Karl Jaspers is no doubt right when he says, "If the churches dared... to put themselves in jeopardy, the word would be credible everywhere, everyday, on the lips of priests and theologians." But we seldom have the courage to risk openly. We are too afraid of appearing naked in a day of grace. We have thus been reluctant both to defend and to acknowledge our faith.

In Dostoevsky's novel about the famous Russian brothers, Ivan Kanamazov is on the witness stand to testify in behalf of his brother, Dmitri, falsely convicted of the murder of his father. The strain under which Ivan had been living caused him to go mad at the critical moment of testimony. Although Ivan was the only one in the courtroom with the knowledge to save Dmitri, he babbled incoherently and Dmitri was lost.

This is a world of learning, of sight, sensation, and sound. Dare we run a blind, deaf course to a cultural coma?

Perhaps the insane Ivan is the fearful reflection of so many Christians. We have been asked by God to take the witness stand, for only we have the information that can save. But our testimony often comes out garbled—by personal experience and emotion. We have studied our world so little that we lack a profound awareness of the human predicament.

To Listen

To make our witness effective, we must learn to distinguish between the flippant skeptic and the seeking skeptic. "God is dead!" has been said with a different intonation. Some years ago Thomas J. J. Altizer seemed to be saying it in the arrogant, academic flippancy of his fledgling professorship; maybe there was a discreet joy he harbored for ruffling the fur of the Bible Belt.

But there is another way to say that God is dead: It is the cry of honest but seeking skeptics. "God is dead, but I sincerely wish he were not." Hungering unbelief is capable of redemption. The weeping, seeking unbeliever is really a believer waiting for a studied compassion to tell him of Christ.

An effective defense will cause unbelievers to examine their position. But to say or imply, "You must not have thought about your position or you couldn't possibly believe that," is snobbery. Let us remember that while we are seeking to get people to examine Christianity for the first time, we will get much further if we do not ridicule or destroy their values—even if they seem unworthy to us. Listening is essential for compassion. Doubters must seek us as listeners and not lecturers. Certain mechanical forms of witnessing cause us to emphasize schemes that obscure real reasoning. In the midst of some searching discussion, the impatient evangelist often takes a sidetrack to "The Four Spiritual Laws" or the "Roman Road to Salvation." This reverting of the cart and horse makes Christianity unwieldy for skeptics. They often abandon the conversation altogether.

We must be patient, and we must not be afraid to lose. Nobody likes a poor sport. The tendency of some zealots when backed into a corner by a good mind is to retreat behind pious cliches. The argument is not lost if the skeptic ends by saying, 'I'll think about that!' But the discussion nearly always dies with no chance of resurrection after the pious clincher, "Just pray about it, dear brother, and trust God!" An effective defense reminds seekers that they must live with the consequences of their decisions.

The importance of discipline and understanding is paramount in this day of doubt. Salvation is a treasure, indeed. When it is so regarded, it will be spontaneously defended. As Christopher Morley said in Kitty Foyle, "Nobody knows what he really believes; you've got to guess at it by how you find yourself acting." When we find ourselves reacting to those who put us down for believing, we know we treasure our faith. But to defend what we believe, we must study.

When we have studied and are willing to risk ourselves, we will enter the marketplace of doubt and cry loudly, "I believe... and here's why!"

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HOW TO READ, REMEMBER, AND ENJOY MORE

by Elmer L. Towns

Ninety-nine percent of Americans can read. But how many actually spend time reading? As the bedside pile of “must” books, magazines, and newspaper articles grows, so does our anxiety that we have not made any headway in our reading.

We have been told that reading is good, broadening our minds and often enlarging our world. But we rebelled against “required” reading in school. We read because we had to. We read to pass an exam. Few of us learned to read for enjoyment.

As a teacher, preacher, and writer, I must read a lot of material to keep informed, and I have acquired some habits that help me read faster and remember and enjoy more.

Skimming. I do not require myself to read everything in a magazine just because I have paid for it. Skimming helps me determine what I want or need to read. I use the cover, table of contents, and highlighted phrases to evaluate articles. I do not feel guilty if I miss something good simply because I skimmed. The editor is responsible to capture my attention by highlighting, explaining, or layout, and entice me to include the article in my reading.

Ripping and reading. As I skim, I determine what I will read and what I will omit. I rip the article out of the magazine and file it in my briefcase. Now the story is available to read: I do not have to pack the whole magazine in my briefcase for my next airplane trip. If the story is good, it is available for filing. I know tearing up magazines would not suit people who save them, but saving magazines is an unrealistic option for me. More importantly, the material is not cataloged and readily available for future use.

Underlining. I find the best way to interact with a story and remember what I read is to underline the salient points. Even better, I summarize the thesis of the story in the margins and circle the paragraph to make it stand out. Marking up an article may sound radical, but I realized long ago that I was reading a lot of things I did not really remember. Before I wrote this article, I read an interesting one titled “Attitudes Toward Inerrancy of the Ancient Community.” It was an enjoyable article, so I read through it and planned to file it. When I realized I could not remember what I had read, I threw it away.

When I read and mark while on an airplane, my neighbor in the next seat often asks, “Why do you do that?”

Now I do not want to admit that I might not remember what I am reading, so I ask, “Do you know the attitudes of the first century community toward the inerrancy of Scripture?” It’s a great way to get acquainted.

The inverted triangle. Many years ago when I began writing magazine articles, I was told that the average person reads only the first 97 words of each article. Therefore I was challenged to “capture the reader” in the first 97 words if I expected him to read the whole article. “Clever,” I thought. “Maybe that is a good way to judge my reading habits.”

Many newspaper articles tell “who, what, where, when, and how” in the first paragraph. This “inverted triangle,” or Associated Press lead, gives me the “guts” of the story, and I either read on, or move to another story. In short, I read more and I read quickly.

Analyze the paragraph structure. Some authors write deductively, putting their main point in the first sentence of each paragraph. The remainder of the paragraph is filled with illustrations, explanations, or applications.

But some authors save the best for last. These are the inductive writers. They seem to give us facts and data at the beginning of a paragraph, not conclusions. When they have laid the foundation, they put the main point in the
CONFESSIONS OF A BOOKWORM

What began as a small, innocent hobby has become a compulsive, insatiable addiction. Mother is to blame—she introduced me to this captivating habit when I was an unsuspecting child. The school system inflamed my desires, and through college and seminary the habit burned uncontrollably.

I confess—I am a bookworm. Bookstores magnetically pull my car from the street into their parking lots. My stomach knots and my palms sweat if I am in a waiting room with nothing to read. I read the ingredients on cereal boxes. The thought of a library sale or a secondhand bookstore makes me break out with the doxology. Without regard for my budget, every book on the shelves begs to be bought.

At one point my library bulged with unread books, and I decided to read everything I owned before buying anything new. Through all this reading I learned a few principles:

**Do not be afraid to read.** And do not be afraid to think. Reading without thinking is meaningless. Many Christians are so enslaved to “the way we've always been taught” that we refuse to think for ourselves. We have faith in God but are unable to heed Peter's exhortation to “be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15).

Though the Bible should be the most frequently and thoroughly read book in any Christian's library, developing a knowledgeable faith includes more than reading the Bible. There are immense blessings in the biographies and writings of great Christians—precious gems from the deep mines of the Scriptures. Often the perspectives of Christians from outside our immediate circles can apply or illustrate a principle or Bible passage we otherwise might have missed.

**Do not be afraid to read books with which you disagree.** If Christians do not read books by liberal theologians or unsaved people, we will not be prepared to confront the issues of society. Some pastors are still fighting the repeal of prohibition and the removal of Bible-reading from public schools, but the world of 1985 needs to know the ethical implications of artificial insemination and surrogate parenting. We need to understand the rise in infanticide of the physically handicapped (“Baby Doe”) and the Bible’s teaching on the attempted suicides of mentally competent adults like Elizabeth Bouvia. Every pastor should know what the issues are, so he can intelligently inform his congregation how to fight the flood of Secular Humanism.

Reading books that stand against historic Christianity forces us to refine and clarify our own positions, and we are better equipped to defend our beliefs. While we must never forsake the inerrancy of the Bible, the deity and miracles of Jesus, or the nature of salvation by faith in Christ's work alone, we may need to abandon outdated traditions and methods.

**Do not believe everything you read.** Whether the author of a book is a Fundamentalist, a Liberal, or an atheist, his language can be deceptive. Writers who oppose Christianity can disguise their positions in terms acceptable to unsuspecting Christians. We must understand the precise meaning of the author's words, and measure them against the Bible, the absolute standard of truth.

As Christians become better informed about contemporary issues of theology and ethics, we must remember some biblical principles. We should not be entangled by “foolish and unlearned questions” (2 Tim. 2:23), but we should face legitimate challenges to our faith, “casting down . . . every high thing that exalts itself against the knowledge of God” (2 Cor. 10:5) and “in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim. 2:25).
Evangelism in a Pluralistic Society

by Wayne A. Detzler

How do we proclaim a singular gospel to a do-your-own-thing culture, where there are as many suggested paths to God as there are people?
America—refuge for freedom, melting pot for multitudes. Emma Lazarus described America best in “The New Colossus”: Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore, Send these, the homeless, tempest-tossed, to me, I lift my lamp beside the golden door! America is a sanctuary for the oppressed, whoever their oppressor. In colonial times those persecuted for their religious convictions were hounded out of England and Holland. Their will to worship freely made them a threat to the established religion of the Old World, but in America they could worship in accordance with the Bible.

Throughout the last two centuries, people left Europe, Asia, the Far East—wherever tyranny reigned—and came to our shores in pursuit of freedom. Today America is a collection of minorities, a “patchwork” population. Boston is one of the major Irish cities in the world. New York vies with the Jewish city of Tel Aviv. Chicago has a thriving Polish community, and Los Angeles has a large Mexican population.

Cultural diversity is paralleled by religious variety. Besides the large Roman Catholic community, there are millions of Protestants. No country has as many Baptists as America, and the sons and daughters of Wesley flourish here too. Presbyterians in America outnumber their counterparts in Scotland, the home of John Knox. There is a strong Episcopal membership here, to say nothing of the Holiness and Pentecostal churches. While 34 percent of all Americans make profession of the New Birth, the rest have a myriad of different beliefs.

Some salute this religious diversity. They pride themselves on relativism. Their motto is: “live and let live!” The relativist sees no right or wrong, just various shades of sincerity. According to Os Guiness, the astute English observer, “The increase in choice and change has led to a decrease in commitment and continuity” (“The Subversive Society” Pastoral Renewal, vol. 7, number 7, February 1983, p.58).

Professor Charles W Forman of Yale University adds, “The main body of church people, those who are fully part of the larger culture, are showing signs of increasing relativism in their thinking” (“Religious Pluralism and the Mission of the Church,” International Bulletin of Missionary Research, vol. 7, January 1982, p.5).

Casual, nominal Christians see such pluralism as a pleasant part of American life. Because they are not committed to the Scriptures and their absolute truth, they see no need for spiritual absolutes. The reaction of most church members is yawning indifference.

However, born-again believers in the Lord Jesus Christ view America’s varied society as a homegrown mission field. Like the Lord Jesus, we “look on the fields; for they are white already unto harvest” (John 4:35).

The Bible does not teach that all roads lead to heaven. Man-made paths are dead-end streets. The Bible does not teach that all roads lead to heaven. Man-made paths are dead-end streets. Jesus is the only true way (John 14:6). Therefore our reaction is not relativism, but evangelism. We take the Lord seriously when He says: “Except a man be born again, he cannot see the kingdom of God” (John 3:3). Our clear message to the mixed multitude is composed of five building blocks.

A Bible to Believe

The first principle of our proclamation must be the absolute inerrancy of the Scriptures. We proclaim a singular gospel message to our pluralistic society. There is no “pick and choose” path to peace with God.

Some tell us that God speaks through wise religious leaders such as the pope or a bishop. Others insist that God has revealed Himself in religious books such as the Unification Church’s Divine Principle. The Arabs in our midst affirm that Mohammad is the prophet who tells the truth about God. Eastern mystics meditate their way to another version of religious truth.

The Bible stands in bold contrast to all these. As the Lord completed His life on earth, He assured His disciples that the gospel was the only source for saving truth (John 20:31). No further revelation is necessary, and none is valid. If we are to evangelize effectively we must have confidence in our message.

Sin to Shun

Religious Americans have dozens of ways to deny sin. The tax evader is not sinning unless he is caught. An adulterer justifies his infidelity by saying his wife is a shrew. Teenagers blow their brains with pills, and sophisticated socialites do the same with cocaine and cocktails. Proper pew-warmers unleash gossip-laden tongues and torpedo the church. Our pluralistic society offers a multitude of ways to disguise sin instead of calling it by name.

God says that all have sinned, and sin is not just a “social sickness.” According to the Scriptures, sin is falling short of God’s glory (Rom. 3:23). Joseph, wise prime minister of Egypt, realized that sin was an affront against God Himself (Gen. 39:9). So whether it is “white-collar” computer larceny or “blue-collar” blasphemy, the Bible lumps it all together as sin. The Scriptures take sin seriously, and so must we. Sin crucified Christ.

Price to Pay

People try different solutions for sin. Some take it to a priest and hope he can find forgiveness for them. Some seek a psychiatrist who will assure...
them that they are perfectly normal and therefore innocent. Others seek scapegoats, in the tradition of Adam and Eve. As someone said: “Adam blamed Eve for the Fall. Eve blamed the serpent. And the serpent did not have a leg to stand on!”

While some deny the danger of sin, others look for forms of penance. The Muslims pray five times a day and fast their way through Ramadan. Humanists hope that social activism will set their record straight. Millions make their way to religious services, seeking to amass favor with God. However, when all is said and done, none of this can deliver them from their guilt.

