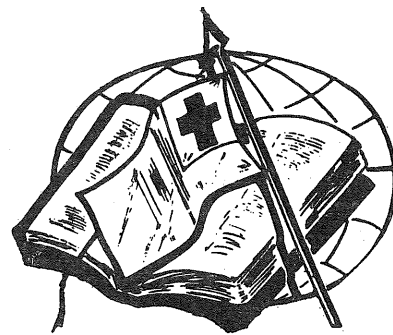


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Fundamental Baptist Fellowship

Information Bulletin



G. Archer Weniger, D.D., President
Chester J. McCullough, D.D., Treasurer

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Number 1

THE SIN OF DEBASED CURRENCY

The Hebrew prophets always came to Israel and Judah with a call to repentance. Invariably, this call was expressed in concrete terms; it required repentance from certain specified sins. There is a tendency for modern commentators to emphasize the spiritual and personal transgressions of the people; yet the prophetic message was aimed at the spheres of life in the Hebrew commonwealth: economics, politics, religious idolatry, and jurisprudence.

The Prophet Isaiah presented a catalogue of sinful practices to the people of Israel. These charges against the nation are found in the first chapter of the book of Isaiah. If the nation continued in its defiance of God's laws, he promised, the people would be carried into captivity by a Gentile nation. Transgression, in short, requires punishment; if an entire nation violates the law, it will not escape unscathed. In verse 21 of the first chapter, we read that judgment and righteousness once lodged in the faithful city, but now murderers inhabit its streets. Verse 23 is equally specific: the nation's princes consort with thieves, seek after the bribe, and render judgments. But for our purposes, verse 22 is the key passage: "Thy silver is become dross, thy wine mixed with water."

Unfortunately, commentators interpret this verse in a "spiritual" ("allegorical"-ed.) fashion. It is supposed to refer only to the souls of the people. The verses preceding and following are specifically social and political in application, but not verse 22, for some strange reason. While it may be true that Isaiah was referring to the spiritual condition of the nation, his frame of reference clearly is social, and more specifically, economic.

Precious metals, then as now, were the primary basis of economic exchange. Gold and silver are seen throughout the Bible as major sources of wealth, both public and private (Genesis 13:2; 24:35; II Kings 23:33; etc). In the time of Isaiah it appears that the people were resorting to an ancient practice; they were debasing the media of exchange (and probably the ornaments made with the metals). Silver has become dross. Counterfeiting must be punished. If private citizens do it, the State

must intervene and punish the violators, since fraud and theft are both involved. Yet the State must also be limited by this law of fair exchange; it must not force its citizens to accept a money worth less than the face value. To mix cheap metals with silver or gold and then call the result pure silver or gold is fraudulent. Equally preverse---perhaps even worse---is the practice of issuing a paper bill as an IOU to precious metals when there is no metal in storage to redeem the IOU. This is the modern form of counterfeiting, whether done by private citizens ("criminals") or civil governments ("progressive monetary theorists"). It violates the Commandment against false witness. It is claiming that nothing is something.

The result of debasing the coinage is always the same: inflation. It usually results in a frantic rush for faster and faster profits, because prices are forever rising, and sales must be rapid if a salesman or company is to keep ahead of rising costs. The quality of goods declines as a direct result; men have no time for careful production. Inflation does not create wealth; it destroys it, even as it destroys the moral fibre of the people who practice it. It is not surprising that Isaiah should note, in the same breath, that Israel's "wine" was "mixed with water." When inflation becomes a way of life, this is inevitably the case.

Inflation is theft. It involves a forced redistribution of wealth. Those on fixed incomes are faced with higher and higher prices without rising income to offset them. Inflation is a fraudulent, invisible tax, and the Bible prohibits it, whether the State is actively pursuing inflationary policies or whether it merely permits private groups to debase the legal tender by reducing the reserves against it.

The nation which allows inflationary debasing of the circulating media cannot escape the built-in retribution which follows. Mass inflation results if the practice continues; a depression will result if the inflation ceases (as Professor Mises demonstrates in Chapter 20 of his HUMAN ACTION). It is as true today as it was in 750 B.C. God will not be mocked.

- by Cary K. North in EAGLEDALE BAPTIST INFORMER -

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A NEW EVANGELICAL VIEW OF LSD

The following is excerpted from an item titled "Chemical Christians" by Jane Page and published by Ministering Friends.

"In the May, 1967 issue of ETERNITY, Thomas Howard describes his visit to the LSD mass presided over by Timothy Leary.

"Richard Alpert and Timothy Leary, Harvard psychologists were dismissed from Harvard for giving hallucinatory drugs to students. These men established the incredibly named International Federation for Internal Freedom to foster what they call 'transcendental living through drugs.' The Mexican government closed the LSD colony they opened on the west coast of Mexico. These men are now on the lecture platforms of the United States promoting LSD for religious-mystical experiences as the key to behavior change in human beings. TIME magazine reported that a dose of LSD-25 as little as four millionths of an ounce can destroy a man's mental equilibrium. The drug changes the chemistry of the brain and is known as a mind-changing drug.

"Thomas Howard, who reported the psychedelic celebration in ETERNITY is the son of the late Philip Howard, former editor of THE SUNDAY SCHOOL TIMES for many years. His sister is Elizabeth Elliot, author of 'Through Gates of Splendor.'

"Leary presented the mass as a Holy Communion and called it 'The Reincarnation of Christ.' Mr. Howard told how Dr. Leary explained the LSD experience in regenerative terms. In Leary's statement of purpose of the International Federation of Internal Freedom, he says, '...we know that experiences strikingly like those reported by mystics, seers, and visionaries of the past can be created by chemical means.'

"Thomas Howard's reporting on Dr. Leary and his 'turned on' people is totally objective. But in his concluding paragraphs Mr. Howard's pen becomes -- not a sword -- but a spoon with which he feeds us thoughts and questions. Careful reading will convince you that Mr. Howard is not advocating LSD and there is nothing in the article that would indicate that he himself indulged. (Large numbers of the clergy and lay-churchmen are on record as having participated, however.) We believe Mr. Howard attended merely to observe.

"But what puzzles us and poses questions is Mr. Howard's few startling statements in connection with how we are to judge this means of spiritual encounter. He states that various responses to this phenomenon are possible, the most obvious being hostility and the pronouncement, "Here is blasphemy." (We would definitely subscribe to this 'most obvious' conclusion.)

"However, Mr. Howard suggests that thoughtful Christians should reject the hurried and frightened bluster that marks such pronouncements. He suggests that for one thing, we must leave it to medicine to tell us about the effects of LSD on the human body and on the psyche. 'For another,' says Howard, 'we cannot lump it together with the sort of dehumanizing demimonde that surrounds the heroin market. Dr. Leary's vision is a high one.'

"Maybe this is the intellectual stance of the New Evangelicalism, but it seems to us like plucking feathers one-by-one. This keeps the bird alive longer than the fundamentalist old fashioned ax-stroke, after which feathers are loosened in a boiling pot. Less painful, I should think, for all concerned.

"The statement of Mr. Howard's that is most baffling to us is his claim that we are not yet in a position to know that what is revealed to perception by LSD is not the glory of God.

"Born-again believers in Christ are indeed in a position to know and WE DO KNOW that pill-taking is not the Lord's prescribed way into His presence -- thus eliminating what the lady on the 'phone so carefully described as the old plodding way of conviction of sin, repentance, faith, Bible study, prayer and self-discipline.

"What amazes us is that Mr. Howard's refutation of LSD is obscured by his zeal that Christians must painstakingly (his word) ask questions to discover the radical level on which we must dissociate ourselves from 'this exciting and appealing thing.'

"He contends that the notion of instant and gratis paradise is at odds with the nature of things, but then he warns that we must be careful lest we cancel out the validity of sexual ecstasy, which is obviously quite open to all men, he says.

"We've named the writer and his illustrious family background and the Christian publication in which his article appears to emphasize a point we wish to make. Such

shadowboxing with sin can be read in most religious periodicals and heard in sermons, we've quoted a respected source to illustrate the 'soft on sin' attitude that prevails today. Some think that Christianity must be made palatable and acceptable to the affluent society by donning the robes of scholarship and intellectualism. The wolves wear the same. Counsel is being darkened with words."

Ministering Friends operates a home for fallen women in Brooklyn, N. Y. It is a faith work with a fundamental but non-denominational doctrinal statement.

* * * * *

CURRENT ECUMENISM TRIUMPHS IN MISHMASH

The Pennsylvania Dutchman who serenely observed "I don't understand all I know about this" said a mouthful aptly applied to the ecumenical movement. The key to understanding, of course, is the truth that Satan is the author of confusion. But unfortunately while the philosopher may label it all as a comedy of errors, the Biblical realist sees it as a soul-damning tragedy.

Those interested in an excellent summation of the contribution to mishmash by New Evangelicals in promoting Roman Catholic Ecumenism are commended to a reprint of Dr. Archer Weniger's article on that subject which appeared in the SWORD OF THE LORD, 10/6/67, available in reprint from the San Francisco Baptist Seminary, 1225 Franklin Street, San Francisco, California 94109 at 20 for \$1.00. The article was prime when produced, and in other times should have been good for years. Today new travesty is being added to the mishmash at so rapid a rate, that almost daily amendments must be catalogued.

A September Council of Churches "Consultation on Evangelism" at Los Angeles drew reports on "How We Do Evangelism" from a number of Roman priests, but also from Dr. Ted Engstrom of World Vision, and Dr. Arthur Climenhaga former executive director of NAE. Then in December Rufus Jones of CBHMS and President of NAE sat to confer with John A. Mackay (no less!) and others including Carl W. Tiller.

It is little wonder that Billy Graham could receive an honorary degree from the Roman Catholic Belmont Abbey College last November, saying, "This could not have happened 10 years ago." After all, Dr. Eileen Cotter who is a nun and a member of the Daughters of Mary and Joseph is teaching English at the "Baptist" University of Redlands. The other side of that coin shows Dr. William D. Thompson, professor of homiletics at Eastern Baptist Seminary in Overbrook crossing Lancaster Avenue on a regular basis to teach the same subject to budding priests at St. Charles Borromeo Seminary.

Sensing the mishmash, George W. Cornell, religion writer for the Associated Press released a syndicated item November 25, 1967 documenting what Dr. J. I. McCord of Princeton Seminary called the "end of a theological era" with "the old theological systems a shambles." The Hartford COURANT titled it "Theological Tumult," and the Florida TIMES-UNION used the label "Christian Theology Said in State of Chaos."

L. D. McBain, president of the ABC, spreads his confusion in the ABC CRUSADER, recalling the departure from ABC ranks of the Fundamentalists of 21 years ago who "cherished and championed doctrines," and he views as ominous the appearance of Fundamentalists of '67" who cherish the new ecumenism and want it consummated now." This

group he calls "fundamentalism on the left"! Only, he isn't honestly against ecumenism because he bemoans three state conventions (ABC) not yet having voted membership in state councils of churches.

McBain's ABC program committee is planning some mishmash for next year's convention by scheduling a panel with Carl F. H. Henry of CHRISTIANITY TODAY with Harvey Cox, the liberal SECULAR CITY subjectivist.

Meanwhile a "minister" of The First Satanic Church conducted a funeral December 13, 1967 at San Francisco for a seaman. After the "high priest" intoned, "Satan, Satan, Brother Satan, fill his soul with fire, the Navy bugler blew; a sorcerer waved a wand; and the Navy honor guard fired.

When the current revolution started, the liberals told us adequate education would evaporate all queers and their problems. Do they still think so upon looking at the pictures, and reading the accounts of Timothy Leary, Ph.D., LSD?

Lest we neglect the other side of the globe, with its contribution to the mishmash, Missionary Timothy Pietsch of Tokyo reports that the Graham Crusade there had two separate lists of those cooperating; "one to satisfy those in the ecumenical movement, and another made in evangelical publications to satisfy evangelicals."

The Dutchman also said "Many a mickle makes a muckle," and while it is not exactly true, it has an interesting sound.

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NEWS BRIEFS

BAPTIST WORLD MISSION MAKES HISTORIC STEP FROM CHURCH RELATION TO BOARD CONTROL -

A history-making session of the Baptist World Mission was held at Casper, Wyoming, October 31 and November 1, 1967, in which the messengers voted to turn all future business of the mission over to the board. Elections are henceforth to be in the hands of board members. The constituency will never again meet to transact business.

The action had been contemplated for about two years and had been discussed and argued both orally and in the involved Baptist press. For this reason, Dr. Chester J. McCullough, president, ruled that only two speeches on each side of the issue would be heard. Favoring the action were Dr. Monroe Parker of Chattanooga, Tenn., and Dr. Bryce Augsburg of Denver. Speaking negatively were Dr. Peter Mustric, Rockford, Ill., and Rev. Wayne Musson of Lake Elmo, Minn.

The meeting was historic in more ways than one. Only 59 voting messengers appeared. Of these, the secret ballot revealed 41 to be in favor of a new constitution and a self-perpetuating board, with only 18 desiring to stay with the old constitution and the church messenger system of doing business.

Commenting on the issues, the Rev. Donald E. Nelson of Littleton, Colo., writes: "As men of God we must be honest. The entire Conservative Baptist structure which includes CBFMS, CBHMS, CBA of A was based upon the Messenger-control philosophy. . . Personally we have no issue with this philosophy of control." He observes, however, that that philosophy has short-comings, and that among them was demonstrated the ability of

"soft-policy" men to gain majority control of the organizations and to force the "hard-core" men out of the Conservative Baptist frame of reference.

Succinctly Nelson concludes: "Perhaps the men who met in Wyoming were concerned that this might happen again and thus took the steps which they felt were necessary to insure against this. Perhaps they were wrong - but one can surely understand from other events which have happened within the ranks of the "hard-core" men that some of them might have some very good reasons to believe that even pastors can act in the flesh...or isn't it possible for pastors to thus backslide?"

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NCC CHARTS EROSION AND ANARCHY -

The National Council of Churches sponsored a U.S. Conference on Church and Society at Detroit late in October, 1967, the recommendations from which offer little that is commendable.

The "worship" service included the performance of a dance down the aisle and up to the platform by a young woman dressed in leotards, and accompanied by readings from the Psalms.

The keynote address delivered by Harvey Cox of THE SECULAR CITY was accompanied by film in what CHRISTIANITY TODAY (11/10/67) calls "questionable taste." While he talked, "one sequence showed an animated black-and-white profile of a couple engaged in sexual intercourse. Another, in color, a buxom stripper removing the last of her undergarments. Still another, the gyrations of a topless dancer."

The findings of the studies condemned the war in Viet Nam and a variety of so-called social injustices. The American system, they say, is "perpetuating a degree of injustice which is intolerable."

To seem to condemn violence in American Society, the findings reported such as "practices which exact exorbitant interest rates from the poor, inadequate health systems resulting in lowered life expectancy (by what statistics, we wonder, - ed.) and higher infant mortality (according to whose documentation? - ed.), inadequate housing supply resulting in fire fatalities," etc.

They call upon Christians to "thwart, disrupt and undermine systematic violence by non-violent means." In the perverted notion that promoting anarchy is non-violent their report says that Christians "must increasingly move beyond mere marches or picketing to massive campaigns in civil disobedience, non-cooperation with the state, strikes, economic boycotts, with physical disruption of the machinery of oppression and with the combination of political and direct action."

The report proposes that churches should be offered as "sanctuaries for those who violently oppose systematic violence" and that Christians organize "non-violent interference with police-military forces in order to minimize their violence against the innocent."

This all sounds like the writing and raving of Marx or Lenin, but not at all like a report of a conference of church leaders. How much longer can any who say they love the Lord Jesus Christ and believe the Bible stay in churches where part of their giving pays the expenses of the WCC?

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CHRISTIANITY TODAY PROMOTES JERUSALEM BIBLE NEW TESTAMENT -

A full page advertisement in CHRISTIANITY TODAY recently advertised the Roman Catholic JERUSALEM BIBLE NEW TESTAMENT. In the advertisement Prof. William Sanford LaSor of Fuller Seminary is quoted saying "If Martin Luther had been using a Bible with such notes...one wonders whether the Reformation would have taken place."

The footnotes and explanatory notes in the JERUSALEM BIBLE reveal rejection of plenary inspiration and Biblical inerrancy. Further, this edition rejects Mosaic authorship of the Pentateuch and the historicity of the first eleven chapters of Genesis. No wonder LaSor "wonders" about the Reformation! Throughout the Old Testament, the notes represent the higher critical position and a low view of Biblical inspiration. Daniel is said to have been written at a late date, making the Lord Jesus to have been mistaken in Matthew 24:15.

A variety of quotations might be cited from the New Testament to show that the attitude of those who produced it differs little from that of those who did the Old Testament work. For the sake of brevity, only a few instances are offered. John 1:18 in the KJV speaks of Christ as "the only begotten Son, which is in the bosom of the Father....," whereas the JERUSALEM BIBLE says "the only Son, who is nearest to the Father's heart..." Where the KJV in John 1:3 says, "All things were made by him..." the JERUSALEM BIBLE says, "Through him all things came to be." Again, in Romans 3:22, the KJV says, "...the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..." but the JERUSALEM BIBLE says, "...the same justice of God that comes through faith to everyone, Jew and pagan alike, who believe in Jesus Christ," this last suggesting that God is not just in His treatment of men who are not Christians.

A recent question and answer column in the Roman OUR SUNDAY VISITOR addressed the query from a Roman Catholic as to which Bible he ought to read now that Bible reading is said to be a good thing. The priest replied that this would depend upon the interests of the reader. One interested in the old dogmas would read the Douay or Confraternity editions; one interested in ecumenism would read the RSV; and one interested in contemporary theology would read the JERUSALEM BIBLE.

We sense some BULLETIN readers thinking "so why the expression of surprise over CHRISTIANITY TODAY's promoting the JERUSALEM BIBLE? Isn't that what you would expect? After all, when did New Evangelicals ever take a negative attitude and oppose the Bible's critics and the Lord's opposition? Against attacks of such like we have no defense, especially upon noting that CHRISTIANITY TODAY is advertising a Stringfellow book published by Eerdmans. Eerdmans??!

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EASTERN BAPTIST COLLEGE FEATURES TRUEBLOOD IN CONVOCATION -

Eastern Baptist College, St. Davids, Pa., promoted Elton Trueblood as a "great evangelical" speaker for their 15th anniversary convocation in October. Analysis of his utterances reveal the neo-liberal Quaker philosopher has become neither evangelical nor precise in his late years. For example, he referred to hippies as "evangelical pagans."

That he should not be a guest in any genuine and faithful Baptist school where

the New Testament is recognized as the sole and sufficient ground for faith and practice is elicited from his own statements that "revelation must be tested by reason," and "the appeal to revelation is not and can not be a final appeal," both of which statements are in his book, PHILOSOPHY OF RELIGION.

