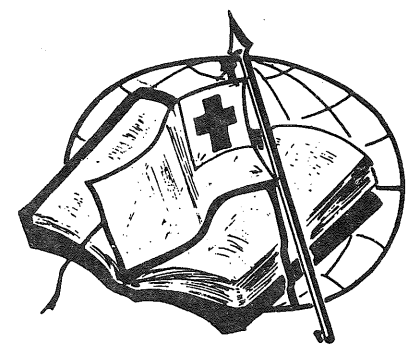


Jan Feb 1969
Vol. 14
No. 1

Fundamental Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056)

Denver, Colorado 80211

Volume 14

JANUARY - FEBRUARY, 1969

Number 1

COMING -- 1969 FBF CONFERENCE

The 1969 FBF Bible Conference has been set for June 3 - 5 at Denver in the beautiful new buildings of the Beth Eden Baptist Church, with Dr. Earle E. Matteson as host pastor.

Speakers are to include Dr. Monroe Parker, Dr. G. Beauchamp Vick, Dr. B. Myron Cedarholm, Dr. H. LaVern Schafer and Dr. G. Archer Weniger.

* * * * *

THE BULTMANNIAN HERMENEUTIC

I-A	Hey diddle-diddle,
I-B	The Cat and the fiddle,
II-A	The cow jumped over the moon.
II-B	The little dog laughed to see such sport,
III-	And the dish ran away with the spoon.

1. AUTHORSHIP AND DATE.

Internal evidence rejects the view that we have here an original composition by Mary (Mother) Goose of Boston (1686-1743).¹ The phrasing is definitely LATE eighteenth century since the Goose Period would have rendered "diddley-diddley" in I-A and "fiddely" in I-B. To be rejected also is the view of B. C. Rocker, who falsely, but interestingly suggests that the poem was written by The Five Way-Out Dogticians (each having contributed a phrase) after a victory meal of roast beef. The comparison of "way-out" with "jumped over the moon" (II-A); "dogticians" with "dog" (II-B) and also with dry, dogmatic, and static terms, such as, "the" (I-B), "little" (II-B), and "away" (III); "victory" with "laughed" and "sport" (II-B); and "roast beef" with "cow" is convincing only on the surface. Obviously, this interpretation overlooks the word "moon." The Five Way-Out Dogticians only ate HOT roast beef which would have

forced them to connect "cow" (II-A) with "sun," not "moon," and to change "spoon" (III) to "fork" out of honesty, whether rhythmic or not.² Furthermore, the sequence "cat, cow, dog, dish" represents an obvious redaction and is a compilation of at least four different accounts.³ Thus, it is to be concluded that the author (s) of the piece is (are) unknown,⁴ and its date is to be set between 1780 and 1820.⁵ The SITZ IM LEBEN of the Depression of 1815 may be reflected in III.

2. THE TEXT.

The received text is very corrupt. The mythological element in II-A is typical of many other interpolations, as is the anthropomorphism in II-B.⁶ However, I-A may be original, excluding, of course, the "hey."⁷

3. INTERPRETATION.

Stripped of its basic thought forms, the piece tells us something revolutionary as existentially encountered by three animals, two cooking implements, and one musical instrument with the aid of a solar body.⁸

FOOTNOTES

1. Discussed in F. Saurkraut, GOOSE WERKE, Vol. XXVII, 825-906; G. F. W. Steinbanger, GOOSENBRIEF, pp. 704-89; FESTSCHRIFT FUR BARON VON MUNCHAUSEN, pp. xii-xx R. Pretzelbender, DIE GOOSENSINGER VOM BOSTON, p. 10.

2. "Victory Celebrations in the Royal Nursery Rhymes," DIE NURSERE RHYME IN GESCHICHTE UND HISTORIE, Vol. II, 46.

3. See P. Katzenjammer in GOOSEN GESCHICHTLICHE SCHULE JAHRBUCH, Vol. X, 46-63.

4. Some attribute it to Mary's grandson, Wild Goose (1793-1849), while others cite the possibility of authorship by Wild Goose's nephew, Cooked (1803-1865). Both views are challenged by K. B. Kegdrainer in his thirty volume prolegomenon, GOOSELEIDEN, especially cf. Vol. XV. The latter view, however, has had particular support among the young Gooserangooselogs of America. Their particular views, in turn, have been challenged by J. W. Mongoose (Crisis in Gooseology, Vol. I, pp. 78 ff), who has tended to nullify his effectiveness by emphasizing facts rather than diplomacy. This has led his critics to charge that he and those of similar thought are more interested in the outward form of words rather than the inner spirit of content. The Protective Society of Nursery Rhymes has attempted to quiet the controversy by stating in THE GOOSEWAY REPORTER that the whole misunderstanding is a question of semantics. It states further that the Mongoose School of thought should show more respect for their fellow nursery rhyme lovers who are only seeking a more acceptable method of nursery rhyme communication by means of a gooseology which rocks or "moves." THE GOOSEWAY REPORTER feels that "The Short Statement Concerning Nursery Rhythms" should not bind children's consciences. For further study, cf. GOOSET (Vol. X, 6) with RHYTHMIC NEWS (Vol. I, April 6, 1968) and THE GOOSEWAY REPORTER (reference misplaced).

5. F. Pfeffernusse contends it is an English translation of a German original by the infant Wagner. See his GOOSE UND VOLKGEIST, pp. 38-52; also his GEIST UND VOLKGOOSE, pp. 27-46.

6. The authenticity of both II-A and II-B is poorly argued by the reactionary American gooseologist, Carl Sandbag in his OLD GLORY AND MOTHER FOOSE (see Vol. IV, THE WINTERS IN THE SOUTH, p. 357.).

7. The meaning of the word "hey" is now hopelessly obscure. Those who oppose this position tend to be gooselistic in their writings and reflect that they are die-hard lovers of the traditional view of nursery rhymes. See my articles on "Hey, that ain't" and "Hey, the Nurseology of" in GOOSEN GREASE, Vol. VI, 3-35.

8. Perhaps this refers to an eclipse of the moon which blinded the poor (an event only existentially possible in the three-story universe), who had been driven from their homes by the Depression of 1815. The rich most likely took advantage of

the poor because they were unable to endure the sacrifices which the Depression forced. Thus, we have here an example of possible HISTORIE in apocalyptic structure.

Jacques Quistlind, Aug. '63.

P. (Redactor L.) Gooseler, May '68.

- THE CHRISTIAN NEWS 11/11/68 -

* * * * *

ERODED SEX RELATIONS ADVISED AT CHURCH COUNCIL MEETING

Pittsfield, Mass. (RNS) A marriage counselor touched off a controversy at the annual meeting of the Pittsfield Area Council of Churches by advocating much greater freedom in premarital sexual activities.

Dr. Eleanor Hamilton's suggestions of ways children and young people might "enjoy their sexuality without any feeling of guilt" drew fire from a number of area women and the president of the church council.

She was supported in her views by an Episcopal priest who had not attended the meeting.

"All people are sexual from birth to death," she told the gathering in the First Church of Christ Congregational. "There must be some form of sexual expression from birth to death."

Dr. Hamilton asserted that women are "sexually crippled" by "the so-called moral laws," which she termed "one of the most immoral laws that we have ever promulgated on mankind. You could take your hand and strap it to your chest for 20 years and then release it when a priest waves his wand over you," she said, "but the arm would be pretty useless."

Dr. Hamilton called "virginity as about as useful to a woman as her appendix."

In her defense of "auto-eroticism" (a word she preferred to "masturbation," saying that the latter is literally translated as "polluting with the hands" and is a term "it would take a nasty-minded adult to come up with"), Dr. Hamilton said parents should encourage, rather than discourage, young children to discover or touch their genitals.

Claiming that the present standard for "petting" among young people is harmful because it gets the girls "aroused, but not released," the counselor-author recommended that children 14, 15, or 16, if they feel they "really love another person" should practice sexuality in a non-coital way, even to orgasm.

She said children are not ready for intercourse until 17, 18 or 19, but at that time should be free to practice coitus, along with "full education on sex and venereal disease." And because adolescents are not ready for marriage at that age, she recommended a "marriage novitiate" which would allow couples to live together. The final marriage, she said, should be based on the success of the "novitiate," would be for child-bearing, and "would be hard to get into and hard to get out of."

Dr. Hamilton contended that "sex before love is not necessarily harmful, but can be meaningful only if it comes after love is established first."

The counselor was immediately taken to task by two members of the Berkshire Full Gospel church. They termed the speech "anti-Christian." Mrs. Rose Bernhard said children should be brought up "to know Jesus Christ as a person and all these other things will take care of themselves."

The Rev. Martin Luther Ball, pastor of the congregation and president of the area church council, said as a "gospel preacher" he did not agree with the speaker. He pointed out that Dr. Hamilton is not a preacher, but had a right to say what she wants.

In a statement issued after the meeting, Mr. Ball commented: "Biologically, she may be correct, but as from the Christian standpoint, she does away with the teaching of the Bible."

Mr. Ball concluded that although it was "now questionable" whether Dr. Hamilton should have been invited, "it has done a good thing. It has awakened our church community from their apathy, for it is only the church that can repudiate this return to the days of Sodom and Gomorrah."

The Rev. Bryce Terhune Cleveland of the Federation church in nearby Lanesboro, in a letter to the local paper, criticized Dr. Hamilton's "disgusting presentation," the paper's "distasteful" report of the speech, and scored the church council for its "disturbing promotion" of the event.

Dr. Hamilton's appearance at the meeting, he continued, "is just another indication of (the council's) curious fascination with that which is fashionable in the equally curious absence of its fidelity to that which is faithful."

(It was later reported that Dr. Hamilton had been suggested as a speaker by the Rev. Patrick C. Finleon of Dalton, new president of the council of churches.)

Another letter to the editor from the Rev. Frederick F. Jillson of Grace Episcopal in Dalton defended Dr. Hamilton. The rector turned his criticism to Dr. Hamilton's detractors, calling their views "ill-informed, irrelevant and frankly ridiculous rebuttal to the fruit of profoundly Christian insight." (1/22/69)

* * * * *

NEWS BRIEFS

BROAD ECUMENICAL EXPERIMENT PLANNED FOR TEXAS -

After three years of negotiation, the Texas Conference of Churches is to be formed in February by a union of the Texas Council of Churches and the Roman Catholic dioceses of Texas. It will include eleven Protestant denominations, ten Roman dioceses, and the Greek Orthodox Church.

The constitution of the new Conference states that it advocates "doing together all things save those which we must in conscience and obedience do separately," and "promoting the spirit of ecumenism, cultivating interchurch fellowship in communities throughout the state and fostering dialogue."

* * * * *

U. S. CHURCH ATTENDANCE DROPS 2% IN 1968 -

The Gallup Poll shows adult church attendance for the average week of 1968 in the U. S. dropped to 43% from the 45% level of 1967. The next highest reported was for the Netherlands at 42%, with the low for Finland at 5%.

By denominations, the Catholics stood highest in the U. S. at 65% with the Episcopalians lowest at 34%, Methodists at 35%, Presbyterians at 36% and Baptists at 38%.

As might be expected, women are the best attenders, but contrary to the opinion of critics, the better educated people are the more avid in attendance. Also, the older and retired people are not the best attenders, but those between 30 and 49 years of age. It is interesting to note here that the Gallup figures agree that economics are better for those who attend church.

A surprise to many is the Gallup revelation that not the South but the East shows the best count with 46% of adults in church. The Mid-west is next with 45%, and the South following with 44%. The West shows only 32% of adults attending church.

* * * * *

JEWISH CONGRESS ATTACKS RELIGIOUS SYMBOLISM IN PUBLIC LIFE -

On Christmas Day, the American Jewish Congress charged that the picture of a Star of David and a Hanukah menorah on the December New York State lottery tickets was "offensive" and unconstitutional, according to UPI.

David Haber, chairman of the AJC's Metropolitan Council, said the organization was as disturbed about the lottery ticket as it was about the depiction of the Annunciation on the 1968 Christmas stamp.

Mr. Haber, a law professor at Rutgers University, said the use of the Jewish symbols on the lottery ticket was both "offensive" and "violative of the constitutional requirements of church-state separation."

Noting a "growing trend toward the use of religious symbols in public life," he dismissed this as "cheap piety" but said that when an agency of the state was involved it was "not a trifling matter."

"It is indicative of an increasing tendency to legitimize the action of government by recourse to the Almighty -- whether it be to promote foreign policy or sell more lottery tickets," he said.

In a letter to the State Lottery Commission, Mr. Haber said the AJC had no objection to the likeness of Santa Claus, which also appears on the December lottery ticket.

The religious significance of Santa Claus was "slight," he said.

* * * * *

HIGH COURT REFUSES CASE OF PASTOR VERNON LYONS OF CHICAGO -

On June 24, 1966, Pastor Lyons was arrested in a parking lot of Grant Park while distributing the Acts of the Apostles on park district property. He lost his case in circuit court and at Springfield, the prosecution contending that placing the booklets

under auto windshield wipers was "littering." Richard Elrod, attorney for the city, stated again and again the Pastor would not have been in difficulty had he handed the Scripture booklets directly to people. Yet, in August of the same year, Mrs. Veronica Bernico was arrested on park district property for handing Gospel tracts directly to people. She was also successfully prosecuted by Elrod.

The United States Supreme Court, in refusing to hear Pastor Lyons' appeal, allowed the conviction to stand. On the same day, it also upheld the right of two "peace groups" in New York City to distribute their literature. According to J. Edgar Hoover the two "peace groups" were Communist infiltrated. On the same day the court banned Pastor Lyons' distribution of Christian literature, it endorsed distribution of Communist literature. On the same day the court also handed down another anti-Bible decision, in overturning the Arkansas anti-evolution statute.

Not only has the court put the Bible out of the schoolroom, but now is interfering with the distribution of the Word of God in public parks. The suppression of Christian activity is widespread. On October 20th, Bill Squire and Ellsworth McIntyre members of South Side Baptist Church in Greenville, South Carolina, were arrested in that city for distributing Gospel tracts. They were convicted under a city ordinance on the following day.

* * * * *

WORLD BAPTISTS TO STUDY ECUMENISM -

At a mid-summer meeting (1968) in Monrovia, Liberia, the Executive Committee of the Baptist World Alliance appointed a Study Commission on Cooperative Christianity, with responsibility for the "study of Baptist relations with other Christians." The commission which will eventually be increased to twenty-five members has a central panel of seven, three of whom are Americans: Dr. James L. Garrett of the Southern Baptist Seminary at Louisville, chairman; Dr. Brooks Hays, also a Southern Baptist; and Dr. Robert G. Torbet, American Baptist of Valley Forge, the secretary.

* * * * *

WORLD VISION EDITOR ENJOYS MIXED MULTITUDE -

WORLD VISION (10/68) carries an item by Editor Paul S. Rees of the Evangelical Covenant denomination on the WCC meeting at Uppsala, and in which he seeks to justify cooperation of Evangelicals in the WCC as follows: "Furthermore, whether we have formal connections with the World Council or not, we are obliged to acknowledge that we have Christian brothers whose denominations are in the Council and who themselves are active participants in Council affairs. I speak now of men whose evangelical commitments are firm and forthright. They are men who in leadership and ministry are like beacons in their own countries and communions. Their light is not hidden under a bushel. It flames and gleams for all to see. They have been sitting in this assembly hall and I though not a delegate, have been unashamedly sitting with them. A few seats away from me is Dr. David Hubbard, president of Fuller Theological Seminary, a minister of the Conservative Baptist Convention (USA). Behind me sat the Rev. John Stott, senior minister at All Souls Church (Church of England) in London...In the same bank of seats with us was Dr. Leighton Ford, associate evangelist and vice-president of the Billy Graham Evangelistic Association."

This was the Uppsala meeting, the program of which offered Pete Seeger, identified Communist, with his guitar. He is a regular writer for the atheistic Communist DAILY WORLD, and as a part of his presentation, he attacked and condemned the U. S.

James Baldwin was also on the program, the pornographer probably best known for his obscene book, ANOTHER COUNTRY.