All that can be done to pay for sin has been done by the Lord Jesus Christ. Paul said that while we were yet sinners the Saviour died for us (Rom. 5:8). To the religious Jew, Paul said that Christ took the Cross's curse to free him from the law (Gal. 3:13). Christ's Crucifixion is the only way to wash away sin's stain (Acts 4:12). Our gospel includes an all-embracing answer to man's sin—the Cross of Christ.

Confession to Make
In a do-your-own-thing culture, there are as many suggested paths to God as there are people. Some believe that keeping the “golden rule,” will open heaven's door. If we do our best, God will do the rest. Multitudes place their trust in a religious person—pastor, priest, or rabbi. Others have placed their trust in some new guru who promises peace through meditation. Still others are simply following the religion of their forefathers. The vast multitude simply ignore eternity altogether.

The way to peace with God is not through good works, good ideas, or good intentions. The only way to God is through His Son (John 10:9-10). Whether one looks at the Old Testament or the New, the story is the same: “Whosoever shall call upon the name of the Lord shall be saved” (Joel 2:32 and Rom. 10:13). Placing trust in any other way is as disastrous as trying to cross the Atlantic in an inner tube.

Church to Join
A neglected part of our gospel is the follow-up. God's institution for maturing Christians is the church. Some think the church is a formal denomination, one of the great Reformation Churches of Europe. Others think it is a close-knit group where some tyrannical teacher dominates all the members, a cult devoid of divine approval. Multitudes feel the church is divorced from reality and uninterested in human need. Some feel that the church is nothing more or less than a human organization with more than its share of human faults.

The Bible knows nothing of this sort of church. Jesus Christ is building His church out of people who confess that He is God, come in the flesh (Matt. 16:16-18). Christ's church is composed of twice-born believers. They are drawn together not by a powerful person but by the Lord of Glory. Their worship is offered not to a man but to the Son of Man. They love each other because they are His disciples (John 13:34-35).

Throughout this great land there are thousands of such churches. Some are in city centers, and some are even housed behind storefronts. In the suburbs there are large, thriving churches where Christ is the cornerstone. In fact, the largest and liveliest churches in America are the Bible-believing fellowships.

How do we evangelize a pluralistic society? We proclaim the name of Jesus Christ. To a multitude starved for truth, we offer the truth of God's inerrant Word. For millions mired down in sin, we offer a Saviour who can snatch them out. Amid the confusion and conflict we call people to meet at the Cross of the Lord Jesus Christ, and He draws all.
WAITING ON GOD
by Barbara Wimm
Finding Direction in Shattered Dreams

“B ut they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31).

Our great adventure—a dream come true—began in 1969, as we started deputation to enable us to take the gospel to the Indians of Mexico. God had already performed a wonderful miracle in our lives. Nine years earlier a specialist in internal medicine had given my husband only four years to live. Despite an “incurable” lung disease, diabetes insipidus, and several other medical problems, we decided to follow the Great Physician’s plans.

He called us to a primitive Indian tribe in a rugged mountain area of northeast Mexico. The daily tasks of living without electricity and running water would have been demanding even for able-bodied young people. Much of our time was spent on horseback as we traveled to Indian homes scattered in the mountains and valleys.

Spiritual progress was also slow. Gaining the confidence of the people we had come to serve took a long time. But God provided strength for the task and began to give a harvest of souls. After a few years, our church grew up in those mountains. People were drawn to it; they came on horseback, in horse-drawn carts, and some arose at sunrise to walk many miles to church meetings. We rejoiced to see God’s hand on the lives of the people.

After eight years in the mountains, my husband’s health began to deteriorate. Each day he was beset with throbbing, unrelenting headaches. Gradually, his strength began to ebb.

While on an airplane trip, my husband suffered a heart seizure. I had not gone with him, but I was there to meet him at the landing strip. His ashen face was drawn with pain. I quickly made plans to rush him to a competent doctor eight hours away. After many medical tests, the doctors said we would have to leave our home in the mountains, as his heart/lung condition would prohibit him from surviving at high altitudes.

Our dreams were shattered. For four months my husband underwent daily oxygen treatments. We spent countless hours questioning and searching our souls—why would God call us to do a job and then not provide?

Waiting for an answer was difficult, but we felt that God was not finished with us. In retrospect, we can see that God was preparing us for a new area. We still had a great burden for Indians, and because the doctors said my husband would be able to live at sea level we searched for a tribe along the western seacoast of Mexico.

Our coastal ministry gave us the opportunity to work with thousands of Indians in many villages. In six years, God has saved hundreds of souls who are members of three indigenous churches. There are five growing missions and a Bible institute to train young men and women to evangelize their own countrymen and to build their own churches.

God is so good! We marvel to see all of the transformed lives around us. Although there have been many anxious days and nights of physical pain, we know that our days are in His hands. We thank God for each moment of life to serve Him, and we look forward to whatever He has in store for tomorrow.

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 11:33-12:1).

“How beautiful are the feet of them that preach the gospel of peace,” and how beautiful is He who does the calling, heals the sicknesses, provides the needs, gives the grace, and gathers the harvest.

-Barbara Wimm is a missionary to the Mayo Indians in Mexico.

February 1985 27
INTERVIEW

Wally Turnbull
At Home on the Field

Do you describe yourself as a missionary?

Yes, because people use that label, but I don't like to refer to myself as a missionary. I rather like to think of myself as an expatriot Christian living and working in Haiti. I am bothered by the traditional concept of missions and missionaries. I don't like the definition of missionary that says missionaries have a mission, a goal, and a set time limit. That type of missionary is usually referring to or looking forward to going home. We need to face the idea that our mission field—not the United States—is our home.

Do you see a place for short-term missionary service?

Yes, but it depends on how short “short” is. If young people considering the mission field want to live on the field for one, two, or three weeks, it would be tremendous for them. I call them “tourist missionaries.” I wouldn't want to refer to anyone as a missionary unless he was willing to spend at least a couple of years on the field. We do have a need for some technical workers to come for a short time, to accomplish specific jobs. However, we need people who will move from their homes in the States and become Christian residents on the field. Long-term commitment adds continuity to the mission program.

Is one of your goals to train a national to take over your position?

No. First, I don't think the missionary should pastor a local church—a local leader should be allowed to evolve from the very beginning. God will bring him forth from the initial converts in any group, and he will be the most appropriate pastor for the group. I see the missionary in the role of trainer and instructor—not as pastor. I believe this facilitates the development of local leadership. The missionary serves better when he is not encumbered with the details of being a pastor.

As far as self-help projects are concerned, I want our work to be more than an “institution” that directs and educates the people, and it needs to be perpetuated as such. We now have people using improved farming methods, composting, raising better animals, growing better vegetables, and thereby supporting their families. Our lessons have become a way of life. I don't want a national to replace me and perpetuate an institution that will grow into an endless series of more positions, more salaries, and more experts.

Do you feel that any valuable concepts in traditional missionary work have been lost?

Yes, I think commitment is not what it used to be. Mission boards are having a hard time filling available positions because people aren't willing to commit for long periods of time. I wish more people would call it “home,” instead of the mission “field.”

I've heard that in the early days of missions it was common for people going to the mission field to have their teeth pulled and wear dentures because they wouldn't be able to get dental care. They'd have their appendixes and tonsils removed, and do anything else they could in advance. They had long-term commitment. I don't see much of that attitude today.

Does staying on the field for long periods of time make deputation and raising support difficult?

Yes. It's hard to keep in touch with donors and keep support coming in. We have been able to keep in touch with people by correspondence and by having visitors to Haiti speak about our...
Self-Help Programs
A Witness in Action

“Self-help is the process by which an individual is taught and assisted in the developing of his potential,” according to Wally Turnbull. Turnbull believes that a program to help people help themselves is a witness in action. “If a man needs to feed his kids, and you help him do it, with no strings attached, that’s strong stuff. And, because you do it in the name of the church and as a Christian, he sees that the church does have some relevance to him from the physical as well as the spiritual side of life.”

Turnbull’s program has another, very practical, aspect. “As missionaries, our purpose is to bring people to salvation and to guide them in establishing indigenous churches. Obviously, if people can’t support themselves and their families, they can’t support a church. A church must be supported by the tithes and offerings of the congregation.”

Turnbull knows that many in Christian circles are opposed to mixing self-help programs with the traditional missionary’s job. He believes, “Your message will fall on deaf ears and your gospel will not be accepted if you don’t relate it to people’s physical needs as well as their eternal needs. Our talk of love doesn’t mean too much to a hungry man if all we’re talking about is the hereafter.”

Turnbull would like to see the things he’s teaching the Haitians become a way of life. “We need to get our concepts across. If it’s using fertilizer, if it’s trying to increase yields through composting, if it’s terracing, if it’s rating vegetables so they can bring a better price, if it’s worming your livestock or vaccinating your children—we want these things to become a way of life.

“Most of what we’re concentrating on is income generation. We are doubling family incomes and in some cases even tripling it. We teach carpentry and other vocational skills—even candle making. Candle making isn’t a cutey thing, it’s a valuable skill through which some women support their families. We teach our people to run their own businesses, including making something and marketing it.”

This self-help program, never drawing from mission funds, supports itself by running a small tea-room and by selling plants and specialty baked goods in a mission shop.

“Compared to North American homes and businesses and management levels, it wouldn’t seem like too much is going on down here. But the system that is here has kept many people alive. Haiti has lost many people to starvation, but there are people who are feeding themselves and learning to feed their families. We have had to find out where we are, and work from there.

“Basically, we have the love of God in us because we’re saved. If we have food, goods, or knowledge, we need to share those things with our neighbor; or our love is not good. We love ourselves enough to clothe ourselves and feed ourselves; we’re commanded in the Scripture to love our neighbor as we love ourselves.”
Interview continued from page 28
work in their churches. Once a church cut our support because they hadn't seen us in 17 years. We were here working and writing, not there visiting! Occasionally it would be nice for the church to send a representative to visit the work.

How would you change the way missionaries are supported?

I'd have more churches support fewer missionaries, instead of one church supporting up to 40 missionaries at $10 a month. Churches should not underwrite somebody who comes through town once with a good presentation. I met a group from a church in the States who had been supporting a man for 13 years. They had heard nothing from him, their inquiries were unanswered, and finally they sent a committee to find out what was going on. They should have checked on him the second year.

I think missionaries ought to be accountable to a local church, but first they should be accountable to the Lord.

If we meet His criteria, our accountability will hold up to the local church. The local church should not burden their missionaries with great numbers and financial reports, project summaries, and budget proposals. They should look at what is being accomplished for their money. Of course, most missionaries go out from a mission board, so the details of the accountability are given to the board.

Long-term commitment adds continuity to the mission program.

In what areas should a missionary be accountable?

There are two schools of thought: accountability by receipts, or by results. Receipts don't mean anything. You can have a great set of books. If your income matches your expenses, you'll be fine. But what if the money has been wasted? Books just prove that you spent money, not that you spent it wisely. If you measure by results, you simply judge whether you met your goals.

Why is Haiti known as the graveyard of missions?

Haiti is a relatively new nation that uniquely evolved, through bloodshed, from slavery to independence. Haiti does not have the benefit of a long-established culture. But, in time, traditions will evolve. Another factor is the prevalence of voodoo religion, so satanic and negative that it makes everyone distrust everyone else. People feel that they can't accomplish anything except through the spirits.

Only the gospel can light the path to new ways and abolish superstition and voodoo. When people begin to see that there are alternatives, the fear of the power of the voodoo will lose its hold on them, and Christianity and development will stand a better chance.

What is the missionary's role in politics?

To stay out. Even though you are calling your field "home," you cannot totally make it home. Your color is different, your language is different, your mannerisms are different, so you'll never be 100 percent a local resident. I think we should stay politically active and vote in the country of our citizenship. I'm not against political involvement, but there are so many special, exciting interruptions along the way. Everything that comes up is different, challenging, and difficult. We can't look up the answers; we are writing the book as we go.
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God's strategy of communicating to mankind has always been to send His ideas wrapped up in people. He knew an idea expressed in a person or a picture would be more completely and quickly understood.

God sent His chief communication when "the Word [the message] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). For 33 years Jesus revealed His father. "He that hath seen me hath seen the Father" (John 14:9) underscores His mission of making visible the invisible God. John reminds us that "In him was life; and the life was the light of men" (1:4). His conduct perfectly revealed His Father's character. Having modeled a communication strategy for us, Christ passed the torch: "Ye are the light of the world" (Matt. 5:14).

God's communication strategy is illustrated in the metaphors of Scripture. These metaphors underscore our responsibility as members of the second incarnation to once again reveal the character of God through our conduct, to make visible again the invisible God. They become increasingly significant as we recall that Christ invites the world to look, not listen. "Let your light so shine before men, that they may see" (Matt. 5:16). Let's examine some of these instructive word pictures.
A shining star. Paul's use of this metaphor reminds us that our appeal is not simply intellectual or theological. A sky studded with stars (like a community salted with Christians) appeals to the aesthetic dimension of man. A starlit night takes our breath away. Something inside is stirred as we compare ourselves to the overwhelming vastness of space. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him?" (Ps. 8:3-4). The heavens, we are told, declare the glory of God. So do His living stars.

A wise fisherman. We are called "fishers of men" by our Master. Fishermen select a lure appropriate for the species. You cannot catch yellowtail with trout flies. The fishermen in Christ's day also used lures. With Nicodemus, the Master Fisherman talked of a New Birth—a highly metaphorical term appropriate for theologians. Beside a well on a hot day, He spoke of water and thirst. Observing the Feast of Lights, He compared light and darkness, proclaiming Himself as the world's light.

A beautiful bride. This potent imagery highlights the corporate testimony of a local church or group of believers. Beauty attracts people to truth. Is there any better symbol of beauty than a bride adorned for her groom? Brides make men of steel misty-eyed. Hearts are moved and emotions stirred when a bride glides down the aisle.