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CHRISTIAN HERALD PROMOTES "DAWN OF TRUTH" CULT -

The November issue of CHRISTIAN HERALD included a full column advertisement of the "Dawn of Truth", having a Canadian address, and offering literature by one Mikkel Dahl (who appears to be the chief cultist), the opportunity of learning about the "Kingdom Keys", and the advanced privilege of being enrolled in the "Student Department for the complete and utterly amazing Kingdom Keys teaching."

The advertisement states that Jesus Christ never discoursed on the preparation of souls for heaven, rather that His ministry was to reopen "here and now" for man "the Edenic paradise" lost by Adam and Eve.

Dahl's writings, mock the idea that Christ came "to save sinners", and ridicule the idea of Christ's return as taught in Scripture.

Why should CHRISTIAN HERALD feed this type of thing to their readers?

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FREEMAN PREDICTS FARM METHOD FOR 2000 A.D. -

Secretary of Agriculture Orville Freeman predicts that the farming of 30 years hence will be done by fully automated equipment with robot harvesting, the farmer sitting in an air-conditioned computer control center directing the operation, monitoring the work through remote TV. Freeman admits such an operation will cost millions instead of thousands, but claims this will be offset by multiplied yield, for example, up to 500 bushels of corn per acre. We wonder how much more nutrient Mr. Freeman can arrange to extract from the ground than it contains. Has God set no boundaries to protect and enforce His pronouncement of Genesis 3:19?

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DISCIPLES ALTER ECCLESIOLOGY TO PREPARE FOR ECUMENICAL ROLE -

The International Convention of Christian Churches voted in their 118th annual meeting at St. Louis in October to redesign their congregational government in favor of a modified presbyterian type system.

Observers outside comment along with involved voices that this will prepare the Disciples for an active role in practical aspects of ecumenical development.

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MINNESOTA COURT TAKES CONSERVATIVE TACK IN KOCH-ROSE CASE -

The Minnesota Supreme Court has reversed a lower court decision awarding \$20,000 indemnity for libel to Dr. Arnold Rose in his suit against Gerda Koch and Christian Research of Minneapolis.

Rose, a former Minnesota legislator, and U. of M. Sociology professor had sued Miss Koch for allegedly identifying him with Communist activity by reason of his collaboration with Swedish economist Gunnar Myrdal. FACTS FOR ACTION is the organ of the "right-wing" Christian Research organization, the paper edited by Miss Koch.

Many conservatives and Bible-believing church people have been distressed over the lower court decision in the case.

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ABC NOW BIGGEST IN NON-PROFIT HOUSING -

The American Baptists are the largest managers of non-government, non-profit housing in the U.S., according to the executive secretary of the ABHMS. They serve 80,000 residents in 4,453 low and moderate income housing units, employing some 5,000. The figure includes 838 nursing care units and 1,938 active retirement units. The total property values are nearly \$65 million involving operating budgets over \$22 million.

It is comforting to know they have chosen a business so much more honorable than distilling, and a field related to humanitarian interest, one in which there has been a great need.

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EVANGELICAL COVENANT SEMINARY COMPLETELY ERODED FROM BIBLICAL AUTHORITY -

The North Park seminary of the Evangelical Covenant Church was recently in the NAE news (UEA 11/67) as the result of the findings of a denominational committee. They learned that no member of their faculty holds the view that the Bible "as originally given is the Word of God..." They also found that no member of the latest graduating class holds this view.

* * * * *

RIOT INCITERS' BOLDNESS PROVIDES EVIDENCE OF ORGANIZATION BEHIND CIVIL DISOBEDIENCE -

Much has been heard and read about planned riots, yet in various of the riot scarred cities, post-crisis investigations have been met by vigorous denial that there had been any plans. The interests desiring riots are willing to terrorize ahead of time by threatening that there will be riots, but afterward they prefer to deny responsibility.

During the October disorders in Oakland, California, however, the anti-induction

interests ran their mimeograph overtime, and one of their instruction sheets came to hand. It is reproduced here:

"W E B E L I E V E

"Civil Disobedience and Direct Action can't take place in the same place at the same time. Direct Action is not Civil Disobedience--Civil Disobedience is nonviolent. If you are committed to Civil Disobedience or nonviolence, provision has not been made --so far--for your participation in today's demonstration at the Induction Center.

"To commit Civil Disobedience a person openly breaks the law to draw attention to the law or what it supports. He nonviolently forces the establishment to arrest or confront him and accepts the law's penalty to persuade others of his commitment. He does not provoke the police or resist arrest; he does not, in his confrontation, repeat what soldiers do.

"Active resistance to arrest allows the establishment to ignore the moral issue: active resistance itself can become the issue. It alone may provide the rationale for punishment. Resistance to arrest is not Civil Disobedience; it is Direct Action aimed more at a tactical than a persuasive goal. Thwarting the police, some believe, rejects or confronts the establishment.

"The Stop The Draft protest has attracted some who believe in Civil Disobedience and some who believe in Direct Action. Monday and Wednesday, Civil Disobedience prevailed; Tuesday, Direct Action.

"The two methods of hastening social change are mutually exclusive. One person --or one body of demonstrators--cannot utilize both at the same time. Those who take Direct Action elicit different responses in the police, and those responses make it impossible for Civil Disobedience to be carried on.

"No vote has been taken on tactics as was taken on Tuesday evening. The tactics for today were described, in the words of a speaker at yesterday's rally, 'Friday will be a continuation of Tuesday.' If you are committed to Civil Disobedience or nonviolence, provision has not been made for you to participate."

(This was signed by four).

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WISHING WILL MAKE IT SO - SO THINK MODERN THEOLOGIANS -

The 1967 action of Episcopalians in absolving Bishop Pike of heresy through the process of evaporation is typical of the heretics who run the major denominations in our day. They explain their action as progress. Some, they say, are not progressing as rapidly as Pike, but all have moved beyond the old absolute standards, so can no longer appeal to them.

The same atmosphere is breathed by the New Zealand Presbyterians who handled the case of Prof. Lloyd Geering, Presbyterian theological professor. He does not believe man has an immortal soul, and he doubts the bodily resurrection of Christ. But the Presbyterian officials down under did not think his theology heretical. What a ruckus Peter and John made for nothing!

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HOW IMPORTANT IS FBF TO YOU?

As 1967 came to a close our mail brought financial appeals like snow-flakes in a blizzard. Did yours? But there was no appeal from the Fundamental Baptist Fellowship and this INFORMATION BULLETIN.

But that doesn't mean we don't need a transfusion for our treasury! If you survived the December appeals, can you help us now? Please do! Send your check today. After all, who else is doing the job we seek to do? If we are forced to give up, who will carry on?

Another way to help is to enroll new readers for the INFORMATION BULLETIN. Send names and addresses with the correct zip number. A subscription contribution should accompany each new name.

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THE NEW TESTAMENT FROM 26 TRANSLATIONS, edited by Curtis Vaughan (Zondervan Publishing House, Grand Rapids, Michigan, 1967, 123p., \$12.50).

Here is as noteworthy an aid to Bible study as has appeared in recent years. Each verse of the King James Version appears in bold face type, followed by quotations of the variations in phrasing or words found in other versions or translations. This provides the reader with ready and immediate comparison of significant differences among the various renderings. Designating abbreviations provided with each variant quotation inform the reader of the source thereof. The Fundamentalist might wish that so monumental a work had not included variant readings from the RSV, the NEB, Moffatt, Goodspeed and the paraphrases. However these may be considered offset by inclusions from the American Standard, the Berkeley, Alford, Rotherham, Norlie and others; and since all insertions are identified as to source, allowance may be made in each case. The type face is highly readable on thin but sturdy Bible paper, bound in strong cloth promising enduring utility.

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HOPE TRIUMPHANT, by William K. Harrison (Moody Press, Chicago, Illinois, 1966, 153p., \$2.95).

Sub-titled "The Rapture of The Church", this is a very practical treatment of a very important subject by the well-known Lieutenant General (retired) of the U.S. Army. It is largely non-theological, the author having approached without preconceptions. Thus he deals with the Great Tribulation, the Millennium and the Rapture, relating each to the other as required by Scripture, and concluding that the Rapture must, therefore, come first, followed by the Tribulation, which is to give way to the Millennial Kingdom. Logic and clarity of presentation characterize the treatment throughout, commending it for laymen in general and youth as well as for Bible Students.

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A CRITICAL AND DOCTRINAL COMMENTARY ON THE EPISTLE OF ST. PAUL TO THE ROMANS, by William G. T. Shedd (Zondervan Publishing House, Grand Rapids, Michigan, 1967, 439p., \$6.95).

This is a reprint of an 1879 edition, an exhaustive treatment of the Book of Romans. The Greek text is provided at the top of each page, with verse by verse, even word by word consideration of the message as spelled out by the grammar and usage. The employment of the Greek and the author's inclusion of discussion of critical problems lifts this volume from the general interest category and places it on the shelf of those familiar with the original languages. These will be most grateful to the publisher for producing this reprint.

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CHRISTIAN DOCTRINE: A STUDY COURSE AND WORKBOOK, by Ray O. Brooks (Bogard Press, 214 East Broad Street, Texarkana, Ark-Tex., 1967, 76p., \$1.00).

This is a workbook designed and priced for use in doctrinal instruction classes in Baptist churches. It is about 8 by 10 inches in size and includes Scripture references, questions, and blanks for writing answers. The author uses twenty-six chapters to cover major doctrinal considerations from the identification and importance of Christian Doctrine, and the recognition of the Bible as the source and authority, to the Second Coming. Both the scope and arrangements are to be highly commended. That only questions are given, no answers, will make it widely acceptable, since most pastors prefer their own definitions and terminology. Through use, individual pastors may doubtless add more Scripture references, or make substitutions, but those offered are basic and adequate, and in most cases ample. It is to be observed that the final chapter on the Second Coming is without any of the eschatological details which have occupied the limelight of discussions of late. It simply shows that the Lord is coming, as He promised. Pastors desiring details of the rapture, the tribulation and the millennium to be learned, will need to supply them.

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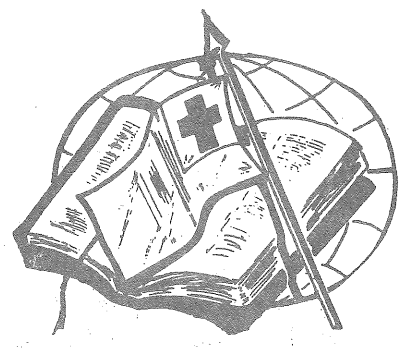
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ANNUAL CONFERENCE SET

The annual conference of the Fundamental Baptist Fellowship is to be held May 27th - 29th, 1968 at the Calvary Baptist Church of Normal, Illinois.

Some of the great speakers who have consented to bring messages are Dr. Mitchell Seidler of Cincinnati, Dr. Jack Hyles of Hammond, Dr. Ernest Pickering of Kokomo, Dr. Bryce Augsburg of Denver, and Dean William G. Bellshaw of San Francisco. A complete list of guests will be spread in the next issue of the BULLETIN.

Again this will be a conference with the entire time given over to Bible Study and great preaching. This is strictly a conference on fundamentals. There will be no business, no reports, and no politics.

Plan ahead! Make reservations by writing host pastor, Rev. Arno Weniger, Jr., Calvary Baptist Church, 1017 North School Street, Normal, Illinois 61761.

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MISSIONARY MATTERS

(Because many are wondering whether currently circulated charges against the CBFMS have foundation, we reprint, almost in entirety, the following article by Dr. R. V. Clearwaters from the NORTH STAR BAPTIST (1/68) by the author's permission).

Recently an article published by Dr. B. Myron Cedarholm expressing the need for a new association of churches revealed many things, particularly about the Conservative Baptist Foreign Mission Society that he had learned by 18 years of service as General Director of the Conservative Baptist Association and also by world travel in spending weeks on the various fields of the Conservative Baptist Foreign Mission Society. It is unbelievable that because of loyalties, particularly to the Conservative Baptist

Mission Society, that people will put those loyalties above their loyalty to the Word of God and call such an eye witness a liar. And yet this is to be expected because of the principles of New Evangelicalism, which is dominated by a "New Mood of Love" that refuses to be critical or corrective; a new "Method of Compromise" which follows the line of Acceptance, Adjustment, and Apathy; a "New Theology of Liberalism" which hates the Biblicist; and a "New Ethic" of Casuistry, which believes and practices that "the end justifies the means," as Jesuit Ethics does. These believe one can tell a bald-faced lie for a good purpose and God will love them for it. In writing this I cannot expect to be treated any different than Dr. Cedarholm.

We recall having gone through separation from the old Convention and when factual criticism was brought against them for departure in faith and practice, it was simply acknowledged as a fact and we were told that if we did not like it to get out. We were repeatedly told to get out of the Conservative Baptist Movement if we did not like it but when we reveal our reasons for leaving, they are merely denied.

In 1955 I was a member of the Board of the Conservative Baptist Foreign Mission Society which I served as a Board member for almost twenty years. It was my privilege, at the expense of Fourth Church, to spend some weeks on different fields, and I was shocked at many things I learned on the field. I was further shocked that missionaries on those fields were strangely silent about these things when they would come home on furlough and did not take their pastor and churches into confidence. I was further shocked to learn when I got back that the administration of the Conservative Baptist Foreign Mission Society was mindful of these abuses and was afraid to try and correct them for fear it would hurt the income of the society.

You ask, what were some of these abuses? Let us mention but one, wherein we had missionaries salaried by CBFMS and cars furnished them, and their expenses, and to operate personal business enterprises on the side in the same community where they were supposed to be serving as foreign missionaries. One instance was a missionary who also operated a truck route for profit, another was raising beef on a ranch that he operated by the society that paid his salary and sponsored him among the churches at home on furlough to raise money for a new automobile; another instance was one who had his own farm and said he was entitled to a day off and at times on his day off on his own farm, operated for profit, he would employ natives. It is no wonder that after I returned with some 1200 pictures from a trip that cost the Society nothing that I was not asked to show one picture or to bring one devotion as a result of my travels. Apparently my refusal to join the conspiracy of silence in criticizing or correcting things that were wrong caused me not to be initiated into the inner circles.

About this time an administrative and executive committee was organized by the Board of the Conservative Baptist Foreign Mission Society which was to meet monthly if necessary and care for the details of the business of the society. At this time, the inner councils wanted the whole board to meet only once per year. This did not go through but after this reorganization, the whole board in its meetings got very little of the detailed factual matters that were transpiring on the fields. Particularly was covered up anything that they did not want supporting churches and pastors to know about.

One instance was when the Board was asked to authorize several thousands of dollars for the printing of certain books, which were bunched together and not named. A member of the literature committee told me that they were printing for native consumption, THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE by Bernard Ramm. When the matter came up, I asked if this book was among those to be printed and they said it was. I

objected and the book was eliminated. Page 322 in that book talks about the creation of Adam and Eve in these two sentences, "The account is graphic and it is somewhat anthropomorphic and it is somewhat pictorial. The true interpretation will be somewhere in the territory between the literalness of Keyser and the symbolism of Brunner." Anyone knows that this is modernism. The author here denies the "literalism of Keyser" which means that Adam and Eve were created as man and woman as described by the Genesis account. Dr. Ramm also states in this book that if science contradicts the Bible that the Bible is wrong. Science is from man and the Bible is from God; and God has said in Romans 3:4, "...yea, let God be true, but every man a liar."

After returning from my trip and seeing the constant disintegration in the Society of the faith once for all delivered to the saints, I began to keep my church informed and up-to-date. Particularly after the Atlantic City annual meetings and the Long Beach, California, annual meetings I was convinced that my conscience could no longer be crowded into the Conservative Baptist frame of reference. After taking my prayer meeting through the Conservative Baptist Manifesto passed in Portland in 1953 unanimously by four boards and four constituencies and then in Atlantic City ten years later in 1963 to find a constituency that would not even allow this strong separation resolution to come before them. In business session I asked my prayer meeting to reaffirm it, and they did it unanimously.

Also, I took some studies on "EVANGELICALISM, THE NEW NEUTRALISM" by William E. Ashbrook in my prayer meeting. At this time the church unanimously passed a resolution against New Evangelicalism as described by its confessed father, Dr. Ockenga, and the church requested that every missionary we support, without mental reservation, sign that he too was against New Evangelicalism as herein expressed. No missionary was dealt with by correspondence. We waited until they came home on furlough each in his turn. We followed Matthew 18 and the church continued the support of all of our Conservative Baptist missionaries until the said missionary refused to sign said statement against New Evangelicalism. Even after the missionary refused to sign the statement we continued his support through that current year.

We have been misrepresented by many of these missionaries, enthusiasts, and employees of the Society and this is one of the reasons we are now going into print in such detail. Please keep in mind that the New Evangelicalism embues them with such a spirit that they do not consider this as denying plain facts and telling lies--they think they are serving a higher purpose and obeying a higher law than, "Thou shalt not bear false witness..." We also require the signing of the Portland Manifesto on Separation which was the unanimous position of the whole Conservative Movement in 1953. We stand doctrinally upon the Word of God, not "upon the creeds and confessions of the Church."

A study of the employees, staff, personnel, and missionaries of the CBFMS will show a large percentage of Wheaton College education, and also of the Wheaton College philosophy which is purely interdenominational, New Evangelical and ecumenical..

Under date of November 17, 1967, from France we received a personal letter from our fundamentalist Baptist missionary who has established three new Baptist churches in France and who suffers discrimination and opposition from organized modernism in France. We here quote two paragraphs from his letter:

"The Protestant pastors in the province of Lorraine are creating an opposition to our evangelistic efforts, by calling the local paper telling them not to grant us any write-ups and calling the officials of the cities telling them not to allow us to obtain public halls for the different evangelistic services. We are praying that this

situation may not get worse (we do live in the part of France where there are State Churches).

"A few days ago, I was surprised and amazed to read in the French Baptist Federation paper (which is sent to me free of charge) that the CBFMS in France does collaborate officially with the Baptist Federation. I am enclosing some official documentation, for the French Baptist Federation is a member of the French Protestant Federation which is the equivalent to the National Council of Churches in the USA. I did not realize the trend that the Conservative churches are taking, or is it just the missionaries of the CBFMS in France?"

The missionary sent a photostatic copy of the publication to which he refers. May we assure our reading public that we have no desire to be destructive, but if I have to choose between being deceptive or being destructive, as a Christian I have no choice.

We are most mindful of this era glamorizing a big Foreign Missionary roster and budget--recently in a conference a fellow pastor was proud of his almost two hundred missionaries. "Have you ever been on those fields to see if they are winning souls there, and organizing local churches there as you are here?" He said "No" in his embarrassment. And I testified that I had visited many fields and learned that my Baptist missionary dollars were, in a very large per cent, going into Interdenominational, Inclusive, and Institutional missionary work. In these instances, like India where foreigners are threatened to be expelled most any time, no deposit of New Testament Christianity would be left. Proverbs 17:24 reads, "Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth."

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BELMONT - TRIUMPH OR TRAGEDY?