Dr. David Hubbard is the New Evangelical who spoke at R.C. University of Notre Dame and was written up by OUR SUNDAY VISITOR (7/2/67) saying that evangelicals are ready to talk theology with liberals. Dr. John Stott is the British New Evangelical who opposed (10/66) Dr. D. Martin Lloyd-Jones' call for evangelicals to separate from their apostate denominations.

* * * * *

KEY BRIDGE ECUMENICAL RENEWAL POISED FOR 1973 -

The fifth of the Key Bridge meetings, a December session of some fifty "experts" representing thirty denominations resolved for a 1973 simultaneous spiritual renewal. Originally publicized as proposing an ecumenical evangelism emphasis the Key Bridge series culminated in the fifth meeting's agreement at St. Louis upon evangelical cooperation for spiritual renewal with participating agencies and churches initiating their own implementation.

The Fundamentalist's general pessimism over any possible worth in such an ecumenical evangelistic effort is particularized by the affiliation positions of the participating leadership. One of the leading trio was a Southern Baptist; one a denominational secretary for the Presbyterian Church U.S. and one a Lutheran of the Missouri Synod, now in process of unloading belief in an inerrant Bible.

* * * * *

NEW YORK GRAHAM CRUSADE BUDGET SET -

The budget for Billy Graham's second New York Crusade, scheduled for June 13-22, 1969, calls for rent to be paid for Madison Square Garden in the amount of \$309,000 with an additional amount of \$100,000 going for telecasting. Office operations are expected to require another \$150,000.

The Fundamentalist wonders what that much money might accomplish if devoted to evangelism through local churches according to the Scriptural formula of the Great Commission (Matthew 28:19, 20).

* * * * *

SOUTHERN BAPTISTS SLIPPING ON BAPTISM -

Two large SBC churches in North Carolina are disqualified from membership and participation in their local Association because they have been accepting members who have been baptized by sprinkling or pouring instead of immersion. The Myers Park Church in a plush Charlotte suburb is reported to be little interested in the Convention position. The St. John's Church in downtown Charlotte, albeit disqualified from sending messengers, plans to send visitors to the next Convention sessions.

* * * * *

GORDON SCHOOL TO BE FULL-FLEDGED IN NEW EVANGELICALISM --- TO FURTHER ERODE -

Dr. Harold J. Ockenga who styles himself as the founder of the New Evangelicalism is to become president of Gordon College and Divinity School in April 1969. Original-

ly a Presbyterian, Ockenga became a Congregationalist to serve as pastor in Boston. He was the first president of the NAE, has been interim president of Fuller Theological Seminary, chairman of the board of CHRISTIANITY TODAY, and for some time a trustee of Gordon. The Gordon institution was founded as a Baptist school but officially relinquished the Baptist position in favor of interdenominationalism, the trustees having been allured by the "advantages" of a broader relationship.

But Ockenga's move to Gordon is small change compared to the December announcement that Gordon and the Conwell School of Theology will negotiate toward a merger. Conwell is a small Philadelphia school headed by Australian Stuart Barton Babbage, an attempted revival of the seminary department of Temple University. According to a reported Ockenga announcement, the new union may have three campuses: Conwell's, which is least likely to be perpetuated; Gordon's at Wenham, Mass.; and a new graduate study center near Cambridge, Mass. CHRISTIANITY TODAY reports that Billy Graham is a member of the trustee boards of both schools.

* * * * *

PRESBYTERIAN MINISTER APPROVES SEX OUTSIDE MARRIAGE -

"Not all sex outside of marriage is bad, and conversely (and somewhat frighteningly for those of us who are married) not all sex within marriage is good" writes the Rev. Gordon Clanton in CHRISTIAN CENTURY (1/8/69 - "Understanding Sex in the Age of the Pill"). "The church's second major error in its attempt to deal with sex is its insistence that total abstinence is the only moral possibility for the unmarried Christian." Clanton is a Presbyterian minister studying for his Ph.D. at the Graduate Theological Union, Berkeley, California.

The CHRISTIAN CENTURY editorial comment is: "Prerequisites for grasping the argument advanced by Gordon Clanton...are acknowledgment of the revolution that has already occurred in moral attitudes around us, and a mind open to the basis on which those attitudes have been built throughout history.

* * * * *

ROME STILL INTENDS NO GENUINE CHANGE -

Rome talks much of change and compromise for ecumenicity's sake, and imitates evangelicalism as an expedient for survival where necessity seems to urge, but old line Romanism has never intended any actual surrender of her system. Witness the following from Prof. Charles Boyer, S.J., of the Pontifical Gregorian University at Rome (in UNITY IN THE DARK): "Catholics know, and so do non-Catholics, that the only way to include her in reunion is to accept her whole faith. That is why Catholics maintain (and non-Catholics realize that Catholics do maintain it) that the real and true aim of the movement towards unity is the acceptance of the Catholic faith by all Christians."

* * * * *

NEW YORK CHURCH COUNCIL DROPS "PROTESTANT" FROM NAME -

The Protestant Council of the City of New York has dropped the word "Protestant" from its name in order to become simply the Council of Churches of the City of New York. Having long ago given up protestant activity in its classic and historic sense, the council is to be commended for the consistency of its leadership. Dr. N. V. Peale,

president of the Council is reported observing that the change was made to open the way for greater ecumenical cooperation and Roman Catholic membership. The Protestant Council was the sponsoring organization of the 1957 New York Graham Crusade in Madison Square Garden.

* * * * *

WORLD COUNCIL PUBLISHES BLASPHEMOUS FOLK HYMN -

A collection of songs called NEW HYMNS FOR A NEW DAY published by the WCC for the World Council of Christian Education includes the so-called "folk-song" here quoted. It is incredible that sincere Christians should continue to contribute funds for such exploitation of Biblical truth and Christian integrity:

"It was on Friday morning that they took me from the cell,
and I saw they had a carpenter to crucify as well.

You can blame it on to Pilate, you can blame it on the Jews,
You can blame it on the devil, It's God I accuse.

You can blame it on to Adam, you can blame it on to Eve,
You can blame it on the apple, but that I can't believe.

It was God that made the devil, and the woman and the man.
And there wouldn't be an apple, if it wasn't in the plan.

Now Barrabas was a killer, and they let Barrabas go,
But you are being crucified for nothing here below.

But God is up in heaven and he doesn't do a thing,
With a million angels watching, and they never move a wing.

To hell with Jehovah, to the carpenter I said;
I wish that a carpenter had made this world instead.

Goodbye and good luck to you, our way will soon divide.
Remember me in heaven, the man you hung beside.

CHORUS:

It's God they ought to crucify, instead of you and me,
I said to the carpenter, a hanging on the tree."

* * * * *

ANTHONY TOWNE CHEERS ANARCHY -

Anthony Towne, "doghouse theologian" and free lance Episcopalian writer and poet, concludes an article in the CHRISTIAN CENTURY (12/4/68) about the nine Roman Catholics who ran amuck of the law in protests against the Vietnam war and military conscription by rejoicing in the probable anarchy of the future. He says: "Does not all this lead to anarchy? Praise God from whom all blessings flow, it does. When the trumpet blows - as lately it has been blowing, loud and clear, in Baltimore and in Moscow - the walls come tumbling down. What follows, from the point of view of those inside those walls, is - make no mistake about it - anarchy, that blessed anarchy which, though it may let those outside the walls in, does let those inside the walls out.

There will be a certain disruption, and then there will be a whole new ball game.

"Christians, who so often love to be above the battle, ought not take any comfort whatever from the unsettled state of affairs. The walls which have shielded Christians for centuries against the power of man's will to live will fall, resoundingly. The long masquerade of popes and pontificators is done for. The procession of hypocrites cloaked in Christ has ended. Christ has slipped out of our walls while we were busy with other matters. Jesus - none other, dear fellow Christians - blows the trumpet that shatters our sanctified walls. Why he even bothers, I cannot say. We are entering a time when a man may even find it expedient to deny that he is a Christian. So in the name of Christ (hoping, of course, somehow to weather the immediate disturbance) I make bold to plead ample tolerance for the anarchy in which one way or another we are all engulfed."

Too bad Mr. Towne has been imprisoned for so long within the walls of his Episcopalian ecclesiology! Especially since he observes that Christ is not there, but has "slipped out." He might long ago have discovered that in the liberty of the free-church ecclesiology Christ makes Himself both available and approachable after the pattern of New Testament revelation.

* * * * *

ROMANISTS PRODUCE NEW ANTI-CHRISTIAN COMMENTARY -

Late in 1968, Roman Catholic liberals produced a new commentary, THE JEROME BIBLICAL COMMENTARY, published by Prentice-Hall, which is neither Biblical nor in the tradition of Jerome. It is thoroughly liberal with its supporting documentation largely from liberal sources, many of them Protestant rather than Catholic.

According to this new work, Christianity is an evolved philosophy having little resemblance to historic Christianity. The Bible, it teaches, is the product of men, cataloguing religious development, and has been changed and improved from time to time as need and information appeared. Thus is inspiration and inerrancy evaporated.

The Virgin Birth of Jesus was a later addition rather than an historical first hand report; question shadows the authenticity of most of the exact quotations from our Lord; and the word "apparition" is used in reference to His resurrection appearances. As to His death, this was a display of Christ on the Cross "as an instrument of expiation" rather than as a propitiatory sacrifice meeting the wrath of God against sin.

For various reasons it is to be wondered why a work containing so much destructive criticism and heresy should have Roman Catholic approval and what they call an "imprimatur," but most of all is one made to question upon reading that the Commentary doubts the famous quotation from Peter (Matthew 16:16) was ever Peter's. The question is raised because the editorial position holds that the idea of Christ as "The Son of God" was a later doctrinal development.

* * * * *

ERODED MILITANCY ENCOURAGES INFLAMMATORY AND OVERT -

TIMBER magazine (10/68), Seattle, carried the following about militant black clergyman, Ronald McKinley Everett, using the pen name of Ron Karenga. He has written a booklet from which we quote: "When the word is given we'll see how tough you are. When it's 'burn,' let's see how much you burn. When it's 'kill,' let's see how much

you kill. When it's 'blow up,' let's see how much you blow up. And when it's 'take that white girl's head too,' we'll see how tough you are...The Christian is our worst enemy...Jesus said, "My blood will wash you white as snow." Who wants to be white but sick Negroes or, worse yet, — washed that way by the blood of a dead Jew? You know, if Nadinola bleaching cream couldn't do it, no dead Jew's blood is going to do it."

- BLU-PRINT -

* * * * *

LAW TO REIMBURSE FOR DESECRATION COSTS -

A bill to provide state aid in New York for houses of worship that have been desecrated or robbed was prefiled in Albany the day after Christmas by State Senator-elect Roy M. Goodman.

* * * * *

ECUMENISM'S UNIVERSALISM SHOWS IN NCC'S MISSIONS ACTIVITY -

A report by the director of the National Council of Churches' Division of Overseas Ministries reveals that the universalism of the ecumenical movement has diminished missionary drive. Dr. David Stowe of the DOM states that the NCC and the Canadian Council showed a 65 per cent gain in missionaries from 1960-68 whereas EFMA affiliates showed a 28 per cent rise for the same period.

Comparison with strictly fundamental and separatistic missionary activity is difficult, reports and figures being hard or impossible to gather.

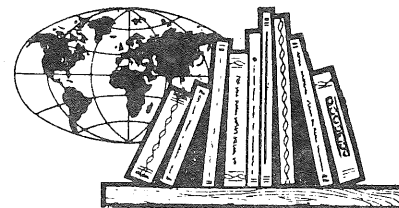
* * * * *

LEARY REAPS UNCOVETED HARVEST -

Dr. Timothy Leary, exponent of LSD was arrested along with his wife and son when their car was stopped on a December night in California for a traffic violation, and police found marijuana. Leary and his wife were booked and released on bail. His son, John, 19, was held in custody.

* * * * *

BOOKS



DOES INSPIRATION DEMAND INERRANCY?, by Stewart Custer, (The Craig Press, Nutley, New Jersey, 1968, 120p., \$3.50 paper).

In nine chapters, the author, chairman of the department of Bible at Bob Jones University, skillfully but plainly allows the Bible to answer his question positively. The first part is a presentation of the Scripture's own claims for itself. For this the author considers twenty Old Testament passages, and not less than forty-six from the New, all claiming the communication offered to be the Word of God. The second part presents the views on inerrancy of principals throughout history. To establish the classic position, the author quotes references from the Fathers, from the Reformers, and from three contemporaries. In separate chapters he then outlines the Liberal,

the Neo-Orthodox, the Neo-Evangelical, and the Conservative Views of Inspiration. He warns against setting up the straw man of dictation as the fundamentalist fort and attacks Neo-Evangelical compromise where ever he observes it. Says he, whereas "they like to remind Fundamentalists that Scripture exalts love above faith and knowledge, they seem unaware that Scripture does not exalt love above the truth." He observes that a Neo-Evangelical bibliography is filled with Neo-Orthodox and Liberal authors, and he exposes Bernard Ramm's folly of allowing for Paul's having used "a college of fellows and assistants who wrote his letters under Paul's signature." The third part is a consideration of factors involved in the so-called "errors," or what the author calls "problems," concluding that many of the difficulties are easily cleared up by acquiring needed information, and that remaining problems must be seen as difficulties only because of human limitation in terms of lack of knowledge and understanding, but not signifying any lack of trustworthiness on the part of the Bible. The book is well documented and scholarly, intensely interesting, and a delight to any seeking organized argument in the inerrancy conflict.

* * * * *

BIBLICAL NUMEROLOGY, by John J. Davis, (Baker Book House, Grand Rapids, Mich., 1968, 174p., \$3.95; \$2.95 paper).

This fascinating book which probes deeply into the various concerns over numbers as they appear in the Bible will appeal less as a book to read, and more as a reference work in time of need or challenge. The author, the assistant professor in Hebrew and Old Testament at Grace Theological Seminary has a high view of the Bible and has invested an inestimable number of hours in preparation of the material. After a chapter on the nature of Biblical numbers in which he deals with their structure and syntax, he devotes a chapter each to the conventional use, the rhetorical use, the symbolic use and the mystical use of numbers in the Bible. The latter two touch upon what might be called "Bible numerics" more than numerology, some of which is not so scientific as spectacular and hankered after by some, but none of which is by this author handled casually as without care. Finally, there is a chapter on summary and conclusion followed by an extended bibliography, offering more material than anyone but a specialist will likely exhaust in a lifetime.

* * * * *

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."
JUDE 3



FUNDAMENTAL BAPTIST FELLOWSHIP
Board of Directors

OFFICERS

*President
Dr. G. Archer Weniger
*Vice President
Dr. Mitchell S. Seidler
*Secretary
Dr. Roy H. Austin
*Treasurer
Dr. Chester J. McCullough

1969 Class

Dr. Bryce Augsburg
Rev. John Ballentine
Rev. John G. Bellshaw
Mrs. Harriet Bratrud
Rev. Arno Q. Weniger, Jr.
Dr. Allan N. Williams

1970 Class

Rev. Loren Andersen
Dr. James D. Harvey
Dr. M. James Hollowood
Dr. Earle E. Matteson
Rev. Chester A. Hallberg
Dr. John Weidenaar

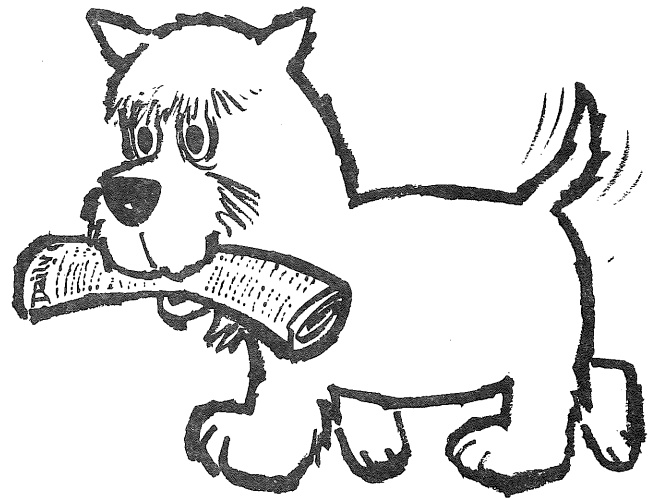
1971 Class

Dr. Warren Dafoe
Dr. V. Darrell Byers
Dr. Monroe Parker
Dr. B. Myron Cedarholm
Rev. Lester L. Mengel
Rev. James Zaspel

we've news for you!