As Jehovah's bride, Israel advanced from the rubbish heap to royalty. "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comliness, which I had put upon thee" (Ezek. 16:14).

Beauty is the possession and expression of the nature of God. Peter reminds us that believers become "partakers of the divine nature" (2 Peter 1:4). Although all true believers possess the nature of God, by no stretch of the imagination do they all express the nature of God. Many claim truth, but produce ugliness. Those who live what they believe grow in beauty.

Salt. The imagery of salt underscores the necessity of flavor and contact. Although there is no impact without contact, contact may lead to compromise or loss of flavor. Christians committed to radical identification (redeemptive contact) but not committed to radical difference (holiness) may lose their beauty. Our mission is to bring light to those in darkness and life where death reigns.

Light. The problem of light (radical difference) is not compromise but concealment, not "loss of flavor," but "loss of visibility." The biblical pattern is a balance between light (radical difference) and salt (radical identification). Light focuses on the quality of life. ("His life was the light.") Salt focuses on the quality of the relationship ("a friend of sinners"). Unfortunately, research indicates that after he has known the Lord for two years, the average Christian has no non-Christian friends. Consequently, the church is neither salt (it has lost contact) nor light (it has put its light under a basket).

Evangelism has become equated with reaping and has neglected the cultivating and sowing phases of the process. Our Lord sent His disciples out to reap what they had not sown; others had done the hard labor. "Others" speaks of multiple influence, and process. "Hard labor" teaches that reaping is but a part of a process—and the easiest part at that!

If the biblical metaphors were not evidence enough, research indicates that lasting results (disciples) are the products of careful cultivation. Nearly 80 percent of those who profess to find Christ through a confrontational approach to evangelism do not remain active members of the local church. Almost the identical percentage of those who remain as faithful members of a local church find Christ through a non-manipulative friend. If the goal of the Great Commission is not just decisions but disciples, we must reconsider our approaches to evangelism. If we want a healthy birth, we must have a healthy pregnancy!

A patient farmer. Agricultural imagery is the major analogy Christ used to help us grasp His communication strategy. According to the first parable of Matthew 13, every soul without Christ is soil. A wise farmer pays attention to the quality of the soil. The second parable teaches that every soul with Christ is a seed. A wise farmer pays careful attention to the quality of the seed. His comments about the reapers in contrast to the hard laborers from John 4, plus the insights from Matthew 13, provide several important insights. First, evangelism is a process involving sowing and reaping. Second, some people sow, others reap. "I have planted,
The imagery of the patient farmer is of one who tends a soul, hovering over it, pulling weeds, breaking up the hard soil, chasing away the robber birds. Months of such labor precede harvest.

Paul says as much in 1 Corinthians 9:19. "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Note that serving precedes salvation, that if there is no serving there will be no salvation. Serving presupposes prolonged contact and awareness of needs. Servants move out "looking up" to serve, not "looking down" to save. Servants perform specific, measurable, observable acts of compassion. Paul's teaching and example underscore the truth that there is a direct correlation between the believer's willingness to serve and his effectiveness in evangelism—no serving, no evangelism. Paul, like Christ, teaches that evangelism is primarily a way of living.

Good seed. The New Birth changes us from soil to seed. The good seeds, according to our Lord, are the sons and daughters of the King. God sows people as seed. He wraps truth in Christians. He who is Truth indwells His children and expresses His character through the conduct of His family members. Consequently, the quality of the seed is of great importance to our heavenly Father. It is good seed the father chooses to sow. The Greek word for "good" is kalos, their favorite word for beauty.

Remember the farmer's helper? He got rather upset when he discovered bad wheat creeping into the field of good wheat. His logic concluded that separation was the solution. Armed with this recommendation, he reported to his master. His recommendation was rejected. Peter's words sum up the biblical perspective. "Having your conversation honest among the Gentiles: That, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:12).

When we evaluate these metaphors, we realize that the unbeliever has not seen the light until he has read the book of our lives, seen our star, tasted the flavor of our lives, and heard an explanation for the hope he has observed in us. Paul explains: "As ye know what manner of men we were among you for your sake. And ye become followers of us, and of the Lord" (1 Thess. 1:5-6). "Let your light so shine before men," our Lord instructs, "that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). To perform good deeds for others is to serve. To serve is to make ourselves candidates for winning as many as possible.

The light of God cannot be controlled by man. He cannot turn it on or off. God sovereignly removes it when an individual or congregation becomes cold and
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ABOUT JOE ALDRICH...
Former Pastor, Mariners Church in Newport Beach, California, and now president of Multnomah School of the Bible in Portland, Oregon. Joe Aldrich is the author of Life-Style Evangelism, Secrets to Inner Beauty, and three Multnomah Press "Vital Issues" booklets: Conscience, Satisfaction, and Self-Worth. Joe and his wife, Ruth, are the parents of two children.

Joe Aldrich is one of those extremely gifted individuals available to the church today. God is using him to help free local churches to present the authentic message of the gospel in their own neighborhoods. At the same time, Joe's message affirms and redlines a pastor's desire to reach his community for Christ.

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sackcloth and ashes and the heavens remained brass. “Wherefore have we fasted...and thou seest not? Wherefore have we afflicted our soul, and thou taketh no knowledge?” (Isa. 58:3). Good questions. Somehow these spiritual exercises did not impress Almighty God. “Ye shall not fast as ye do this day,” God reminds them, “to make your voice to be heard on high” (58:4). So what kind of spiritual exercise, what set of behavior, attracts the glory of God? When does His light shine?

“Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou cover the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning...and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward” (58:6-8).

When the Lord instructed His disciples at the north end of the Sea of Galilee, perhaps their minds went back to Isaiah’s passage. The master told them they were salt and light. “Let your light so shine before men that they may see your good works,” He said. Later James would question the validity of the faith of one who would refuse to meet the needs of hurting people. John, the beloved apostle, asks the tough question, “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (1 John 3:17).

Isaiah is not through with his message for Israel. “If thou take away from the midst of thee the yoke, and putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day” (Isa. 58:9-10).

Sharing with a stranger on the beach, in a restaurant, on an airplane is a legitimate and much needed form of evangelism. So is following up visitors to the church. Stranger-to-stranger communication, however, is not the pattern or model for the majority of the Christian community. We are to love and serve our neighbors. The gospel is to go down our vocational and geographical webs of relationships. We are, to use the biblical phrase, “to let our lights so shine that men may see our good works.”

When the light is on, the soup is on and the door is open. The hungry are being fed. The naked are being clothed. The prisoners are being cared for. The discouraged find a friend, the lonely a listening ear. Paul said, “I have planted, Apollos watered, but God gave the increase.” We must find out where we fit in God’s communication process, put on our servants robe, and turn on the light. “And let us not be weary in well-doing: for in due season we shall reap, if we faint not” (Gal. 6:9).

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Did you ever think of a missionary as a deputy? According to Webster, a deputy is “a person appointed as a substitute with power to act.” Since missionaries are deputies of the Lord, the time of equipping them for the mission field is called deputation. What is involved in deputation? How long does it take? How can those who are not called to a foreign field help in a missionary’s deputation?
The average missionary spends two years "on deputation." He travels thousands of miles and visits hundreds of churches to share his vision, burden, and plan for reaching the lost of his mission field. He presents his message and asks if the church people will take part in his work by pledging monthly financial support.

Unfortunately, deputation is often not as simple as it should be. Many churches talk about missions involvement, but because of the demands of diversified ministries within the church, the missions program may be a low priority. Church budgets, with allotted monies to support certain predetermined projects, are often inflexible. Unless a missionary is a polished public speaker with a charismatic personality, he may have a difficult time persuading churches to support his program. Many new missionaries have not had the opportunity to develop their ministries and their presentations, and they struggle through deputation.

In this difficult time missionaries lean heavily on prayer. Every church expressing interest or extending an invitation to the missionary is a direct answer to prayer. Deputation develops a missionary's vision, determination, and personal confidence. Missionaries learn the importance of personal contacts, for each person can recommend a pastor, and each pastor can recommend another church. If his ministry is to survive, the missionary must learn to deal with people. Deputation is not for introverts.

When a missionary first contacts a pastor, he will usually ask for a service where he can present his program. The pastor inquires about the missionary's background, mission board, and future mission field, and then determines what arrangements will be made.

While visiting churches, missionaries should be careful to guard their attitudes. Some missionaries feel they are the most spiritual servants of God; therefore everyone else should be anxious to serve them. Those who demand fancy accommodations, specific foods, or who loudly voice convictions and personal preferences, will undoubtedly offend their hosts. When missionaries visit a church they must remember that they are guests.

"A picture is worth a thousand words" was never truer than on deputation. Most missionaries carry a display and media presentation as standard equipment. The cost is substantial, but if the slide presentation is good it can describe the foreign field better than the missionary's words ever could. Missionaries often print up reminder "prayer cards" and other literature about their ministries for church members.

The demanding travel schedule of deputation is difficult enough for single missionaries, but many may have families with school-age children. Unless arrangements can be made so the family can travel together, the wife and children may be left for long periods of time. The perfect solution would be a van or motor home provided for the missionary on deputation.

Deputation brings a unique combination of highlights and hard times. Missionaries will see God work victories through faith and prayer. They will meet many generous Christians who take seriously their responsibility to stay at home and send. Hard times will occur when they have difficulty securing church meetings, when they grow weary from travel, and when the unknown looms ahead. Fortunately, churches doing their part to help these missionary deputies, make the highlights far outweigh the hard times.

Glenn Kurka is a missionary with Liberty Baptist Mission involved in church planting in the Philippines.
The Great Omission

by Vernon Brewer

With the earth's population of 5 billion expected to double by the year 2300, we are in the midst of a human population explosion. Estimates show that over 2 billion people have never heard the gospel. If we could freeze this generation in time, it would take us over 4,000 years to reach the world at our present rate of evangelism.

Matthew 28:19-20 is one of the most-quoted, least-obeyed commands in Scripture: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Have we fulfilled this Great Commission? Perhaps our Lord's divine mandate has become our "great omission."

Our failure to reach the world stems from two false philosophies. First, the "win 'em and wet 'em" philosophy of church growth swells attendance records but it fails to develop a healthy church. On the other hand, the "discipling disciples" philosophy of numerous Bible studies, dissecting the Word for the sake of cramming it into already overstuffed brains, will never accomplish Christ's plan either.

We must balance these two ideas. Jesus did not tell us to go and just win souls, but to go and make disciples. What is a disciple?

Disciples are willing to learn how to be Christlike. They have a teachable spirit. They are willing to obey. A disciple humbly follows and becomes an imitator of Christ (Luke 6:40). An effective disciple "reproduces reproducers.

Unfortunately, most Christians are not making disciples because they have not been disciple themselves. New believers are often left with few spiritual tools and little encouragement to battle the temptations that will inevitably arise after conversion. John R. Rice stated, "The duty of Christians and churches is to train young converts. It is our duty to teach them the Bible. It is our duty to teach them to live right, to pray, to win souls, to study the Bible, to be filled with the Spirit. It is sinful to drop new converts after they are converted without having them baptized, and it is still short of the will of God, when they are baptized, not to teach them further duties of the Christian life."

A disciple's entire life is a witness, not just his church activities. He touches everyone he encounters and fellowships with other Christians in unity and love.

However, the hectic pace of Christians today contributes to spiritual burnout, and in the end we still have not obeyed the Lord. We have not made disciples. We have only developed Christians who are tired of meetings and programs and methods, and have not experienced the thrill of genuine discipleship.

As a result, the church has become merely a "preaching station." Elton Trueblood states in The Company of the Committed: "In many contemporary Christian congregations the entire church operation points to a climax on Sunday a.m.—a conception which would have seemed very strange indeed to the early Christians. Often the major effort during the week is the promotion of Sunday, the printed church paper plugging constantly for bigger attendance. Sunday a.m. then when it finally comes, has something of the mood of a much advertised athletic contest, for which the team has prepared and to which it has pointed all week. Finally at 12:00 on Sunday the whistle blows—the climactic event is over for another week and the spectators go home to relax.

"This is a complete reversal of the Christian pattern and something which finds no support whatever in the New Testament. The Christian pattern if taken seriously means exactly the opposite—namely that what happens on Sunday is defensible only as a preparation for the daily ministry of the week which follows."

If we were willing to become disciples, the church would be transformed and the impact on society would be staggering. Real lifestyle evangelism would eliminate much of the feverish, egotistical, soulwinning activity so prevalent today. Church attendance is not our Christian service. Our service begins as we leave church.

An old illustration envisions Jesus' return to heaven. One puzzled angel simply could not understand how the world would ever be reached for Christ. Jesus explained, "I spent three years of my life training 12 men. The last thing I told them was 'Go... and make disciples.' They in turn will tell others and ultimately all of mankind will have heard about my life and what I have done."

"But what if they don't go?" asked the angel.

Jesus replied, "They must! I have no other plan."

Vernon Brewer is dean of students at Liberty Baptist College, Lynchburg, Virginia, and director of LIGHT Ministries, an international evangelistic team committed to revival and world evangelization. This article is adapted from Times of Refreshing published by LIGHT Ministries.

February 1985 41
On November 11, 1886, Robert Green Lee was born to a poor sharecropper and his wife in a three-room log cabin in Fort Mill, South Carolina. David and Sarah Elizabeth Lee had begun their marriage with nothing but a 50-cent piece, and they raised their five children through back-breaking work.

Young Lee learned to be industrious. He worked in the fields with his father whenever possible, but he also enjoyed attending the nearby one-room school, where his love for words and language was nurtured. While there he also drew great satisfaction from schoolboy games, sports, and hunting.