Prof. Wm. F. Thompson

At a special convocation on November 21, Belmont Abbey, a Roman Catholic College located in Belmont, North Carolina, awarded Evangelist Billy Graham an honorary degree, doctor of humane letters.

Citing his accomplishments over the past years and effusive in their praise of Graham as "a brother in Christ," and as one whose impact on the twentieth century would rank him with Picasso, Einstein, Churchill, Sweitzer and John XXIII, College officials proclaimed that "in honoring, we are honored and giving we but gain." The audience, composed largely of students, warmly applauded Dr. Graham.

After the conferring of the degree, Dr. Graham was introduced as the speaker for the occasion. Using as his text, Hebrews 12, he entitled his address, "Things That Are Unshakable." In typical Graham fashion he began by referring to the unsettled and shaky international, racial, economic and religious conditions in evidence today. "One good thing," he said, "has come out of this religious shaking. We can meet and talk together as Christian brothers. We could not do this ten years ago." He continued by referring to "some absolutes which never change." These absolutes, the outline of his message, were enunciated as follows: first, the Nature of God Never Changes; second, the Word of God Has Not Changed; third, Human Nature Has Not

Changed; fourth, Moral Law Has Not Changed; and fifth, The Way of Salvation Has Not Changed.

At the conclusion of his address, student body officers presented the Evangelist with a Belmont Abbey Bible. An enthusiastic audience demonstrated its appreciation by giving him a standing ovation. The Chancellor of the College praised Graham's message as "magnificent and inspiring." He further stated that "we wanted to honor our friend and to indicate we are proud of him--our brother in Christ."

To this observer, the days of the Jackson, Mississippi, and Chattanooga, Tennessee, campaigns of the early 1950's when this reporter first heard Dr. Graham speak in person seemed remote indeed. It is difficult to fathom the change. The personal magnetism and forceful presentation are the same. The outline is one that all fundamentalists can applaud, but some of Mr. Graham's statements are disturbing.

For example, in speaking of the way of salvation never changing, Mr. Graham, after quoting Acts 4:12 and John 14:6, completely nullified the import of Scripture by stating, "churches have different approaches, but all of us agree on one thing, that is, that Christ is the way to God." Any Catholic would heartily agree, although Catholic theology and practice in essence deny the efficacy of Christ's redemptive work. In his conclusion, Mr. Graham referred to the power of the gospel to transform. "We hold to the gospel," he stated, "that gospel that built this School!" It seems hard to imagine that anyone familiar with Catholic teaching could believe that the gospel of Rome is the gospel Paul preached!

Just what Belmont Abbey symbolized as far as the personal ministry of Billy Graham is concerned is not completely clear at this time. What is clear, however, is that the drift away from fundamentalism which began some years ago when the Evangelist first began his close association with theological liberals, has now perhaps taken him farther a field than many of his supporters or even he, himself, ever anticipated. The drift has taken him out on the surging seas of ecumenicity. The spectacle at Belmont is perhaps just one indication that Roman Catholics, in their attempt to liberalize externally, to create for themselves a more suitable image for unity-crazed Christendom, have agreed that Graham could be a valuable asset. Hence, they would use him to their advantage.

Undoubtedly, Graham's apologists will once again rise to the occasion and find justification for him in the old casuistry, "the end justifies the means." This has been used many times in the past in defending his association with avowed enemies of the Word of God on the ground that through these associations he has been able to reach greater numbers than would be possible otherwise. However, at least to this observer, it appears that Graham has become trapped in his own device. Who is using whom? The mood at Belmont was one of triumph--not for Graham--but for his hosts.

The tragedy of Belmont is that greater theological confusion will result, even within the ranks of dispensational, pre-millennialism. The issue transcends personalities; it is clearly one of principle. Is Rome not so bad after all? Must this apostate system be embraced? Can we fellowship with the arch-enemy of Christ? Revelation 18:4 (ASV) "And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues:" (Copied from DAYBREAK, official organ of Piedmont Bible College by permission of Dr. Charles H. Stevens, editor, and Prof. Thompson, Author).

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C.B. DECAY CONTINUES IN EVIDENCE

Many pastors, churches and individuals who were at one time in the Conservative Baptist Movement have left it. Some are now in the New Testament Association of Independent Baptist Churches; others are enjoying the GARBC or the Baptist Bible Fellowship. Still others are completely independent or unaffiliated. Why? Because they tried to be a doctrinal salt against the inroads of inclusivism, and a practical discipline against New Evangelicalism, as a result of which they were considered troublesome.

For years before the break came "hard-core" men were called trouble-makers, and in the annual fellowship meetings more than one on more than a few occasions were addressed derisively with such queries as "Why did you come?", or "Why didn't you stay away?"

One would think that heaven should have arrived on earth for the CB's now that the "troublesome" people have all left them. But it seems not to be so. The CBA budget which always travelled on crutches has now collapsed into a wheel chair. The needle of the enthusiasm meter is dropping too. The emergency staff is sending for adrenalin. If drives and promotion can provide a new lease on life, it will be arranged.

Dr. Lester Thompson, president of CBA of A delivered a heart searching message to CB's assembled for Regional Fellowship last October (1967) in which he described himself as the "captain of a sinking ship" or the "coach of a losing team." At the Eastern Regional held in Altoona, Pa., Dr. Thompson addressed only 45 people of the 188 who had registered as messengers in attendance. Why only 188 from the hundreds of eastern churches having had Conservative Baptist interest in past years? And why only 45 to hear Dr. Thompson? Editor Horace Taylor of the New Jersey CBA LIGHT explains that many of the messengers left for home so they could listen to the closing game of the World Series on their radios!

Said Dr. Thompson in a dim view of things, "Let us not let peace and harmony slow us down." But the fighting vigor of men of convictions is what is now being missed. Once the vigor of convictions such as those held by John and Paul and Peter fed the life streams that produced new churches at home and both new budget money and new personnel for the fields abroad, but now it must be done by promotion. But that is the sad story of decadence.

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OLD ROME'S CHANGES ON THE SURFACE AND FOR APPEARANCE' SAKE ONLY: NOT IN DOGMA OR DOCTRINE

The first Protestant ever to preach in the pulpit of St. Patrick's Cathedral was scheduled for a Week of Prayer sermon on January 25. He is the Rt. Rev. James Stuart Wetmore, suffragan bishop of the Episcopal Diocese of New York.

The old world beat the new by just two days when Anglican Archbishop Michael Ramsey was welcomed to preach at Westminster Roman Catholic Cathedral in London, the first Anglican ever to do so. A few militant Protestants are reported to have yelled

"traitor" at him from the outside cold.

A few weeks earlier the American west coast witnessed a spectacle designed to portray ecumenical brotherliness when a company of non-Roman clergy was included in the ceremony of consecration for the Most Rev. Mark J. Hurley as an auxiliary bishop at San Francisco's St. Ignatius Church. American Baptist, Presbyterian, Episcopal and Orthodox clergy, and even a Jewish rabbi walked with 30 Roman clergy in the procession and sat in the "sanctuary" rather than in the pews.

Of course occasionally there is still a spirit of protest as when the January Christian Unity service in the Cathedral of the Church of Scotland at Glasgow was disrupted when a Roman Archbishop arose to participate in the service. About 200 demonstrators marched the aisles shouting "get out of our church" and other anti-Roman slogans for about twenty minutes until police arrived and restored order.

The move of several Roman Catholic institutions to join in the Graduate Theological Union at Berkeley has also persuaded some to believe Rome wants to temper dogma in compromise with her critics. Says the Union's Dean Walter Wagoner, "Hopefully, we will produce ecumenical minded ministers and priests, and their leadership will turn the people in the pews in the direction of ecumenicity."

Another first in the U.S. is the consecration of an Episcopal bishop in a Roman church. R.C. Bishop James A. McNulty of Buffalo offered St. Joseph's Cathedral to the Episcopalians so that a large audience might attend the January ceremony for the popular Rev. Harold B. Robinson as Bishop Coadjutor of the Western New York Episcopal Diocese.

How much greater demonstration of ecumenical cooperation can be made than was seen at Redlands, Cal., when on Reformation Sunday (1967) a Roman mass was celebrated in the First Evangelical Lutheran Church using both the Lutheran and R.C. choirs and with a sermon by the priest; the same being later performed in the Sacred Heart R.C. Church with the Lutheran pastor as preacher.

But perhaps most persuasive of all happenings to the evangelically minded is Evangelist Billy Graham's speech at Belmont Abbey College, the Roman school where he was given an honorary Doctor of Humane Letters degree last November 21. Graham not only was called "a brother in Christ" and accepted that appellation given him along with the degree by the Chancellor of the college, but also stated, "We hold to the gospel...that gospel that built this school!" This causes the Fundamentalist to ask why, then, evangelicals have for so many years spent so much money doing missionary work in Roman Catholic countries, in South America for example, and in Roman Catholic neighborhoods in American cities. Why?

The Romans, themselves, have the answer. Mildly stated in the CATHOLIC WORLD (1/10/'68) it is "The Catholic still believes that compared to other churches the Catholic church, even in its imperfect state, is here and now a fuller manifestation of God's kingdom in the world."

Bluntly, Dr. Frederick Wilhelmsen, professor at the University of Dallas, in his "Catholicism is Right, So Why Change It?" article quotes the Matthew 16:18 "rock" passage and says, "These words are the promise of Catholic Christians through the ages. The words proclaim to the eye as do papal trumpets to the ear the astounding claim made by the Roman Catholic Church: Only the Prince of the Apostles and his descendants, the Popes, possess the keys to the kingdom of heaven...For as Rome and the Keys of the Kingdom are one. Our only alternative would be the silence of a civilized

skepticism before the ultimate riddle of human existence."

Rome's changes are on the surface; they are not meaningful and genuine; but extremely deceptive of the unwary.

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LIFE MAGAZINE EMPLOYS THE ERUDITE TO SPREAD ILLUSTRIOUS FLUFF

December issues of LIFE offer an interview titled "Toynbee on America" and a feature titled "The Naked Ape," both of which are more fluff than fact, the over spreading of humanistic opinion and erosive materialism.

Senator Hickenlooper's quote that he is too old to run for the Senate again makes one wonder how old Toynbee is. Some of his views as represented are humorous if not vapid. What average American any longer considers the Hippies as other than unfortunate and misguided, yet the illustrious Toynbee is represented as thinking "they could create a valid new way of life." Of course the inclusion of such vapidness has safeguarded most Americans from other subtle follies in the rest of the Toynbee article.

We can't help wondering, if Prof. Toynbee is so competent an analyst, why he has not used his wisdom to guide his own nation away from disastrous and humbling experiences which through the past several decades have now all but driven the British ship of state onto the reefs.

"The Naked Ape" is almost pure fantasy, the style of which suggests that the author knew he was writing fiction, so sought the elusive and adumbrating expressions of impressionism rather than the forthright style of the declarer of fact. The danger of the result to those unskilled in recognizing literary device is great, however. Neither the text nor the pictures should be left around to pollute the minds of the untaught and the young.

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READERS WARNED OF EROSIIVE INFLUENCES IN POPULAR BOOKS: INSPIRATIONAL, BIOGRAPHICAL, MISSIONARY

The need for a warning against erosive influences in popular books is not brand new. Sixty and a hundred years ago Christians knew that religious references in popular reading, whether classic or pulpy, were likely to be theologically incorrect. On guard was the reader's recognized posture.

Then came the day of committed Christianity in publishing. Twenty-five years ago, the name of the publisher was a strong indication of the contents of the book. In those days of commitment, certain publishers would have sooner closed shop than print books at odds with the five fundamentals.

Today is a different day, however, not that there are not still committed pub-

lishers because there are, but some names in publishing, once hallmarks of doctrinal soundness no longer trumpet an exclusively certain sound. Probably publishers are not to blame, being business houses run by lay Christians living in a day when headlines scream that theology is in a shambles.

But the shambles will early be in the thinking of readers in the pews unless warning is sounded with faithful repetition. To prove our point we argue from illustration, but cases in point, it must be noted, are not isolated nor necessarily the worst examples.

First, is the matter of devotional books. As always, the best and safest devotional book is the Bible itself. But some like publications having dated daily portions. Look out, however, for the ones of mixed personnel, including such names as E. Stanley Jones, Norman V. Peale and Elton Trueblood along with Neo-evangelicals and a Fundamentalist or two.

The missionary book is perhaps the worst offender because of its very popular appeal, and because doctrine rides easily to the forefront. Recently we read the DEFEAT OF THE BIRD GOD by Peter Wagner and recommend that it be omitted from the Sunday School library. Why, after all the study by opponents of baptismal regeneration, should a new missionary translation say, "John, who put their faces under the water, arrived in the uninhabited place and taught them that they should change their minds about sin and be put under the water for the blotting out of sins?" Shambles in Christian practice shows in this book, too, in matters of church discipline, divorce with remarriage, polygamy and other areas.

Prejudice, bad politics and downright mishandling of truth have always been tools of the unethical biographer. Such sins are not expected of Christian biographers, but sometimes seem to appear in treatments of the lives of Christians. Recently re-reading Pollock's biography of Moody we have wondered why the author glamorized Northfield but seems never to have heard of the Moody Bible Institute in Chicago. Too, D. L. Moody's non-denominational but fundamentalist evangelism is interpreted as ecumenicity with Moody becoming the earliest leader in ecumenical evangelism.

Now that Theology is "in a shambles," pastors and church librarians had best inspect all new bookshelf acquisitions carefully.

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PROPHECY CONTINUES ITS FULFILLMENT IN THE RELIGIOUS AND WORLD FEDERATION

December (1967) saw the first formal conversation between representatives of the Russian Orthodox Church and the Roman Catholic Church. It was held in Leningrad and occupied five days. Of special interest, and receiving special attention were the subjects one would expect on an agenda with Marxist orientation: the competence of the church in the social field, the relationship between the individual and society, and the doctrines of property and world peace.

The Russian church, being already subject to secular power, is the forecast shadow of the relationship to the coming secular World Federation to be held by the eventual ecumenical Religious Federation. Study of Revelation 17, 18 wherein one sees how badly tricked the religionists will be reminds of the old nursery rhyme:

"There was an old woman of Niger
Who went for a ride on a tiger;
They returned from the ride
With the woman inside,
And a smile on the face of the tiger."

The Lord is to be praised, however, that although the rhyme ends there, prophecy does not, and the God who does all things well intends to deal also with the tiger.

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CORRECTION: WRONG REPORT ABOUT AMERICAN BAPTIST ASSOCIATION

In reporting on the new accrediting association in our November - December issue, we erroneously stated that the American Baptist Association is included among the affiliates of the Associated Gospel Churches. We have been informed by Dr. I. K. Cross, director of the Department of Promotion and Public Relations of the ABA that while some of the ABA schools work with and through the accrediting association, the national ABA has no official connection therewith. Thank you, Dr. Cross!

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NEWS BRIEFS

NEW ASSOCIATION OF FUNDAMENTAL BAPTIST CHURCHES IN CALIFORNIA -

With the trend in CBA toward the neo-evangelical way of thinking and away from the "hard-core" Baptist position, one after another of the Baptist churches of northern California, formerly in the CBA fellowship, has been turning from CBA to seek other fellowship to meet their needs. During the past year a new association, the Fundamental Baptist Churches of Northern California has been attracting much interest, with many doctrinally strong churches voting affiliation.

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ASSOCIATIONS AND CHURCHES STUDY ISSUES: VOTE AGAINST CBA -

Disagreement between "hard-core" and "soft-policy" conservatives is working its way through grass roots areas these days.

Some stayed with CBA longer than others, hoping to reemphasize Baptist interpretations as against New Evangelical concepts. Such is always a lost cause, however, where there is no genuine Baptist commitment.

At the annual fall meeting of the Inter-Mountain Conservative Baptist Fellowship at Wheatland, Wyo., action was taken to drop "Conservative" out of the name, and to affirm a position distinctly separate from the CBA of A.

Earlier, in the Badger state, the messengers of Wisconsin CBA churches met at Tomah and deleted all reference in their constitution to the CBA of A, and to the

formerly held "Conservative" concept.

In Northern California, the "hard-core" churches in the CBA, having found themselves fewer in number than the combined "soft-policy" and compromising churches, withdrew from the CBA of Northern California to initiate a new Association of Fundamental Baptist Churches.

And in Nebraska, the state board of the CBA has notified the churches of proposed constitutional changes by which new terminology will be sought to replace the now abused and eroded term "Conservative."

The most recently reported historically strong churches having studied the issues, and having voted to separate from CBA are the Foothill Boulevard Church of Oakland, Cal., pastored by Dr. G. Archer Weniger; Calvary Baptist Church, San Francisco, Dr. Roy H. Austin, pastor; and the First Baptist Church of Warsaw, Ind., pastored by Rev. V. D. Byers.

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CASE OF SECEEDING PRESBYTERIAN CHURCHES TO GO TO U.S. SUPREME COURT -

The two Savannah, Ga., Presbyterian Churches, sued by the Presbytery for secession because of the new Confession of '67 have now won their cases both in district court and in the Georgia Supreme Court. The Presbytery is now appealing to the U.S. Supreme Court.

The technicality upon which the Presbytery hopes to possess the properties of the two churches is the contention that a secular court can not rule in a doctrinal or religious matter, which the adoption of the new confession most certainly appears to be. On the other hand, the churches, not having changed, find secession the only preventative against unwanted change being forced upon them.

The outcome of this case is important. If the churches lose, a trend will be set toward allowing a majority rule within a denomination to overrule the will of a local church, which may well prove irreversible.

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BOOKS



THE MODERN TONGUES MOVEMENT, by Robert G. Gromacki (Presbyterian and Reformed Publishing Co., Phila., Pa., 1967, 165p., \$4.50).

Here is an important book, both for pastors and lay people. As one can not be considered informed without ability to recognize the tenets of liberalism, of subjectivism, of neo-orthodoxy and of new evangelicalism, so also now an acquaintance with the Modern Tongues Movement is important. This is not the same as the old movement which broke forth early in this century, for that was confined largely to churches and tabernacles named to designate their interest. The Modern Tongues Movement is a penetration of tongues and faith healing into the churches of the denominations including both Roman and Orthodox. The question of validity immediately arises since logic re-

quires genuine spiritual demonstration to be the activity solely of genuine spiritual Christians. In this treatment the author documents the truth that historically not all tongues have been Christian, and the activity of the Holy Spirit. After this he painstakingly examines the passages in Mark, Acts and I Corinthians to develop a Biblical theology of ecstasies. His conclusion is not favorable to the movement, but is backdropped by the recognition that the question is not of the ability of God to give the gift of tongues today, but rather of whether it is His purpose to do so. Dr. Gromacki is professor of Bible and Greek at Cedarville College.

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THE FIRST BAPTIST CHURCH IN AMERICA, by Graves and Adlam (Baptist Sunday School Committee, Texarkana, Ark-Tex., 1939, 238p., \$1.25 paper).