THOSE FAMOUS
CASE BOOKLETS ARE

AGAIN AVAILABLE!



LITTLE BOOKS ON BIG SUBJECTS

by Chester E. Tulga, D.D.

THE CASE AGAINST THE SOCIAL GOSPEL
THE CASE AGAINST THE NATIONAL COUNCIL OF CHURCHES
THE CASE AGAINST MODERNISM
THE CASE AGAINST MODERNISM IN EVANGELISM
THE CASE FOR THE VIRGIN BIRTH OF CHRIST
THE CASE FOR JESUS THE MESSIAH
THE CASE FOR THE ATONEMENT OF CHRIST
THE CASE FOR THE SECOND COMING OF CHRIST
THE CASE FOR DISPENSATIONALISM
THE CASE FOR THE RESURRECTION OF JESUS CHRIST
THE DOCTRINE OF HOLINESS IN THESE TIMES
THE DOCTRINE OF SEPARATION IN THESE TIMES
THE INDEPENDENCE OF THE LOCAL CHURCH

EACH BOOK **35¢** per copy



- Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN.
 Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
 Enclosed is \$5.00 for Annual Membership in F. B. F. (includes Bulletin).
 Enclosed is \$10.00 for Sustaining Membership in F. B. F. (includes Bulletin).
 Enclosed is \$_____. Our Church's budget for the year for F. B. F. shall
 \$1,000.00 \$500.00 \$250.00 \$100.00 \$_____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

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 showsoever 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.

FUNDAMENTAL BAPTIST FELLOWSHIP

3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

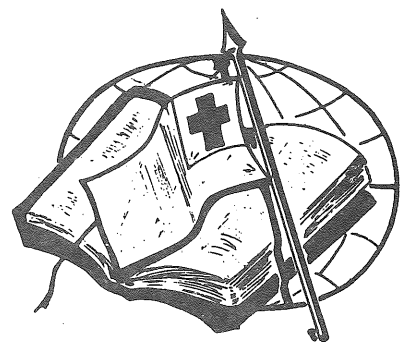
Address Correction Requested

NON-PROFIT ORG. U. S. POSTAGE PAID Denver, Colorado Permit No. 191

Dr. Warren Vanhetloo
3624 Yates Ave. N.
Minneapolis, Minn. 55422

March, April, 69
V. 14
No. 2

Fundamental Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056) Denver, Colorado 80211

Volume 14

MARCH - APRIL, 1969

Number 2

O N L Y A M A N

By Don Nelson

(The following, while probably written to apply to a particular situation, exposes so much truth applicable to various situations that we offer it here and now with the thought that the reader is free to apply it to his own situation, his contemporaries, or himself, as he may choose.)

In a recent edition of the NEWSWEEK magazine (11/13/67) we have an interesting article on Charles de Gaulle in reference to a book entitled THE GENERAL'S TRAGEDY by French author Jean-Raymond Tournoux. Few there be who do not know of the tremendous impact upon the contemporary history of France that the General has made. "According to Tournoux," NEWSWEEK says, "de Gaulle's tragedy is that while he has an exalted opinion of France, he holds a low opinion of Frenchmen and has no confidence at all in their readiness to maintain, after his departure, what he has done to restore the grandeur of France." "Of his role in World War II, he once said, 'I was France.'" And today it is apparent that, in his mind, he is still France. Yet, ironically enough, it seems that no one better understands the general's tragedy than the general himself. For occasionally from the depths of his despair he has been heard to say 'de Gaulle is only a man, a poor man.'"

This is the tragedy of all men of God who become infected with the virus of empire-building. They usually begin from a proper premise related in some vital manner to the local New Testament Church, the Body of Christ. Pastors of lesser leadership abilities respond to these dynamic leaders and during the days of "resistance" and open warfare they faithfully follow. The battle-cry is raised in reference to the autonomy of the local church even as in the days of the American Revolution - "No taxation without representation." In reference to decadent ecclesiastical leadership it is forthrightly declared by this dynamic, albeit autocratic pastoral leadership that we shall not have these men to rule over us. The lesser pastors sincerely rally to the standard and a new movement is born.

The call to associate is sounded forth and meetings are held. Statements are written. Articles of Incorporation, Constitutions and By-Laws are filed with civil

authorities. Mission boards are called into being. Schools are founded. The media of mass communication are utilized. Funds are raised and the sun of success appears on the horizon and the autocratic pastoral leader declares that numbers have never been better and wealth is in great abundance. So, it must be of God? Then what happens? In the appalling tradition of all empire-builders and in the words of Holy Writ (Habakkuk 1:11) "this his strength is his god." And in the name of God this autocratic pastoral leadership (sometimes composite when meeting on a board-level and sometimes individual when leading his own church) declares that he is the personification of the movement.

The next thing that this Nebuchadnezzar-type of autocratic pastoral leadership does is to erect an image before whom all of the other pastors must bow. The trumpets sound: "An institution is the lengthened shadow of a man." Those who do not bow are put to death (slander is the same as murder) and the cycle begins again. The world-powers in the book of Daniel are symbolized by a human image because world-powers are human in nature. Ecclesiastical powers are symbolized by a human image which in turn demands the worship of those who would bask beneath its branches of security.

The tragedy is that while these autocratic pastoral leaders hold an exalted opinion of the local New Testament Church, the Body of Christ, they hold a low opinion of the pastors who have faithfully followed their leadership and thus enabled them to build the movement which becomes their inheritance. They have no confidence at all in the ability or readiness of these "lesser" pastors to maintain, after their demise from this earthly scene, the monument which they have built to honor their memory. They will go down in history as great men - but so have the Ceasars, Napoleons, Mussolinis and Stalins. These Ecclesiastical empires will fall into ruins as these autocratic pastoral leaders wield the sword of Alexander the Great and put their most loyal and trusted leaders to death. It can be said of them as it was of Saul, "that an evil spirit from God came upon Saul." After all, God declared, "My glory will I not give to another." All men who have assumed absolute powers in the tradition of the oriental despots, have died at the hand of God. Though cradled in the lap of wealth they are of all men most insecure and they die bewailing the fact that there is no one quite as capable as they are to succeed to their scepter of leadership. Empire-builders die hard. . .only poor men!

* * * * *

ACT ON VATICAN AMBASSADOR

Evidence favors the reliability of reports that President Nixon is seriously considering naming an ambassador to the Vatican.

Only public opinion can change this. NOW, therefore, is the time to write senators and the President himself to urge that this great mistake not be made. Address the President at the White House, and senators at the Senate Office Building, Washington, D.C. Do it today! Timing may make all the difference in the world.

* * * * *

NOTRE DAME PRESIDENT REVERTS TO OLD FASHIONED AUTHORITARIANISM

A strong stand against campus violence was taken in the middle of February by the Rev. Theodore M. Hesburgh, president of Notre Dame. According to his edict, individuals or groups employing force instead of reason are to be allowed fifteen minutes for meditation after which those who do not cease and desist will be dealt with summarily.

An interesting commentary on the news media is seen in that US NEWS AND WORLD REPORT gave Dr. Hesburgh's pronouncement a full page, while TIME gave Notre Dame an insignificant paragraph in which the real news was avoided.

Some of what Dr. Hesburgh said was:

"The university cannot cure all our ills today, but it can make a valiant beginning by bringing all its intellectual and moral powers to bear upon them: all the idealism and generosity of its young people, all the wisdom and intelligence of its oldsters, all the expertise and competence of those who are in their middle years. But it must do all this as a university does, within its proper style and capability, no longer an ivory tower, but not the Red Cross either...

"...Now comes my duty of stating, clearly and unequivocally what happens if. I'll try to make it as simple as possible to avoid misunderstanding by anyone. May I begin by saying that all of this is hypothetical and I personally hope it never happens here at Notre Dame. But, if it does, anyone or any group that substitutes force for rational persuasion, be it violent or non-violent, will be given fifteen minutes of meditation to cease and desist. They will be told that they are, by their actions going counter to the overwhelming conviction of this community as to what is proper here. If they do not within that time period cease and desist, they will be asked for their identity cards. Those who produce these will be suspended from this community as not understanding what this community is. Those who do not have or will not produce identity cards will be assumed not to be members of the community and will be charged with trespassing and disturbing the peace on private property and treated accordingly by law..."

President (Father) Hesburgh, having been a member since 1958 of the U. S. Commission on Civil Rights has now been named chairman of the commission by President Nixon.

* * * * *

N E W S B R I E F S

DO AMERICAN CHURCH MEMBERS AGREE WITH THE NCC ON CAPITAL PUNISHMENT? -

A policy statement of the NCC was adopted by its General Board (9/13/68) urging abolition of the death penalty. In part, the action read, "In support of current movements to abolish the death penalty, the National Council of Churches hereby declares its opposition to capital punishment...urges abolition of the death penalty under federal and state law in the United States..."

Many members of churches cooperating in the NCC are being betrayed by NCC officials. Although supported by money from the pew, the NCC pushes only for its own interests. Many Americans believe the growth of crime is directly chargeable to Ameri-

can abandonment of equitable punishment.

* * * * *

WCC SEEKS TO HOMOGENIZE LUMPY MIXTURE -

The Executive Committee of the World Council of Churches held sessions in January at Tulsa, Oklahoma, exhibiting to the world a mixed multitude of such diverse components as to challenge even such experts at social homogenization. Presbyterian Dr. Eugene Carson Blake (remember Blake-Pike, now COCU) and Metropolitan Nikodim of Lenin-grad and the Russian Orthodox Church were in leadership.

A worship liturgy used at Tulsa honored the names of great men of the WCC cause, and others considered worthy including Fosdick, Kagawa, Rauschenbusch, Mahatma Gandhi, Karl Barth, Tillich, Schweitzer, Harvey Cox and Billy Graham. We can think of some other great names of the period but don't suppose being included in such a company would be considered an honor by Billy Sunday, C. I. Scofield, John Roach Straton, I. M. Haldeman, J. G. Machen, Arno Gaebelein, Harry Ironside, W. B. Riley, Bob Jones, W. L. Pettingill, John R. Rice or others you might add.

During the sessions, Nikodim was quoted by newsmen as stating that church work is his career and occupies his entire time, a misrepresentation in the light of his official position with the Soviet Government.

The Unitarian position of the WCC holds that it is possible to be Christian without believing that Jesus Christ is God, or that He arose from the dead. It is broad enough, however, that there is no objection to the occasional claim that Jesus Christ is God.

* * * * *

COMMUNION THEOLOGY IN FOCUS THROUGH QUEEN'S INTENTIONS -

To whom does the communion of the Lord's Supper appertain, to the episcopate, an invisible body, or the local assembly, comes into focus as Queen Elizabeth plans a May tour to Edinburgh where she says she intends to receive Holy Communion with the Scottish Presbyterians. The Queen is the titular head of the (Anglican) Church of England, and as such could precipitate historic consequences by an ecumenical act, since the Anglicans are not officially in communion with non-episcopal traditions. The current Anglican position, it is reported, does not allow even the Queen to be guided by her own conscience, and for her proposed communion fellowship to be permissible an official recognition of mutual communion must be pronounced.

* * * * *

ROMAN INFORMATION SERVICE TO BE PERPETUATED AS ECUMENICAL INFORMATION SOURCE -

Dutch Roman Catholics started an information service in 1962 to provide their bishops with information about themes of discussion at the Second Vatican Council then in progress. They called it Information Documentation on the Contemporary Church (IDOC). This has now been extended beyond its initial vision to become the IDOC International "to provide documentary information to the entire Christian Church" in "the renewal efforts of all the churches," and is expected to appear in April as a bi-monthly of 40 to 48 pages in five languages, English, French, German, Italian and Spanish. Having Roman sponsorship, it will be suspect of favoring Roman interests, just as any secular digest or religious digest (whether liberal or new evangelical) is

suspect of coloring to benefit the interests of its sponsors.

* * * * *

NEW PRAYER AMENDMENT TO BE SPONSORED -

Senator Everett Dirksen of Illinois, it has been announced, will co-sponsor a new prayer bill with another Republican, Senator Clifford Hansen of Wyoming. It is to provide for a constitutional amendment to permit any persons lawfully assembled in any public building supported in whole or in part by public funds to participate in non-denominational prayer.

* * * * *

MISSOURI SYNOD SEMINARY SEES CONTEMPORARY UNREST -

Classes at Concordia Seminary in St. Louis, belonging to the Lutheran Church-Missouri Synod were suspended several days in February while students aired their views and presented grievances over the administration of the seminary. Dissatisfaction called for reduction of class hours, easier graduation requirements, and a general change away from objectives in standard with trending into the pragmatic and theoretical.

The two faculty members quoted in the public press as sympathetic to the student expressions, Dr. Walter Wegner and Dr. Alfred von Rohr Sauer have themselves rejected the authority of the Scriptures as to its claim of historicity in Genesis.

Concordia is the last Lutheran school of national reputation at which fundamentalists a quarter of a century back would have expected Modernism. Had it been prophesied to them then, they would have said, "impossible!"

* * * * *

HUAC CONTINUED BUT SUFFERS CHANGES -

The important but much despised House Committee on Un-American Activities has been given a long planned face-lifting, but has been spared the abolition enemies have demanded. Whether in its new state as the Internal Security Committee it will be able to function against subversion remains to be seen.

Four new members, considered at best to be moderate to liberal will work with Congressman Richard H. Ichard of Missouri, the new chairman, to "improve the committee's image." These are Claude Pepper, liberal Democrat of Florida; Louis Stokes of Ohio, the brother of Cleveland's mayor; L. Richardson Preyer, North Carolina Democrat and former federal judge; and Edwin W. Edwards, Louisiana Democrat, classed by labor interests as a "middle-of-the-roader."

* * * * *

ABC COLGATE DIVINITY SCHOOL COMMANDEERED BY BLACK STUDENTS -

The Colgate Rochester Divinity School (ABC) main building and chapel was taken over Sunday March 3 and for several weeks by a group of Negro students in protest of a list of unmet demands which were presented to the administration and President Gene E. Bartlett, December 10, 1968. The demands had been presented in a letter signed by the "Black Caucus."

The "sit-in" was enforced by the use of chains and nails to seal outside entrance doors, and a large nail was reported to have been driven into the lock of the chapel door. Scrawled on classroom blackboards was the message, "No school until demands are met."

What demands were made? Of the 36 trustees, eleven must be black. At present only one negro serves. Three negroes are wanted on the executive committee, and four black professors. One black man is wanted in an administrative position in the placement office. At present there is one negro on the faculty of 28. There are 17 negro students among the total body of about 200.

President Bartlett has opined that by May 1 there will be seven negro trustees and four or five black faculty members, but the "Black Caucus" wants much earlier action.

Nonetheless, Bartlett says regarding the "Black Caucus" that they are "men who are straightforward" and "our colleagues...for whom we have great respect."

The Fundamentalist wonders whether theology and the churches who pay the bills have anything to say about any of this.

* * * * *

ECUMENICAL MOVEMENT SUFFERS SLOWDOWN -

Early in 1968 the ecumenical movement's Consultation on Church Union (COCU) expressed hope that an organic union of the denominations might be seen in March of 1969 at their meeting in Atlanta. But something has caused a slowdown, perhaps procedural problems, or could there be some disenchantment? The new schedule calls for union by 1970 with a consummated merger by 1975.

* * * * *

ECUMENISM THRIVING IN THEOLOGICAL VACUUM -

A LIBERTY magazine (SDA) (November-December '68) item by Jesse Merrell points a finger at the reason for the growth of ecumenism as a theological vacuum. Quoting an Episcopal Bishop the writer opines that the issues which originally caused the Reformation split between Protestants and Rome are no longer issues. But he asks, "is it because the Roman Church has abandoned the unscriptural traditions against which the great Protestant leaders protested? Or is it because Protestant churches have forgotten why protest is a part of their name?"