When he was 12 a Sunday morning sermon deeply convicted him. He struggled within himself for the rest of the day. The following day, while plowing a field of corn, he stopped at the end of a row and committed his life to Christ.

A few days later Lee was baptized, and almost immediately he sensed the call to preach. Always practical, Lee increased his studies in preparation for preaching. He earned the 50 cents per lesson for Latin instruction by trapping rabbits, peddling broomstraw, and selling peanuts.

He devoured books vigorously: the Bible, volumes of sermons by Sam Jones and DeWitt Talmadge, Buffalo Bill's biography, Les Misérables, an encyclopedia, a dictionary, and newspapers. A gift volume of The Sky Pilot made a lifelong impression on Lee and he read it twice yearly until he died.

Throughout his preparation, Lee prayed earnestly that God would make him fit to serve. No passion surpassed his desire to preach. He delivered his first sermon to a group of elementary schoolchildren when he was 15.

Throughout his life, Lee encountered adversity. Growing up under rigorous farm labor, he had no money to pursue an education. When he began to preach, his closest friends scoffed at his dreams of college preparation and preaching. But Lee refused to give up. He was broke when he was invited to enter Furman University, but he did not lose hope. He realized his dreams could not be fulfilled unless he left the farm to earn the money for school. He borrowed $250 for a ticket to New Orleans to find work on the Panama Canal project.
After some difficulty he finally arrived in Panama. Despite government layoffs, Lee persisted until he found a job. While he worked and saved money, he learned vital management skills that would later prove invaluable. When he returned home with his savings, he found that his father had incurred large debts on the farm. Lee used his money to pay back the loans.

Still, he refused to submit to adversity. He set to work again and finally earned enough money for preparatory school and then Furman University. He excelled in college academics and was captain of the Furman track team. His reputation began to grow, and soon a student pastorate and other speaking engagements were available to him. With an annual salary of $50, Lee asked Bula Gentry to marry him after the completion of his senior year.

His junior year brought trouble. He was hospitalized and had to convalesce at his parents' home for six weeks. Upon returning to school he became class president and Literary Society president. The illness had threatened to deprive him of his voice power, but the next year he won the Gold Medal in the Senior Oration. He also edited the school paper, and continued to run track. God blessed the young man who had only 36 cents left after paying his first year's college tuition.

**Belleview Baptist Church Continues to Grow**

In 1898 Mrs. Fannie Jobe left $1,000 in her will to Central Baptist Church in Memphis, Tennessee, stipulating that the money be used to start a church “way out from the downtown area.”

Three men formed a committee to find a suitable site for the new mission church. They finally chose a rough, undeveloped location at the corner of Belleview and Erskine that would be perfect for a new congregation.

On July 12, 1903, H. P. Hurt, the new pastor, and 32 charter members officially established and dedicated the Bellevue Avenue Baptist Church. By 1924 the original 32 members had multiplied to more than 1,000.

R. G. Lee became pastor of the church in 1927. During his 32 years there, church attendance grew from 1,430 to over 9,000, and the present 3,000-seat auditorium was built. He also led the church to purchase equipment for a fully operational television studio—unheard of at that time. The church also has a large computer and printing center.

Under Lee's leadership, the people learned that nothing is impossible, and no tool is ineffective if used to further the gospel. While at Bellevue, Lee served three terms as president of the Southern Baptist Convention.

Lee was succeeded at Bellevue by Ramsey Pollard, then president of the Southern Baptist Convention. When Pollard retired, Adrian Rogers was called to pastor the church. Rogers had been pastoring the First Baptist Church of Merritt Island, Florida, which had led the churches of the Southern Baptist Convention in baptisms. After his move to Memphis, Rogers also served as president of the SBC.

Belleview is the 11th largest Baptist congregation in the world and the largest Southern Baptist church east of the Mississippi. Church membership in 1982 was 13,249.

Rogers believes that nine ingredients have been instrumental in the growth at Bellevue: expository preaching; a reliance on the ministry of the Holy Spirit; a spirit of warmth in informal but dignified worship services; a great music program; media outreach; a lay leadership that creates the feeling of confidence in the financial structure; a strong, multi-gifted staff; buildings and parking; and an evangelistic spirit.

And the church continues to grow. On October 30, 1983, the congregation officially voted to move their building from what has become the center of Memphis to a 265-acre site “way out from the downtown area.” There they will build a 10,000-seat auditorium and continue, as Pastor Rogers puts it, “transforming lives and bringing people into a personal and saving relationship with Jesus Christ.”
Lee taught Latin at Furman University, and he resigned his church to take a few classes at Tulane University to brush up. But while he was preparing to teach, Furman University enacted a rule that no faculty member could hold a pastorate. Lee felt that he had to preach, so relying on faith alone, he rejected the teaching position and waited for the Lord to show him what to do. That fall he became pastor of the First Baptist Church of Edgefield, South Carolina.

Despite a flu epidemic, a leaky parsonage roof, and a demanding ministry, Lee prospered. At this church Lee first delivered his most famous sermon, "Pay Day-Someday," and he earned a nontraditional Ph.D. at Chicago Law School.

Lee was a hard-working pastor. He visited every church family and placed a great emphasis on evangelism. Under his leadership, church attendance increased and Sunday school attendance doubled. His reputation also grew, and he accepted the call of the First Baptist Church of New Orleans in 1921.

While there Lee ministered with unusual vigor. After a few months, his health suffered, and he required 10 weeks of rest and recuperation. On his return to work, he demonstrated remarkable power and ingenuity and was honored to preach the memorial funeral of William Jennings Bryan.

After four years in New Orleans, Lee was called by the largest Baptist church in South Carolina. He went to work for Citadel Square Baptist Church in Charleston, and during his ministry there his daughter received Christ. Later he and Bula adopted a son, Roy DeMent Lee.

Lee's reputation as a pastor and an evangelist continued to grow. He preached to the Southern Baptist Convention meeting in Memphis. He was also invited to preach for an evangelistic campaign in Memphis, but had been told by Mel Trotter, the renowned evangelist, that little success could be expected. When the invitation was given, Lee counted 156 professions of faith!

During his exciting ministry, Lee's wife was a faithful supporter. Bula was a prayer warrior who kept their family close by making special family times a priority.

In 1927 two large churches sought Lee as a pastor. He rejected both churches at first, then reconsidered and decided to assume the pastorate at Bellevue Baptist Church in Memphis. Lee worked tirelessly from 6 a.m. until 11 or 12 at night, sometimes forgetting to eat. He began the day by reading God's Word and praying, and he often sought the Lord for strength to fulfill his ministry. In return, God filled Lee with a love for people and a desire to see them saved.

Lee pastored Bellevue for over 32 years. Under his leadership the church grew from a membership of 1,400 to over 9,400 and became one of the greatest churches in America. After resigning the church in 1960, Lee traveled over 100,000 miles a year preaching around the world.

R. G. Lee was famous for his unique preaching style, which emphasized picturesque speech and alliteration. His eloquence exalted the Saviour, and it is estimated that 10,000 people were saved through "Pay Day—Someday."

Before he died on July 20, 1978, at the age of 91, Lee had prepared 50 books of sermons. He had served as president of the Southern Baptist Convention for three terms. He had been known as a thoughtful, loving man who financially helped over 100 young people attend college. He was a careful correspondent; hundreds of people had received personal notes of congratulations or affection from him. But he was a man who knew how to stick to the plan God had in mind. While Lee had been busy building great churches, God had built a great man.

John A. Burns is professor of Greek and New Testament at the Criswell Center for Biblical Studies, Dallas, Texas.
Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. ... And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel (1 Kings 21:18-19, 23).

I introduce to you Ahab, the vile human toad who squatted upon the throne of his nation—the worst of Israel's kings. King Ahab had command of a nation's wealth and army, but no command of his lusts and appetites. Ahab wore rich robes, but he had a wicked heart beneath them. He lived in palaces sumptuous within and without, yet he tormented himself for one bit of land more. Ahab was a king with throne, crown, and scepter, yet he lived under the thumb of a wicked woman—a tool in her hands.

I introduce to you Jezebel, daughter of Ethbaal, King of Tyre, and wife of Ahab, King of Israel—a king's daughter and a king's wife, the evil genius at once of her dynasty and of her country. Masterful, indomitable, implacable, a devout worshiper of Baal, she hated anyone who spoke against or refused to worship her pagan god. She was the beautiful and malicious adder coiled upon the throne of the nation.

I introduce to you Elijah the Tishbite, prophet of God when by tens of thousands the people had forsaken God's covenants, thrown down God's altars, slain God's prophets with the sword. He was God's tall cedar that wrestled with the paganistic cyclones of his day without bending or breaking. He was God's granite wall against the rising tides of apostasy.

The Real Estate Request

"Give me thy vineyard" (1 Kings 21:2). Ahab wanted Naboth's vineyard, but he had no intention of cheating him out of it or of killing him to get it. Ahab had not, however, counted upon the reluctance of all Jews to part with their inheritance of land. Throughout Judah and Israel, Jehovah was the real owner of the soil; and every tribe received its territory, and every family its inheritance by lot from Him, with the added condition that the land should not be sold forever. The permanent sale of the paternal inheritance was forbidden by law. Naboth, with religious scruples blended with the pride of ancestry, stood firmly on his rights and refused to sell or swap his vineyard to the king. With much fear of God and little fear of man, he said: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (1 Kings 21:3).
The Pouting Potentate

"Ahab came into his house heavy and displeased" (I Kings 21:4). Naboth's quick, firm, courteous, final refusal turned aside the stream of Ahab's desire and changed it into a foiled and foaming whirlpool of sullen sulks. What a ridiculous picture! A king, rejecting all converse with others, pouting like a spoiled and petulant child who has been denied one trinket in the midst of a thousand playthings! Ahab went into his ivory house, went to bed, and "turned his face to the wall"—his lips swollen with his mulish moping, his eyes burning with cheap anger—fire, his wicked heart stubborn in perverse rebellion against the commandment of God.

The Wicked Wife

"But Jezebel his wife" (I Kings 21:5). Puzzled and provoked at the news that her husband would not eat—that he had gone to bed when it was not bedtime—Jezebel went to investigate. With profuse and harsh laughter this old and gaudy guinea of Satan derided this king of hers for a cowardly buffoon. "Are you not the king of this country?" she chides bitingly, her tongue sharp like a butcher's blade. "I thought you told me you were king in these parts! Shame on you! But you leave it to me! I will get the vineyard for you, and all that I require is that you ask no questions. Leave it to me, Ahab!"

A Message Meaning Murder

"She wrote letters" (I Kings 21:8). Jezebel wrote letters to the elders of Jezreel, making definite and subtle declaration that some terrible sin had been committed in their city, and a fast should be proclaimed—to avert the wrath of heaven. This letter, with cynical disregard of decency, was a hideous mockery in the name of religion. Once get the recusant citizen accused of blasphemy, and, by a divine law, the property of the blasphemer and rebel went to the crown.

"Set Naboth on high!" "On high" meant before the bar of justice, not in the seat of honor. And let them "bear witness against him!" In other words, put him out of the way by judicial murder, not by private assassination. "And the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king" (I Kings 21:13). Then strong hands jerked Naboth out of the seat of the accused. They dragged him roughly to a place outside the walls of the city and with stones they beat his body to the ground. By the savage law of those days, his innocent sons were involved in his overthrow and they too were slain, that they might not claim the inheritance. Naboth's property, left without heirs, reverted to the crown.

The Visit to the Vineyard

"Ahab rose up to go down to the vineyard" (I Kings 21:16). How Jezebel must have paraded with pride before Ahab when she went with tidings that the vineyard he wanted to buy was now his for nothing! How keen must have been the sarcasm of her attitude when she made it known by word and manner that she had succeeded where he failed—and at less cost! Ahab rose up to go down—from Samaria to Jezreel. He gave orders to his royal wardrobe keeper to get out his king's clothes, because he had a little "business" trip to make to look over some property that had come to him by the shrewdness of his wife in the real estate market! Bidkar opens the chariot door. Ahab steps in. Then, with the crack of his whip or a sharp command by word or sound, Jehu sends the great horses on their way—down the road to Jezreel!

Where is God? Where is God? Is He blind that He cannot see? Is He deaf that He cannot hear? Is He dumb that He cannot speak? Is He paralyzed that He cannot move? Where is God? Wait, wait a minute, and we shall see.

The Alarming Appearance

"The word of the Lord came to Elijah" (I Kings 21:17). The journey of 20-odd miles from Samaria to Jezreel is over. Jehu brings the horses to a stop outside the gate to the vineyard. As Ahab goes walking through the rows of vines, he begins to plan how he will have that vineyard arranged by his royal gardener, how flowers will be here and vegetables yonder and herbs there. As he converses with himself, suddenly a shadow falls across his path. Ahab whirls on his heels, and there, before him, stands Elijah, prophet of the living God. Elijah's cheeks are swarthy; like coals of fire, his eyes burn with righteous indignation in their sockets; his bosom heaves; his head is held high. His only weapon is a staff, his only robe a sheepskin, and a leather girdle is about his loins. Like an apparition from the other world, Elijah stands before Ahab. Ahab had not seen Elijah for five years. Ahab thought Elijah had been cowed and silenced by Jezebel, but now the prophet confronts him with his death warrant from the Lord God Almighty.

To Ahab there is an eternity of agony in the few moments they stand thus, face-to-face, eye-to-eye, soul-to-soul! His voice is hoarse, like the cry of a hunted animal. Suddenly his face goes white. His lips quiver. He had gone to take possession of a vineyard, coveted for a garden of herbs, and there he is face-to-face with righteousness, with honor, with judgment. "And Ahab said to Elijah, Hast thou found me, O mine enemy?" (I Kings 21:20) and Elijah, without a tremor in his voice, his eyes burning their way into Ahab's guilty soul, answered: "I have found thee; because thou has sold thyself to work evil in the sight of the Lord." Then, with every word a thunderbolt, and every sentence a withering denunciation, Elijah announced: "Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine ... Behold, I will bring evil upon thee, and will take away thy posterity." And then, plying other words mercilessly like a terrible scourge to the cringing Ahab, Elijah said: "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel!" (I Kings 21:19-23).