This is a reprint of a 1928 work on the proposition that Roger Williams neither founded nor pastored the first Baptist Church in America, but that this was done by Dr. John Clarke. The writers offer a great deal of interestingly related documentation contrasting the qualifications and spirit of Clarke to those of Williams, and tracing the events leading to the chartering and development of the First Baptist Church at Newport, R. I. This makes an excellent addition to the church library both because of its exposure of the pioneer attitude called forth by the primitive situation and the challenge to the accomplishment of right aims through correct means.

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AN INTRODUCTION TO MENNONITE HISTORY, by Cornelius J. Dyck, editor. (Herald Press, Scottdale, Pa. 15683, 1967, 324p., \$3.75 paper).

Sub-titled as a popular history of the Ana-baptists and Mennonites, this is a paperback account intended for popular reading and study of cousins of the Baptists. Here is an easy introduction to such groups as Swiss Brethren, River Brethren, Mennonite Brethren, Amish, Hutterites, Church of God in Christ, and others, along with enough history to aid in discerning vulnerable spots to be avoided. Each of the groups considered, whether differing in whole or in part from the Baptist position has a message for Baptist practice and the Baptist conscience.

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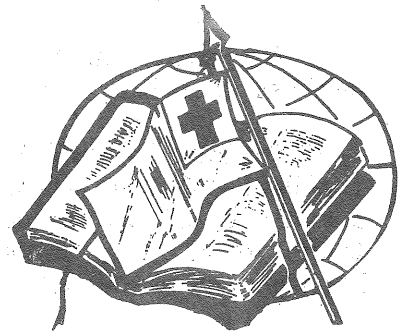
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Information Bulletin



G. Archer Weniger, D.D., President
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FBF BIBLE CONFERENCE AT NORMAL

May 27th - 29th

The Fundamental Baptist Fellowship's Annual Bible Conference will be a great meeting with some of the nation's ablest preachers: Dr. Jack Hyles, Dr. Ernest Pickering, Dr. Mitchell Seidler, Dr. Bryce Augsburg, Dean William Bellshaw, Dr. G. Archer Weniger, and others.

Plan to attend Monday May 27th through Wednesday May 29th! Sessions are to be at Calvary Baptist Church, 1017 North School Street, Normal, Illinois 61761. Information may be had by writing host pastor, Rev. Arno Q. Weniger, Jr.

The conference theme is "Great Chapters of the Bible," with the first session opening at 7:00 P.M. Monday evening when Dr. A. V. Henderson is to speak on Luke 23.

The Falcon Motel has been chosen as the headquarters motel for the conference. Make plans and reservations early. Don't miss this great spiritual event!

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NCC BOARD RESOLVES SUBVERSIVELY

The General Board of the National Council of Churches met at San Diego, February 20-22, where a number of resolutions contrary to best American interests were adopted: (1) A call for the removal of reciprocity restrictions on cultural exchanges with the Soviet Union, and the removal of all travel restrictions on Soviet visitors to the U.S. (2) A call for the removal of restrictions on imports from Communist countries; (3) A call for recognition of Cuba and Red China, and U.N. membership for all nations; (4) A call for the cessation of bombing of North Vietnam, and full inclusion of Viet Cong in peace negotiations; (5) A call for a guaranteed income for all U.S. citizens.

Following the San Diego meeting a letter from Pastor Tim LaHaye of Scott Memorial Baptist Church appeared in the San Diego UNION (2/29/68) as follows:

Editor, The UNION: It is with a heavy heart that I observe the pronouncements of the National Council of Churches at its recent meeting here in San Diego. In fact, as a minister of the gospel I feel inclined to apologize to San Diegans for the resolutions voted on by these clergymen. Please don't think they really represent "42 million church members."

What is most confusing to me is why they insist on taking up the cause of atheistic Godless communism by calling on our government leaders to "recognize Cuba," give "acceptance of the existence of the East German government," and "develop cultural and travel exchanges with Red China."

This, by the way, is the same group that in 1955 in Cleveland, at its Fifth World Order Study Conference, called on President Eisenhower for "the recognition of Red China into the United Nations."

If they feel they must speak out against the injustices of the world, why don't they call on the President to rebuke Russia and its Communist allies for their unmerciful persecution of Christians.

Not once has this group ever reminded the world that atheistic communism has cruelly murdered at least 35 million Christians since 1917, and today there are hundreds of thousands of Christians in Communist prison camps.

With one-third of the earth literally drenched with blood of the martyrs of Jesus Christ these clergymen lend their influence to the murderers instead of the victims.

With half a million Americans risking their lives to preserve our freedom we need church leaders who are realistic enough to understand that communism is the mortal enemy of Christianity.

I challenge these leaders to give the 42 million members of the NCCCA a chance to vote on their recent resolutions.

(Signed) Tim F. LaHaye

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CAN THE GOSPEL MAKE IT IN ISRAEL OR ELSEWHERE ??

An article in WORLD VISION (2/68) asks and tries to reply to the question "Can The Gospel Make It In Israel?" This touches sore spots in a difficult subject, but one wonders whether the Gospel may not make it better in Israel than in WORLD VISION.

The article asks, "Is the evangelistic thrust of the church ever to be based on the Old Testament alone?" It seemed to be enough on the road to Emmaus, where Jesus was the preacher. It was the substance of Stephen's message too.

A good deal of double talk precedes where the writer's argument seems to be that "Our Gospel is not that Jesus is the coming Messiah but that 'Christ died for our sins according to the Scriptures and that He was buried, and that He rose again the third day according to the Scriptures:' (I Corinthians 15:3,4)." This is an example of how subjectivism's substitution of conceptualism for reality promotes fruitless and un-

needed mental contortions and gymnastics. Why not face it that Jesus was and is but one Person? The Hebrew word Messiah means the same as the Greek word Christ. No matter what you call Him, He is still "This same Jesus..."

And here is the crux of the Jewish problem, not that many Jews suffer with it, because most couldn't care less. But some, whose interests have been aroused by the ecumenical movement, are desirous of being included in the One World Church without surrendering to the lowly Nazarene. If only they knew more about the ecumenical architects they could relax; most religious Jews of our acquaintance have treated Jesus more kindly through formal rejection than does the apostasy of infidel ecumenists.

This still leaves the question about evangelizing the Jews in Israel or anywhere. Should we? Can we? And how, especially since as a cultural group they have published that they do not like to be evangelized?

A recent interview by Rabbi Arthur Gilbert with Evangelist Billy Graham which was published in the ADL BULLETIN (Anti-Defamation League of B'nai B'rith) (Dec. '67) professes to represent the Evangelist's policy and practice in this matter. Says the Rabbi, "When Jews step forward at his crusades (Billy's), he makes no special missionary appeal for their conversion. He urges that they study Hebrew Scripture, certain, he said, that they will find the Messiah in the words of the Old Testament." The Rabbi quotes Graham saying, "Jews have a right to be respected for what they are -- a people who live still by the light of God in the Old Testament."

Dealing directly with the problems inherent in Jewish evangelism, Rabbi Gilbert writes, "It is my conviction," continued Billy Graham, "that Christ is the way to God's forgiving love, but it ill behooves me to judge Jews as a people lost to salvation. God, in His own time and way, will judge all men by the light according to which they live. We must distinguish he who lives by no revelation from one who knows that God is revealed in nature, in the world, and in history. The believing Jew's whole approach to life is testimony to his faithfulness to the God of his fathers. Christians must respect such devotedness to God."

In concluding, the Rabbi says, "I left Montreat satisfied that our dialogue would continue, encouraged that evangelicals are no longer inaccessible. I left Montreat respectful of Christianity -- and strengthened in my Judaism." He does not say whether the Evangelist invited him to receive the crucified and risen Christ as his own personal Saviour.

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LATIN AMERICA MISSION LEADER TRIES LAUNDRY OF ECUMENISM

Speaking of ecumenism, Dr. Ruben Lores says "To some it's a dirty word. To others it's the hope for the future of the church." But the laundry to which he subjects it is dialectical and agnostic. Dr. Lores is Assistant General Director of the Latin America Mission, and his article appeared in WORLD VISION (11/'67).

His argument for ecumenism is based, first, upon his belief that all Christians are members of "The invisible church," and are expected to demonstrate spiritual unity; next upon his teaching that while there are 36 Bible passages that support cooperative evangelism, there is only one New Testament separation verse; and third, that if separation were an important doctrine, it would have been thrust upon the First Century churches because of the practice in some of them of flagrant sin.

Too bad Dr. Lores doesn't know more Bible! Too bad the Latin America Mission leaders and those of WORLD VISION have not more acquaintance with the Word of God than to promote the unbiblical coexistence propaganda of inclusivism! Worst of all, how sad that the evangelical majority prefer to follow the Judas goat instead of the command of the Saviour (Revelation 18:4).

* * * * *

CHRISTIANITY TODAY PROMOTES ANCHOR BIBLE

A double page spread in CHRISTIANITY TODAY (2/16/68) promotes THE ANCHOR BIBLE and offers a subscription plan for purchasing the forty-three volumes of Old and New Testament Commentary plus six volumes of the Apocrypha.

The advertisement frankly professes that THE ANCHOR BIBLE presents a combination of Catholic, Protestant and Jewish scholarship, and is commended among others by Harry Emerson Fosdick. Why is it advertised by CHRISTIANITY TODAY?

The publisher's own description of THE ANCHOR BIBLE states that its object "is to make the Bible acceptable to the modern reader." Its philosophy of interpretation is the old, outworn, and now largely rejected Graf-Wellhausen JEDP theory. Its approach to the text is one of infidelity.

A sampling of this commentary's offerings shows that the two great Messianic Genesis passages are denied prophetic meaning. Gen. 3:15, according to this is not to be thought to point to Christ, and Gen. 49:10 is not to be supposed, in referring to Shiloh, to be Messianic. As if this were not sufficiently outrageous there are many other instances including the statement that Melchizedek invoked a Canaanite deity.

Again, why is this infidelity promoted in CHRISTIANITY TODAY?

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ECUMENICAL SPIRIT MOVEMENT DECLARES ITSELF

The first half of a so-called "Declaration of the Spirit Movement" was published by the Ecumenical Institute of Chicago in October 1967. The other half is to appear in 1968.

This is an ecumenical MEIN KAMPF. Depending upon whose terminology one uses, this is either an announcement of the portending triumph of religionless Christianity, or the proclamation of a completely secularized society.

According to this, those who believe in the local church and its ministry as gleaned from New Testament teaching are perverted and sick. The so-called reformulated image of the community sees the church as a revolutionary movement, a scattered rather than a gathered community, and proclaims, "Gone is the pietistic perversion that makes the church a vehicle for personal salvation." Instead, any man anywhere, without reference to Jesus Christ or relation to His church may "be the church" and "perform the necessary deeds for all mankind."

A debt is owed Dr. Carl McIntire for publishing a photographic reproduction of the entire "Declaration" in his CHRISTIAN BEACON (2/15/68). This should be procured and studied by pastors and all contenders for the faith. Any who have supposed that contemporary subjective religion, today's social revolutions, the death of God doctrine, and the idea of secularized churchianity are merely happenstance should learn the truth hereby that it has all been planned. Let us pray.

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SOME COMPROMISE: SOME SURRENDER

Scripture urges "contend for the faith." Of those who don't, some compromise and some surrender. Others are unsaved, to whom the command has no meaning.

The article by Dr. Paul Rees in WORLD VISION (2/68) commending Dale Francis for his tenth anniversary editorial in OPERATION UNDERSTANDING is a case in point.

The Fundamentalist's issue is not here raised with Dale Francis. He is very well qualified for his responsibilities; in fact, he is better qualified than some who are jealous of him.

Issue is raised with Paul Rees as a New Evangelical. Does he believe Roman Catholics have salvation? Does he believe Roman churches are getting sinners saved at every service, and that their people are growing in grace and Christ-like-ness? Does he believe Roman missionaries are out on the fields turning men from idols to serve the living God? Does he believe the Roman message is the New Testament message of faith in Christ's finished work, and not a message of sacraments, penances, rosaries, masses, human works, and fear of death and purgatory? If he does, it is easy to see why he wants evangelical union with Rome. In fact, why doesn't he go to the Roman Church of his choice this Sunday and walk the aisle to join?

In case Dr. Rees does not know, (and he seems not to know) no Christian of New Testament convictions can pray the Holy Spirit to condition his mind to make him able to agree to the confession of any religious system which is divergent from the New Testament message.

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"RELEVANT RELIGION" HAS CRITICS TOO

Two March items, one Jewish, one Roman Catholic show not all are sold on secular-ity and relevant religion.

The Roman item, from the WANDERER (3/21/68), quotes a priest, "Fr." Robert E. Burns, saying: "Today seminarians are studying the works of so-called speculative theologians who cast doubts on practically every traditional Catholic doctrine and moral practice. Is it any wonder that they are so confused that many cannot find their identity?"

"It would appear the so-called new theology consists of a potpourri of rationalism, relativism, subjectivism, secular humanism and neo-modernism.

"So the expression, 'the Church must be relevant to contemporary society,' in practice has come to mean that the Church must change. The Church must change not only accidentals, but her essential teachings on doctrine and morals, to keep in step with the secular, rationalistic ideals of our age.

"An old Paulist missionary with a good sense of humor said recently: 'If the old theology can't be trusted, how do I know that I can trust the new theology? They fooled me once, they won't fool me again.'

"To which we answer: 'You were not fooled, brother. Just stick to the old theology. Amen.'"

The Jewish item, in the NATIONAL REGISTER (3/24/68), quotes Rabbi Arthur Hertzberg: "Religion as an ongoing force cannot be saved by making it relevant. A large part of what passes for liberal religion in America is a rewriting of THE NATION AND THE NEW REPUBLIC. That's not the job of religion. What people come to religion for is an ultimate metaphysical hunger, and when this hunger is not satisfied, religion declines...Christians who are currently trying to revitalize their religion by making it socially relevant should note the experience of the Jews, who started doing the same thing a century ago. Having been there for a hundred years and played the game, I CAN TELL YOU THAT IT DOESN'T WORK. THE VERY MOMENT THAT CLERICS BECOME MORE WORLDLY, THE WORLD GOES TO HELL ALL THE FASTER...Believers can and should become involved in social questions, but THEY MUST NOT DECEIVE THEMSELVES INTO THINKING THAT THIS IS RELIGIOUS LEADERSHIP, OR THAT THEY ARE DOING ANYTHING MORE THAN TAGGING ONTO THE END OF A SECULAR MOVEMENT...CLERGYMEN SHOULD BE DEVOTED TO DISCUSSING THE EXISTENCE OF GOD AND MAN'S OBEDIENCE TO GOD RATHER THAN TO POLITICAL ISSUES..."

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LUCERNE CONFERENCE VACATIONS

The Lucerne Christian Conference Center is again offering an attractive summer schedule of conferences, listing leading separatist speakers to bless the lives of vacationing guests.

Among names listed are Dr. Charles J. Woodbridge, Author John Stormer, Dr. Bernard E. Northrop, Dr. H. Lavern Schafer, Dr. Lehman Strauss, Dr. Robert Myrant and Dean William G. Bellshaw.

Lucerne is a Northern California resort operated by the San Francisco Baptist Seminary. Conference programs and details may be had by writing: Lucerne, 1225 Franklin Street, San Francisco, California 94109.

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N E W S B R I E F S

NEW INDIAN LAW - IS IT PROTOTYPE FOR ALL THE WORLD? -

One of the Indian states has enacted a "Freedom of Religion Bill" which may well become the prototype for all nations. It is more like a freedom FROM religion bill. According to the prayer letter release of the International Christian Fellowship (2/68)

the new law states, "No person shall convert or attempt to convert, either indirectly or otherwise, any person from one religious faith to another by the use of force, or by inducement, or by any fraudulent means..." Force is defined in the new law to include any show of force or threat of injury of any kind including threat of divine displeasure. The penalty for breaking the law is one year in prison and a fine of 5000 rupees.

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VERNON LYONS CASE TO ILLINOIS SUPREME COURT -

The trial of Pastor Vernon C. Lyons of Ashburn Baptist Church, Chicago, arising over distributing tracts and Bible portions has resulted in a verdict of guilty. This is now being appealed to the Illinois Supreme Court. It is expected that oral argument will take place during 1968 with a possible final decision within that time also.

The importance of this issue as a precedent is obvious, pointing up the need for faithful prayer.

Legal costs up to the month of January totaled \$3,781. Of this \$2000 is still owing, and it is expected that the Supreme Court case will approximate \$3000 in cost. Contributions from churches and individuals will, therefore, be greatly appreciated. Checks should be sent designated for the trial to Ashburn Baptist Church, 3647 West 83 Street, Chicago, Illinois 60652.

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REGULAR BAPTISTS ACQUIRE NEW CAMPUS -

Congratulations are in order to the Regular Baptists who have procured a new campus for their Baptist Bible Seminary of Johnson City, N. Y. The school will be moved across the state line to Clarks Summit, Pa., where a \$3 million campus including buildings and 153 acres of ground, the former site of a Roman Catholic institution has been procured. The new location is thought to be excellent both from the standpoint of witnessing, and that of student employment, in that it is contingent to the industrial expansion between the Triple City area of New York State where the school is presently located, and the North Scranton area of Pennsylvania.

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ROMAN CATHOLIC LIBERALISM SHOWS IN NETHERLANDS -

The American press has turned eyes toward Romanism in the Netherlands to parade effects of the liberal spirit in Roman Catholic faith and practice. Rethinking, and breaking away from the formal dogma of the Roman Church is what the Hollanders in Roman leadership claim is needed and in progress. For example, not only is Mary's perpetual virginity regarded as a probable myth, but Joseph is being widely accepted as the father of Jesus. The resurrection of Christ is being viewed also as symbolic rather than actual. Asked about heaven and hell, Roman Theologian Willem van der Marck replied "Heaven and hell just do not preoccupy us anymore." These have been deprived of their reality through the process of allegorizing, as have many of the old doctrines and dogmas. No longer believing in original sin, the Dutch have thrown the baby out along with the bath water, as illustrated in the observation "To say that a human being is born damned and continues to be damned until he is baptized is utter nonsense." Ethics, morals, and ecclesiastical practice are all in process of "updating," thus becoming very loose.

Although no word of censure from Rome has specified the foregoing, Rome it seems, is watching Holland. A Dutch priest has been ordered to discontinue publication of a book in which he criticizes Pope Paul and calls for Roman reform and up-dating. Without it, Robert Adolphs says in THE GRAVE OF GOD, the church "will gradually dig her own grave, which will at the same time be the grave of God."

A greater problem to Rome is that of the appearance (October 1966) of a new 625 page catechism which questions original sin and the virgin birth. The book is proving so popular, translations into six other languages are in process, and the Vatican has called for some revisions.