* * * * *

CHRISTIAN HERALD OFFERS "BOOK CLUB YOU CAN TRUST" -

The CHRISTIAN HERALD book club is enjoying a promotional thrust as the "book club you can trust," a description which is accurate in the same sense as is the title of the book which claims YOU CAN TRUST THE COMMUNISTS. Bible loving pastors will remember that CHRISTIAN HERALD advertises the "Dawn of Truth" cult, Seventh Day Adventist books, and various other interests and products not in harmony with a Bible-believing position. Recently, the Rev. David Poling, president of the CHRISTIAN HERALD Foundation has gone to considerable trouble to seek to disconnect his name from a protest against the recognition of Red China, and to identify himself with appreciation of the NCC and the WCC. In February CHRISTIAN HERALD commended THE JEROME BIBLICAL COMMENTARY.

TAXES TO PAY PAROCHIAL SALARIES IN MARLBORO -

A vote by the City Council (6 to 4) of Marlboro, Massachusetts, is putting a \$60,000 expense on the taxpayers to cover the salaries of lay teachers employed in Roman Catholic schools. The Council is comprised of 10 Catholics and one Protestant. The action is defended on the ground that it would cost the city \$75,000 to build public school facilities to substitute for the Roman Catholic schools which would be forced to close if no subsidy were forthcoming.

Three observations of interest follow. Although the Council is Catholic 10 to 1, their vote was only 6 to 4. Second, the pastor of Immaculate Conception Roman Church has opined that this action will spark legislative debate on a state constitution amendment of 1917 which it violates. Third, Cardinal Cushing of Boston has observed that the Marlboro action is "unconstitutional."

* * * * *

BIOLA PAPER PROMOTES PRO-COMMUNIST FOLK-SINGER -

A concert to be presented by Joan Baez (11/16/68) at the Forum was promoted in the Biola CHIMES (11/13/68) with specifics about procuring tickets. Perhaps whoever was responsible did not think of her as a pro-communist activist.

After the affair was over, the Seattle TIMBER reported (12/68) that the entertainer interrupted her presentation before 14,000 people to invite young men to come forward to turn in their draft cards, and that about 40 did so. This she regarded as a "great revolutionary act." Why did Biola's CHIMES promote her?

* * * * *

SOUTHERN BAPTIST CALLED "BRIDGE-BUILDER" TO ROME BY R. C. EDITOR -

Dr. Brooks Hays, Southern Baptist pastor and former president of the SBC is called a "Bridge Builder" in the ecumenical sense in the January 19, '69 issue of the Roman Catholic OUR SUNDAY VISITOR. We quote from their article headed "Brooks Hays - the Bridge Builder:" "Brooks Hays, the smiling three-times retired Arkansas traveler, is at work on another bridge. This time he hopes to create understanding between Southern Baptists, the 11-million member denomination he headed in 1957-59, and the Roman Catholic Church. He knows it will not be an easy task. But he is attempting it as director of the newly established ecumenical Institute of Wake Forest College, Winston-Salem, North Carolina. This is a Baptist school of wide reputation and high respect...Hays first identified himself with the field of ecumenical understanding when he begged his fellow Baptists not to make religion a target during John F. Kennedy's campaign for the presidency in 1960. A year later, 1961, Pope John invited Hays and his wife Marion to the Vatican. Hays and the affable Pope exchanged pleasantries, with Hays joshingly telling the Pope he was happy to see John the Baptist in the Vatican post...The Institute is significant because Southern Baptists have one of the most glaring records of any large denomination for 'stand-offishness' on anything that smells of Church union. And the Institute's plans for initial concentration on Baptist--Roman Catholic relations is only slightly less than sensational. The Southern Baptist Convention and the Roman Catholic Church are the two largest Church bodies outside the National and World Council of Churches."

* * * * *

ROMAN CHURCHES LEAD IN INSTANCES OF INTERFERENCE WITH RIGHT OF ASSEMBLY -

One of the constitutional rights violated by the self-styled contemporary exponents of the "new freedom" is the right of assembly. Of course if the "new freedom" people want to assemble, they claim the right, but if others want to assemble without being disturbed, even footing the bills for the assembly hall, the "new freedom" people want the right to make a disturbance.

During 1968, church services bore the brunt of this new lawlessness with political meetings in second place. The political disturbances were given more publicity.

Roman Catholic churches seemed the greatest sufferers. Cases in point were the Minneapolis churches where activists from the University of Minnesota went regularly to Sunday masses to disturb the usual order. Most of the troublesome were Roman Catholics although a leader, Donald Olson, U of M graduate student was not. Olson claimed his aim was to open up communication between the priests and parish people. Elsewhere in smaller Minnesota communities priests were prevented from celebrating mass by interruptions from their own parish people.

Minneapolis Municipal Judge C. William Sykora prescribed arrests, jail and fines for all offenders as the best means to combat the problem.

* * * * *

BRITISH REALTOR ANNOUNCES INTEREST IN LUNAR DEVELOPMENT -

A British realty developer named John Harrison at Chester, England, made a late 1968 announcement of his interest in developing some of the vast tracts on the moon's surface. He has hired an agent to discover for him who will legally own the land on the moon after a manned space ship successfully anchors there and again returns to earth.

* * * * *

RELIGIOUS PERSECUTION HEIGHTENED IN INDIA -

Three Baptists and two Roman Catholics have been arrested in Orissa State, India, for violation of the Orissa Freedom of Religion Act of 1967. They are charged under a section of the Act which reads, "No person shall convert or attempt to convert either directly or otherwise, any person from one religious faith to another by the use of force or by inducement or by any fraudulent means nor shall any person abet such conversion."

The validity of the Act of 1967 in Orissa is being challenged in the High Court of Orissa on the ground that it violates the Constitution of India which states that India is a secular state, giving official recognition to no religion, but allowing all freedom to profess, practice and propagate their religion freely."

* * * * *

ECUMENICAL MISH-MASH ACCEPTED AND RECOGNIZED IN HOLLAND -

According to the ecumenical bi-monthly, UNITY TRENDS, published by OUR SUNDAY VISITOR, a Roman Catholic pastor has baptized children of mixed marriages in a Dutch Reformed Church in Nijmegen, Holland, with a Protestant minister assisting. Not yet, but in the near future a reverse order service is planned when the minister will do

the baptizing of mixed marriage children in the Roman Church. This all comes in the wake of a 1968 mutual recognition by the Roman Church and the Dutch Reformed Church of the validity of each other's baptism.

* * * * *

SOUTHERN BAPTIST SEMINARY PROFESSOR RESIGNS UNDER PROTEST, BLAMING CONSERVATISM -

A New Orleans Baptist Theological Seminary professor for the past 11½ years has resigned, protesting deterioration of the academic climate of the school, and that a turn to a more conservative point of view has been taken, according to the Texas BAPTIST STANDARD (1/29/69). Professor Robert R. Soileau wrote a letter of resignation which was described by President H. Leo Eddleman in his acceptance acknowledgement as "replete with inaccuracies, quotations out of context, quotations without concomitant contingencies, not to mention conversations most assuredly projected in a conditional context of the subjunctive mood." Soileau's unhappiness evidently had its inception in his failure to be promoted from his status of associate professor to a full professorship, which he blamed on "conflict with the administration over ideals and principles," but his criticism of the academic climate was doubtless triggered by jealousy of another professor, Dr. Clark Pinnock, whose apologetical writings and lectures have drawn considerable attention from fundamentalists and among evangelicals. The Seminary's Trustee Board president, Mr. A. Morgan Brian Jr., an attorney, reports that Soileau has been carrying on an intensive letter-writing campaign calling for investigation of the Seminary by the AATS and the Southern Association of Schools and Colleges, the two agencies which accredit the seminary. This is a typical sample, comments one observer, of liberal love and ethics.

Upshot of the crisis is Pinnock's announcement that he will withdraw from New Orleans, a Southern Baptist School, to join the faculty at Trinity Evangelical in Illinois. Trinity can be for him but a very temporary solution of problems, if he is deeply committed to his publicized convictions. Not only does he, by such a change, scuttle his Baptist commitment, but he joins hands in a denomination one of whose chief spokesmen described in 1966 as having changed from fundamentalist to neo-evangelical.

* * * * *

CANADIAN ROMAN-LUTHERAN DIALOGUE OPENS -

The first national consultation between Canadian Roman Catholics and Lutherans took place January 27-29 at Porc Credit, Ontario. The result was a statement recommending a number of ecumenical moves. Among these was the idea of "Twinning" Roman and Lutheran parishes for social involvement, worship, study and charity over a ten month period. Exchanges of seminary professors would also be encouraged and a common baptismal rite would be developed for optional use.

* * * * *

LUTHERANS SPONSOR ANTI-RIGHT PUBLICATION -

A new Lutheran paper has been launched at Valparaiso, Indiana, to counteract the influence of what it calls "a plethora of right-wing papers" circulated among Lutherans and other Christians. The new LUTHERAN FREE PRESS, a bi-weekly, is staffed by students of Valparaiso University, the University of Chicago, the Lutheran School of Theology at Chicago, and Concordia Teachers College of River Forest, Illinois.

* * * * *

RABBI SCORES NEW MORALITY AND ITS RELATIVISM -

Orthodox Rabbi Norman Lamm of Yeshiva University writes of the "new morality" as "a triumphant moral nihilism which may yet bring down all of civilization...One can only hope that the Christian Churches, heretofore the guardians of the moral heritage common to the great monotheistic religions of the West, will reconsider what appears to be their imminent capitulation" to the new ethics. He criticized efforts to legalize adultery and homosexuality "where both parties consent and no third party is injured." He warned that the "new morality" is "moral relativism" which would eventually destroy the family as the "fundamental collective unity" of society. Said he, "What becomes legally permissible tends to become the oral norm as well for society at large." His views were carried in TRADITION, a publication of the Rabbinical Council of America, winter issue.

* * * * *

MINNESOTA ROMANISTS TO OPPOSE CHURCH TAXATION -

If the issue of taxing church property is raised in the 1969 session of the Minnesota legislature, the Minnesota Catholic Conference will oppose it, according to decision by that state's eleven bishops.

* * * * *

LUTHERAN ECCLESIOLOGY SHAKING IN RETHINKING OF COMMUNION AGE RULES -

The meaning of communion and of confirmation, and the relation, if any, between the two are up for scrutiny and probable revision in major Lutheran circles as the result of a study by a Joint Commission on the Theology and Practice of Confirmation of the American Lutheran Church, the Lutheran Church in America and the Missouri Synod. Since Luther's day, only confirmed Lutherans could partake of "the sacrament," and it was recognized as a "sacrament" of the Church. If the new proposal is adopted, confirmation, the rite by which "adults" are received into church membership will be delayed to the age of 15 or 16, whereas receiving communion will be begun with fifth grade or about the age of 10.

Man-made substitutes for New Testament practice are always difficult for the Fundamentalist to understand. He sees obedient commitment (in faith, of course) as the only proper basis for observance of the ordinances. The pedo-baptists have never required commitment of the baptismal candidate, and now the Lutherans are going to abolish commitment in the communicant. According to the new idea, commitment is to be attached only to the man-made ordinance of confirmation, if even indeed there.

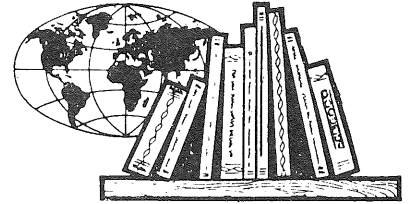
* * * * *

WAYWARD SOUTHERN BAPTIST VIEWS ROMAN CATHOLIC SYSTEM AS LIKE THE SBC MACHINERY -

A former Southern Baptist professor, now teaching Protestant Theology for Jesuits at the University of San Francisco has observed similarities between the Roman system and the Southern Baptist Convention. Dr. James McClendon, who formerly taught at the Golden Gate Seminary, and who is remembered for the "Kiss of Peace" he exchanged two years ago with Roman priest John P. Quinn wrote recently "...it is interesting to notice that much of this ecclesiastical machinery of the Catholic Church has been duplicated within the bounds of the Southern Baptists."

* * * * *

BOOKS



A READER'S GUIDE TO RELIGIOUS LITERATURE, by Beatrice Batson, (Moody Press, Chicago, Illinois, 1968, 188p., \$3.95).

Here is a truly unusual book. There is more material in these pages than the best of students would be able to capture in any course in the history of religious literature, and it is in neat and usable form, much of it being narrative in intensely interesting style. Whether the reader is an expert interested in remembering, or a novice seeking an outline by which to be taught this book has a ministry. The author has treated the material chronologically, dividing it into five parts, the first chapter being on the literature of the middle ages and the renaissance, and one chapter being devoted to each of the seventeenth, eighteenth, nineteenth and twentieth centuries. Not everything is included, the author having used the historian's prerogative of deemphasis or accentuation, but whether in book or course, such can not be escaped and is to be expected.

* * * * *

THE GOD WHO IS THERE, by Francis A. Schaeffer, (Inter-Varsity Press, 130 North Wells, Chicago, Illinois 60606, 1968, 191p., \$4.50 cloth, \$2.50 paper).

Francis Schaeffer, to some "the enigma of L'Abri," is judged by others to be the one believer in an inerrant Bible who knows how to handle theology in an environment of philosophic insight so as to demonstrate a gift of understanding for twentieth century mentality. While disagreeing with the conclusions and practices of those who have crossed the line of despair and seek authentication in drugs, pornography, violence and anything else drastic and unconventional enough to rock establishment, Dr. Schaeffer expresses heart-felt concern for them. Their Hegelian search for synthesis which has borne no comprehensive fruit, but has plunged them from frustration into despair is not to be emulated by Christians as some think, for the Christian antithesis is its very genius to offer a workable salvation to the developing monolith. Dr. Schaeffer traces the development of the monolith in philosophy, art, music, general culture and contemporary theology, and finds the best news for all to be that contemporary man is in despair only because he has shut out "the God who is there" who alone can give him the saving authentication he seeks. The book is to be read profitably by every pastor and Christian worker, but especially by the fervent who find themselves mad at the century's new style sinners instead of sorry for them.

* * * * *

PREACHING FROM PAUL, by R. C. H. Lenski, (Baker Book House, Grand Rapids, Michigan, 1968, 246p., \$2.95 paper).

In the "Minister's Paperback Library," we have here a reprint of a 1916 book

titled SAINT PAUL, and authored by a noted Lutheran expositor. In nine chapters, he considers the life of the great Apostle, first as a pharisee, then as a Christian and a missionary, and through various phases and aspects until he has him "Facing the End." There is nothing shallow about this; it is deep, meaty, serious and convicting and will not be read by most laymen. Each chapter includes a section on homiletical hints for dealing with the subject, plus a number of suggested outlines by which the material might be handled in sermons.

* * * * *

THE ZONDERVAN EXPANDED CONCORDANCE, (Zondervan Publishing House, Grand Rapids, Michigan, 1968, 184p., \$14.95).

Now that we have been deluged by translations in contemporary English the problem of how to find phrases and verses which may plague the memory has arisen. Solving the problem with some of the sources is now possible in the present offering, namely as to THE AMPLIFIED BIBLE, THE BERKELEY VERSION, the ASV, the NEB, PHILLIPS, the RSV, the KJV and the new words included in the NEW SCOFIELD BIBLE. Although strictly English, the product will be recognized as the result of an inestimable investment of labor. Words are designated as to where found and in which translation or translations used.

* * * * *

PLAIN TALK ON JOHN, by Manford George Gutzke, (Zondervan Publishing House, Grand Rapids, Michigan, 1968, 213p., \$3.95).

Pastors looking for a good book on John for the Sunday School or Youth library, or for general lay reading will find it here. It is not an exhaustive verse-by-verse commentary, but hit the high spots for those who want help in getting more than they might by merely reading the Gospel. The author is conservative in his interpretations, but is amillennial in his theology.

The F. B. F. is set up to carry on an ideological warfare with both a positive and negative thrust. It is understandable that this ministry should be supported by those who believe in it. We have the best wishes of a multitude of people, but that is not enough in these serious days of apostasy and declension. How long has it been since you have sent a donation?