And, with these words, making Ahab to cower as one cowards and recoils from a hissing adder, finding Naboth's vineyard to be haunted with ghosts and the clusters thereof to be full of blood, Elijah went his way—as was his custom so suddenly to appear and so quickly to disappear.

And now we come to the last scene in this tragedy—"Pay-Day—Someday!"
Pay-Day Itself

Did God mean what He said? "Pay-Day—Someday" is written in the constitution of God's universe. The retributive providence of God is a reality as certainly as the laws of gravitation are a reality. And to Ahab and Jezebel, payday came as certainly as night follows day, because sin carries in itself the seed of its own fatal penalty. Three years went by. Ahab was still king. And I dare say that during those three years Jezebel had reminded him that they were eating herbs out of Naboth's vineyard. But I think that during those three years, Ahab never heard a dog that he did not jump.

One day Jehoshaphat, king of Judah, visited Ahab. The Bible tells us what took place. "And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle" (1 Kings 22:30). Jehoshaphat was not injured, although he wore his royal clothes. While war steeds neighed and war chariots rumbled and shields clashed on shields and arrows whizzed and spears were thrown and swords were wielded, a death-carrying arrow, shot by an aimless and nameless archer, found the crack in Ahab's armor. As he died his blood ran onto the chariot floor and was later licked up by the dogs (1 Kings 22:34-38).

But what about Jezebel? Did her pay-day come? Yes—after 20 years. After Ahab's death, after the dogs had licked his blood, she virtually ruled the kingdom. But I think that she went into the temple of Baal on occasions and prayed to Baal to protect her from the angry, rapid in his movements, unscrupulous, yet zealous to uphold the law of Moses. Mounting his chariot, commanding and taking with him a company of his most reliable soldiers, furiously did he drive nearly 60 miles to Jezreel. And what is Jezreel? The place where Naboth had his vineyard and where Naboth died. "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." Jehu, the new king by the will and word of the Lord, entered in at the gate, and lifted up his face to the window and said, "Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down" (2 Kings 9:30-33).

These men put their strong fingers into her soft feminine flesh and picked her up, tired head and all, painted face and all, bejeweled fingers and all, silk skirts and all—and threw her down. Her body hit the street and burst open. Some of her blood splattered on the legs of Jehu's horses, dishonoring them. Some of her blood splattered on the walls of the city, disgracing them. And Jehu drove his horses and chariot over her. There she lies, twisting in death agony in the street. Her body is crushed by the chariot wheels. Jehu drove away and left her there. Later, "they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands" (2 Kings 9:35).

God Almighty saw to it that the hungry dogs despised the brains that conceived the plot that took Naboth's life. God Almighty saw to it that the mangy lean dogs of the back alleys despised the hands that wrote the plot that took Naboth's life. God Almighty saw to it that the lousy dogs that ate carrion despised the feet that walked in Baal's courts and then in Naboth's vineyard. Thus perished a female demon, the most infamous queen who ever wore a royal diadem.

"Pay-Day—Someday!" God said it—and it was done! Yes, and from this we learn the power and certainty of God in carrying out His own retributive providence, that men might know that His justice slumbereth not. Even though the mill of God grinds slowly, it grinds to powder. And the only way I know for any man or woman on earth to escape the sinner's pay-day on earth and the sinner's hell beyond—making sure of the Christian's pay-day on earth and the Christian's heaven beyond—the Christian's pay-day—is through Christ Jesus, who took the sinner's place upon the Cross, becoming for all sinners all that God must judge, that sinners through faith in Christ Jesus might become all that God cannot judge.

edited by John F. Walvoord and Roy B. Zuck

Reviewed by Neal D. Williams, assistant professor of biblical studies, Liberty Baptist College, Lynchburg, Virginia.

The editors of this one-volume commentary have anticipated in the preface the question that most potential purchasers will likely ask: Why another Bible commentary when so many commentaries are already available? The answer is threefold: first, the commentary is written solely by the faculty members of Dallas Theological Seminary and therefore consistently interprets the Bible from the grammatical-historical, pretribulational, premillennial approach; second, it is the first single-volume commentary based on the New International Version; and third, it contains many features not found in some one-volume commentaries (harmonization of alleged contradictions, discussion of biblical words from the original languages, and the inclusion of dozens of maps, charts, and diagrams).

The commentary itself adheres well to these claims. The interpretation consistently represents one eschatological position, and extreme positions are avoided. For example, the ill-conceived attempt to relate the churches of Revelation 2-3 to periods of church history is omitted. The well-written and succinct commentary does not skip over difficult passages. Alternate interpretations are set forth, but in a quiet and irenic spirit. The volume is replete with references to the original language, but not to the extent of being pedantic. As far as the NIV is concerned, it is improved when necessary. For example, the “if” clause in the NIV at Hebrews 6:6 is appropriately rejected. Finally, with regard to visual aids, the 54 maps, charts, and diagrams range from a simple but helpful listing of the seven “I Am’s” in John to a complete chart of the complicated Herodian family. These helps are quite useful and combine the traditional (maps of Paul’s journeys) with the original (summary of Paul’s introductions to his Epistles).

In spite of the apparent achievement of consistency, some mild criticism could be offered. For example, the inconsistency in the employment of the words purpose, theme, background, setting, and others in the introductions to the books detracts from the stated goal of uniformity. Also, the theological interests of the commentators vary somewhat. The writers of the comments on 2 Peter 2:1 and 1 John 2:1-2 use these verses as an occasion to argue strongly for unlimited atonement; the same enthusiasm.

In sum, the book is certainly one of the best one-volume commentaries from the premillennial point of view. It represents a significant contribution to the exposition of the Scriptures and should therefore be on every Bible student’s shelf. The Old Testament commentary, which is promised later this year, will surely be welcomed with the same enthusiasm. (Victor Books, 1983, 991pp., $19.95)

BOOK NOTES

YOUNG’S BIBLE DICTIONARY
edited by G. Douglas Young

G. Douglas Young was president emeritus of the Institute of Holy Land Studies in Jerusalem until his death in 1980. This volume has been compiled by his successor, George Giacumakis, Jr., from Young’s earlier notes. Contributors include Gleason Archer, Robert Culver, Donald Guthrie, Richard Longenecker, J. Barton Payne, and Edwin Yamauchi. The dictionary was prepared in English and is uniquely designed for pastors and laymen. The articles on the archaeology and geography of the Holy Land are especially well done, as are the theological articles on Christ and salvation. Place names are number-coded to a survey map of Israel. Very readable. (Tyndale House, 1984, 640pp., $14.95) —E.H.

EVANGELICAL DICTIONARY OF THEOLOGY
edited by Walter A. Elwell

This massive work includes over 1,250 articles covering the fields of systematic, biblical, historical, and philosophical theology, and theological ethics. Over 200 contributors, including J. I. Packer, Carl F. H. Henry, Gary Habermas, Philip E. Hughes, Charles Feinberg, Leon Morris, F. F. Bruce, Norman Geisler, and Charles Ryrie, present scholarly, well-written articles. The entire work represents years of research by the outstanding Evangelical scholars in each area of consideration.

Articles of particular persuasion were generally written by those sympathetic to the position, such as the Reformed Tradition, by W. Stanford
CELEBRATION OF MARRIAGE
by Norman Wright

This unique and heartwarming examination of the seasons of marriage is impossible to read without becoming intensely aware of the healing inherent in the commitments that are at the heart of biblical marriage. Wright develops the theme that marriage is to be celebrated, not merely endured. His insights are helpful and informative. (Harvest House, 1983, 160pp., $3.95) —R.H.

THE NEW UNGER'S BIBLE HANDBOOK
revised by Gary Larson

This full-color edition is an updated revision of Merrill Unger's classic handbook, first published in 1966. Over 500,000 copies have been published since then, and this new format makes this volume more attractive than ever. Virtually every page is in stunning color and graphically illustrated. The volume covers every book of the Bible, providing an introduction, outline, survey, maps, charts, and articles of special interest. Vividly illustrated from history and archaeology this handbook rates with the best. (Moody Press, 1984, 720pp., $24.95) —E.H.

NOW I KNOW WHY I AM DEPRESSED
by Norman Wright

This book analyzes the basic causes of depression, catalogs its symptoms, and provides some positive solutions. The author discusses the interrelationships between emotional depression and physical health. The chapter on the use of medication is especially helpful, as is the one on helping depressed family members. (Harvest House, 1984, 158pp., $3.95) —E.H.

GROWING STRONG INSIDE
by Jennie Davis

Preschoolers will be captivated by the bright-eyed children and beautiful illustrations that fill this book. Through its words they will discover how they can grow strong on the inside by helping, sharing, obeying, being polite, being joyful, forgiving, and praying. An excellent tool for teaching Christian character qualities! (Scripture Press, 1983, 32pp., $4.95) —J.B.
The Third Man
by Richard D. Patterson

"And the king spake..."

And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom" (Dan. 5:7).

King Belshazzar's declaration that the one who could explain the troublesome handwriting on the wall would be elevated to the status of “third ruler in the kingdom” appears to contain a strange reward. Why only third ruler? Why not second, behind the king himself? The solution to the puzzling promise also puts to silence the doubt of those who deny the accuracy of Scripture. The view of higher destructive critics of the Bible in past times was that Daniel erred greatly even in portraying Belshazzar as the last king of Babylon, for ancient secular historians listed Nabonidus as Babylon’s final king. Further, the very language of this portion of Daniel (Aramaic) was considered to be an indication that the account was written much later than the traditional biblical date (6th century BC), probably as late as the second century, at a time when the name of the last ruler had been forgotten.

However, modern archaeological excavations have demonstrated the accuracy of the Bible both as to Belshazzar’s royal status and his royal proclamation. During the latter half of the nineteenth century, a prominent Assyriologist named Theophilus G. Pinches was examining many of the clay tablets recovered from ancient Babylon and housed in the British Museum. He found a clay tablet mentioning the name Belshazzar. The man actually had existed! Belshazzar's name also showed up on a second tablet, occurring alongside that of Nabonidus. A third tablet contained an oath taken in the dual names of Belshazzar and Nabonidus. (Such oaths were taken in the name of the ruling monarch.) Still another tablet referred to Belshazzar as Nabonidus’s son. Subsequent historical research by Raymond Dougherty of Yale and the English scholar Sidney Smith indicated that because Nabonidus spent a great deal of time away from the capital, especially staying long periods in Arabia, he left the affairs of state to his son Belshazzar, back in Babylon.

Thus, Daniel is correct on both accounts. Belshazzar was assuredly Nabonidus’s son, ruling as second ruler in the kingdom. Accordingly, when Daniel translated and explained the enigmatic words on the wall he could be made but “third ruler.”

The force of the historical evidence has made critical objections to Daniel’s presentation of Belshazzar to largely disappear. Even the supposed linguistic problem, presumably necessitating a late date for Daniel, is now known to be no problem at all. For when the excavations at the Dead Sea produced literature written in Aramaic (such as the Genesis Apocryphon) it became clear to linguists, based upon the grammar of the language itself, that Daniel's Aramaic is decidedly not like that of the late Aramaic literature. Indeed, the Aramaic of Daniel appears to be decided earlier and from a totally different branch of the Aramaic family. All of this makes a late (Palestinian) date for Daniel to be impossible and argues strongly for the traditional date and place of composition (Babylon) for it.

Again and again, the better one knows the historical framework and linguistic data for the Old Testament the more he is assured of the genuineness of the older covenant. The student of the Bible may have increased confidence that God's Word truly is inerrant and trustworthy in all respects, yes even in minute historical details.

"For ever, O Lord, thy word is settled in heaven" (Ps. 119:89).
They do not carry a cane, nor wear dark glasses, nor do they use wheelchairs, and unless you happen to see a hearing aid, you never notice that they are different.

Standing in the checkout line, you turn and look at the person next to you. You smile at him, and he nods and smiles back. Nothing is said, and you go your separate way never realizing he was deaf. Situations similar to this occur hundreds of times every day across the country.

There are over 17 million deaf and hearing-impaired Americans. They do not carry a cane, nor wear dark glasses, nor do they use wheelchairs, and unless you happen to see a hearing aid, you never notice that they are different. For this reason deafness is often called "the hidden handicap."

Their world of silence is not the real tragedy of their situation. The greatest tragedy is that most have not heard the gospel of Jesus Christ. They do not know the story of God's Son. Until recent years, the average deaf person did not so much as have an opportunity to attend Sunday school. Few churches had interpreters, and Christian education for the deaf was nonexistent. God loves the man who cannot hear, as much as He loves all of mankind. They are deaf for reasons known only to Him. Exodus 4:11 says, "And the Lord said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?"

Some important characters in the Bible were deaf or had related physical problems. Although Moses could hear, we know he had a serious speech impediment, and we are amazed how God used him (Exod. 4:10). Zacharias, the father of John the Baptist, appears to have been not only mute (Luke 1:19), but also deaf for a time. Verse 62 tells us, "And they made signs to his father, how he would have him called." If he could hear, why did they "make signs" instead of speaking to him and asking him verbally? In Mark 7, the people brought a deaf man to Jesus (v. 32) and He healed the man. Verse 37 says, "And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

Jesus loves the deaf. Many churches and pastors claim to have the same love, but they do little to demonstrate that love. They realize that Matthew 28:19-20 includes everyone. Mark 16:15 does not say, "Go ye into all the world, and preach the gospel to every hearing creature." Yet in the practical sense, that seems to be the interpretation. Most Bible-believing churches need to ask why there is so little concern for such an enormous mission field. Could it be a lack of love? Maybe it is simply ignorance, or possibly even fear. No local church can truly claim to be biblical in its objectives and purposely avoid such
a ministry. For the pastor whose heart is touched by God, for the church that is burdened for these people who are so special to God, let me offer some simple “how-to's.”