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TEAM IDENTIFIED WITH GRAHAM -

The Billy Graham Evangelistic Association of Minneapolis began publishing a Tokyo edition of its DECISION magazine with a first issue in January of 50,000 copies. A sample had previously been circulated during the Tokyo Graham Crusade in October ('67). The Japanese version is edited by the Rev. Kenneth McVety, a missionary of TEAM (The Evangelical Alliance Mission).

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THAT CHANGE IN WISCONSIN -

Among our March-April Newsbriefs we reported a change voted by the messengers of Wisconsin CBA churches deleting reference in their constitution to the CBA of A, and "to the formerly held 'Conservative' concept."

Reliable Wisconsin information expands and corrects our report to the effect that whereas Wisconsin is still using CBA to designate their association, it is "the new Conservative concept, that is, New-Evangelicalism" that has been rejected rather than "the old Conservative concept." To implement this, all reference to the CBA of A in the constitution of the state association has been deleted. This has necessitated the insertion of a doctrinal statement as a Wisconsin Baptist expression because from 1950 when the CBA of Wisconsin was formed the constitution simply claimed the doctrinal statement of the CBA of A as that of the state association also.

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CANADIAN LIBERAL SPEAKS FOR HIS ILK -

The London (Canada) FREE PRESS reported a speech by Premier Manning of Alberta in which he is quoted saying: "The world today is divided into two great opposing camps. In one are the individuals and nations whose philosophy of life is wholly materialistic, who not only reject spiritual and moral values but who have become openly aggressive in their repudiation of all things that in any way recognize the sovereignty of God, the Deity of Jesus Christ and the true Christian way of life."

It is to be hoped that many Canadians were glad for this reference, and that many of the people of Alberta rejoiced in having such a man as Premier.

Not so, however, with the "Rev." Dr. George W. Goth prominent Ontario liberal and apostate. He criticized the Alberta Premier saying: "Premier Manning, in these words, has declared war on at least three quarters of the human race. There are about one billion Communists. There are many millions of Buddhists, Moslems, Hinduists and hu-

manists whose faith does not convince them that Jesus Christ is God's sole salvation. Are they lost souls? Do you have to believe this arrogant, un-Christlike garbage to be a Christian?"

No, Mr. Goth, not unless Acts 4:12 is true.

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CHRISTIAN SERVICE UNDER THE NEW CONFESSION OF '67 -

A nursing home in Maple Plain, Minn., depends upon groups from nearby churches to conduct Sunday afternoon services for the benefit of their patients. Recently, according to report, a Presbyterian youth group having responsibility for the service used the time to put on a demonstration of square dancing.

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ANGLICANS LACKING THE SPIRIT NOW HAVE SPIRITS -

London's St. Mary's Anglican Church in the Woolwich district now has a licensed "pub" in its basement according to TIME (2/2/68). It has attracted a full house of "miniskirted birds and their dates" who sip and listen to "folk-rock." St. Mary's presiding priest explains that the bars in the neighborhood are "revolting," and what he is seeking to do "is get the kids over 18 off the streets and into the church."

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BLOCKS TO LUTHERAN-ROMAN UNITY SAID TO BE DISAPPEARING -

Recent American studies of the eucharist by Lutheran and Roman Catholic clerics are claimed to have resolved all differences except those inherent in the difference between the Roman "transubstantiation" and the Lutheran "consubstantiation."

A report from Uppsala states that as of late last year Pastor Hans C. Cavallin, secretary general of Sweden's League for Christian Unity had observed that the Roman teaching about the mother of Jesus is no longer a serious obstacle to church union.

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GOOD WORD FROM A BISHOP -

Roman Bishop Fulton J. Sheen of Rochester, N. Y. says: "Whenever a professor attacks morality and makes fun of religion before his pupils, you can be sure nine times out of ten that his life is rotten."

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METHODISTS PREPARE FOR ECUMENICITY; TO ORDAIN PRIESTS -

The Anglican and Methodist churches of England, the two largest non-Roman church groups of Britain have charted a course for ecumenical union. According to plans revealed in February, lines have been drawn to create similarity between the two churches to facilitate eventual union. In addition, the guide lines aim for likeness to Rome so that eventual union there may be eased. The Methodist Church, for example, is to have an episcopal government identical to that of the Anglican Church. The plan of union charted calls also for the ordination of priests rather than ministers. No

branch of Methodism currently uses priests, however, so the word "presbyter" is to be tentatively employed while the gradual change away from thinking of the pastor as a minister rather than as a sacerdotal priest settles itself upon the man in the pew.

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ABC PRESIDENT TATTLES ON CB's -

The January report of President McBain of the American Baptist Convention as published in the CRUSADER says: "For some of us it is difficult to believe, but in the Mexican Baptist Convention, American Baptists are working with Southern Baptists and Conservative Baptists for the evangelization of Mexico..." The Fundamentalist wonders how much Death of God theology, how much Harvey Cox, and how much Jitsuo Morikawa gospel is being mixed into the message.

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IRISH PRIESTS MAY ATTEND THEATER -

In 1866 a Roman Catholic action called "black rule 47" put professional stage shows off limits for Irish priests. Thus any priest who attended the theater was suspended from saying mass and hearing confessions.

Liberalizing influences have now changed this. A February (1968) note states that the Bishops have now scrapped the black rule, and the clergy may openly attend the shows.

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ORAL ROBERTS QUILTS PENTECOSTAL HOLINESS CHURCH FOR METHODISM -

Oral Roberts has joined the Boston Avenue Methodist Church of Tulsa, and is to become a Methodist minister, May 27. Thereby he gives up the Pentecostal Holiness affiliation he had had for 21 years.

Dr. Finis A. Crutchfield, senior-minister at Boston Avenue, and Mr. and Mrs. Roberts' new pastor, commented, "Becoming a member of The Methodist Church does not represent a change in the fundamental faith of Dr. Roberts, but is evidence of his desire to affiliate himself in Tulsa with an inclusive church that seeks to proclaim the universal Christian Gospel."

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HIPPIE NOW MINISTERS EPISCOPAL SACRAMENTS -

Episcopal news for March reported by UPI datelines the following from Berkeley, California: "A rock combo played mystical Indian music, children tossed balloons and a hippie with long brown hair, mustache and swirling orange, green and purple robe stormed up the aisle. It wasn't a flower children's festival or a theatrical happening. It was St. Mark's Church and the hippie was being ordained an Episcopal priest." The Hippie was ordained by the suffragan bishop of the Episcopal Diocese of California. Dr. Paul Kratzig, rector of Trinity Episcopal Church, Victoria, Texas, commenting on this Hippie ordination, said: "The Bishop who performed this tragic opera is to be condemned for his participation. Of course, there is no such 'condemnation' in the Episcopal Church today and the bishops can do just as they please. As a matter of fact, priests can do as they like, and, in the event of any censure, they could take their case to court and find ample evidence to support whatever position they desire

to have including heresy. In other words, general chaos reigns in the Episcopal Church today!"

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CHRISTIAN HERALD ADVERTISING ERODES -

The CHRISTIAN HERALD, now edited by Kenneth L. Wilson, an American Baptist, appears to be eroding rapidly in the advertising department. Books published by a Seventh-Day Adventist company are being offered, along with birth control products, and the "Dawn of Truth" cult. Having evidently joined the move to secularism, advertisements now extoll Aspirin, 666, and even novels by Zane Grey (1/68).

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PIEDMONT TO GET DOLLAR -

Dr. George W. Dollar, chairman for the past nine years of the department of church history at Dallas Theological Seminary, has been elected vice-president of Piedmont Bible College of Winston-Salem, North Carolina, where he is to assume responsibilities in September 1968, including teaching church history.

Dr. Dollar, a native of New Brunswick, Canada, holds a Th.M. degree from Emory University, and a Ph.D. in church history from Boston University and will be a most valuable addition to the Piedmont faculty and administration.

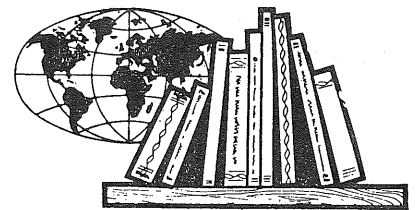
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MISSOURI SYNOD BEING FED UNIVERSALISM -

The Missouri Synod Lutheran Church is being fed Universalism through its educational materials according to recent report. The March issue of Valparaiso University's CRESSET reveals that the man who writes for the Synod defines the task of the church as telling the world it has been saved. He is Robert J. Hoyer who states: "We are realizing that the concept of individual salvation for the sake of an individual's escape from hell to heaven does not fit with the fact of Jesus Christ. We call that 'the Protestant heresy.'"

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BOOKS



THE DICTIONARY OF RELIGIOUS TERMS, by Donald T. Kauffman, (Fleming H. Revell, Westwood, N. J., 1967, 445p., \$8.95).

Here is a fine new assist to the pastor or student who wants exact encyclopedic information in concise form. There are 11,000 definitions or identifications many of which might be difficult to find elsewhere. Titled correctly, the book includes not only Scripture terms, but also terms from theological development like homoousios and homoiousios; from the ecclesiastical interest like verger and Keyrie eleison; from the architectural aspect like refectory and narthex; from philosophical tenets continging upon religious concepts; and many names and words important to church history. Prominent terms and names in religious art, festivals, rites, symbolism, liturgy and practice are included. The claim is made also that every religious denomination

in the U.S. is represented and explained. Even non-biblical Jewish terms such as Purim, Hannukkah and Hasidim are included, and some terms from pagan religions.

The author, a Presbyterian, has done admirably in preparing this work for an interdenominational readership, with the evident aim of illuminating, and without evidence of a spirit of triumphalism for his own beliefs and concepts. He may be ardent for the ecumenical movement because he cites the Church of South India as a model of successful church union, with which we would disagree. Also, he calls the CBA fundamentalists and the GARBC conservatives, revealing that he does not have all the information he needs. Too an additional sentence or two would improve the treatment on the church. But by and large the work attests the soundness and integrity required, and should have a long useful ministry.

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SET FORTH YOUR CASE, by Clark H. Pinnock, (The Craig Press, Nutley, N. J. 07110 1967, 94p., \$1.50 paper).

Here is required reading for every serious contender for the faith, for all who crave relief from nausea induced by the subjective unreality of contemporary theology and popular solipsistic thought. The author has packed more useable apologetic material with both immediate and lasting worth into these few pages than many another has thinly dispersed among ten times as many. His analysis in diagram of the impenetrable concrete slab which the moderns think separates the transcendent upper story of knowledge which is "non-rational" and "unverifiable" from the immanent lower story of knowledge which is "rational" and "provable" is worth many times the price of the book to any not having previously perceived the radical disjuncture. From this he moves on to treat absolutism and the absolute as apposed to relativism, reasonable faith as apposed to credulity, revealed truth as apposed to the mask of mythology in Scripture, Biblical creation as apposed to evolution, and much more. Choice morsels include his quotation of Montgomery's fable of the unverifiable little green man eating toasted cheese sandwiches, and his accusation of the contemporaries of seeking to rescue the perishing by sinking the lifeboat. Why he uses C. S. Lewis as his example of one persuaded by objectivity may be wondered at, but his forceful emphasis on the miracles as credentials of Christ and the Gospel is appreciated. This book should be read, loaned, quoted, and commended; and the author's appeal for the training of an army of apolo- gists to serve the truth should be heard soberly.

FUNDAMENTAL

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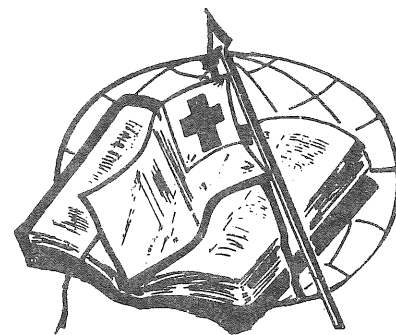
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Number 5

NATIONAL FBF OFFICE MOVES TO DENVER

by Dr. G. Archer Weniger, President

The Board of Directors of the Fundamental Baptist Fellowship is pleased to announce that our national offices have been transferred from Chicago's northside to Denver's westside in a move that is destined to have a marked bearing upon the growth and effectiveness of our movement. The new address is 3255 Lowell Boulevard, Denver, Colorado 80211, which is one of the addresses of the Baptist Bible College of Denver.

Consideration of a move has seriously occupied the Board for more than a year. Several factors have influenced the decision. We disliked the idea of moving from the Chicago area, but the deterioration of the northside community made it undesirable to continue offices there from the standpoint of employment of secretarial help as well as public relations factors. It was felt that the FBF should have a more congenial atmosphere with more local church support than in the Chicago area. In addition, it was thought that detachment from the Baptist World Missions operation would be mutually desirable. The FBF has had the offices at 2561 North Clark Street continuously since the CBF moved from the old CBFMS address at 352 Wellington Avenue in the forties. The CBF shared offices with the CBA for many years after which the CBF invited the BWM to share office space in the same suite of rooms.

We wish to express our gratitude to Mrs. Evelyne L. Carlson who has been employed with FBF for ten years as secretary in charge of FBF affairs. The Board voted to present her with a slide projector as a small token of our very great appreciation for her faithfulness over the years. We are also thankful to Dr. Lee B. Long who likewise served as our office manager in the early days of the BWM, and whose counsel was shared with us for several years. It is essential to let the public know that there is not the slightest friction between the FBF and the BWM as we make this transfer.

Our new Office Secretary in Denver is Miss Betty Messerly, who already has a remarkable grasp of the responsibilities. She was formerly executive secretary to the late Dr. Harvey Springer, a distinguished Western evangelist who has left a great mark on the Colorado scene. She is one with proven talents which are exactly what we

need. This provision of one of such competence at this juncture is a matter of great pleasure to our Board.

Several pressing and immediate needs should be laid before our friends. 1. The cost of the move to Denver has already exceeded \$500 and we would appreciate immediate commitment to this objective. 2. In addition, we must order a new IBM electric typewriter for a variety of office purposes. This will cost \$550. 3. A new addressing machine will be required. This will cost a minimum of \$600. 4. We will need an office copier, which will probably cost at least \$100 if bought used. 5. We could use an electric adding machine if one is available. 6. An offset press for our literature operations would be a blessing. If some church would want to make one available, preferably a 1250 model, please notify us at once.

Denver should be a fascinating center. In addition to Baptist Bible College, there are a dozen strong churches of our persuasion in the Denver area. Moreover, our next annual national gathering will be June 3-5, 1969, in the beautiful new seven building complex of the Beth Eden Baptist Church at their new ten acre site at 26th and Wadsworth in west Denver.

Please pray earnestly for the ministry of the FBF and share with us your gifts at this time in this relocation emergency.

FROM THE EDITOR

The relocation of the FBF office (see above item) interfered with the publication schedule of the INFORMATION BULLETIN. We are now hoping to get back on schedule. We apologize both for the extreme tardiness of the July - August issue, and for the slight tardiness of the current issue.

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WCC MOUNTS ZENITH OF UNDESIRABILITY AT UPPSALA

The Fourth Assembly of the World Council of Churches was held, July 4-20, at Uppsala, Sweden, with some 720-730 delegates, a total of some 2000 persons in attendance, from some 80 countries, and claiming to represent the people of some 220 denominational groups.

If there were any small tid-bits of spiritual blessing sandwiched into the agenda, no report of the enjoyment of same seems to have been included among the great pile of articles, summaries and items we have examined.

We anticipated the worst after reading Dr. Theodore A. Gill's forecast in PRESBYTERIAN LIFE in which he warned of a coptic choir being brought from Africa which was to "engage the delegates with that shrill incessance that drills right through heaven, I am sure, and bisects every Western head on the way"; the Czech movie especially prepared for the occasion including some bold nudity calculated to shock if not instruct; and the after-session nightly downtown floor show sponsored by youth in a "clubby atmosphere."

The reports have not included much from Gill's forecast, except that the movie was extra-curricular, and not shown as part of the agenda.

But Pete Seeger was on the program as an entertainer. Why? He is a regular writer for the atheistic Communist DAILY WORLD. As part of his entertainment he condemned the U.S. and was cheered for his trouble.

Novelist James Baldwin was also there complaining about inequities in the U.S., calling for revolution, and attacking conditions and the government.

Russian Communism was there, represented by Metropolitan Nikodim, a "churchman" who also works with the secret police, and others.

A vote on Vietnam roundly condemned the U.S. and called for immediate withdrawal of American forces. Strangely missing was any criticism of the Communists either on account of North Vietnam, Czechoslovakia, or for the historic mass murders in Poland, Latvia, the Ukraine and elsewhere.

The Scripture theme was "I make all things new" but with few WCC people believing the Bible to be true, especially the book of Revelation, they cried and resolved to attempt the job themselves, using as keywords "Human Dignity," "Revolution," and the call for "A Just Society."

TIME said the whole thing was "more like a New Left 'demo' than a religious body in pious conference." Not surprising, therefore, was the election of at least one Communist agent among the six new presidents of the WCC. He is "His Holiness" Patriarch German of Yugoslavia, a man named in the 1965 report of the U.S. Senate Internal Security Subcommittee as the chief persecutor of religion in Yugoslavia under the Communists.

Republican Governor Harold LeVander of Minnesota, a Lutheran delegate to Uppsala, and not a narrowminded Fundamentalist, is quoted commenting that the WCC was not much different from a Governor's Conference, and that the statements on human rights lack a Christo-centric standard.

Democratic Senator George McGovern of South Dakota, also a delegate to Uppsala as a Methodist, and even further from being a Fundamentalist, opined similarly. He is quoted deploring the lack of compassion and prayerful concern for the U.S., if indeed she is as evil and blind about Vietnam as the WCC has implied. She needs this, he is reported saying, rather than the self-righteous intolerant criticism hurled by Assembly delegates.

Indeed, Uppsala appears from all reports to have been a resounding success...for the world, the flesh and the Devil!

"THE MENACE OF THE MIDDLE OF THE ROAD"

This is the title of an article by Dr. W. B. Riley in THE PILOT, (1/38, p. 110). "The middle-of-the-road man is the theological menace of the 20th century. He has been a danger-driver; to his influence may be attributed the triumph of infidelity in the denominational camps. His vote has been the balance of power, and it goes al-

most uniformly to the theological leftists...The middle of the road man commonly mistakes compromise for discretion...Thirty years ago, on the rapid rise of modernism, we believed that many of these people were self-deceived and did not intend to be companions in the destruction of the Faith and the distress of the true church; but as time has moved along and the results of modernism have become increasingly evident, it seems impossible that an intelligent individual should not realize that...The middle-of-the-road man will tell you in private conversation that he accepts all these (the fundamentals), but when there comes a show-down in the Convention, he uniformly votes with the opposition and consequently disclaims the Faith which he himself has professed, since he is easily the balance of power in popular assemblies. On that account, the middle-of-the-road man is a greater menace to his denomination than is the modernist. Believers can meet the modernist in the intellectual forum and worst him in debate, but that fact avails little since the victory and the argument are wrested by the popular vote. That is why the middle-of-the-road man menaces the very life of the true church."