FUNDAMENTAL BAPTIST FELLOWSHIP
Board of Directors

OFFICERS

*President
Dr. G. Archer Weniger
*Vice President
Dr. Mitchell S. Seidler
*Secretary
Dr. Roy H. Austin
*Treasurer
Dr. Chester J. McCullough

1969 Class

Dr. Bryce Augsburg
Rev. John Ballentine
Rev. John G. Bellshaw
Mrs. Harriet Bratrud
Rev. Arno Q. Weniger, Jr.
Dr. Allan N. Williams

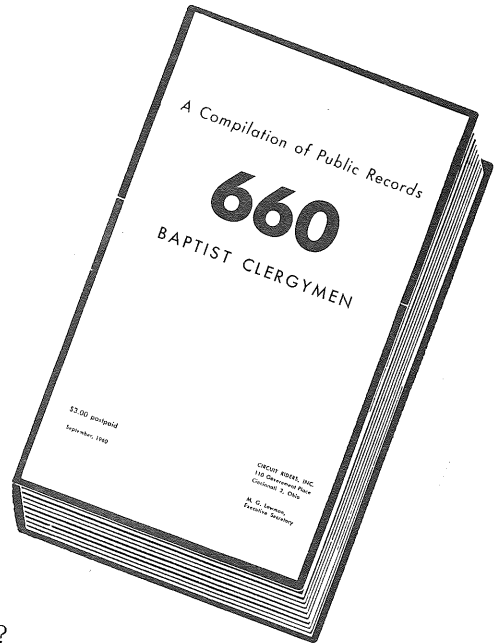
1970 Class

Rev. Loren Andersen
Dr. James D. Harvey
Dr. M. James Hollowood
Dr. Earle E. Matteson
Rev. Chester A. Hallberg
Dr. John Weidenaar

1971 Class

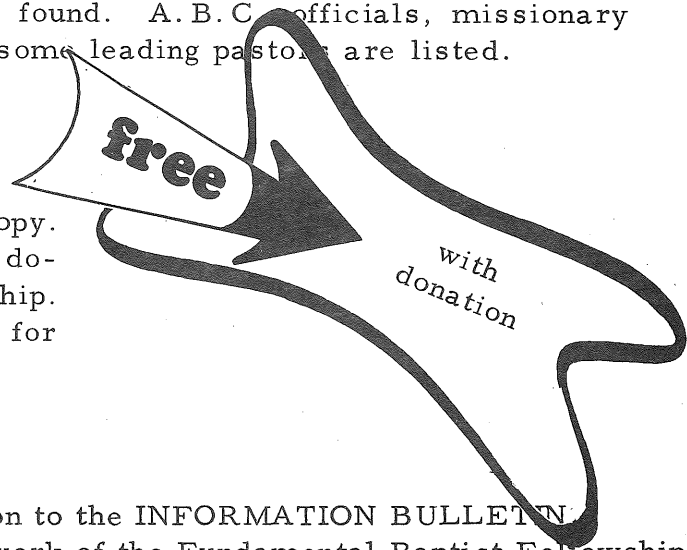
Dr. Warren Dafoe
Dr. V. Darrell Byers
Dr. Monroe Parker
Dr. B. Myron Cedarholm
Rev. Lester L. Mengel
Rev. James Zaspel

back again!



HAVE COMMUNISTS SUCCEEDED IN USING BAPTIST CLERGYMEN IN THEIR CONSPIRACY?

Part of the answer to this question is found in the Circuit Rider's book entitled, "660 Baptist Clergymen." This 185-page book contains the Front records and left-wing activities of hundreds of Baptist ministers who have wittingly or unwittingly been drawn into the Communist conspiracy as either suckers, dupes, Fellow-travelers, or hard-core communists. This public record of involvement with communist front groups is detailed. Since most of the names are associated with the American Baptist Convention, it constitutes an unanswerable indictment against the leadership of the A.B.C. The partial records of four A.B.C. presidents will be found. A.B.C. officials, missionary executives, seminary professors, and some leading pastors are listed.



This book originally sold for \$3.00 a copy. It will be sent free to anyone making a donation of \$1.00 or more to the Fellowship. Additional copies may be purchased for \$1.00 each.

- ___ Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN.
- ___ Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
- ___ Enclosed is \$5.00 for Annual Membership in F.B.F. (includes Bulletin).
- ___ Enclosed is \$10.00 for Sustaining Membership in F.B.F. (includes Bulletin).
- ___ Enclosed is \$_____. Our Church's budget for the year for F.B.F. shall
 - \$1,000.00
 - \$500.00
 - \$250.00
 - \$100.00
 - \$_____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

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 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.

FUNDAMENTAL BAPTIST FELLOWSHIP

3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

—
Address Correction Requested

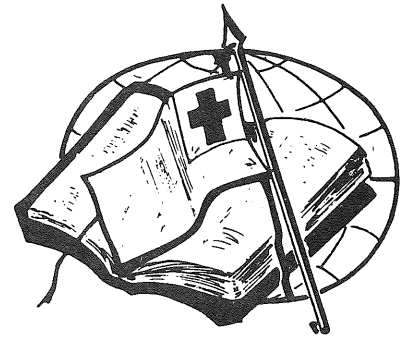
Dr. Warren Vanhetloo
3624 Yates Ave. N.
Minneapolis, Minn. 55422

NON-PROFIT ORG. U. S. POSTAGE PAID Denver, Colorado Permit No. 191

May - June, 69
V. 14, No 3

Fundamental

Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056)

Denver, Colorado 80211

Volume 14

MAY - JUNE, 1969

Number 3

NATIONAL COUNCIL CONFERS WITH ROME; BOTH NCC AND RCC CALL GENESIS ALLEGORY

A delegation from the NCC went to Rome March 28 to confer with the Pope about Protestant-Catholic collaboration in the United States and to discuss possible membership of the Roman Church in the NCC or some similar organization. Led by Dr. Arthur S. Flemming, president of the NCC, the high-ranking liberals participating in the talks were Bishop James K. Matthews of the United Methodist Church; Dr. Robert J. Marshall, president of the Lutheran Church in America (LCA); Rev. John W. Williams, vice-president of the Baptist World Alliance; Bishop John E. Hines of the Episcopal Church; R. H. Edwin Espy, general secretary of the NCC; and Robert C. Dodds, director of ecumenical affairs of the NCC. The group was accompanied by Roman Archbishop Jan Willenbrands, Dutch-born secretary of the Vatican secretariat for promoting Christian unity, who a few days later was named a cardinal. If Roman membership in the NCC can not be arranged, plans have been made to scrap the organization in favor of a new one which will include Rome from the inception. The delegation told the Pope: "As your brethren in Christ, we join most fervently in thanking God for His grace in bringing us together today, and for all He is doing in leading His people toward full unity." The Pope told them: "We wish to assure you that we are deeply sensitive to the seriousness and the loyalty to our common Lord Jesus Christ which marks the world of your Council itself and the various types of collaborating you have already undertaken and propose to undertake with the Roman Catholic Church."

That the men of the NCC and Pope Paul should get along well together is not surprising since they all have about the same low view of the Bible. Take Genesis for example. The allegorical hypothesis is now well known to be the view generally held in the NCC. But not until recently did the Pope officially let the cat out of the bag that he, too, is a Modernist. Regarding the creation, he says:

This account proceeds from the point of view of man: Yahweh places man in the world and creates for him Eden with all its plants and animals. Finally Yahweh creates the woman.

In this account there are diverse salient points. In the first place there is the creation of man: "Then the Lord God formed man from the dust from the

ground, and breathed into his nostrils the breath of life, and man became a living being" (Genesis 2, 7).

In the second place there is the account of Eden, irrigated by the waters of four great rivers, among which are the Tigris and the Euphrates. Finally there is the creation of the woman, taken from the side of Adam.

Today the authors generally agree and affirm that the literary form of this chapter is strongly symbolical and has a profoundly religious colouring. Therefore it is not to be interpreted in the strictly literal sense but according to the mentality of the Semitic people of the age in which it was written.

1. Yahweh is represented in the act of creating man as a potter models his vases from the clay. However it appears that the sacred author in his account prescind from every scientific hypothesis whether static or evolutionist, but presents the fact with images adapted to the people of his time. This is the common opinion among biblical scholars today.

2. Regarding the creation of the woman, we must distinguish in the doctrine the fact of creation and the manner of creation. The fact is certain: God creates the woman. But the manner of this creation presents a problem. Was the first woman literally taken from the side of Adam? In general the authors think that this point in the account is also symbolical. From the doctrinal point of view it shows the perfect unity, equality and complementarity between man and woman.

3. Eden is also indicated in a symbolical way as Father Albert Vaccari has observed. The sacred writer wishes to point out the particularly happy condition of man. But he does not say where this earthly paradise was, even though he names the rivers Tigris and Euphrates as rising in it. By saying that four great rivers rise in Eden, he in fact indicates that Eden was a beautiful and fertile land, in which there was such an abundance of water that it gave rise to four great rivers.

It will be easier to understand this observation when we realize that the account is adapted to the mentality of a farmer in the Middle East who lived on the borders of the desert and for whom water was the source of life and prosperity.

Concerning the first chapters of Genesis there is a decree of the Pontifical Biblical Commission of 1909 which requires a literal interpretation for the history of the origin of humanity, in particular the special creation of man, the formation of woman from the first man, mankind's unity of origin, and the original happiness of the first parents in a state of justice, integrity and immortality.

One cannot deny in fact that this declaration is unfavourable to the hypothesis of evolution. But it must be observed that evolution was understood then in a philosophical sense and hence was equivalent to materialism. For that reason the Church gave its judgment in the above mentioned decree.

Nevertheless, in 1948 the Biblical Commission declared authoritatively that the decree of 1909 does not exclude further research. In a letter dated January 16th., 1948, to Cardinal Suhard of Paris, the Biblical Commission precisely affirmed that the first three chapters of Genesis recount a true and proper history "in a simple and figurative language adapted to the intelligence of a people not well advanced." In this account there are found "the fundamental truths presupposed by the economy of salvation and at the same time a popular description of the origin of mankind and of the chosen people."

Finally the Encyclical HUMANI GENERIS of Pius XII, in 1950, again repeats that the first chapters of Genesis narrate true and proper history but for their precise literary categories there is left a certain liberty of research. They "belong to the historical genre in a true sense, which should be made more precise." Nevertheless they express in a popular way "the principal truths of salvation."

It is to be noted that HUMANI GENERIS left Catholics the possibility of defending the biological evolution of the species including also the human body; provided that it can be truly demonstrated. Pius XII observed, however, that he did not see how it was possible to accept the theory of polygenism together with the truth of original sin.

In the second chapter of Genesis are to be found the doctrines taught by the Holy Spirit. By a particular Providence man is created by God. Yahweh "breathed into his nostrils the breath of life" (Genesis 2, 7). This leads one to think of the superiority of man over the animals and it recalls a spiritual principle of life. Paul VI in his profession of faith teaches: "We believe in one only God, ...Creator of the spiritual and immortal soul in each man."

Besides, Genesis 2 affirms that man was created in a state of friendship with God, in a state of original justice. To that is added the privileged condition of immortality, of perfect dominion over the senses--so much so that Adam and Eve were naked and were not ashamed--of immunity from sorrow in that they lived in perfect happiness as indicated by the earthly paradise.

From this affirmation come the origin of the classical theology of the state of original justice with sanctifying grace and preternatural gifts.

The second chapter of Genesis also affirms the unity of mankind, but obviously does not descend into the scientific questions of monogenism or polygenism.

Finally the creation of woman from the side of Adam indicates the perfect equality and the equal dignity of the two sexes. In particular it teaches the attraction of the sexes and that they are complementary. For that reason matrimony joins what was united from the beginning (Matthew 19, 6), inasmuch as it indicates the creation of woman from the side of man.

Considering that the literary form of the second chapter of Genesis is strongly symbolical and with a deeply religious colouring, and bearing in mind the directives of the Magisterium of the Church, exegetes and theologians today think that the account of Genesis 2, 4b-25, of the creation of man and woman is expressed in a popular language particularly adapted to the mentality of a people not well advanced. Therefore the language is largely symbolical. In particular it does not refer to scientific hypotheses on the origin of mankind, be they static, evolutionist, or polygenistic. The sacred writer wishes to recount the origin of mankind, and thereby to indicate the truths that are fundamental for the actual economy of salvation.

In recent years the Magisterium of the Church has allowed these studies to continue and has not declared them contrary to its directives, and since they are evidently only hypotheses, it leaves them to develop in the field of theology.

* * * * *

SEX EDUCATION IN THE SCHOOLS

If the home and the church are the two institutions established by the Almighty as the backbone of society, the move by educators into the field of sex instruction must be resisted by Bible believers. The discussion of sex except among the minimal percentage of persons fully matured always raises moral questions. Since fully matured persons are not pupils in the primary schools, and since the educators disclaim both responsibility and interest in moralizing, sex education in the schools can not possibly lead to good, but only to harm. Even if morality also were offered, whose morality would it be in this day of license and libertinism?

The churches, therefore, have had a new task dumped in their laps, and the Bible-committed pastor has a new front in the conflict of the ages upon which he must open

assault. To fail to fight is to surrender to Satan's insidious effort to demoralize society, the more easily to enslave the duped populace for his one-world and one-world-church program of the last days.

We quote the following from the pen and findings of Rev. John Ballentine of St. Paul, Minnesota, and excerpted from an article in NORTH STAR BAPTIST:

There are literally dozens of reasons why a Bible-believing Christian should strongly object to and actively oppose the teaching of the current barrage of sex education and sensitivity training in the public schools. The ideas expressed by UNESCO (United Nations Educational Scientific and Cultural Organization) is one of the strongest. For instance, the UNESCO booklet, "Toward World Understanding," says:

"One of the chief aims of education is to develop those qualities of citizenship which provide the foundation upon which international government must be based....The kindergarten or infant school has a significant part to play in the child's education. It can correct many of the errors of home training and prepare the child for membership in the world society. It is most frequently in the family that the children are infected with nationalism (i.e. patriotism), hearing what is national extolled and what is foreign disparaged....

"The school should, therefore, use the means described earlier to combat these family attitudes. As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results."

Public schools are literally bulging with the books, pamphlets and ideas held in high esteem by both the National Education Association and the Parent Teachers Association which are supplied by UNESCO.

In the program designed by the State of Minnesota under the direction of Duane J. Mattheis, Commissioner of Education on Family Life and Sex Education, he states, "...a program...is necessary for kindergarten through grade twelve if we are to provide children with a sound basis for making rational judgment regarding human interaction." In this same "position statement" he lists the objectives of this course of study as identical with those of SIECUS (Sex Information and Education Council of the United States, Inc.). Space does not permit a full elaboration of the progeny of the "inter-marriage" of two organizations like SIECUS and UNESCO, but briefly let me state that a generation of children under the influence of these ungodly forces for nine months of the year, during a normal school day, will make the Roman and Greek sex orgies of bygone eras look like a Fourth of July picnic by comparison. Modern education's idea of "learn by doing" produces sex experimentation in children as young as twelve years old on their younger sisters, age four years! Romans chapter 1:18-32 will take on an entirely new meaning to American Christians, for we will see it enacted before our very eyes. Satan desires to separate people unto himself; and there is no place to begin like the public school (in the "garden," where the True God seemingly has been "cast out!").

It is not enough that God has been "cast out" of the school house but He has been supplanted by the educators. Edmund R. Leach who is provost of King's College at Cambridge, England, has stated in an article in a national magazine: "...It is not good for the scientist to suppose that there is some outside authority who can decide whether his experiments are legitimate or illegitimate. It has become useless to appeal to God against the Devil; THE SCIENTIST MUST BE THE SOURCE OF HIS OWN MORALITY" (SATURDAY EVENING POST, 11/16/68).

To summarize these remarks:

(1) The "One-worlders" (UNESCO, SIECUS, NEA, PTA) would separate the child from his parent, and the citizen from his country, to "create a one-world paradise." (2) The State of Minnesota will, by a process of "education," systemati-

cally carry this out under the guise of "family life and sex education." (3) The pseudo-educators will then "become as gods," just like Satan said they would (Genesis 3:5). (4) We who are a voice crying in the wilderness, will be silenced, UNLESS SOMETHING IS DONE TO STOP IT!