First, find someone who has a special interest or burden for the deaf, and have him trained in the deaf ministry. This training can be received from various churches, Christian schools such as Temple Deaf College, and camps such as the Bill Rice Ranch. You cannot “pick up” the training on your own. You will have to invest much time and work.

Second, locate your deaf community. When you find one deaf person, you will find them all. They are a close-knit group within our society. Mailing lists are readily available through a variety of deaf organizations and institutions.

Third, you will need to devote time to winning their confidence. For decades they have been mocked, taken advantage of, mistreated, and referred to as “Dum mies.” They have therefore become suspicious of the hearing world. They will need to know that you are serious about your ministry to them.

Fourth, make winning them to Christ a priority. I once heard a lady of a fundamental church say, “That girl is deaf, she doesn’t need to be saved.” How wrong she was. Deafness does not exempt anyone from hell. The gospel must be made plain, so they too might know Christ as their Saviour.

Fifth, thorough discipleship is an absolute must. Average deaf people have little if any training in the Word of God and are extremely hungry to be taught. They, more than recently saved hearing people, will need personal attention and follow-up.

Sixth, give them opportunities to serve. They have a responsibility to serve the Lord as much as any other Christian. Do not underestimate them.

They are more effective at reaching the deaf world for Christ than you might be.

Finally, don’t quit! There is a large turnover of workers in most deaf ministries. Genuine commitment on the part of the pastor, workers, and church is a must when entering into this great responsibility. Never have the attitude, “We’ll give it a try.” A program launched on such weak commitment will not prosper.

Isaiah 29:18 says, “And in that day shall the deaf hear the words of the book.” This is speaking specifically of the millennial kingdom, but in a very real sense, your church can help the deaf “hear the words of the book” today.

Even though the establishing and directing of a deaf ministry will without a doubt be one of the most difficult ministries any church has undertaken, it is also extremely rewarding, and no ministry could be more worthy. They are out there—17 million strong—a uniquely “hidden harvest field” waiting for the laborers.

Paul J. Luther is pastor of Calvary Baptist Church and president of Temple Deaf College, in Peoria, Illinois.
Freddie Gage
Still Going and Telling

"Go Tell," Freddie Gage's motto since he was converted in 1951, best defines his ministry. Known as the " underworld preacher," he has conducted nearly 1,000 evangelistic crusades and is recognized as one of America's outstanding youth evangelists. Wherever he speaks, thousands of teenagers jam seats and anxiously await his message. Coming from the secular side of society, they arrive in jeans and T-shirts and make no pretense of religiosity. Some are street kids. Others are typical high schoolers. Some are caught in a vicious drug habit. Others are simply curious. All are drawn, almost magnetically, by this unusual preacher who seems to understand them.

Freddie was converted at 19 in a slum ghetto in Houston, Texas. He became a full-time evangelist within five months and attended Decatur Baptist College and Baylor University. Before his conversion Freddie was heavily into a life of alcohol and drugs. God used Freddie's experience to make him an effective speaker on the problems of alcohol and drug abuse. Now the father of teenagers himself, Freddie has an even greater desire to reach young people in every generation.

For several years Gage operated the unique "Pulpit in the Shadows" ministry in Houston to help young people hopelessly enmeshed in lives of sin and degradation. Thousands have been converted through this ministry.

Wherever he speaks, thousands of teenagers jam seats and anxiously await his message. Coming from the secular side of society, they arrive in jeans and T-shirts and make no pretense of religiosity. Some are street kids. Others are typical high schoolers. Some are caught in a vicious drug habit. Others are simply curious. All are drawn, almost magnetically, by this unusual preacher who seems to understand them.

Freddie encourages church young people to go to the teenage hangouts and bring kids to his crusades to hear the gospel. He even goes with them and confronts today's youth culture head-on. Freddie understands their problems and their needs. He knows there is only one ultimate answer and that is Jesus Christ.

In October 1984 Freddie Gage conducted one of the greatest evangelistic crusades of his career at the Westwood Baptist Church in Cleveland, Tennessee. On the opening night of the campaign 1,700 people packed the church and by the end of the message 119 had received Christ as personal Saviour. By Wednesday night the church could no longer contain the crowds, and the service was moved to the gymnasium of the local high school. Over 4,500 people poured in to fill the bleachers—576 trusted Christ; 271 were baptized.

Freddie Gage is unique in every way. His rugged mannerisms reflect his rough upbringing. His powerful preaching is spiked with the jargon of the drug world. Newsweek magazine has called him "America's most unusual preacher." For over 30 years he has preached in prisons, ghettos, teenage hangouts, crowded churches, football stadiums—going and telling wherever he had the opportunity.

Freddie Gage
Seminary
Since 1927
Offering a distinctive education for discerning students. Training Christian servants for ministry in a progressive society.

Offering:
Th.M., M.Div., M.A.B.S.;

J. Don Jennings, D.D., President
Northwest Baptist Seminary
4301 North Stevens Street
Tacoma, WA 98407
(206) 759-6104

"Scholarship On Fire"

February 1985 53
Calvary Independent Church is unique...It is More Than Missions Minded

by Angela Elwell Hunt

In quiet Lancaster, Pennsylvania, is a church that gives more than service to world missions. They give more than money, more than prayer, and more than an occasional "care package." They give the most valuable commodity available—themselves.

The 1,700 members of Calvary Independent Church, pastored by Eric G. Crichton, have a vision for world missions that is a part of their heritage. The church was formed as a result of a Bible/Missionary conference held 48 years ago.

A Bible conference circuit was shared by William Leroy Pettingill, Donald Gray Barnhouse, and Robert Hall Glover, and included Lancaster, Philadelphia, Reading, Allentown, and Harrisburg. Those leaders urged the local Lancaster people to organize a church, and 80 people met on February 7, 1937, to establish Calvary Independent Church.

"Back at the time," Pastor Crichton relates, "the Bible teachers suggested that the people here form a church that would emphasize Bible teaching and missions. The people made a couple of significant commitments: first, they prayed for God to call their own young people to the mission field, and secondly, they made a covenant that if God called their own people, they would provide whatever support the missionaries needed to go to the field."

Over the years, God has called over 225 men and women from Calvary Independent Church. The young people do go out on deputation, but the church provides any funds that are not raised. Over the last 20 years, an average of six young people from Calvary Church have been called to the mission field each year.

Missionaries from this unique church serve throughout the world. Pastor Crichton lists each missionary's place of service on the back of the church bulletin, and it reads like a world atlas: Kenya, Zaire, Ghana, Sudan, Spain, Italy, Yugoslavia, Austria, France, Germany, Southern Ireland, India, the Philippines, New Guinea, Indonesia, Guam, Taiwan, Hong Kong, Okinawa, Chile, Peru, Ecuador, Colombia, Venezuela, Brazil, Haiti, Guatemala, and Mexico. Many also serve in home missions in Kentucky, Virginia, Florida, Kansas, Alaska, and other states.

This year, the church has 142 members on the mission field. These are dedicated missionaries, not just "tourist missionaries" working for short terms. "Most of our people have gone for long-term service. We had a few go for short-term service, but they came home and decided to go back for full terms. Right now, we have only one short-term person, and she's in the Philippines for her third year." The church also sponsors summer missions programs for their young people, but those participants are not included in the total number.

Missionaries from Calvary Independent Church must belong to a fundamental mission board. Most of their missionaries are under mission boards that belong to the Interdenominational Foreign Missions Association. "Our missionaries must be accepted by one of these mission boards and must be accountable to them because we can't oversee 142 people all over the world. We send our support through those mission boards," explains Pastor Crichton.

Just how does Calvary Independent Church keep missions alive in the thoughts and prayers of its people? "We have two annual missionary conferences, each with 200 missionary guests. We invite them to come for a..."
We put them up in our homes, we feed them three times a day at the church, and we bring in three Bible teachers to minister to them during the day. At night, the missionaries minister back to us. We're having our 15th conference next month."

Those conferences have had a profound influence upon the church. Members see how the missionaries are cared and prayed for. This leaves an indelible imprint on the young people of the church. They feel that being a missionary is very important because the church respects and reveres those on the field.

God has called some of us to go to the mission field, but He calls some of us to stay and send. Whether they are "goers" or "senders" the people of Calvary Independent Church take their responsibility seriously. Everyone does his part to spread the gospel throughout the world.

When missionaries come on furlough, the pastor gives them the first available Wednesday night service for their report. During the summer months, as many as 9 or 10 Wednesdays are given to missionaries. Any time a missionary returns to the field, he is given a Sunday night "farewell" service. Pastor Crichton believes that this keeps missionaries in the minds of the congregation "year in, year out."

The church does many other things for missionaries. Sunday school classes "adopt" missionary couples. On a monthly prayer calendar, every day represents a missionary for whom the entire congregation prays.

One year brought many trials to the missionary-minded church. Chet Bitterman, a 28-year-old missionary who grew up in Calvary Church, was martyred while on the field. Chet was taken captive by mistake by Colombian rebels. Held for two months while his wife and two little girls waited, he was finally killed. The American newspapers were filled with this story, and the episode deeply affected Calvary Church. The same year, a missionary died on the field from a stroke, and another missionary's child drowned. But the work goes on.

What advice would Pastor Crichton give to pastors who would like more emphasis on missions in their churches? "The thing that really inspired this church for missions was the fact that they gave their own children. My wife and I have two daughters, and they're both on the mission field—one in Alaska and one in France. Our church missionary giving is not that great, just over $500,000 a year, but there's no begging, no pleading. Our people just know what the budget is, and by faith, they give. The Lord has met the needs of our missionary family over all these years. But I think people ought to pray that God will call their own children."

That is the secret behind this unique church. They give the best they have to the Master—their children.
So What's New?
by Cal Thomas

The latest in a flood of reports on public schools concludes that they have failed to develop a quality once thought essential in students—character.

A group of 27 educators and citizens headed by University of Illinois education professor Edward Wynne says lack of character in today's students puts in doubt the nation's ability to rear a wholesome and competent next generation. The group urges the public schools to institute new character-building programs.

What is needed is not a new program, but a return to an old program that served the nation well throughout its history, until it was expelled in the early 1960s. Then, at the beginning of our own "cultural revolution," the courts responded to the spirit of the age and not the wisdom of the ages and began to rule against prayer and Bible reading in public schools. Administrators overreacted and cleansed the system of any references to God or of ultimate accountability to a higher authority. The Ten Commandments were not allowed to be displayed even as a work of intellectual curiosity in Kentucky public schools, and a football coach in Tennessee was threatened with a lawsuit for praying with his players before a game. In view of this latest critique of public schools, one might forgive those of us who thought the schools were doing a pretty good job of building character into young people prior to 1962, when we tell those who favored the secularization of the culture, "I told you so."

Maryland Governor Harry Hughes appointed a commission to develop a program to promote "values education," but without religion. The commission took four years, and the values it came up with can be found in the Bible: personal integrity and honesty, respect for the rights of others, love of country, and allegiance to democratic government as opposed to totalitarian rule. The Maryland Commission took four years to put this together. It took Moses only 40 days to receive the Ten Commandments—and he did it without tax money.

For too long the focus has been on what should or should not go into the student and not on the kind of product we are turning out at the other end of this tax-supported, educational assembly line. That process needs to be reexamined and redirected.

A young person whose character has not been developed is like a grand meal for which the basic ingredient has been left out—incomplete.

How tragic if the educational establishment ignores this latest report on the failings of our public schools!
Graduate Programs Receive Accreditation

A. Pierre Guillermin, president of Liberty Baptist College and Schools, recently announced that the graduate programs of the Schools of Education and Religion (including Liberty Baptist Seminary) received accreditation from the Southern Association of Colleges and Schools on December 11, 1984.

Recognizing both the college's undergraduate and graduate programs as accredited, this approval advances Liberty Baptist College and Schools from a level II to a level III institution. LBC's undergraduate programs received accreditation in December 1980 and currently offer bachelor's degrees in 66 programs.

Approval as a Level III institution allows the college and seminary to offer accredited master's degrees. LBC currently offers master's degrees in religion and education. The Seminary offers the master of divinity and the master of religious education degrees, now regionally and nationally accredited.

Dr. Guillermin said, “This is a major step in the development of Liberty Baptist College as it moves toward becoming a comprehensive, accredited, degree-granting university through Level IV and the doctoral program.”

Save-A-Baby Director Invited to White House

Jim Savley, director of Lynchburg’s Save-A-Baby program, was recently invited by the White House to participate in a platform discussion on alternatives to abortion. Also participating were representatives from the Christian Action Council, the Pearson Foundation, Bethany Christian Services, Save-A-Life, the National Committee for Adoption, and Intercessors for America. The keynote speaker was Surgeon General C. Everett Koop.

Two hundred leaders in government, business, and religion were present for the meeting in a White House briefing room. The White House staff arranged the meeting and requested Savley to teach a seminar on how to establish and operate Save-A-Baby ministries. Savley presented the two-hour seminar on the practical “how to” of abortion alternative centers to about 50 people. He was assisted by Melanie Lockard and Richard Morrison, both of Save-A-Baby.

Flames Football Seeks Top Athletes

Flames football coach Morgan Hout is looking for the best Christian athletes as he builds a championship team. Hout took a squad that had been 2-9 in 1983 and transformed it into a well-oiled machine that averaged 25 points a game against the toughest schedule ever played by an LBC football squad. Six of the 1984 opponents were nationally ranked, including two-time NAIA National Champion (1983 and 1984) Carson-Newman College, which the Flames defeated 27-14.