- BLU-PRINT (1/13/59) -

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CASSELS ADORNS ANOTHER JESUS

For the past thousand years men have been fashioning substitutes to take the place of Jesus Christ. Many of these are objective idols of material substance. Others are subjective, conjured concepts, often named at will "Jesus Christ" but unlike the Christ of the Book.

A lately offered substitute is the product of Louis Cassels in his book THE REAL JESUS: HOW HE LIVED AND WHAT HE TAUGHT. Cassels is a senior UPI editor and author of the "Religion in America" column. In his earlier book YOUR BIBLE, he represented the Bible as a conglomeration of history, myth, legend and biography.

In this latest he reveals that he has failed on both proposed counts, not having grasped either how Jesus lived or what He taught. He says Jesus was the first existentialist, basing the claim on the notion that "abundant life" is "authentic existence." He downgrades importance of considering so-called "worldly sins" as well as "suspending incredulity about the literal details of all biblical stories." He claims that Jesus taught that "true repentance is comparable to being 'born again.'" He says that the Gospel is the "good news which Jesus brought to mankind -- news that can change the life of anyone who believes it --," which is "simply that God loves the world and all of its inhabitants." "This belief," he says, "does not come easily or naturally to any man," but the "person who believes this news finds that it has a marvelously liberating effect on his spirit." This, according to Cassels, is because the believer no longer feels he must try to appease a God who dislikes him and against whom he nurtures a secret antagonism, but rather he becomes motivated by gratitude for a God who is good enough to love him, even though he doesn't deserve it.

BUT, if Jesus Christ is not truly God, and did not die a substitutionary death and arise again, how do we know we can believe the part of the Bible that says God loved us?

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SCIENTOLOGY: NEW PSYCHIC CULT

Advertised as "The Road To Freedom," Scientology, the newest psychic cult, is neither religion nor science, but a mixture of philosophy and psychology with a unique methodology and contemporary terms.

An excellent analysis of Scientology may be had from the DISCERNER, at 902 Hennepin Avenue, Minneapolis, Minnesota 55403 for only \$.25.

Scientology appears to be nothing more than a new name and some elaboration of the "science of the mind" called "dianetics," and popularized in the fifties by L. Ron Hubbard who now is the "discoverer" and leader of Scientology.

Using psychic principles he induces a mild hypnosis to clear away undesirable memories which inhibit, promising thus to open the door to freedom and power. Building upon what some have designated "the poor man's psycho-analysis" the aim is for the solution of every human problem.

But this is not religion, and certainly not Bible religion, even though some of the local units might advertise as such, for example, "The Founding Church Of Scientology Of Washington, D. C."

Nor is it safe. Dr. Frederic Wetham alludes to "a harmful mixture of science and science fiction," and an item dealing with dianetics in an American Medical Association paper warned against it because of "gross errors in its over simplification of personality structure."

Hubbard says his principles will produce people able to become higher beings who build new worlds. This is possible, he says, through using his method, a "constructive technology for the benefit of mankind unequalled in living memory...a modern Renaissance of the spirit." But the old questions of God, sin and immortality are missing, while the glorious answers in the Book, the Blood and the Blessed Hope are unmentioned.

Parliamentary action to ban Scientology legally from South Australia was recently undertaken. State Premier Steele Hall stated before the Parliament: "From the evidence available...Scientology is not based on any acceptable psychological theory. It is an extraordinary mixture of mythology and paranoid fantasy. From the evidence, it is a form of brainwashing, the object of which is to inculcate automatic obedience in an individual to the organization."

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WHAT A PRESBYTERIAN DOESN'T LIKE ABOUT CHRIST

"Things I Don't Like About Christ" is the title of an essay by James H. Brock in PRESBYTERIAN LIFE (6/1/68). It seems that Mr. Brock considers himself a good example of a Christian layman. He owns his own business, attends church on "more or less of a regular basis," obeys the law, pays his taxes, and lives within the bounds of today's moral standards. Recently, however, he read the New Testament all the way through, and discovered conflict between his Christian ethic and the N.T. presentation of Christ.

"I am not too pleased with his attitude toward the devil," he writes. "The idea that Jesus even believed in such things as hell and the devil is rather degrading to a religion trying to exist in this enlightened age." Then he objects to Christ's attitude about money. Quoting, "Do not be anxious about your life, what you shall eat or what you shall drink," he comments, "This is a totally unrealistic approach to life. Where would I be if I took such advice?" And on the advice Jesus gave to the rich young ruler, he exclaims, "It is almost as if Jesus didn't realize what he was asking." Other objections include making and drinking wine, mingling with sinners, wasting time on and being too lenient with the "prostitute" at Sychar, and involving the man at Bethesda in an unnecessary conflict by healing him on the Sabbath day.

But his chief objection to Christ is His attitude toward Himself: "Why does Jesus insist that each generation accept him as he originally revealed himself? Even today, two thousand years later, I still have to accept Jesus on his own terms. It seems that he would have left the matter open for compromise. It is the absoluteness of his claim that upsets me...Why did Christ have to be so unbending in this claim? It seems so extreme."

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NEWS BRIEFS

MENNONITES SHOULD GO BACK TO RUSSIA -

Un-Americanism seems to have possessed the General Conference Mennonite Church as reflected in the business of their 1968 denominational meeting at Estes Park, Colo.

Among business items adopted was a criticism of U.S. history books on grounds that they promote nationalism; they fail to tell the truth about colonialism; they fail to report U.S. involvement in wars of aggression; and they fail to recognize contributions of Indians, Negroes and other minorities.

A critical poll of delegates was conducted, the results of which showed that of those attending at Estes Park, 76% favored civilian aid to the North Vietnamese; 51% favored aid to draft evaders who flee to Canada; and 27% favored refusing to pay a portion of their taxes to reflect their protest against the Vietnam war.

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ANTI-FEMINIST BIAS SEEN IN THE BIBLE BY ROMANISTS -

The Bible, especially the Old Testament, almost always speaks of women disparagingly according to Roman priest J. Edgar Bruns who has written a book, THE NEW MORALITY, edited by William Dunphy, another Roman Catholic professor of St. Michael's College. Genesis, Bruns claims, has an anti-feminist bias, and the account of the fall is decidedly anti-feminist. He arrives upon this notion by traversing the old road that the knowledge gained through yielding to temptation was sexual. With demonstrated inconsistency he also claims that homosexuality in the Old Testament was based on scorn for women. His aim and point seems to be rejection of the Bible as a reliable ethical guide, preferring rather to teach a situation morality with elastic principles to be changed according to the drive of any given set of circumstances.

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METHODIST BISHOP LIKENS METHODISM TO ROMANISM -

The Methodists are much closer to Romanism than Episcopalians or other Protestants, according to Methodist Bishop Fred P. Corson of Philadelphia. To prove his contention he offers the four cardinal tenets of Methodism which he says are similar to the principal tenets of Roman theology: discipline, holiness, salvation by faith and works, and the right to reject. He also cited certain practical aspects of similarity such as the appointment of Methodist pastors and Roman priests rather than by the process of congregational call, or church vestry call in the case of Episcopal churches. Corson's comments were elicited as a subsequence to his being an observer at the 1968 Lambeth Conference of Anglican bishops in London.

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ITALY HAS LEFTIST ROMANISTS -

A seeming anomaly has appeared in Italy: Leftist Romanists. A few of these, like labor leader Gian Mario Albani of Milan are candidates running for office on the Communist Party ticket or other left wing tickets. Others do not go so far, but are making cautious contacts with Communists. The total count is estimated at about 20,000, most of whom hold the Roman Church has too strong a voice in Italian politics, and call for withdrawal therefrom. Some say Rome should be stripped of embellishments to fall back on the Gospels as the sole base, an idea foreign both to Rome and Communism.

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GRAHAM EVANGELICALS REBUKED BY CHRISTIAN CENTURY -

As a follow-up of the World Conference on Evangelism held in Berlin in 1966 when Dr. Carl F. H. Henry was at the helm with Billy Graham at his shoulder, another such is to be held for seven September days in Minneapolis in 1969. Oswald Hoffman of the Lutheran Hour is to be the chairman with Graham as honorary chairman. News of the plans was sent to CHRISTIAN CENTURY in a six-page, 672 word telegram (See CC 8/28/68) concerning which the CENTURY observes "we couldn't help wondering...what the evangelicals' Western Union bill must be, and why they felt the need of such costly fanfare so far in advance."

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TOWARD DEFINING THE MINNESOTA IDEOLOGY -

Summer news had it that the Woodcrest Baptist Church of Fridley, Minn. withdrew fellowship from the Twin City Baptist Association and the Minnesota Baptist Convention. The MBC calls itself "The Citadel of Conservatism," and the Woodcrest Church is a strong, young, fundamental testimony in a Minneapolis suburb. Woodcrest's pastor is Rev. John G. Bellshaw, a Dallas man, and a trustee of the FBF. He followed Dr. Ernest Pickering in the pastorate at Woodcrest.

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EROSION CONTINUES ON EVOLUTION ISSUE, TOUCHES WHEATON COLLEGE AND SCRIPTURE PRESS -

The new book THE NEW EVANGELICAL THEOLOGY by Wheaton professor Millard J. Erickson, which is vigorously promoted by Scripture Press, praises the new evangelical compromise with the evolutionary hypothesis called "progressive creationism" in the

following words "The term 'progressive creationism' is a good one. It is progressive in that it denies instantaneous creation and fixity of species, allowing for a moderate amount of development. It is creationism, however, because it denies that evolution has been total."

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MIDAS TOUCH CLAIMED FOR ALINSKY -

A new institute to train representatives of the white middle class as social revolutionaries in the Alinsky methodology has been financed according to NEW YORK TIMES by a several hundred thousand dollar grant. Alinsky claims this will give him twenty-five organizers by 1970. BARRON'S claims the money came from the people who make Midas mufflers.

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CHURCH AND STATE MINGLED IN PENNSYLVANIA -

The Keystone State has become first to allot public funds directly to private schools. Gov. Schafer signed into law a bill which started the flow, July 1, of a pilot sum of \$4.3 million to non-public educational institutions. Litigation is anticipated, however. One member of the board of education of the Commonwealth, Frank Hawkins, editor of the Pittsburgh POST-GAZETTE, resigned in protest.

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NEW EVANGELICAL LEAVES BETHEL FOR JESUIT SCHOOL -

Prof. David O. Moberg, head of the department of sociology at Bethel College, St. Paul school of the Baptist General Conference (Swedish) has resigned to become chairman of Sociology-Anthropology at Marquette University, a Milwaukee Jesuit school. Moberg, a consulting editor of ETERNITY magazine is remembered for his pragmatic analysis of the motivation of the Baptist General Conference, published in the BETHEL SEMINARY QUARTERLY (Aug. '59) in which he expressed triumphalism over what he calls "the mediating position" of the Conference. This he says is patterned after Sweden's position of neutrality and makes the Conference a meeting ground for people who find other Baptist groups either "too liberal" or "too conservative." Areas specifically mentioned by Moberg in which the Conference has maintained neutrality include revivalism, the millennium, eternal security, women's adornments, and Christian leisure time activities. Having enjoyed a decade of Baptist neutrality, Prof. Moberg is now turning to the dogma of the "new Catholicism."

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C.B. TROIKA BLOSSOMS AT CHICAGO -

Historically the Conservative Baptist movement came into existence to oppose inclusivism and to avoid the developing strength of denominationalism.

CB troubles during the early sixties were caused by "hard-core" CBs in apposition to tendencies and trends to bring within the movement the very things the movement was started to avoid. But many CBs have denied, and do so to this day, that there was anything real and tangible to the "hard-core" dissatisfaction. "It's just a personality disagreement" they like to say.

However, at the 1968 annual meetings at Chicago a resolution was adopted which

implements the denominationalism the "hard-core" used to warn against. It calls for a joint publication, a united mailing list, collaboration on credentials, a cooperative annuity program, a standing Inter-Society commission, and a custodian of records in the CBA. A large portion of this was presented as early as 1963 in the CBA board meeting (only those having copies of reports can trace this because the secretary omitted the details from the minutes), but only now has the erosion progressed to the point of accomplishment. Interestingly enough also, the Baptist vigor which once opposed such denominationalism is now no longer asserting itself among the CBs.

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WOODBRIDGE IN CBA PULPIT -

Dr. Charles J. Woodbridge the outstanding and scholarly opponent of New Evangelicalism was reported as a recent week long pulpit guest in Auburn, N. Y., where Dr. James Stewart is pastor. Dr. Stewart is a former president of the CBA of A. It will be remembered that Dr. Woodbridge delivered his powerful message indicting Neo-evangelicalism at the Detroit meeting of the CB's in Cobo Hall in 1962.

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BETHEL COLLEGE DISCOVERS EVANGELICALS DRINK -

Seventeen students were asked to leave Bethel College (Baptist General Conference School at St. Paul, Minn.) this past year on account of using alcoholic beverages, according to the WATCHMAN EXAMINER (7/25/68). Not dismissal or expulsion, but a one year withdrawal from the student body was invoked upon the erring youths, mostly freshmen. College president, Dr. Carl Lundquist is quoted placing the blame on the students' homes, and observing that most of them were from "evangelical churches."

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VERNON LYONS CASE TO U.S. SUPREME COURT -

The Illinois Supreme Court having failed to set aside the 1966 Chicago District Court decision against Pastor Lyons, he has now appealed to the U.S. Supreme Court. Lyons was arrested in June 1966 for "littering" when he was distributing Scripture portions, and placing some under automobile windshield wipers. The new appeal is to be sponsored by Americans United for Separation of Church and State, having judged the case to be important to all who oppose tyranny in America whether it favors atheism or sectarianism.

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GARBC REAFFIRMS STRONG RESOLVES, BOTH POSITIVE AND NEGATIVE -

The General Association of Regular Baptists in annual June sessions at Rochester N. Y., witnessed joyously in an environment of Romanism, liberalism and "Death of God" subjectivism. In a positive resolution the GARBC reaffirmed "unqualified faith in the plenary verbal inspiration of the Scriptures," and called on "all Bible-believing Baptists to separate themselves from all churches and associations which embrace and support such who deny the historic Christian faith..." As to theological inclusivism in cooperative evangelistic campaigns the messengers went "on record as repudiating both the philosophy and practice of 'ecumenical evangelism' since it is contrary to the Scriptural teaching of complete separation from heresy and those who hold it." Among other strong statements was one scoring the ecumenical efforts of the Consultation on Church Union (COCU) as under leadership "almost wholly composed

of men who do not accept many of the historic Christian beliefs." Strong Bible preaching characterized the week-long sessions.

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FUNNY, FUNNY: CONTEMPORARY THEOLOGY VIEWS ITS PRAYER LIFE -

A drawing on the cover of THE LIVING CHURCH (6/30/68) shows a contemporary at prayer before a cross. He says: "Oh, Ultimate Ground of Reality, forgive my inability to recall data -- to provide adequate feedback -- to live within the ambiguities of my existential reality -- to formulate hostilities and frustrations out of context -- to resist effective attempts in approaching a dialogical encounter -- to accept the individuality found only in the mutual task of cost-promise in one-to-one intra-personal areas of responsible decision making."

The cross is depicted responding in deep silence, but emitting a hugh question mark.

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CAMPUS CRUSADE SAYS BIBLE LANGUAGE IS "JARGON" TO BE AVOIDED -

Campus Crusade has issued a sheet called "How to Prepare a Personal Testimony" advising against the use of what they call "Christian jargon." It says that such words as "saved," "convicted," "converted," "born-again," and "sin" do not communicate truth to the average non-Christian."

An extremely important analysis of the Campus Crusade has been written by Pastor George Hare of California and is available at \$.25 or 6 for \$1.00. Orders should be sent to him at 1347 Locust Street, Walnut Creek, California 94596.

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PHILADELPHIA BIBLE COLLEGE EROSION -

Testimony of erosion at Philadelphia Bible College is argued by a variety of points represented at a session of the NAE convention held at the Benjamin Franklin Hotel in Philadelphia, April 24. "Morality and the Communications Media" was the subject for a combined meeting of the Radio and TV Commission of the NAE and the National Religious Broadcasters. Prof. Mal Couch of Philadelphia Bible College was the speaker, and is reported to have "poked fun" at Christians frowning upon movie attendance. In his opinion the movies of the 1940's and before were quite "clean," and he is said to have praised (with only minor qualification) "Gone With The Wind" and "Tobacco Road," films advertised by Hollywood as the filthier ones of their era. He supported the idea of violence in TV films on the grounds that youngsters must get used to it, and the "good guys" always win anyway. The professor withheld criticism of contemporary "teen-music" on the ground that although some of it borders on the indecent, it mostly fails to get through to the youth, so does little harm. Perhaps most disappointing was his ridicule for people who pass out tracts. He called this "the tract-bit," saying that most of the tracts end up in the street (as bits). The Fundamentalist wonders how C. I. Scofield and W. L. Pettingill would have felt about such erosive contributions from a faculty member in their day.

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BIBLE SOCIETY LOSES FREE WILL BAPTISTS -

The National Association of Free Will Baptists has voted to sever relations

with the American Bible Society. Reasons given were considered questions of conscience over problems of "unequal fellowship." Indicated as disapproved were the Bible Society's growing emphasis on inter-faith activities which embraces Roman involvement and, in turn, her apocrypha; also the new concept in translation which employs workers where a great amount of care as to their view of inspiration is required. Notwithstanding the very obvious effort to express the objections tactfully and softly, the disapproval was sharp enough for a vote to sever relations.

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DELNAY TO PIEDMONT -

Dr. Robert G. Delnay is the newest addition to the faculty of Piedmont Bible College where he is to serve as professor of New Testament beginning with September 1968. He formerly taught at the Denver Baptist Bible College and earlier at Central Baptist Seminary in Minneapolis where he was professor of church history. Mrs. June Delnay served at that time as Central's librarian. Both taught at one time at Columbia Bible College. Dr. Delnay is considered exceptionally competent both in New Testament Greek and church history instruction.

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WITCH DOCTORS URGED AS PSYCHIATRIC ASSISTANTS -

A Cornell University Medical School professor says that witch doctors can serve as invaluable aides to psychiatrists in treating psychotics in undeveloped countries. Prof. Ari Kiev claims the traditional practices of native witch doctors have the same roots as modern psychotherapeutic methods. He further opines that many of the medicines used by witch doctors may be the same as those used in modern psychiatric therapy. For these reasons, says Dr. Kiev, witch doctors have been enlisted in psychiatric programs in many countries including Nigeria, the Sudan, Colombia and Peru.

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WORLD GOVERNMENT CONSTITUTION BEING DRAFTED -

Early September witnessed a ten day World Constitutional Convention at Wolfach, Germany for purposes of drafting a constitution for the proposed world government. Some 200 delegates from thirty countries attended including twenty-seven from the U.S. Dr. Martin Niemoller offered the opening prayer.

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STRIDE TOWARD STRIKE FROM SPACE -

The Soviets have now launched a missile carrying four separate warheads, making a strike from space a technological possibility. It will be interesting to see how long it will take the WCC and NCC "churchmen" to address a resolution to the Soviets on this subject, but we'll not hold our breath.