Christians know that man's heart is incurably sick, wicked and deceitful. But Christians need to take a good look at the admonition of James the brother of the Lord who tells us not only to be hearers of the Word but doers also!

Teaching children the theory of sex is one thing, but burdening youngsters with a total depiction of the mechanics of sex without including morals is more dangerous than showing a child how to start and steer a high powered car with no words of caution or warning about the rules and hazards of the roads. Or, where is that fool who would abandon a novice in an aircraft expecting him to survive having had only objective instruction but no moralizing as to the "no-noes" of the skies and landing strips? Yet that is what is being done sexually to the children in the schools following the guidelines of SIECUS. Any persons wondering what America will soon be like under the influence of the combination of universal young sex education with universally supplied contraceptives has but to read the article from LOOK about Sweden in the April READER'S DIGEST.

In western New York state where the FBF BULLETIN editor lives, many of the schools have introduced the SIECUS program. Parents who have objected have been told that "it is a State mandated program" and nothing can be changed locally. However, upon going to Albany it has been learned that there is no state requirement, and the local boards and principals are simply telling a bald-faced lie and getting away with it. The latest development, however, is the raising of the issue by irate parents in the Common Council of the City of Buffalo where it sounds as if the people's representatives would like to vote the SIECUS program into the Niagara River to go over the Falls. If properly instructed and aroused, public opinion can still post-pone the demoralization of American Society.

* * * * *

BRITISH DECADENCE EMBELLISHED BY MOCKERY OF JESUS CHRIST

Recent news from Britain tells of the mockery on TV of Jesus Christ by Beatle John Lennon and others. What a far cry from the Britain of yesteryear! How dare they!? The answer is that creeping spiritual paralysis has incapacitated them. A commentator writing, "The sun has long since set on the once mighty British Empire and there are no signs that a new dawn appears in the darkness in our time" summarizes the evidences of their decay as: (1) The government is coming apart at the seams; (2) The pound has fallen and is being artificially sustained by temporary means; (3) The most brilliant young people are leaving England for greener pastures; (4) Even Scotland is considering a fight for complete independence; (5) The domestic problems are serious in general, but the morals especially are at such a low point that they seem to have gone beyond the point of no return; (6) The moral conscience of the nation as such has decayed; (7) Amorality is portrayed by the British physician's slogan: "Let the old folks die;" and (8) The welfare state is in the mood for giving up. Reminiscent of Gibbons' list of causes of the fall of Rome, Britain's symptoms of decay constitute points in a sermon to America. The Word of God says "Repent ye!" and "Prepare to meet thy God."

* * * * *

COOING OF DOVES AND UNDERTONES OF KHRUSHCHEV'S "WE WILL BURY YOU"
STILL BLEND FOR ONE-WORLD MOSCOW SYMPHONY

That the advocates of peace have learned nothing, (perhaps are more stupid) (or, are they more snide?) in twenty years is the thesis of a momentous article titled "Coo of the Doves" in Alice Widener's U.S.A. (3/14/69) and digested in BARRON'S (3/24/69).

It compares and contrasts the March 1949 Cultural and Scientific Conference for World Peace at New York's Waldorf-Astoria and the March 1969 First National Convocation on The Challenge of Building Peace, at the Conrad Hilton.

We can not here reproduce or further digest Mrs. Widener's article. It is replete with valuable observations and documentation. But we note a few significances. A few of the 49ers attended the 69 assembly, many having moved out of active participation in the twenty year interim, but the newcomers are many, and making the same generalizations, the same mistakes, and viewing the same old enemies through the same rose-colored glasses. The twenty years of history add ample documentary evidence to the fact of the folly in the presumptions of the earlier conference, the chief error then as now being that the totalitarian governments can be shamed into disarming by an example in disarmament set by the free world, especially by the United States. The chief guests of the 1969 Hilton Grand Ballroom event were Senators Fulbright, Javits and McGovern, with Chet Huntley as Master of Ceremonies. Says Mrs. Widener, "the worst of slurs were cast on the U.S. government...and on American Society and way of life... No aspersions were cast on the Soviet Union and Red China or on any Communist-led nation (or Communist leader)." Not only so, but almost immediately after the doors of the Grand Ballroom were opened, Viet Cong flags were unfurled from the balconies at either end. This demonstration was reported to have been unauthorized, but no effort was made to refurl the flags and they presided proudly over the entire occasion. No American flag was displayed. Nor did the American popular press bother to report the affair to the nation, but preserved their conspiracy of silence. Well, almost. The NEW YORK TIMES (3/6/69) did report on it, calling it a "Peace Luncheon," and complaining that Senator Fulbright was heckled, and that hecklers dumped pig's heads on the table in front of both Fulbright and Javits. Perhaps small favors should be appreciated since the truth about the occasion was not reported.

* * * * *

N E W S B R I E F S

COCU FURTHERS ECUMENISM AT ATLANTA -

The eighth meeting of delegates from the participating denominations in the Consultation on Church Union (COCU) met at Atlanta, March 17-20, to further the interests of the Blake-Pike proposal on church union of 1960. The hope to mingle ecclesiologies of episcopal, synodical and congregational bodies plots confusion suggestive of running an eggbeater in a bowl of spaghetti. Bodies involved are the African Methodist Episcopal Church, African Methodist Episcopal Zion, Christian Methodist Episcopal, the Christian Church, Episcopal Church, the Presbyterian Church in the U.S., the United Church of Christ, the United Methodist Church, and the United Presbyterian Church in the U.S.A. Having recognized that church union "will not occur automatically," an OUTLINE OF THE PLAN OF UNION is being developed which is generally referred to as "the green book," the chapters of which are (1) The Preamble; (2) The Basis for this Plan of Union; (3) The Nature of the Church; (4) The Faith of the Church; (5) The Worship and Sacraments of the Church; and (6) The Membership of the Church.

Bible-believing Baptists who think they have no problem with the idea of union as a whole will surely find problems in the treatments on the nature of the church and the matter of the sacraments. The biggest problem is the shifty foundation upon which the structure is to be built, the green book claiming that the "Holy Scriptures of the Old and New Testaments have a unique authority," whereas the Baptist confessions speak to the effect that the Bible is the Word of God and is the sole infallible authority and rule for doctrine and practice.

The objectives as approached in the preamble also give pause. Personal soul-winning and spiritual evangelism appear nowhere, the purposes for union being expressed in language wholly subservient to the aims of the enthusiasts for the so-called "secularized religion" in a "humanized society" where to be "Christian" means one-world (war-less) with economic and racial equality, none of which is possible (Bible believers know) without transformed individuals.

Some old time Baptists must have been tempted to drop cement clouds on the Atlanta Tabernacle Baptist Church when "Holy Communion" was observed by the delegates from the nine different denominations.

The bright spot of the week from the Fundamentalists' viewpoint was a protest rally organized by Dr. Carl McIntire and his Twentieth Century Reformation which drew a crowd of 2500 including no less a person than Georgia's Governor Lester Maddox, a Southern Baptist. Witnesses report that Dr. McIntire's denunciation of COCU and its unifying efforts drew repeated nods of approval from the Governor as well as interrupting amens from the audience in general.

* * * * *

BOSTON CARDINAL APPROVES TODAY'S ENGLISH BIBLE NEW TESTAMENT -

Boston's Cardinal Cushing has approved the TODAY'S ENGLISH VERSION NEW TESTAMENT, thereby gaining for this American Bible Society project a Roman Catholic imprimatur. Also called the "Good News For Modern Man," this is the translation which avoids mention of the blood as often as possible, omits recognizing the Lord Jesus as the "only begotten" son in John 3:16, and says in Philippians 2:6 that Christ "did not think that by force he should try to become equal with God." In consideration that the Romans regularly commend the liberal-critical JERUSALEM BIBLE on their Sacred Heart broadcast it is not surprising that they like TODAY'S ENGLISH VERSION.

* * * * *

BIBLE SOCIETIES VOTE TO SPONSOR APOSTASY -

The United Bible Societies of the Americas have voted to approve publication of a common Roman Catholic-Protestant translation of the Bible including the Apocrypha. In a December (1968) meeting in a Mexico City suburb, the positive decision was heralded as a great victory, and celebrated as President Arnold Olson of NAE called for a "prayer of thanksgiving." It should be remembered that it is in the Apocrypha that the "prayers for the dead" heresy is taught, and that including the Apocrypha with the canonical books invokes the pronouncement of Revelation 22:18, 19 where adding involves the plagues of the Book and subtracting promises deletion of one's part from the book of life. Such warnings are to be considered seriously, however, only by those who believe the Bible to be true.

* * * * *

CARL HENRY TO TEACH AT EASTERN BAPTIST -

Dr. Carl E. H. Henry, founding editor of CHRISTIANITY TODAY and former Fuller and Northern professor is to become Professor of Theology at Philadelphia's Eastern Baptist Seminary beginning September 1, according to recent announcement of President J. Lester Harnish. Dr. Henry is at present spending a year in study and writing in Cambridge, England. He is a New Evangelical American Baptist who at one time appeared as a stalwart to Conservative Baptists. A closer look, however, would have combed up his evaluation of Karl Barth as "an outstanding Christian leader" which appeared in the first issue of CHRISTIANITY TODAY. More recently Henry is said to have disappointed many of his friends by talking as if he has too much in common with Harvey Cox.

* * * * *

ABC MAY ABANDON IMMERSION -

American Baptists will vote this year on whether having been immersed shall longer be required of those they call voting delegates to the annual convention. Back in 1926, delegates from Harry Emerson Fosdick's Riverside Church in New York were challenged because the church had abandoned immersion as a requirement for membership, but the matter was settled in a compromise by which the Convention was satisfied as long as the delegates had been immersed. Now it seems that legal opinion says the denomination can not be more strict than any of its parts, so rather than abolishing open membership, the ABC General Council is recommending that the Convention discontinue requirement of immersion in delegates. Action is scheduled for May in Seattle on the very cleverly worded new rule which says: "Persons who are members of any cooperating church within the constituency of the American Baptist Convention and who have been elected by the church or other authorized body as delegates to the Convention shall be recognized by the Convention as voting delegates." Thus they will scuttle immersion without ever disturbing the slumber of those who have allowed themselves to be soporated by apostasy.

* * * * *

WCC BLAKE SPEAKS AT BETHEL -

Dr. Eugene Carson Blake, head man of the World Council of Churches was a February speaker at Bethel Seminary in St. Paul, Minnesota according to report. Bethel is the rapidly liberalizing seminary of the Swedish Conference Baptists now known as the Baptist General Conference.

* * * * *

SPICE CAKE AND CHAMPAGNE WITH BUNNIES, BANNERS AND BALLOONS -

"Bananas and Pineapples...Spice Cake and Champagne...Such were the elements served at recent celebrations of Holy Communion. The first two were served at an 'Electric Worship' or 'Rock Mass,' in a Lutheran Church in Camden, New Jersey; the second, spice cake and champagne, at a 'service' described by Gilbert E. Doan, Jr., director of the Northeastern region of the National Lutheran Campus Ministry, in the January 15th issue of THE LUTHERAN, official church paper of the L.C.A. In this latter instance, a college theater was the setting for the service, the procession was a 'Bunny Hop,' the participating students carried banners and balloons, guitars were played instead of an organ, the pastor's chasuble was 'dazzling psychedelic,' and one girl 'went barefoot to the altar.'

"In elaborating on this service in his article, Doan sets aside the traditional

orientation of the Service of Holy Communion. He removes the Service from its Christocentricity to an anthropomorphic center; in other words, the 'action' is no longer from God-to-man, but from man-to-man-to-a-god. Doan asks: 'What is the communion but worship offered by those who share "one Lord, one faith...?" How must he (referring to God) "feel" if we come to his supper all wrapped up in our own feelings and taking them so deadly seriously?' And immediately he stifles any critical reply by his assertion that 'the minute I take either of these positions (critical, evangelical positions), I lose my right to criticize any communion service. For by saying it, I have set myself apart from God's family.'

- LUTHERANS ALERT 3/69 -

* * * * *

JESUIT MADE DEAN OF BERKELEY GRADUATE UNION -

A Jesuit professor of historical and dogmatic theology at Alma College who has been a member for three years of the graduate faculty of the Graduate Theological Union in Berkeley, California, has been named associate dean. The fifty-two year old Joseph B. Wall is to have full-time responsibility for the academic program by fall. The Graduate Union combines fourteen divinity schools including Protestant, Roman and Jewish.

* * * * *

SOUTHERN BAPTIST SEMBLANCE OF UNITY IN CONSERVATISM PUBLICLY DISCARDED -

Dr. W. A. Criswell, Dallas pastor, has written a new book titled WHY I PREACH THAT THE BIBLE IS LITERALLY TRUE, in which he takes issue with the historical-critical position in Scripture interpretation. His being currently the president of the Southern Baptist Convention has given rise to the idea that Broadman Press promotion of his book is official Convention endorsement of his views, and this has made for unhappiness among some. Sixty-four Southern Baptist religion professors have become so unhappy, in fact, that they have made a formal protest. They do not want to be identified with Dr. Criswell's conservative views of the Bible.

* * * * *

PENNSYLVANIANS DEFY WARREN COURT TO READ SCRIPTURES IN SCHOOL -

Two Keystone State school boards have voted to reinstate Bible reading and prayer in their public school classrooms, and to wait and see what steps may be taken. Both are western Pennsylvania communities, Clairton with a nine-member board and a school population of 3200, having led the way. At Uniontown, the eight-member board included saluting the United States flag as mandatory, but Superintendent George Plava says that the resolution would be interpreted as excusing any child who may not wish to be present.

* * * * *

GARRISON ACCUSATION COSTS McINTIRE CO-WORKER BRADLEY \$30,000 -

The Rev. E. Eugene Bradley of North Hollywood is rejoicing that Governor Ronald Reagan was able to say in his case that there was insufficient evidence supporting District Attorney Garrison's claim that Bradley was an accomplice in a Louisiana plot to kill President J. F. Kennedy. Nonetheless, the Garrison accusation has cost Bradley \$30,000 in legal expenses, to say nothing of the indemnity due him through character assassination. Bradley is a co-worker of Dr. Carl McIntire and the Twentieth Century Reformation movement, hated by leftists as "extreme right."

SQUARE POWER CONFERENCE BECOMES SQUARE MOVEMENT TO THWART CAMPUS VIOLENCE -

Students at Georgetown University, Washington, D. C., several hundreds of them, it is reported, held a confrontation to discuss the values, needs, accomplishments and dangers of campus violence, and faced with the fact that only 2% of genuine campus students want riots and "to radicalize" the campuses, decided against it. Headed by Ed Butler and calling themselves SQUARES, they have undertaken to mobilize thousands of students to thwart campus violence. In the wake of so wise and historic thinking, no violence, riot or demonstrations have been seen at Georgetown.

* * * * *

NEW ENLARGED BJU HISTORY RELEASED -

A new edition of FORTRESS OF FAITH, the history of Bob Jones University, first published in 1960, has been released, a 336 page illustrated volume by Dr. Melton Wright. The author is president of the Virginia Education Association in which he has been active many years, is a member of Phi Delta Kappa, and of Kappa Delta Pi, and is listed in WHO'S WHO IN AMERICAN EDUCATION, WHO'S WHO IN THE SOUTH AND SOUTHWEST, and in OUTSTANDING PERSONALITIES OF THE SOUTH. He is the author of four other books, and writes a weekly column on education. FORTRESS OF FAITH may be purchased at the BJU book store at \$2.75 plus \$.35 for mailing and handling.