The Flames currently compete at the NCAA Division II level and play Division IAA powers such as James Madison University, Georgia Southern, and East Tennessee State University. The ultimate goal for Flames football is to be an NCAA Division IAA member institution. To reach this goal, Morgan Hout and his coaching staff need to locate outstanding football players who will commit themselves to glorifying the Lord in all that they do.

“We need young men who want to serve the Lord through football and get a quality education at the same time,” stated Hout.

Spiritual growth is a reality for young men who play for Liberty Baptist College. Several of the Flames coaches travel as evangelists, and every staff member is a committed Christian.

Any student, or pastor who knows a student, interested in attending Liberty to play football for the Flames should contact Morgan Hout, Football Office, Liberty Baptist College, Box 20000, Lynchburg, Virginia 24506.
The Dream Has Come Full Circle

Memorable is the word for 1984—the year the education programs begun by Dr. Jerry Falwell and Dr. Pierre Guillermin came full circle.

In 1967 the two men met for the first time and decided to build a fully accredited Christian institution that could take a child from kindergarten through college and beyond. They determined that the school would be totally and distinctively Christian, never sacrificing faith on the altar of scholarship.

That same year, a little 4-year-old girl reached out and accepted her diploma from Dr. Guillermin. She was a member of the first graduating kindergarten class and, though she did not know it, she was the embodiment of the dream of faithful, godly men.

In the spring of 1984 the same little girl, now a young woman, reached out and accepted another diploma from Dr. Guillermin. She was Debbie Reynolds, graduating summa cum laude from Liberty Baptist College. A straight A student, Debbie is now teaching at her alma mater, Lynchburg Christian Academy, and plans to pursue a master's degree and later a doctorate in biology or chemistry.

Debbie feels that as she came through the Liberty schools she was challenged and stimulated to investigate thoroughly, to think critically, and to formulate a view of life that is academically respectable and biblically sound. Her teachers helped her integrate faith and learning and not only to articulate what she believes, but to understand why she believes it. "The professors did more than a fair job of presenting both sides of an issue. We weren't told what to believe, but were encouraged always to know why we believe what we do, to be able to substantiate a position, and to be credible."

Debbie felt her education was a solid one and that Lynchburg Christian Academy was more advanced academically than many other high schools. "Everything in high school led to college success" She felt that her teachers and professors were excellent role models, providing a scholastic stimulus and demonstrating a Christian concern for the development of her full potential before God.

Debbie Reynolds, the kindergartner, is now the teacher. The circle is complete and the dream has been fulfilled.

Calendar

January
21—New and returning students arrive at LBC
22—Dr. Falwell speaks at March for Life, Washington, D.C.
25—Lamelle Harris concert, LBC Multipurpose Center, 7:30 p.m.

February
5—Dr. Falwell debates Senator Ted Kennedy at National Religious Broadcasters Convention, Washington, D.C.
Dr. Falwell speaks at American University, Washington, D.C.
21-24—College for a Weekend
22—Dallas Holm Concert, LBC Multipurpose Center

March
8-17—LBC Spring Break

College for a Weekend Attendance Breaks Previous Records

Attendance at LBC's fall College for a Weekend broke previous records as 395 students and 119 parents or sponsors participated in the October event. College for a Weekend is held every fall, winter, and spring, allowing prospective students to experience life at Liberty for three days. Visitors attend classes and chapel, sleep in the dorms, and eat cafeteria food.
Acts
The Birth of the Bride!

by Harold L. Willmington

The Book of Acts is the true story of the first 30 years of the early church. In many ways it is the high mark of Christian witness. The action centers around two great “crusades,” the Greater Jerusalem crusade (Acts 1-12), headed up by Peter, and the Global crusade (Acts 13-28), led by Paul. The associates involved in their campaigns were John the apostle, Stephen, Philip, Barnabas, Silas, Timothy, and Luke. The record tells us of the first deacons (6:1-5), martyrs (Stephen, 7:59-60 and James, 12:2), and missionaries (13:1-3). Believers were first called Christians during this time (11:26). The Book of Acts is in reality a fulfillment of John 15:26-27: “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”

The account relates the final two biblical resurrections of individuals, Dorcas (9:40-41) and Eutychus (20:9-12). During this period the preaching of the gospel is viciously attacked by the Devil, who attempts to bar it (4:18; 5:28), to buy it off (8:18), and finally, to blur it (16:16-18). Both angels and demons are seen in action. An angel protects an apostle (Peter, 12:7-8) and plague a king (Herod, 12:23). Demons possess sorcerers (8:9; 13:6-10), damseled (16:16-18), and vagabonds (19:13-16). Both revivals (19:18-20) and riots (19:28-34) break out.

The Book of Acts lists three significant conversions: The Eunuch (8:36-38), a descendant of Ham (Gen. 10:6-20); Saul (9:1-6), a descendant of Shem (Gen. 10:21-31); and Cornelius (10:44-48), a descendant of Japheth (Gen. 10:2-5). The convert number jumps from 120 (1:15) to 3,120 (2:41), to 8,120 (4:4) to untold multitudes (5:14). Paul preached before prison keepers (16:25-34), philosophers (17:16-31), Pharisees (23:6), and potentates (24:24-25; 26:24-28).

Finally, the story that opens with an upper-room prayer session in Jerusalem (1:14) closes with a prison-room preaching session in Rome (28:30-31). The Books of Luke and Acts are similar. Both were written by Luke to Theophilus. The Book of Luke is the longest New Testament book and Acts is the second longest. Luke records the birth of the Son of God, and Acts records the birth of the church of God. Luke tells us what the Father began to do through the body of His Son (the Saviour), and Acts tells us what the Father continued to do through the body of His Spirit (the Saints).

Acts provides the final two of five of the most famous New Testament sermons: The Sermon at Pentecost (Acts 2) and the Sermon on Mars Hill (Acts 17).

In fact, an outstanding feature of the Book of Acts is the amount of speeches and sermons. No less than 24 messages are found in its 28 chapters. The book opens with Peter preaching in Jerusalem, the Jewish religious capital, and ends with Paul preaching in Rome, the Gentile political capital (2:14; 28:31).

Acts is a bridge book, leading across the gap between the Gospel accounts and the Epistles. There are several “firsts” and “finals” in Acts such as the first example of tongue speaking (2:1-4), the first official religious and political persecution of believers (4:3,18; 5:17-18, 40), and the first practice of communism (2:44-47). Note: this is a far cry from Communism. The first says, “What is mine is thine,” while the second says, “What is thine is mine!”

Finals (in the Bible) include the final appearance of God’s glory cloud (1:9), the final mention of Mary (1:14), and the final listing of the 12 apostles (1:13).

Acts records three of the greatest evangelistic meetings: at Pentecost (2:41), in Samaria (8:5-8), and in Ephesus (19:18-20).

Acts 10 is the greatest example of how God brings together a seeking sinner and a soulwinner! Acts 12 gives us the most dramatic New Testament account of an angel ministering to a believer. Acts 16 records the most important New Testament vision (vv.9-10), Acts 20 records for us the most touching farewell address in the New Testament. Acts 24:25 records one of the saddest responses to the gospel message in the Bible. Acts 27 describes the most severe ocean storm since the Great Flood.

Adapted from Willmington’s Guide to the Bible © 1981, Tyndale House.
Adult Bookstores Can Be Closed

FAYETTEVILLE, Pa.—Few people believed the adult bookstore in Fayetteville would ever close. But thanks to the efforts of folks in this small town a few miles west of Gettysburg the store is gone. Fayetteville News and Tobacco opened in late December 1983, and by July 31, 1984 it packed up the video booths, cigarettes, gadgets, and racks of adult magazines, and left town.

Store operators had expected resistance from local residents, but they had not envisioned the protest led by the 1,600-member Franklin County Citizens for Decency through Law.

Paul D. Marsden, pastor of the 400-member Calvary United Methodist Church, is chairman of the antipornography group. He attributes CDL’s victory to daily pickets, legal action, and prayer.

Just days after the pornography store opened, protesters appeared carrying signs that read “Porn Kills Kids,” “Help Us Close This Store,” and “Stop Mind Pollution.”

Homemakers, college students, businessmen, ministers, schoolteachers, and others took turns in two-hour shifts, walking in front of the store from 10 a.m. until midnight. Snowstorms, humidity, and ridicule did not deter their efforts. John Forrester, chairman of picketing, said bottles, water balloons, and firecrackers were hurled at the protesters. People in cars tried to intimidate picketers by driving at them. Some bookstore customers threatened the picketers with violence.

However, allies for the group were numerous. Some tooted car horns. Other supporters in a nearby trailer offered comfort, hot coffee, cookies, doughnuts, and bulletins to picketers from CDL leaders. To avoid confrontations with bookstore customers, picketers did not talk to passersby.

Battle lines moved to editorial pages of area newspapers. Letters favoring the store usually included a disclaimer: “Although I have no desire to shop at the bookstore, I defend its right to operate.”

Jerry Hill, bookstore manager, said, “It’s only a business, just like a doctor. Only people make it dirty.” Others argued the store’s trade was a freedom of speech issue.

CDL asked supervisors to enforce Guilford Township’s ordinance against the sale of obscene material. Some people, however, feared the ordinance was unconstitutional.

Undaunted, CDL contacted George Geyer, who held the lease on the building housing the bookstore, asking him to stop the trade. Sharon Toomey, Geyer’s daughter, also asked for her father’s help. “We went out to dinner, and he said he was sorry that he ever rented to them and would help in any way to get them out.” She influenced her father to join CDL and to contribute to the cause. “This taught me that if you just keep the faith and don’t give up, God will answer your prayers and give you courage,” she said.

The battle worn. CDL had Pennsylvania State Police investigate the bookstore. Then Franklin County District Attorney John Walker filed civil injunctions against the bookstore in March and May.

Carl Janavitz, attorney for the bookstore, agreed to the injunctions banning the sale of several books, magazines, and films. Since the injunction was not contested, no ruling was made on whether the material was obscene.

Geyer permitted CDL to place a portable sign with flashing lights in a lot next to the bookstore to keep the pornography issue before travelers night and day. The store had a similar sign that beckoned customers inside.

In July Fayetteville News and Tobacco filed a lawsuit charging that picketers were blocking the driveway entrances, harassing customers, and hurting business. The bookstore asked for damages and a restraining order against the group.

On July 31, 1984, the store removed its merchandise. A sign said the store would reopen August 3, 1984, after renovation. When August 3 arrived, the store remained closed. That day the bookstore dropped its lawsuit.

CDL had won.

CDL stored its signs for a few months but hit the picket line again in November. The target this time is Franklin County’s only other adult bookstore. In business since 1979, this store may be more difficult to close. CDL used civil injunctions against it in March and May and succeeded in getting some material banned, but it has showed no indication of closing. Its isolated location on a stretch of highway with few neighbors makes it a more difficult target.

Marsden said CDL has had a ripple effect, and some drug and convenience stores have voluntarily removed adult magazines from shelves. “We believe we have made an impact in the community, and we know we have brought this community closer together to fight this terrible plague,” he said. “We’re never going to quit; we’re going to win. And we will close this store on Route 11.”
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Genetic Engineering Raises Moral Questions

"Genetic engineering can make our lives much more civilized... if we can improve the quality of human life, let's do it" (Dr. James Watson, partner in the first breakthrough in genetic research, 30 years ago).

Is genetic engineering right or wrong? The almost universal answer is, It depends on why the gene is being engineered.

If medical scientists are trying to correct a debilitating genetic defect—such as the appalling mental disorder Lesch-Nyhan syndrome, where children actually mutilate themselves—there is nary a voice of opposition. But if medical scientists are trying to enhance the human race—by creating people with "gold medal" athletic abilities, for example, there is hardly a voice of support.

But the easy answers end here.

Genetic engineering is better known for creating difficult—if not impossible—moral, ethical, and religious questions.

Should scientists cross the "species barrier" by mixing human genes with animal genes? Should a more "human" chimpanzee be created, so health professionals can perform better medical experiments? Which is the greater evil: Giving human characteristics to animals or denying animals human characteristics? Would these modified species have human rights?

Should a doctor, after discovering a young patient has the fatal genetic Huntington's disease, tell his otherwise healthy patient he will die in 20 to 30 years? Should a mother be told that her expectant child is suffering from a mild genetic disorder? Should parents be forced to accept genetic engineering to either correct or enhance their child's genetic condition?

Should genetically engineered bacteria be released into the environment? What if, for example, a bacteria designed to clean up oil spills began eating into the world's gas supplies?

The future raises even more complicated questions.

What will dictatorships do with genetic engineering? Will they settle for developing biological weapons—such as the Soviet Union now practices—or will they attempt to engineer strict obedience in their people?

Should people be allowed to clone themselves to provide a reserve of body parts? Should doctors provide a "genetic supermarket," so prospective parents can choose their child's characteristics, as ethicist John Glover has suggested? Should racial discrimination be ended by making genetic changes to eliminate skin color?

Mankind is being reduced to a set of malleable molecules for scientists to play with.

With all the probing, slicing, and combining of human genes, many observers feel mankind is being reduced to a set of malleable molecules for scientists to play with.

"Specifically," reported a Presidential commission on genetic engineering in 1982, "People worry that interspecific hybrids that are partially human in their genetic makeup will be like Dr. Frankenstein's monster. A striking lesson of the Frankenstein story is the uncontrollability and uncertainty of the consequences of human interferences with the natural order... The story of Dr. Frankenstein's monster serves as a reminder of the difficulty of restoring order if a creation intended to be helpful proves harmful instead.... The artifices they create to do their bidding may rebound destructively against them—the slave may become the master."

But, as noted, genetic engineering raises greater moral and religious problems than the obvious question of whether scientists should be kept out of the monster-making business.