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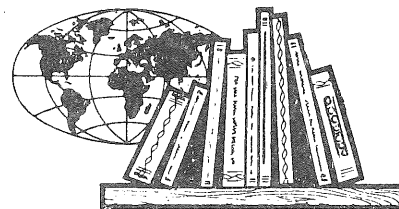
SALVATION ARMY EROSION EXTENSIVE -

The Salvation Army in London is quite different from what it was in General Booth's day. CHRISTIAN CENTURY (6/5/68) indicates that in seeking to raise some \$8

million, the SA is enjoying the cooperation of London's Playboy Club where "bunnies" are selling "Salvation bonds" at "2.80 each, meanwhile also serving cocktails and "savories." How many Fundamentalists are sufficiently indignant over such erosion to send a gift of \$2.80 or more toward the anti-erosion efforts of the FBF?

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BOOKS



THE RESURRECTION AND THE CHRISTIAN FAITH, by W. J. Sparrow-Simpson, (Zondervan Publishing House, Grand Rapids, Michigan, 1968, 464p., \$6.95).

This is a reprint of a 1911 classic on the resurrection of the Lord Jesus Christ in which the author presents facts to argue strongly for the bodily resurrection of the crucified Son of God. He divides his approach four ways: The witness of the twelve, the witness of Paul, the theology of the resurrection, and the resurrection and modern thought. His work is scholarly, and thorough, yet concise and is certainly to be commended. Appended is a bibliography listing separately the English, German and French writers who have treated the subject of Christ's resurrection. Objectionable to some will be the Anglican influence upon the author's vocabulary and some of his ecclesiastical concepts, however, this seems not to diminish the persuasive force of the treatment.

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SHIELDS OF CANADA, by Leslie K. Tarr, (Baker Book House, Grand Rapids, Michigan, 1967, 218p., \$5.00).

This is the story of a man, his church, Jarvis Street Baptist Church of Toronto, his publication, the GOSPEL WITNESS, and the school he founded and directed, the Toronto Baptist Seminary. Beyond question Dr. Shields was a mountainpeak personality with an imposing position in his century, and his biographer has evidently sat in the shadow to observe, study and admire. He has therein produced what we might call a thesis, others having already provided anti-thesis, the synthesis being yet to be formulated. As a Gospel preacher, Dr. Shields is seen to be highly commended for his fight with Canadian apostasy and his evangelistic fervor in which the book puts him in his best light. Problems developing out of his millennialism and thought to have hindered the Canadian work, certainly his influence with fundamental Baptists in the United States, want examination.

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THE FUNDAMENTAL BAPTIST FELLOWSHIP IS DEPENDENT UPON REGULAR CONTRIBUTIONS

The operation of a nation-wide service to pastors and Christian leaders such as the Fundamental Baptist Fellowship is maintaining, requires a considerable amount of finances. We therefore appeal to individuals and churches who share the convictions of this Fellowship, to make regular gifts. We know of no such fellowship that is operating at such a minimum overhead as the F.B.F., and we can confidently say that every dollar invested will yield the highest return to the cause of Christ.

* * *

FREE

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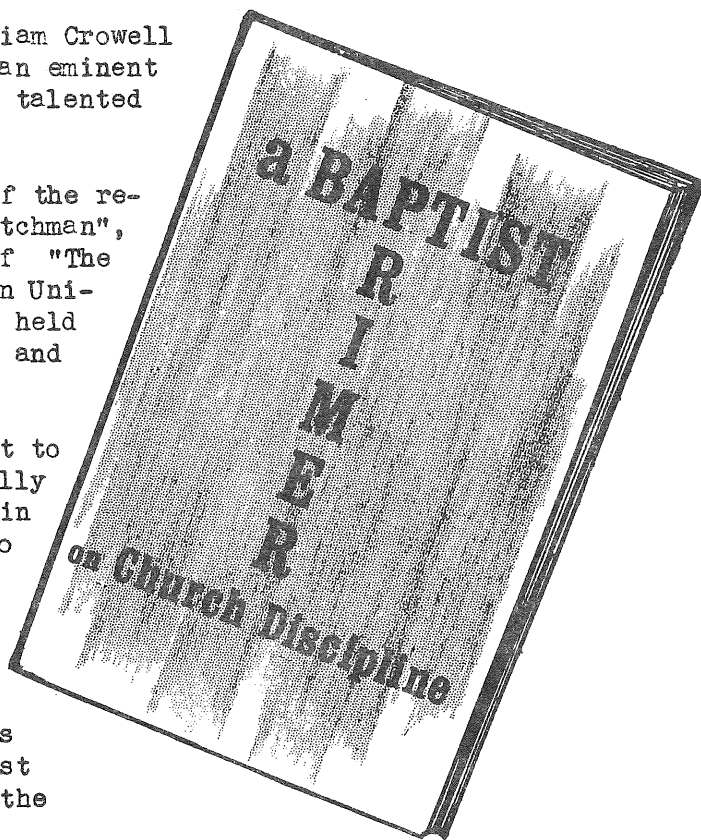
will be sent to anyone who subscribes to "The Information Bulletin" or sends a contribution for the work of the Fundamental Baptist Fellowship.

This book was written in 1850 by Dr. William Crowell who was not only a most cultured person, but an eminent scholar, an outstanding Baptist pastor, and a talented editor.

Dr. Crowell was for ten years the editor of the renowned Baptist publication, "The Christian Watchman", and followed this for ten years as editor of "The Western Watchman". He was a graduate of Brown University and Newton Theological Seminary and held pastorates in Massachusetts, Maine, New Jersey and Illinois.

This book has been reprinted in an effort to get back to New Testament principles, especially as they relate to ecclesiology. It was written in a day when to speak of the church was to refer to a local body of baptized believers, when there was only one brand of Baptists . . . Bible-believing, New Testament-practicing Baptists.

This material on Baptist Church discipline was taken from "The Church Members' Manual", his best known work, which was used widely in Baptist churches for many years, as well as in some of the Baptist Schools and seminaries.



___ Enclosed is \$3.00 for my subscription to "The Information Bulletin".

___ Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.

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FUNDAMENTAL BAPTIST FELLOWSHIP

DOCTRINAL STATEMENT

1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.
2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.
3. We believe in Jesus Christ, God's only begotten Son, miraculous in His birth, sinless in His life, making atonement for the sins of the world by His death. We believe in His bodily resurrection, His ascension into Heaven, His perpetual intercession for His people and His personal visible return to the world according to His promise.
4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.
5. We believe that all men by nature and by choice are sinners, but that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life"; we believe therefore that those who accept Christ as Lord and Saviour will rejoice forever in God's presence, and those who refuse to accept Christ as Lord and Saviour will be forever separated from God.
6. We believe in the Church - a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Saviour, and to enthrone Him as the Lord and Master. We believe that all human betterment and social improvements are the inevitable by-product of such a Gospel.
7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.
8. We believe in our Lord's return - a personal, visible, imminent, pre-tribulation rapture, and subsequent millennial enthronement, in fulfillment of His promise.

FUNDAMENTAL BAPTIST FELLOWSHIP

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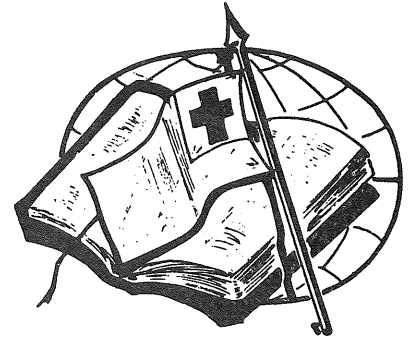
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SOCIALIST SCHOLARS CONFER TO ADVANCE CONSPIRACY

The radical leftist Socialist-Communist conspiracy was given special attention in study and consultation as the Socialist Scholars, a revolutionary Marxist brain trust in American schools, met at Rutgers University, September 6-8, for their Fourth Annual Conference of Socialist Scholars.

The guest of honor was Ernest Mandel, editor of a Belgian socialist paper, who is credited as the instigator of the riots and strikes which crippled France in May and June of this year. He is now barred from France.

Alice Widener reported in U.S.A. (9/13/68) and in BARRON'S (9/16/68), "It is a pity that Mandel's speech...was not broadcast to the American public. Had the public heard what Mandel said, statistics in an opinion poll...would rise to 99.9% in favor of Mayor Daley and the Chicago police."

The two important points made -- and all loyal Americans should note them -- were: (1) that the main strategy for overthrowing the capitalist system must be through strikes with demands which can not be granted without destroying capitalism; and (2) that the intention to destroy capitalism and advance Marxism must be the reason for strikes rather than concerns for working conditions and pay.

Recognizing the Leftists' own need of consolidating gains in America and reorganizing fresh advances under the new Administration in Washington, the Socialists have announced "Disruption" as the chief tactic of 1969. This will include strikes, riots, sit-downs, harrassments and racial foment. "Disruption," the scholars believe, will destroy confidence in the Government, and by a war of nerves, encourage willingness if not desire, for change. At that point they plan to stand ready to take over with a Marxist totalitarian structure.

* * * * *

MARANATHA BAPTIST BIBLE COLLEGE WELCOMED TO WISCONSIN

A surprisingly large amount of coverage was given by the Watertown DAILY TIMES to the services of dedication of the new Maranatha College when some 1200 persons including 150 pastors gathered to look, listen and celebrate. Not only so, but prior to dedication day the Watertown Chamber of Commerce gave a luncheon to the College staff and faculty, and afterward the TIMES' editor wrote a commendatory editorial saying the school was off to a flying start.

The program of dedication featured a message by Dr. Jack Hyles, well-known pastor of Hammond, Indiana, and one of the new college's trustees. Dr. B. Myron Cederholm, president, presided over the occasion, and musical selections were sung by a choir of pre-registered students.

* * * * *

VIOLENCE, LAXITY, BOTH ILLS

by Hurley Campbell

The following is reprinted from the editor of a leading hunting and fishing publication. As we read it, we recognize that Jesus Christ is the answer to the disease he describes. There is no other workable answer.

"If the criminal has rights, so does the average law-abiding citizen. In a part of the country where a much higher than average percentage of the male population engages in outdoor sports, the 'other' -- pro-gun -- side of the gun controversy strangely hasn't received its share of the limelight.

"We call to your attention the following editorial in OUTDOOR TIMES, a sportsman's newspaper, that tells this side of the story quite well:

'The recent assassination of Senator Robert F. Kennedy is fresh in the minds of all the people of the nation. His senseless killing...certainly brings the gun control controversy to the fore-front of the news and to the lips of every politician on the national scene, led by the President.

'This is certainly not a timely spot for a publication to rise to the defense of the gun, even one as this that has made its stand known for many months. But some voices must be raised on behalf of the sanity in this time of, seemingly, national hysteria.

'The echo of the shots that felled the young candidate for president had hardly died before the anti-gun lobby was decrying the fact that ALL arms had not been taken from the people of the nation. In doing so, commentary was pointed toward the "sickness" of a nation that would allow anyone to own a gun.

'"SICK" IMPLICATION'

'As a sportsman, this writer resents highly the pointed implication that I am weak of mind, sick, a psycho because I am one of those who still believes in constitutional government, the right to bear arms being a part of that constitution.

'I am sick, I will admit, of do-gooders who blame me and those who feel as I do, for the action of crackpots.

'I am sick of television news commentators who blame all the ills of our nation on an inanimate gun and the lack of complete governmental control of same, yet at the same time see the networks for whom they toil--programming shows of violence that I can't allow my children to see them.

'I am sick of politicians who decry the ease of gun acquisition and the terrible violence that grips our citizens, yet sit calmly by as rioters loot and burn our cities, effectively tying the hands of our police until they are powerless to take steps to enforce our laws.

'I am sick of the decisions of a Supreme Court that seems dedicated to protecting the criminal against the laws the great majority of our people obey, yet piously editorialize its views and blames lawlessness and violence on the 'sickness' of our society.

'I am sick of movies that portray violence, sex perversion and crime as so glamorous that children believe Bonnie and Clyde were heroes hounded to death by the terrible police.

'I am sick of magazines and paperbacks that go even further -- if that is possible -- than the movies in lowering the morals of our youths to whom they are peddled and I am even more sick of a court that rules such trash as being freedom of the press.

'I am sick of the practice of flaunting of the laws of our country by minority groups.

'I am sick of seeing leaders in so-called 'freedom' movements stating on television that they will not obey a court injunction because it is unfair, while at the same time we members of this 'sick' society do obey all laws even when we do feel some are unfair.

'I am sick! So sick that I gag when I, and you, are blamed for the ills of a government that coddles criminals, ham-strings law enforcement officers, bows to minority groups, even though such bowing hurts majorities, condones riots and looting, blames violence on an entire society rather than on (itself) for a complete breakdown of law and order brought on by actions and lack of actions of those who make laws, allow desecration of our national capital by a group which wants the people who work for a living to support them. I am sick!

'But I refuse to accept the classification as a member of a sick society just because I don't believe in losing my constitutional rights.'

* * * * *

EXCELLENT RELEASE CATEGORIZES MISSIONS

An excellent release titled "Missions in Summary" has been authored by Dr. Bernard N. Bancroft of the Associated Missions of the International Council of Christian Churches (ICCC), offering quick information as to the connectionism or affiliation of mission organizations.

First listed are those missionary agencies connected with the Associated Missions of the ICCO, all of which are well known as fundamental and separatistic in their various denominations and/or frameworks of interpretation.

The second listing is of those agencies not in full membership with the Associated Missions of the ICCO, but having association therewith.

The third category lists the agencies connected with the Interdenominational Foreign Missions Association (IFMA). These are the so-called "faith missions" which were started to serve apart from the apostasy and before the days of the ICCO and the NAE. Today, connection with IFMA is no longer a guarantee of purity from connectionalism with World Council interests.

The fourth category lists the agencies connected with the Evangelical Foreign Missions Association (EFMA), the missionary department of the NAE. Some of the denominational divisions affiliated in the NAE-EFMA allow and practice connectionalism with WCC and/or its affiliates.

The fifth category offers the names of unaffiliated missions. Some of these take a strong stand against apostasy and its connections, while others demonstrate the soft stand of neutralism. A note from the author indicates that this list is not complete, and we note the absence of the Baptist World Mission from this category, as an example of omission.

Finally, there is the list of those organizations affiliated in what is called the Division of Overseas Ministries (DOM) of the NCCO and Church World Service.

Such a list can be of great value in these days of multiplied agencies, and when many feel no compunction against flying under false colors. Through its use, laymen having responsibility in missionary programming, as well as the busy pastor, can speedily know which personnel and work should be aided, and which should be warned against.

Copies of "Missions in Summary" may be procured from Dr. Bernard Bancroft, Box #188, Johnson City, New York 13790.

* * * * *

N E W S B R I E F S

DISCIPLES OF CHRIST ABANDON LOCAL CHURCH ECCLESIOLOGY FOR DENOMINATIONALISM -

An historic action has terminated 166 years of history of Christian Churches by forming a denomination called The Christian Church, but not without dissent. The Disciples of Christ have listed 8,047 congregations in their yearbook of which 2113 have given notice of withdrawal in preference to inclusion in the new denomination. Ecclesiastical enthusiasts offer rebuttal saying that most of those have been for some time in non-cooperation and have not recently contributed to the cooperative budget.

* * * * *

CBA USES DISCIPLE MURCH IN CRITICAL ESSAY ON UPPSALA -

The CBA BUILDER (Oct. '68) carried an article, "From Edinburgh to Uppsala and Now

It's World Development (sic)," by Dr. James DeForest Murch, and copied by permission from the CHRISTIAN STANDARD. Dr. Murch has been a long time critic of the WCCC, but from the limited viewpoint of the NAE.

Bringing this into focus we note that Dr. Murch says that the Uppsala position on "renewal in mission" mention the "good news," yet "advises that the church sit down with men of other faiths, with artists and scientists, with atheists and agnostics in dialogue..." But such dialogue is no longer confined to the methodology of NCC and WCC; a good number of NAE affiliated churches are now employing the dialogue method, and inviting Roman priests, rabbis and others into their pulpits and onto their lecture platforms.

That the CBA BUILDER editor has come up with no writer against Uppsala with stronger position than Dr. Murch is significant; and even his item had to be copied from the Disciples of Christ. Has the CBA no longer any writer critical of the WCC? We recall also that the publisher of the paper from which the Murch article is copied is the Standard Publishing House, which pays \$9,000 annually to the NCC for use of the Uniform Sunday School Lesson Series (cf. INFORMATION BULLETIN, July-August '68), which looks like a leak in Dr. Murch's dike of separation.

* * * * *

GENERAL CHURCH MEMBERSHIP PROPOSED BY ECUMENICAL INTERESTS -

A proposal to set up general qualifications for church membership has been set forth by Robert C. Dodds, director of ecumenical affairs for the NCC (cf. CHRISTIAN CENTURY 9/11/68). According to this plan, a person qualifying to be considered a Christian and worthy of church membership in any one of the COCU churches, would be qualified for membership in any of them.

* * * * *

EPISCOPAL MALCOLM BOYD, A DISGRACE TO HIS CHURCH -

Episcopal priest Malcolm Boyd who initially gained notoriety in nightclub entertaining has had recent exposure in a syndicated feature which, if accurate, should trigger Episcopalian disgust. He is quoted opining in support of the Barnard College coed who roomed with her boyfriend, that she did not have a furtive backseat relationship but rather had shown a "healthy example of the new personal morality." Regarding churches, he is quoted saying, "they should be destroyed." The local church program, he thinks, serves churchianity but not Christianity.

* * * * *

NEW YORK COUPLE STARTS NEW COMMUNAL SOCIETY SEEKING "BEAUTIFUL" RACE -

Running counter to Biblical absolutes, a Frewsburg, N. Y. couple has founded "The Society of Families" as a new "culture-religion" homesteading with a handful of disciples on a fifty acre estate. Calvin and Mary Kline, now Calvin and Mary of Oak Knoll believe civilization will destroy itself, and plan to develop a self-sufficient commune, each member being allotted land, and responsibility for producing fruit, vegetables, and livestock. Couples deciding upon discipleship are put under contract, part of the agreement of which bans natural parenthood and substitutes selective pre-adoption of children produced through artificial insemination by which "superior" genetic inheritance will result in a "grand and beautiful human race." Religiously Calvin and Mary claim agnosticism with faith in goodness and virtue for their own sake.

NOT ALL THE YOUTH ARE HIPPIES, YIPPIES AND DROPOUTS -

A specialized survey of young people who regularly attend Sunday School reported in MOODY MONTHLY (9/68) is heartening. It shows that over 50% of them tithe their earnings and allowances; 75% feel assured of salvation; and more than half have a sense of God's nearness, although only 25% claimed to be daily Bible readers. On the question of admitted sins, 80% have temper problems; 75% gossip or have told lies; and 13% are guilty of stealing.