* * * * *

DEAN OF FULLER SEMINARY COMMENDS NEW ROMAN CATHOLIC COMMENTARY -

Dr. Daniel P. Fuller, dean of Fuller Theological Seminary and son of the late beloved Dr. Charles E. Fuller of the Old Fashioned Revival Hour, but very unlike him in his broadcast theology, has recently commended the Roman Catholic JEROME BIBLICAL COMMENTARY. His review appeared in CHRISTIANITY TODAY (4/11/69). The Fundamentalist offered an assessment in the January-February 1969 issue of the BULLETIN which contrasts with Dr. Fuller's. Referring to articles in the commentary on cardinal theological issues, Dr. Fuller says they "provide an excellent introduction for a study of the biblical books and of almost every major biblical theme." As might be expected, one of these is "Inspiration and Inerrancy," in connection with which it must be observed that the JEROME scholars reject the idea of an infallible and inerrant Bible. So does Dr. Fuller, according to his treatment of the subject to the Evangelical Theological Society (12/27/67) which explains why he can commend rather than criticize this very liberal commentary.

* * * * *

PROFESSOR HENRY MORRIS WARNS AGAINST DAY-AGE COMPROMISE -

Dr. Henry M. Morris, professor of Hydraulic Engineering at the Virginia Polytechnic Institute has recently penned an astute warning against the compromise of the Day-Age interpretation of the Genesis account of creation. Dr. Morris who is president of the Creation Research Society writes in the March issue of that organization's CREATION RESEARCH QUARTERLY: "The second lesson to be drawn from the Scopes trial is the fatal mistake of any sort of compromise on the issue of the geologic ages. Bryan's case was lost when he advocated on the witness stand (against the advice of the most competent among his scientific advisers) the 'day-age theory' of the Genesis record of creation, thus accepting the geologic ages. As most of our readers are aware, the geologic ages and their fossil record are based on evolution and also provide its chief evidence. The day-age theory is thus merely a semantic variant of theistic evo-

lution. The entire issue essentially dissolved when Mr. Bryan took this position, and his cause was soon lost." The first lesson to be learned from the Scopes trial, according to Dr. Morris, is that the legal and political arena is not the place to fight the evolutionary hypothesis because the secular press will always give the evolutionist's case a more favorable light than it will allow the Biblical position.

* * * * *

ILIFF CATALOG ILLUSTRATES ECUMENICAL METHOD -

The summer catalog of the (Methodist) Iliff School of Theology at Denver offers the following enticement: "Adding greatly to the educational opportunities available during the summer term is a visiting faculty of outstanding clergyman, teachers, writers, and administrators. Three Roman Catholic instructors will provide an ecumenical foundation to the study of the Christian tradition." Dr. James Harvey of FBF comments that this offering is of tradition rather than fact, faith or truth. The catalog later particularizes: "Iliff is especially pleased to welcome to its faculty this summer three Roman Catholic instructors: Father Frederick Moriarity, Sister Andre' Becker, and Mr. Rudolph F. Lumpp. The courses offered by Sister Becker and Mr. Lumpp are particularly relevant to the MRE program in which several Roman Catholic lay workers are currently enrolled."

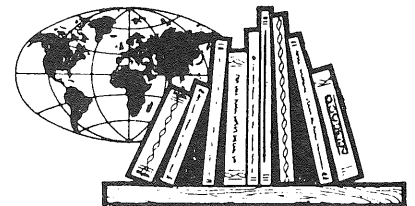
* * * * *

CREATION SEMINAR CONFERENCE COMING AT LUCERNE -

The Lucerne Christian Conference Center on Clear Lake in California will feature the third annual "Creation Seminar Conference," July 28 - August 2. The program of the week will address itself to the subject of Biblical Creationism, and will develop a searching criticism of the evolutionary hypothesis in the light of the Genesis record and unprejudiced scientific evidence and discovery. Speakers will include Professor George Howe, Ph.D.; Professor Bolton Davidheiser, Ph.D.; the Rev. Walter Lang, executive director of the Bible-Science Association; and Dean William G. Bellshaw of the San Francisco Baptist Seminary, who will also direct the conference. Spiritual and intellectual challenge is thus offered in a vacation setting. For information including costs, write the San Francisco Baptist Seminary at 1225 Franklin Street, San Francisco, California 94109.

* * * * *

BOOKS



MARY AND THE VIRGIN BIRTH ERROR, by W. Grayson Birch, (Publishers Printing House, Inc., Berne, Indiana 46711, 1966, 284p., \$5.50).

This title is disturbing but the author's thesis is not a denial of the Saviour's deity but a systematic presentation of matters relating to his technical contention that whereas the conception was by the Holy Ghost, the birth was not "of a virgin." This position is based in the author's contention, for which he offers documentation, but in which he does not have the unanimous agreement of scholarship that "virgin"

means unmarried, and Mary had married Joseph prior to the birth. The importance of the treatment is in the research aimed at upsetting Mariology with its resulting Mariolatry. The author holds that although the virgin did conceive, and the Holy Ghost provided paternity as Mary complained, "I know not a man," the use of the word "virgin" in reference to the birth is a very serious error without which the cult of Mary could not have arisen. To arrive upon this position the author has concurred with those who hold that the Septuagint rendering in Isaiah 7:14 of "virgin" is incorrect; he prefers to define "almah" only as an unmarried but marriageable young woman. This is the author's second polemical work against Roman dogma, the earlier one supporting the fact of Joseph and Mary having had a family subsequent to the birth of Jesus.

* * * * *

BILLY GRAHAM: THE JEHOSEPHAT OF OUR GENERATION?, by J. A. Johnson, (Berean Publications, Bangalore, India, n.d., 73p., \$1.00 postpaid). Order from THE GOSPEL WITNESS at 130 Gerrard Street, Toronto 2, Canada.

As the title implies, this little treatment is a likening of the popular evangelist to the Old Testament king who talk the priveleges and gifts of God's blessing into the arena of public notice to assist the enemy of Jehovah. The author, who is a missionary displays an attitude of heart-felt spiritual regret over the tragedy of Graham's sellout to liberals, Bible rejectors and Christ deniers.

* * * * *

HORAE SYNOPTICAE, by John C. Hopkins, (Baker Book House, Grand Rapids, Michigan, 1968, 219p., \$6.95).

This is a reprint of an 1899 study which was revised in 1909, the purpose for which was the presentation of a collection of materials on the subject of the "Synoptic Problem." In projecting this, the author states his intention, which an examination of the book reveals he realized, to minimize his own opinions and to keep himself out of the balances in the arguments of seeming evidences. This is a book, time for which most pastors aspire but never find, and so leave it to students writing theses, and their teachers. However, it is refreshing to find so thorough a collection of evidences for sources, both written and oral, having received seemingly fair treatment, yet arguing so little conviction in favor of the conclusion that the Gospels were therefrom derived.

FUNDAMENTAL BAPTIST FELLOWSHIP
Board of Directors

OFFICERS

*President
Dr. G. Archer Weniger
*Vice President
Dr. Mitchell S. Seidler
*Secretary
Dr. Roy H. Austin
*Treasurer
Dr. Chester J. McCullough

1969 Class

Dr. Bryce Augsburg
Rev. John Ballentine
Rev. John G. Bellshaw
Mrs. Harriet Bratrud
Rev. Arno Q. Weniger, Jr.
Dr. Allan N. Williams

1970 Class

Rev. Loren Andersen
Dr. James D. Harvey
Dr. M. James Hollowood
Dr. Earle E. Matteson
Rev. Chester A. Hallberg
Dr. John Weidenaar

1971 Class

Dr. Warren Dafoe
Dr. V. Darrell Byers
Dr. Monroe Parker
Dr. B. Myron Cedarholm
Rev. Lester L. Mengel
Rev. James Zaspel



what a whale of an opportunity

Now Available!

**THOSE FAMOUS
CASE BOOKLETS**

**LITTLE BOOKS
ON BIG SUBJECTS**

by Chester E. Tulga, D.D.

- THE CASE AGAINST THE SOCIAL GOSPEL
- THE CASE AGAINST THE NATIONAL COUNCIL OF CHURCHES
- THE CASE AGAINST MODERNISM
- THE CASE AGAINST MODERNISM IN EVANGELISM
- THE CASE FOR THE VIRGIN BIRTH OF CHRIST
- THE CASE FOR JESUS THE MESSIAH
- THE CASE FOR THE ATONEMENT OF CHRIST
- THE CASE FOR THE SECOND COMING OF CHRIST
- THE CASE FOR DISPENSATIONALISM
- THE CASE FOR THE RESURRECTION OF JESUS CHRIST
- THE DOCTRINE OF HOLINESS IN THESE TIMES
- THE DOCTRINE OF SEPARATION IN THESE TIMES
- THE INDEPENDENCE OF THE LOCAL CHURCH

EACH BOOK 35¢ per copy

- ___ Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN.
- ___ Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
- ___ Enclosed is \$5.00 for Annual Membership in F.B.F. (includes Bulletin).
- ___ Enclosed is \$10.00 for Sustaining Membership in F.B.F. (includes Bulletin).
- ___ Enclosed is \$ _____. Our Church's budget for the year for F.B.F. shall
 - \$1,000.00
 - \$500.00
 - \$250.00
 - \$100.00
 - \$ _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

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 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.

FUNDAMENTAL BAPTIST FELLOWSHIP

3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

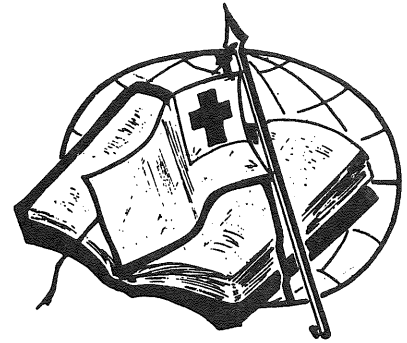
Address Correction Requested

NON-PROFIT ORG.
U. S. POSTAGE
PAID
Denver, Colorado
Permit No. 191

July-Aug, 69
v. 14, no. 4

Fundamental

Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056)

Denver, Colorado 80211

Volume 14

JULY - AUGUST, 1969

Number 4

REPORT ON THE 1969 ANNUAL MEETINGS OF THE FUNDAMENTAL
BAPTIST FELLOWSHIP IN DENVER --- JUNE 3-5, 1969

by Dr. Guy Archer Weniger

Close to 1200 people crowded into the new Beth Eden Baptist Church for the final session of the Fundamental Baptist Fellowship annual national gatherings in Denver on June 5, 1969, to hear Dr. Jack Hyles speak on "The Doctrine of Salvation." The three day conference featured preaching of the highest order on "Great Themes of the Bible." A large group of pastors and Christian leaders of all categories were present to profit from these inspirational sessions.

The hospitality of the Denver churches was unparalleled. The extensive facilities of the Beth Eden Church were graciously placed at our disposal. Dr. Earle E. Matteson was a most thoughtful host. The local committees functioned beautifully. Many churches sent in delegations from as far as Laramie, Wyoming. Fundamental Baptists in many churches of the Denver area opened their homes. The headquarters motel was booked solidly, with 80 rooms being sold out three weeks before the meetings. The music was superb, with an impressive variety and competence displayed for the listening delight of the visitors. Metropolitan Denver has been blessed with a large number of churches of separatist and Fundamental persuasion.

The fellowship of such a gathering is "out of this world." Business and promotional sessions were reduced to the barest minimum, with no trace of suspicion, bitterness, or ill will characteristic of some denominational gatherings in evidence. The financial response and the general reception of the FBF program and objectives was gratifying.

The annual Board meeting of the Directors of the FBF was held at the home of Dr. and Mrs. Earle E. Matteson, with a delicious mountain trout dinner provided for the 20 in attendance. At the annual election, the incumbent officers were returned to office; President- Dr. G. Archer Weniger of California; Vice-President- Dr. Mitchell S. Seidler of Ohio; Secretary- Dr. Roy H. Austin of California; Treasurer- Dr. Chester J. McCullough of Colorado. Board members elected for the three year term of the Class of 1972 were: Dr. Allan N. Williams, Colorado; Pastor Joel Kettenring, Minnesota; Dr. David Cummins, Michigan; Dr. Bryce B. Augsburg, Colorado; Pastor John G. Bellshaw, Minnesota; Arno Q. "Bud" Weniger, Jr., Illinois.

Mrs. Harriet J. Bratrud of Minnesota was elected to the position of "Life Member" of the FBF Board, the first such honor awarded in the history of the Fellowship, to our knowledge. Others now serving in the Class of 1971: Dr. Warren Dafoe, Indiana; Dr. Monroe Parker, Alabama; Dr. V. Darrell Byers, Indiana; Dr. Myron Cedarholm, Wisconsin; Lester Mengel, Minnesota; Rev. James Zaspel, Illinois. In the Class of 1970: Pastor Loren Anderson, Kansas; Dr. James Harvey, Wyoming; Dr. M. James Hollowood, New York; Dr. Earle E. Matteson, Colorado; Dr. Chester Hallberg, Montana; Dr. John Weidenaar, Wyoming.

The Board continued the Resident Management Committee for another year, to have supervision, along with the President, over the Denver Office at 3255 Lowell Blvd., Denver, Colorado 80211. This Committee: Dr. Chester J. McCullough, chairman; Dr. Bryce B. Augsburger and Dr. Earle E. Matteson. The resignation of our efficient Office Secretary was accepted, since Miss Betty Messerly recently became Mrs. Rufus Bryant and through marriage we lost a good secretary. We ask our friends to pray about the choice of a successor in this important office.

Next year's meeting will be held in Indianapolis, Indiana, June 2-4, 1970, with an invitation coming from the Eagledale Baptist Church. Additional gracious invitations came from St. Paul, St. Petersburg, Lucerne and Anderson, Indiana.

A tape containing all fifteen addresses will be mailed from the FBF free to the Pastor or the church which includes the FBF in their benevolent budget. We urge that churches consider receiving a special offering for the FBF or take formal action to have this Fellowship considered as a missionary objective. The Fellowship continues to publish the INFORMATION BULLETIN under the capable editorship of Dr. M. James Hollowood of Buffalo, New York. This periodical may be had for \$3 per year. Membership in the FBF is open to pastors and laymen at \$5, with Sustaining Memberships at \$10. The "Case" booklets authored by Dr. Chester E. Tulga are now available at three for \$1.

* * * * *

CONSERVATIVE BAPTISTS CHALLENGED IN ANNUAL MEETINGS TO "AWAKE TO RIGHTEOUSNESS"

Conservative Baptists held their annual meetings June 12-17 at the Statler Hilton in Buffalo, attracting a low of 499 "delegates" (their word, not ours) but claiming an excess of 1,000 in attendance. CB meetings always show a poor attendance in the east, only 600 "delegates" being claimed at Philadelphia in 1966 as compared to 1000 at Phoenix in 1967. New York properly accounted for 97 of the 499; California for 52; and Minnesota came in third with 38.

The morale and enthusiasm gauges both showed low readings. Except for the Home Mission Society financial report, there was little to exult over and no spontaneity of praise to motivate messengers to return to the fields of service in expectant anticipation of outpoured blessing.

A new low in program quality was demonstrated in a youth program on Friday night when the platform was set up as a hippie-style coffee house populated by long-haired boys and bare-legged girls from the Cazenovia Church. (Some of the girls wore painted flowers on their legs, and other designs.) Arthur Brown, an Illinois pastor in a black turtle-neck served as "end man" or "mc," allowing such questions as "This man Jesus, say, what was his bag?" to spark the message part of the dialogue. Before the curtain opened, he had explained that modern youth can not be reached by teaching

about the transcendent and holy God who is a judge, because they want to hear about a friend and companion who is willing to mingle with them "just as they are," and to help them with their fears and "hang-ups." In keeping with this theology the dialogue presented a universalistic message, the prodigal going back home, but with no mention of repentance. Music was by folksinger Ray Hildebrand and his guitar, and was declared "groovey" by the applauding youth on the platform. Hildebrand, himself, created a moment of truth in telling about one of his meetings in which there sat a man who cried. "He must have been a musician," said Hildebrand. The happening was dismissed by a prayer directed at God, but closed without mention of Jesus.

Most of the resolutions came rather feebly from the committee, two ending up notably strengthened from the floor. Thanks to Dr. William Kerr of Oregon a resolution on the Scriptures which he said "Any liberal could accept" was amended to include "verbally and plenary inspired" and that the Bible is our "sole" instead of "supreme" authority. One on sex education was introduced like weak tea but with the attention of the Clarendon Street pastor gained strength to cite the National Education Association and SIECUS.