Dr. Henry, founding editor of Christianity Today, gave a limited, but useful, guideline for answering moral questions on genetic engineering.

He agreed that science should not violate the special relationship mankind shares with his Creator—being made in the likeness and image of God.

Saying he had no objection to modi-
fying animal kinds, Dr. Henry added that he still had reservations as to "what extent man himself ought to breed artificial monstrosities. When it comes to human genetics," he said, "whatever tends to overcome what would be a deterioration in the created order and seeks to restore what God purposed in Creation is on far safer grounds than all kinds of novel and experimental enterprise."

Such a guideline, though useful, provides little comfort for more difficult questions. While it may tell us that lower primates should not be given human intelligence, it does not answer whether a talking, thinking, decision-making ape is human enough to receive human rights.

Dr. Henry acknowledged that more answers are needed. Despite intuition that may tell us many genetic experiments and applications are wrong, "modern science often gets us into debatable areas where no clear scriptural principle is evident," he said.

This does not exempt Christians from their duty to try to influence the direction of science, however. "Our first concern is to do what we know to be right and good," Dr. Henry said. "And when it comes to areas in which we are fallible, do the best we can in terms of a clear conscience and be grateful to God for the forgiveness of sin."

Nevertheless, it is time for the church to seriously involve itself with the morals of genetics, said Dr. Allan C. Carlson, editor of Persuasion At Work, a publication produced by the Rockford Institute in Chicago. "Science, being amoral, needs guidance by the church," he said. "We can't suppress genetic technology so the church must exert its influence. But those speaking must speak from a position of knowledge, or science will make the decision. It is incumbent upon the churches, therefore, to study the problem because most theologians and Christian thinkers don't know the issue," he said.

Why?

"We are faced with an enormously complicated [scientific] area," Dr. Carlson said.

How many theologians can distinguish the difference between a cell, chromosome, gene, or DNA (deoxyribonucleic acid); or scientifically explain what makes man different from an animal; or tell secular mankind why he should not try to genetically control his own evolution?

Theologians lack scientific orientation, Dr. Henry said. "In many of these areas we need study centers that bring together Christian theologians, Christian moralists, Christian laymen, and so on," he said. "We don't have, probably, programs that allow us to consult, debate, and reflect extensively on problems of this kind. We need to learn from each other."

Genetic engineering offers hope for the future, particularly in the field of medicine. Genetics has brought insulin to diabetics, interferon to cancer patients, and blood-clotting factor IX to hemophiliacs. And in the future, genetics may provide cures for such dreaded disorders as Down's syndrome, sickle-cell anemia, cystic fibrosis—even cancer.

But genetics also raises problems for the future, problems the church has failed to recognize. Only time will tell whether the church will rise to the occasion, but today the church remains silent—and the silence is deafening.

Martin Mawyer
Dr. Cliff Robinson Enters Evangelism

After serving as vice president and dean of students at Tennessee Temple University and associate pastor of the Highland Park Baptist Church, both in Chattanooga, for 28 years, Cliff Robinson has returned to the field of evangelism.

Before beginning his ministry with Tennessee Temple, Robinson spent five years in evangelism. He has also served as pastor of two small churches and is the author of 6 volumes of outlines covering almost the entire Bible.

Recommended by Lee Roberson and J. R. Faulkner, Dr. Robinson is available for revival campaigns, Bible and missionary conferences, and special emphasis meetings.

For information write: Dr. Cliff Robinson, 3101 Westside Drive, Chattanooga, Tennessee 37404 or telephone (615)698-0310.

New York Hospital Charged with Refusing to Revive Patient

NEW YORK—State health officials said New York Hospital improperly withheld lifesaving care from an 87-year-old patient who suffered a heart attack last March.

Health officials charged the hospital with violating the state's Public Health Law because it allowed a first-year intern to refuse resuscitation for Mrs. Rose Dreyer who died March 25. Mrs. Dreyer's family is suing the hospital for $20 million.

Hospital officials denied the charges, saying, "The care and treatment rendered this patient, and medical decisions relating to her, were completely appropriate." Mrs. Dreyer's relatives charged otherwise, however. Physician James Okun, the husband of Mrs. Dreyer's granddaughter, said that while he and his wife, Frances, were visiting Mrs. Dreyer she suffered a cardiac arrest.

In a sworn deposition, Dr. Okun said he was prevented from helping the patient by Dr. David Perlman, who not only refused to summon a CPR team but told Dr. Okun to leave her alone. Dr. Perlman said he was "under orders" not to resuscitate Mrs. Dreyer. He then pointed to a red circle around the patient's name—a method the hospital uses to identify patients who are not to be resuscitated, Dr. Okun explained.

The family contends that neither the patient, the family, nor her private physicians authorized the hospital to withhold CPR from Mrs. Dreyer. Both the state and the family agree the patient was neither dying, terminally ill, nor in pain.

NBC Reverses Advertising Policy, Accepts Bible Commercial

NEW YORK (RNS)—Thomas Nelson Publishers has placed paid advertising on the NBC Radio Network in what the president of National Religious Broadcasters has called "a historic break in a policy that has excluded religious broadcasters for 30 years."

In an effort to promote the paperback version of its New King James Bible, which includes a section of Bible answers to common problems, Thomas Nelson contacted NBC's Talknet Radio in mid-October. It asked if paid ads for the Bible could be placed on the network's call-in programs hosted by Sally Raphael, Bruce Williams, Bernard Meltzer, and Harvey Ruben.

Kathleen O. Henderson, manager of advertising standards for the network, said that NBC was "instituting a temporary moratorium on acceptance" of paid commercials with religious themes while it reviews its policies on such advertising.

Then Thomas Nelson, the world's largest Bible publisher, issued a press release headed "NBC Radio Refuses to Advertise the Bible." Bob Schwalb, vice president of advertising at Nelson, said the company would take the matter to the Federal Communications Commission if NBC did not end the moratorium.

The day after the Nelson release was issued, it was picked up by United Press International. A day after that, NBC told the Bible publisher its ads would be accepted. They began airing November 30, 1984.

Pro-Life Groups Unite

Groups opposing abortion are forming across the nation, and the American Coalition for Alternatives to Abortion was recently formed as an information and referral network for the existing groups. Directed by Jim Savley, the ACAA was established when representatives from several major pro-life organizations offering alternatives to abortion met at the Radisson Hotel in Lynchburg, Virginia, last fall.

The coalition, presently consisting of Save-A-Baby, Sav-A-Life, the Pearson Foundation, Bethany Christian Services, Intercessors for America, and the American Committee for Adoption, represents over 500 abortion alternative centers.

ACAA will compile pro-life information and release it to other abortion alternative centers, compile a national directory of cooperating pro-life physicians, and produce a national directory of pro-life ministries, including the services each one offers.

Savley believes the coalition is crucial because, "It's the first time pro-life people have really joined together to provide such a national service." The group plans another meeting this month in South Carolina.
Denver Baptist Bible College Installs New President

L. Duane Brown was installed as the sixth president of Denver Baptist Bible College and Theological Seminary on October 12, 1984. Wendell Heller of Indianapolis, chairman of the board of trustees, presided over the formal academic service.

Founded in 1952, Denver Baptist Bible College and Theological Seminary in Bloomfield, Colorado, is an independent, Fundamentalist school preparing young people for the Christian ministry. Former presidents are Sam Bradford (founder), Jack Hyles, H. Glenn Discoe, Bryce Augsburger, and William Fusco. Over 80 percent of its graduates are in full-time Christian ministry.

Few Evangelical Churches Are Involved in War/Peace Debate

WASHINGTON—A survey by the National Association of Evangelicals found few Evangelical churches, organizations, or seminaries formally involved in the war/peace debate. NAE officials fear this lack of leadership may cause Evangelicals to become highly vulnerable to partisan political pressures from both the Left and Right.

The survey has prompted NAE to launch the “Peace, Freedom, and Security Studies” program. “The NAE program will develop guidelines to help frame the war/peace debate within Evangelical institutions, and to clarify the biblical, theological, educational, and political standards necessary for a constructive discussion within churches,” officials said.

The survey found only 1 of 16 denominations responding to have produced materials related to war and peace. Twelve denominations said they had not even issued a public statement committing to relating religious and moral beliefs to war/peace issues. “Little is being done to develop Evangelicals’ common understanding of the church’s responsibility to shape the moral dimension of the public debate over war/peace issues,” said Brian O’Connell, who conducted the survey. Saying the findings are not “surprising,” O’Connell said the results are “nevertheless disturbing.”

One possible explanation: Clergymen may believe other public-policy questions—such as abortion—are less ambiguous than war and peace.

Child Pornographers Promote Child Sex Tours

WASHINGTON—A senate panel heard testimony that a worldwide network of child pornographers and molesters promotes packaged child sex tours and auctions.

Kenneth J. Herrmann, Jr., who represents the U.S. chapter of Defense for Children International, said an investigation by his organization has found evidence that child sex tours were being offered in the Netherlands, West Germany, Japan, and the United States.

Customs Commissioner William Von Raab told the Senate Permanent Subcommittee on Investigations that federal officials made 4,266 seizures of child pornography in fiscal 1984 alone.

Denmark and the Netherlands are responsible for as much as 90 percent of child pornography entering the United States.

A letter from Assistant Secretary of State W. Tapley Bennet, Jr., told subcommittee members that it “appears no diplomatic or other effort has been made to inhibit the foreign production or export of child pornographic materials to the United States.”

Much pornographic material coming into the United States originates from American child molesters who send photographs of their molestations to European pornographers who produce pornographic magazines.

Though both Denmark and the Netherlands have begun to crack down on the problem, Senator William V. Roth, Jr., chairman of the subcommittee, complained, “Every day we continue to study the problem and exchange polite letters, our children continue to be viciously exploited.”

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A Little Humility Please

by Truman Dollar

Devin, my 12-year-old, was at bat in the bottom of the sixth, his team behind, bases loaded, two outs—and I was watching in the stands. The poor kid had already struck out in the fourth. Right now a hit would mean so much.

He let three bad pitches pass and then swung on the next two without connecting. Now the count was full. The tiring 11-year-old on the mound made an awkward windup and let it fly—a perfect strike. “You’re out!” the umpire shouted. Devin handled it well but was still wiping his eyes in the next inning. Despite his strike-out at a crucial time, his team won 9 to 5.

I was reflecting on this great American tradition as I walked past the opposing team after the game and heard their coach delivering a haranguing lecture on their losing effort. He was obviously a man to whom winning was everything.

In pursuit of winning, Billy Martin kicks dirt on an umpire, and his wealth and fame as a coach are increased. George Brett can go after an umpire and his wealth and fame as a coach are increased. We generally reward that kind of behavior in our society, as long as it produces winning athletes.

An infinitely greater tragedy, however, is that we apply this “winning obsession” to God’s work. We bring the mind-set of athletic competition to the Christian life and the work of the ministry. We want first place—supremacy. Keeping score, fostering contentious behavior, we court spiritual disaster. This intense competition between believers for honor, leadership, and position generates factionalism and wars. It is no more ennobling than the antics of Billy Martin or John Madden. The Christian life is not a game, and world-like competition between believers in the body of Christ is not only counterproductive—it is sin.

Now, I am a realist. ABC’s “Wide World of Sports” will continue to report on winners—and the truth is, I like to win. Competition in proper perspective can be positive and help develop useful qualities, but we have allowed a “cult” of victory to spawn and thrive.

The system of values commonly accepted by the world must not dominate spiritual leaders. The Bible is clear. We must observe the following principles.

We are forbidden to compete with each other in the spiritual realm. “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Cor. 10:12).

The Christian life is not a game, and world-like competition between believers in the body of Christ is not only counterproductive—it is sin.

Believers are part of the body of Christ, and the Bible encourages cooperation, not competition in the body. No part is more or less important than another—there are no heros or wash-outs when we obey Christ. If we want to be effective in our work for Him, we must function in harmony.

The system of values commonly accepted by the world must not dominate spiritual leaders. The Bible is clear. We must observe the following principles.

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Competition in the Lord’s work emphasizes the pride of individual achievement, while the New Testament emphasizes that every local assembly works like a body, all parts working together to achieve God’s purpose in building the body. The New Testament stresses personal accountability to God and emphasizes corporate achievement.

Competition fails to emphasize that all is to be done to the glory of God. Personal humility is essential. Christ washed the disciples’ feet. Jesus taught and practiced servanthood, and Paul said we should think as Christ thought.

Competition in the body tends to elevate spiritual superheroes who act much like athletic heroes. Egos are enormous and conflict is rampant. These religious superheroes do not kick dust on those with whom they disagree, but they show little restraint in verbal confrontations.

Fundamentalism is plagued by these competing superstars, whose battles are generally personal and rarely involve doctrine. Cardinal doctrines are worth fighting over, but there is not a leader in Fundamentalism who denies even one of the historic five fundamentals from which the movement got its name. Often these men are not defending the faith; they are fighting over the lesser issues of methodology, influence, preference, prestige, or jurisdiction. They act like they are immune from the scriptural commands about peace—honoring and preferring one another. It is pettiness, and the majority of laymen understand it and resent it.

Let me make a radical suggestion. Why don’t we lesser lights begin telling our religious superheroes how they embarrass and grieve us when they fight in our national religious periodicals and from the platforms of our conferences. Let’s write them letters, and from the platforms of our conferences.

In a ministry of loving confrontation, we are forbidden to compete with each other in the spiritual realm. “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Cor. 10:12).

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Let me make a radical suggestion. Why don’t we lesser lights begin telling our religious superheroes how they embarrass and grieve us when they fight in our national religious periodicals and from the platforms of our conferences. Let’s write them letters, and kindly protest. Let’s refuse to support their projects when they are involved in meaningless battles. Let’s get involved in a ministry of loving confrontation. Together we can make an impact.
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