The foregoing is encouraging. However, that the young people questioned have sociological rather than New Testament Christianity is suggested by the fact that less than half believe in the uniqueness of Christianity and that the heathen are unconditionally lost and must come to Christ as the only way of salvation.

* * * * *

METHODISTS PLAY ECUMENICAL GAMES WITH SEPARATION AND COOPERATION -

The Methodist family monthly, TOGETHER (10/68) reports Methodist "worship" at Goleta, California, which is characterized by the pastor as "playing games together to make discoveries about the meaning of separation and cooperation." A service is described as using eight guitars, a bass, and two percussionists playing the "hymn," "Lord of the Dance." Presiding over the congregation of about 300 were the Methodist pastor, his Presbyterian assistant and a Franciscan priest. For the first of the ecumenical experiments circles of eight or ten were formed with one member of each circle outside and trying to break inside but prevented by the hand-holding teamwork of the circle members. This exercise was designed to develop frustration to help the frustrated sympathize with isolated members of society who desire to "break in." Another exercise called "Touch a Protestant, Touch a Catholic" required members of the circles to touch each other's hands and tell by the touch whether the person was Protestant or Roman. This, the pastor explained, was designed to show that the difference can not be discovered by touching.

The final exercise was designed for each group to discover what could be done cooperatively without speaking, and "All over the sanctuary, the small knots of people began experimenting at first, very hesitantly. Many joined hands or linked arms and jumped up and down in step. Some just turned in a circle. Others swung their hands up and down or leaned together into and away from the center of their circle. One group lifted a member high in the air, another linked hands and filed through an arch formed by the raised arms of two of its numbers."

The Fundamentalist wonders which Methodist schools offer a Master's degree in Childishness.

* * * * *

ROMAN PAPER CONDEMNED FOR TELLING ALL -

The weekly Kansas City NATIONAL CATHOLIC REPORTER has been formally condemned by Bishop Charles H. Helmsing of Kansas City for its "disregard and denial of the most sacred values of our Catholic faith." Interestingly, the bishop had a part in founding the paper back in 1964, but has had his mind changed. The reason; the paper has been publishing texts and stories some of the hierarchy have preferred repressed, like the secret texts of the Papal Commission on Birth Control.

* * * * *

PACIFIC NORTHWEST EUB'S AVOID METHODIST MERGER -

Rather than join in the merger with the Methodists, fifty-one churches of the Pacific Northwest Conference of Evangelical United Brethren have formed the Evangelical Church of North America. They face the possible loss of their properties and pensions but are willing, according to report, rather than sacrifice such important tenets of faith as an inspired and infallible Bible, the Virgin Birth, the blood atonement, and the bodily resurrection of Christ. Other stated reasons included the preference for "Bible-centered" colleges and seminaries rather than the "social-action centered" liberal schools of the new United Methodist Church.

* * * * *

ROMANIST OFFICE WOULD END BAN ON NUDITY IN FILMS -

The national Roman Catholic weekly AMERICA, has urged the National Catholic Office for Motion Pictures to end its ban against nudity in films. Reasoning offered editorially seems to be that nudity in films has increased in spite of the ban; also that much of the nudity seen is "restrained," or at least, "not corrupting."

* * * * *

EROSION AT WHEATON COLLEGE ADMITTED -

Dean Hook has admitted publicly that there is drinking, smoking and a narcotics problem on the Wheaton College Campus, according to the WHEATON RECORD (5/24/68). But are not out-of-hand campus student problems usually a reflection of faculty problems, either of a similar or even different nature? For example, erosion of moral standards is persuaded by the teaching of Dr. Marvin K. Mayers, professor of Sociology and Anthropology, that the time has just about come for our culture to accept the difference between marriage and the wedding ceremony just as other cultures have accepted it. One wonders, is Dr. Mayers speaking for American culture, Christian culture or Wheaton culture? Parents and educators both miss the boat for Christian culture when children and young people are provided and allowed more influence from movie and TV smoke, drink, dope and immorality than from the separatistic indoctrination of the Bible.

* * * * *

NOT ALL ANGLICANS CHEER CONTEMPORARY EROSION -

British journalist and one-time Anglican rector Malcolm Muggeridge is quoted in ANGLICAN WORLD (Trinity 1968 issue) saying: "Unless there is a quick and dramatic reversal of present attitudes, nothing will remain of institutional Christianity in ten years' time. This is the outcome quite a number of church leaders openly hope for and here at least their hopes are being realized. If indeed the Christian religion rested on the word of its leaders, I, long ago, would have abandoned all hope for its survival. In fact, Christianity's real validity lies in its own inherent and everlasting truth."

In specific he deplores humanistic churchianity, saying, "Many church leaders and clergy are insistent that Christ's Kingdom, contrary to what He said, is of this life. Anyone who suggests that the pursuit of happiness, the contemporary cult of eroticism, underpinned by the birthpill, and fortified by the greatest outpouring of pornography yet known, runs directly contrary to the Christian way of life is sure to be condemned as a life hater.

"Unspeakable clergymen, twanging electric guitars, denounce such people. Bishop

Pike, of California, casts them into outerdarkness; from Woolwich, from Southwark, and from other famous Sees come thunderous voices proclaiming that to be carnally-minded is life.

"I had myself a little experience of this when Rector at Edinburgh. It was the two Roman Catholic chaplains at the university that made the bitterest denunciation of me as rector for having resigned rather than seem to countenance a demand for the indiscriminate distribution of contraceptions to students..."

On the subject of dialogue with Communists, Muggeridge says: "How I envy the historian who will be able to look both across the centuries at the hilarious spectacle of Marxist-Christian dialogues attempting to find some common ground between the brutal atheism of the Communist Manifesto and the Sermon on the Mount; of pious clergymen attaching themselves to enraged mobs shouting, 'Black Power' or 'student power' or some other crazed shibboleth; of an Anglican bishop recommending 'Lady Chatterley's Lover' as being conducive to Christian marriage.

"Such lunacy, I assure you, is the despair of professional comedians. It is obvious that the last precarious foothold of law and order in the world is now being dislodged. We may expect the darkness. Such were the circumstances in which the Christian religion was born and could well provide for its rebirth."

* * * * *

FEDERAL COURT SCORES FCC "FAIRNESS DOCTRINE" -

The so-called "Fairness Doctrine" of the Federal Communications Commission was declared unconstitutional by the United States Circuit Court of Appeals, The Seventh District, Chicago, Illinois, September 10, 1968. This is a great victory for freedom of speech, and calls all praying Christians to their knees as the Circuit Court decision goes to the Supreme Court.

The full text of the September decision was released in the CHRISTIAN BEACON (9/26/68), Dr. Carl McIntire, editor, having been for several years a principal combatant in opposition to the unfairness of the "Fairness Doctrine."

According to the FCC rule, if a personal attack, religious, political, or otherwise has been broadcast, the broadcasting station must notify the attacked within a week's time, provide a script, a tape, or an accurate summary of the attack, and offer an opportunity to broadcast a rebuttal. Such a ruling, aimed for a monolithic society forbids any and all attack upon society's sins, and prohibits the offer of salvation, since the offer per se condemns society for not already having it.

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PRESBYTERIAN MAGAZINE EVALUATION EXPOSES RADICAL LIBERALISM -

The "News and Comment" section of PRESBYTERIAN LIFE (2/1/68) calls the Ecumenical Institute "a neo-fundamentalist movement," which is about as accurate as calling the Kremlin's next five year program "bourgeois republican capitalism."

The Ecumenical Institute was organized in 1957 by the Church Federation of Greater Chicago and is led by Rev. Joseph W. Matthews as dean who describes himself as "first a revolutionary, second a Methodist." According to CHRISTIANITY TODAY (4/26/68), the Ecumenical Institute has drastically reinterpreted the doctrines of historic Christianity so that the idea of God as a supreme being is no longer tenable. God is re-

defined as a creative process within nature, or even as a "happening," and Christ is a symbol or model of the new humanity. The Institute is responsible for "The Declaration of the Spirit Movement" the first half of which appeared in October 1967 (cf. INFORMATION BULLETIN May-June '68), a highly significant document charting the future along erosive, subversive, leftist lines.

If the error in PRESBYTERIAN LIFE is not to be blamed on pure ignorance, a most unlikely explanation, it must have been allowed in order to allay the suspicions of the old line Presbyterians from whom the new breed is stealing the denomination. The Ecumenical Institute has no more in common with Biblical fundamentalism than has MEIN KAMPF with the Bible.

* * * * *

WHAT'S WRONG WITH THE NAE? -

"What's Wrong With the NAE - 1968?" is the title of a fourteen page report by Dr. D. A. Waite, chairman of the Radio and Audio-film Commission of the ACCC. This is Dr. Waite's personal report and covers only those sessions and workshops he was able to attend. Among erosive elements at work and reported is the neo-theological, social gospel and subjectivist leaning of Baptist Senator Hatfield; the appearance on the program of Dr. John A. Mackay, ecumenist champion and NCC leader; Dr. Rufus Jones' erroneous notion that modernism and neo-orthodoxy are now dead; the soft sell of "situation ethics" and compromised morals by a Wheaton College professor; and the ridicule of tract distribution, along with defense of TV and Hollywood movies (even "Gone With The Wind" and "Tobacco Road") by a Philadelphia College of the Bible professor. Dr. Waite's complete report may be had at 15¢ per copy from the Radio and Audio-film Commission of the ACCC at 15 Park Row, New York, N. Y. 10038.

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CALIFORNIA CHURCH RESOLVES AGAINST CBA -

The Metropolitan Baptist Church of Richmond, California, A. H. Chaney, pastor, at a special business meeting on January 21, 1968, unanimously adopted the following resolution by secret ballot vote:

WHEREAS, it is of fundamental importance to the members of the Metropolitan Baptist Church in our obedience to the Word of God concerning inter-church associations and relationships of this Church, and
WHEREAS, this Church has been affiliated with the Conservative Baptist Association, which had its origin in separation from the liberal, modernistic, and theological inclusivistic Northern Baptist Convention (now American Baptist Convention) in 1947, and
WHEREAS, in order that its Biblical basis of fellowship and ministry and position on separation would be clear and known before the world the CBA was to be a fellowship of churches and individuals thoroughly Biblical and historically Baptist, unmixed with liberals and liberalism and those who were content to walk in fellowship with unbelief and inclusivism; and
WHEREAS, there has been a gradual infiltration into CBA ranks by men of neo-evangelical-ecumenical persuasion and these men have ascended to places of leadership in CBA, and
WHEREAS, they have succeeded in repudiating in business session and in practices and policies the original Five-Point Statement of Purpose of the CBA and the Portland Manifesto of 1953 which reaffirmed the separatist position of CBA, and
WHEREAS, this heart of the CBA (Five-Point Statement of Purpose) has been removed, it has in a very real sense surrendered our position, purpose, and heritage as Conserva-

tive Baptists, and opened the doors to deadly alliances with the neo-evangelical-ecumenicalism that is working havoc and confusion in the world, and in CBA, and WHEREAS, the CBA has fallen into this weaker position doctrinally and ecclesiologically it is no longer able to meet the issues of the day that through compromise and apostasy seek to destroy the Word of God and Biblical practices, and WHEREAS, the affiliation with CBA is no longer in substantial harmony with the Church's traditional position in relation to Biblical faith and practice, THEREFORE, BE IT RESOLVED, that we withdraw from the organization of the Conservative Baptist Association at local, state, and national levels, and BE IT FURTHER RESOLVED, that we declare our affiliation with the Association of Fundamental Baptist Churches of Northern California, and that we authorize application for association with this organization."

* * * * *

GRAHAM ALL THROUGH WITH BRITAIN: WILL THE FUTURE ELSEWHERE BE BETTER? -

The Ulster PROTESTANT carried an item (8/67) on Billy Graham's feeling about Britain following his crusade there. On the same subject the AUSTRALIAN DAILY, at that time looking forward to the Graham team's coming to Australia, had some observations under the subject "Billy Beaten By Sin." We quote both items.

The Ulster paper said: "Dr. Billy Graham will not be back in Britain. At a reception recently he said that it was "almost certain" that he had conducted his last crusade in this country.

"Britain...once led the world in culture, language, religion and morality," Dr. Graham said, but he forecast that unless there was a revival of religion and morality Britain and America were heading for 'dictatorship.'

"But things have not been going so well for Billy during his recent campaigns both here and in the United States. There is a growing body of evangelical opinion which criticizes his compromising attitude to the roman Catholic Church.

"In an interview published in the "Sunday Companion" the Rev. Earl Hulse, pastor of a thriving evangelical church, is reported to have said:

"'In the Church's greatest crisis since the Reformation its leading representative has shown himself to be ecumenical and compromising.'

"Evangelicals have 'cooled' towards Dr. Graham because he is associated with people like the Bishop of Southwark, a leading ecumenist. He is said to have boasted in his 1966 crusade of his 'ecumenical heart.' And in South America a Roman Catholic Bishop is reported to have 'blessed' some of Billy's converts.

"Rev. Hulse pointed out that Dr. Graham is an Arminian in theology, believing that regeneration is within the power of man.

"The London correspondent of the Australian 'Protestant World' writes in a recent issue:

"'If modern ecumenism, which seeks to persuade all Christians to unite in the 'great church' and then resolve their differences, has been aptly characterised as 'unity in the dark,' Billy Graham's pattern of evangelism can with equal appropriateness be described as 'evangelism in the dark,' because after bringing people to the 'Light of the world' it sends them out without guidance into the darkness of last-day apostasy.'"

The "Billy Beaten By Sin" item stated: "Now we can announce it: Sin has at last beaten Billy Graham in England and he is retreating to the less-tainted pastures of the U.S. and Australia.

"He announced in London last week that he would never return to preach another crusade because the country was too full of sin.

"The Christian faith is in eclipse, churches are empty, some clergy publicly denying the faith, he said.

"Britons, he told a distinguished audience, preferred bingo, gambling in betting shops and immorality to heeding the word of God.

"What will he think of the mini-skirts, the empty churches, the immorality and gambling in Australia, where some clergy, perhaps less honestly than Britain, deny their faith without admitting it?

"Billy Graham does not know it, but that address made him a joke for many people who will dismiss him as merely a prisoner of his own shallow generalisations.

"We hope he has more to offer Australians than this."

Next major interest Crusade should be the 1969 Madison Square Garden event at New York in June-July. This is to be sponsored by a selected committee rather than by the Protestant Council as in 1957. Not publicized by the Graham organization, important conservative interests are warning they will stay aloof from official cooperation.

* * * * *

ANOTHER FIRST IN PROTESTANT -- ROMAN ECUMENISM -

The United Church of Christ and the Roman Church were drawn closer in June of this year when Larry C. Coppard was ordained as a minister of the UCC in the Immaculate Conception R.C. Church at Rochester, New York.

* * * * *

BOOKS



THE SOCIAL CONSCIENCE OF THE EVANGELICAL, by Sherwood Elliot Wirt, (Harper and Row, New York, 1968, 177p., \$4.95).

The author is editor of DECISION, published by the Billy Graham Associations. Carl Henry comments on this book: "A wide window on social concern in the authentic evangelical spirit. Sherwood Wirt has given us one of the finest books of the year—a pleasure to read, a stimulus to action, a reinforcement of the evangelical task in the world. A mood-book more than a textbook, its power and pungency as a statement of evangelical Christian concerns make it required reading for every churchgoer."

Wirt correctly emphasizes that true Christians are concerned about poverty, injustices, race prejudice, etc. Faith without works is dead. Evangelical Christians

should apply the compassion of Christ to the lives of men.

While the author observes that some churches were formerly opposed to labor unions, he should have noted that this did not always mean that these churches had no concern for the working man and the poverty stricken. Many Lutherans were originally opposed to some labor unions because of the anti-Christian statements and oaths contained in the constitutions of these unions.

We can't quite agree with DECISION'S editor when he writes that "Evangelist Billy Graham established a healthy precedent in July 1967 when he testified before a Congressional hearing on anti-poverty legislation," (135). Dr. Graham established an unhealthy precedent when he told 100 Congressmen and 45 business leaders last June that "This is the first time in 17 years I have come to Washington to speak for or against a government program." After a lengthy visit with President Johnson at the White House, Mr. Graham said, according to Religious News Service, that when the war on Poverty began he was against it. "But now I am for it." He said he came to this conclusion after an intensive study of the Bible on the subject of poverty along with study of the program of the Office of Economic Opportunity.

Churchmen don't have to show their concern for the poverty stricken by backing socialistic, scandal ridden, welfare schemes. They have no business lobbying in Washington for such programs. (See Shirley Scheibla's POVERTY IS WHERE THE MONEY IS, reviewed in April 22, 1968 CHRISTIAN NEWS for evidence that the war on poverty has become scandal ridden).

Editor Wirt says that the evangelical "finds that the New Testament has a bias toward the 'doves' rather than the 'hawks,' but that in the last analysis God alone remains Lord of the Christian conscience" (123). According to him, the evangelical "follows Calvin rather than Luther in holding that political freedom derives from the spiritual freedom imparted by Christ" (124).

Wirt rightly notes that any Christian program of social action must first of all point men to the central message of redemption through the blood of Christ. (Copied from CHRISTIAN NEWS 6/10/68).

* * * * *

A HISTORY OF PREACHING, Vol. I, by Edwin C. Dargan, (Baker Book House, Grand Rapids 6, Michigan, 1968, 577p., \$3.95 paper).

This was originally produced in 1904 and was reprinted by Baker in 1954, and now again. The author was assistant to the famed Dr. Broadus at the Louisville Seminary, and later professor of homiletics there. This first volume covers the years 70 A.D. through 1572, from the Apostolic Fathers to the Great Reformers, and demonstrates the great debt owed Dr. Dargan by those interested in homiletics and its history. Unlike much of a historical nature this has a breath of vitality by which the great pulpiti- eers of the past come alive again to command the listener's interest. The second volume covers the subject up to the opening of the twentieth century. There is no other history of preaching to compare with this!

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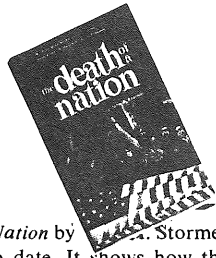
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DOCTRINAL STATEMENT

1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in His birth, sinless in His life, making atonement for the sins of the world by His death. We believe in His bodily resurrection, His ascension into Heaven, His perpetual intercession for His people and His personal visible return to the world according to His promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness, and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners, but that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life;" we believe therefore that those who accept Christ as Lord and Saviour will rejoice forever in God's presence, and those who re-

fuse to accept Christ as Lord and Saviour will be forever separated from God.

6. We believe in the Church - a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's Supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Saviour, and to enthrone Him as the Lord and Master. We believe that all human betterment and social improvements are the inevitable by-product of such a Gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

8. We believe in our Lord's return - a personal, visible, imminent, pre-tribulation rapture, and subsequent millennial enthronement, in fulfillment of His promise.

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