Elections produced few if any changes in executives for '69-'70 over the '68-'69 roster, a sign sometimes interpreted as indicating disinterest.

Plans for the future, formulated with a view to concern over "a lack of progress" because the "CB Movement is going nowhere" and has "lost its main thrust" call for study of the idea of transferring the CBHMS fields outside the continental U.S. to CBFMS and combining CBHMS with CBA for the sake of new church missions. In hopes of mounting strength and assuring unity the idea of inter-society cooperation in a single CB publication is also to be studied.

So, what is next? The CB movement a few years ago envisioned a roster counting 1600 and 1700 churches; today, only some 1100. The corrective agent, the Word of God, has the only remedy both absolutely and pragmatically reliable: "And this is love, that we walk after his commandments...Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God...." (II John 6-9).

* * * * *

EDUCATORS TAKE NOTICE: THINKING STUDENTS TAKE COLLEGE TO TASK

Has the slide into the morass of relativism and subjectivity had its day? We hope so. One of the encouraging signs is complaint from thinking students that they have had it.

Gratifying, indeed, was the appearance of a letter to the editor of THE HOUGHTON STAR of Houghton College, signed by three of their top-bracket students. Houghton is a denominational school of the Wesleyan Methodist Church, one of the more serious "holiness" groups, and not in any sense to be short-changed by being considered neo-liberal. But that the contemporary methodology of modern educational theory and the influence of New Evangelicalism have made devastating inroads is evident. We here quote a letter with the appeal "Educators, take Notice!" If this can happen to a college of so serious a purpose as Houghton, what about other schools similarly related, not to mention the secular institutions?

"Dear Editor,

"Is Houghton really Christian? We raise this question in an attempt to evaluate

the college objectively. Three weeks ago, the STAR'S editor observed that, "Something is wrong." We would like to suggest a definition and several solutions for the problem.

"Because of the influence of our education and general culture, we, the students come to Houghton as relativists. Instead of combatting this attitude, the college perpetuates it in the classroom, though it preaches absolutes from the chapel stage. Higher education, by its very nature, grapples with presuppositions of thought that are at variance with Christianity. Further, it bases truth on incisive analysis, accepting nothing as valid unless proven. Finally, it assumes that extensive knowledge is valuable, and credits all information with some validity.

"From these principles, higher education forms a very special type of man--the analyst. He is taught to question authority and begin with doubt. His doubt leads him to relativism, to a skepticism toward absolute knowledge. If the analyst says that truth exists outside the Christian framework, he must always question the revealed truth he does have. Thus, he suspects dogmatism, hence absolutely dogmatic divine revelation, believing himself qualified to judge its truth or falsity. Simply, he cannot accept commands of Scripture on face value; he must have a reason.

"In the practical realm, we bicker about college rules and ethics, making no attempt to work from a profound theistic framework. On the chapel platform, our president is reduced to using the logic of mammon to justify dress codes. More perniciously, students openly question the conclusiveness of God's revelation.

"Practical campus living demands ethics, whose necessary precursor, a system of metaphysics (one needs to know the source of good before one can be good), is ignored. In psychology, we students are given a dozen theories of personality, but a Biblical view of them is neglected. In sociology, we are presented with reams of material, none considering Biblical guidelines. In philosophy, every source of knowledge but a Biblical epistemology is taught. Some professors even admit that they deliberately try to shake students from intellectual lethargy by presenting without comment differences with Christianity. Yet a more than superficial exposition of a Christian world view is often neglected.

"In presenting this mass of material, the school assumes that we are gods capable of knowing good and evil. It has failed, however, to teach us to think as Christians, since we cannot recognize the Biblical answers to good and evil, and the problems of psychology, sociology, ethics, aesthetics, and philosophy. The doctrines of creation and the Fall are useless and the resurrection meaningless to us if we cannot apply them to life. Since we have not been taught to distinguish Christian from non-Christian thought, we have remained relativists.

"What solutions do we propose? First, the students must recognize that we have no right to play God in attempting to choose between revealed truth and men's ideas of truth. Second, members of the faculty must also recognize their limitation as men, and discourage relativism among the students by precept and example. They must stress the Bible's relevance to their respective disciplines, and present it as the final authority. Third, the administration must recognize that we students are really relativists, and enforce their right as authority, and base their authority on honest scriptural tenets. Finally, the Board of Trustees must recognize that Houghton is fighting a system intended to deceive, in leaving the simplicity that is in Christ. If the heart of the problem is not understood and dealt with, Houghton College will stand as an enigma, preaching absolute truth in general and denying its application to specifics.

"Sincerely,

David Eckman, Edward Huntley, David Hoover"

The first named, a philosophy major who, notwithstanding the letter, graduated this spring with honors is a Baptist, and having been called to Christian service is enrolled for study at the San Francisco Baptist Seminary.

The New Scofield Reference Bible

AN ESCHATOLOGICAL APPRAISAL

by Professor Hoyle Bowman

Introduction

Fifty-nine years ago the original *Scofield Reference Bible* was published (1909). In 1917 the original edition was revised. This is the edition that we now stipulate as the "old" *Scofield Reference Bible*. In 1955 work was begun to revise the 1917 edition. The *New Scofield Reference Bible* was published in 1967.

Both editions of the *Scofield Reference Bible* undeniably present Biblical dispensationalism. Therefore, why was there a need for the new edition? There was the need of an academic refinement in the area of dispensational premillennialism. This need arose primarily from three encroachments against dispensational premillennialism.

First, amillennialism has academically attacked the dispensational position since World War I. This attack crystallized in such books as Oswald T. Allis' *Prophecy and The Church* (1945), George L. Murray's *Millennial Studies* (1948), and Albertus Pieters' *The Seed of Abraham* (1950).

Second, a new ferment began to arise largely within fundamentalism that questioned C. I. Scofield's seven dispensations, the imminent return of Christ, and the pretribulational rapture of the Church. This aspersion is seen in such new-evangelical books as George E. Ladd's *The Blessed Hope* (1958), Jesse W. Hodges' *Christ's Kingdom and Coming* (1957), Edward J. Carnell's *The Case for Orthodox Theology* (1959), Clarence B. Bass's *Backgrounds to Dispensationalism* (1960), and J. Barton Payne's *The Imminent Appearing of Christ* (1962). Such new-evangelicals as the above mentioned ones and Daniel Payton Fuller, John Wick Bowman, Bernard Ramm and others are unrelenting in their attack against dispensational premillennialism. The new evangelical postulation is that historic premillennialism antedates dispensational premillennialism. This new-evangelical position adheres largely to a post-tribulation rapture of the Church. It is our ardent affirmation that dispensational premillennialism has its roots in the New Testament and was the generally held position for the first three hundred years of the early Church. It is admitted that dispensational theology is a recent development as a formalized system, but dispensational tenets were seen in the early centuries of the Church.

Third, ultra-dispensationalism has sought to be the norm in the dispensational structure of theology. Ultra-dispensationalists believe that the Church began either at Acts 9, 13 or 28. According to this position water baptism is not for the Pauline Church or the Church Age. This ultra-dispensational group contacted the revision committee of the *New Scofield Reference Bible* in 1955 to get its particular emphasis before the committee. It is interesting to observe that the old *Scofield Reference*

Bible, as far as this writer knows, does not have any reference or footnote to water baptism as a church ordinance. Whereas, the *New Scofield Reference Bible* mentions this church ordinance on six occasions (Cf. the footnotes on Matt. 28:19, p. 1046; Acts 8:12; 1 Cor. 11:23; 1 Cor. 15:29; Phil. 1:1 and the introductory material on the epistles of Paul, p. 1209), three of which are within the Pauline era. The Acts 8:12 footnote militates against the teaching that the Great Commission was given only to the Jewish sector of the Church as is held by ultra-dispensationalists. This ultra-dispensational position also emphasizes the distinctive character of Paul's ministry and apostleship. The new edition of the *Scofield Bible* has clarified this point by going beyond the old footnote on Ephesians 3:3 to teach that other apostles and prophets also received the revelation concerning the Church. This harmonizes with scriptural data (John 10:16; 17:20; Acts 10; Eph. 3:5). According to the emphatic position of the pronoun "me" (Greek, *moi*) in Ephesians 3:8 it is admitted that Paul had the distinctive privilege of propagating this truth. But the less emphatic position of "me" (Greek, *moi*) in Ephesians 3:3 militates against the idea that Paul was exclusively given the revelation that the Church was to be constituted of both Jews and Gentiles. Paul admits to the contrary in Ephesians 3:5. The *New Scofield Reference Bible* somewhat minimizes the singularity of Pauline distinctiveness by the delineation of "alone" (Cf. old *Scofield Reference Bible*, p. 1189 with the revision, p. 1209).

The above three attacks have resulted in a refined dispensational, premillennial position as represented by the *New Scofield Reference Bible*. The eschatological predecessors are seen in such books as Charles C. Ryrie's *The Basis of the Premillennial Faith* (1953), J. Dwight Pentecost's *Things To Come* (1958), John F. Walvoord's *The Millennial Kingdom* (1959), and Charles C. Ryrie's *Dispensationalism Today* (1965).

It was this writer's privilege to attend Dallas Theological Seminary during the years of 1955-1960 when much of the eschatological position was being academically refined. It is his desire to appraise the 1967 edition in the field of eschatology with the purpose of revealing the refinements in some key areas.

Dispensationally A Step Forward

Some have advocated that the *New Scofield Reference Bible* is dispensationally a step backward from the 1917 edition. These would rather fight than switch. This writer believes that the 1967 edition is a dispensational improvement over the old edition. A following installment will enumerate some dispensational refinements in the new edition. Two general observations are marshaled at this juncture to indicate the dispensational superiority of the *New Scofield Reference Bible* over the 1917 edition.

These pages photographically reproduced by permission of
Piedmont Bible College

First, the new edition dispensationally clarifies the issues regarding the Dispensation of Law and the Dispensation of Grace. The *Oxford University Press* published a brochure which indicated that to some the old notes "seemed . . . to imply that in different ages there are different methods of salvation . . ." C. I. Scofield did not believe in different ways of salvation but some of his statements were ambiguously made. For instance, he said, "Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6:12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4:30-32)" (p. 1000). The *New Scofield Reference Bible* indicates that the forgiveness spoken of in Matthew 6:12 refers to "the matter of fellowship whenever it is broken by sin" (p. 1001). The verse does not refer to soteriological forgiveness. Again, Scofield's unguarded statement that "the point of testing is no longer legal obedience as the condition of salvation . . ." (p. 1115) could be misconstrued. The new edition is excellent on the John 1:17 summary of grace. It indicates that salvation in the Old Testament "was through faith (Gen. 15:6; Rom. 4:3), being grounded on Christ's atoning sacrifice, viewed anticipatively by God . . ." (p. 1124). The new edition amplifies this *one* basis of salvation (by grace through faith) in its detailed note regarding dispensationalism on Genesis 1:28 (Cf. also p. vii of the *Introduction to 1967 Edition*). It is also observed that the sixth dispensation is called the Church rather than the Dispensation of Grace (pp. 3, 1162) which eradicates the idea that the grace of God was not revealed in the Old Testament (Cf. p. 1124). Grace is not an innovation limited to the Dispensation of Grace.

Second, the *New Scofield Reference Bible* does not view the dispensations as strict perpendicular economies. Longitudinal considerations are given their place in the dispensations, as truth of one dispensation can progressively overlap into subsequent economies. The new edition indicates "that strict limits cannot be placed upon the terminations of all the dispensations because (1) there is some overlapping, and (2) the divinely-given stewardship may continue after the time-era of special testing has ended" (*Introduction to 1967 Edition*, p. vii). The Genesis 1:28 note illustrates this fact when it indicates, "Thus conscience (moral responsibility) is an abiding truth in human life (Rom. 2:15; 9:1; 2 Cor. 1:12; 4:2), although it does not continue as a dispensation" (p. 3).

The New Scofield Reference Bible

AN ESCHATOLOGICAL APPRAISAL

by Professor Hoyle Bowman



Eschatology has been academically refined since the days of the 1917 edition. The 1967 edition has the distinct advantage over the old edition by reason of further study and controversy in the field of eschatology. Since World War I postmillennialism has academically changed to amillennialism. Covenant premillennialism has arisen upon the theological scene. These two systems of theology have constantly attacked the "old" Scofield Reference Bible which popularly represented what we now designate as the "old" premillennial position. The New Scofield Reference Bible is the result of this eschatological refinement and would represent the "new" premillennial position in the opinion of this writer.

Rapture Refinements

First, the new edition more clearly delineates a pretribulation rapture of the Church. The 1917 edition teaches a pretribulation rapture but does not as clearly state it as does the new edition (Cf. the old edition's notes on Matt. 13:20; John 14:3; I Cor. 15:24; I Thess. 4:17; Rev. 4:1). The clearest reference in the old edition is the I Corinthians 15:24 note which says: "... The mysteries of the kingdom will be brought to an end by the 'harvest' . . . , the church having previously been caught up to meet Him in the air . . . (p. 1227)." The 1967 edition expressly states that the Church is raptured before the Tribulation. The Zechariah 4:2 footnote indicates that "the Church will be removed at the rapture . . . (p. 966)." The Matthew 13:30 note clearly states that the Church is "translated before the tribulation . . ." At I Thessalonians 5:4 the explanatory note indicates that "Paul's careful alternation of the pronouns 'they' and 'ye' throughout this passage is sufficient to show that he never conceived of the Church . . . as remaining on earth during the time of wrath . . ." Compare also the footnotes on Daniel 12:2; Acts 2:1 Revelation 4:1; 4:4. These clear statements of a pretribulation rapture of the Church militate against covenant premillennialism, and amillennialism which two positions adhere to a posttribulation rapture of the Church.

Second, the 1967 edition postulates that Old Testament saints will be resurrected at Christ's second advent rather than at the rapture of the Church. This is the "new" premillennial position. The new edition clearly distinguishes the resurrection of Old Testament saints from the resurrection of Church saints. The Zechariah 4:2 footnote indicates: "... the Church will be removed at the rapture. . ." The footnote on Daniel 12:2 postulates: "This resurrection will occur after the tribulation and concerns O. T. believers and tribu-

lation believers — not the Church, which will be translated before the tribulation." The extended note on I Corinthians 15:52 succinctly indicates: "... it is more harmonious with the O. T. Scriptures to include the O. T. believers with these who rise after the tribulation (Rev. 20:4-6), because both Isaiah and Daniel mention the resurrection of O. T. saints as taking place following a time of great trouble (Isa. 26:16-21; Dan. 12:1-3)." Observe the emphasis given to the Church, rather than saints, in the I Corinthians 1:8 note.

The 1917 edition stipulates that the Old Testament saints will arise with the Church saints (Cf. the footnotes on I Cor. 15:52 and I Thess. 4:17). This "old" premillennial position is no longer acceptable in academic eschatology.

Third, the new edition omits Olivet Discourse references as referring to the rapture of the Church. Compare the alleviation of Matthew 24:36, 44, 48-51; 25:13 from the Acts 1:11 footnote and the omission of Matthew 24:42; 25:13; Luke 12:36-48 from the I Thessalonians 4:17 footnote. The coming of Christ referred to in the Olivet Discourse is the second advent of Christ to the earth and not to the rapture of the Church. Compare the marginal references in the new edition on the above verses in Matthew with regards to the coming of Christ. The paragraph headings of the new edition over Matthew 24:4, 15, 29 argue for Daniel's seventieth week and not for Church data. The watchfulness enjoined Matt. 24:36-51) is with regards to Christ's coming to the earth. It is not the best position to view the Church or the rapture of the Church in the Olivet Discourse. The one taken in judgment and the other left for the Millennium (Matt. 24:40, 41) would be the opposite of what will transpire at the rapture of the Church. This refinement may be objected to by some premillennialists but a strict adherence to dispensational theology as viewed by Matthew's Olivet Discourse will grant the above refinement.

Tribulation Refinements

First, the "new" premillennial position views the "Day of the LORD" as beginning with the rapture of the Church and terminating with the renovation of the heavens and the earth by fire at the end of the Millennium (Cf. the 1967 editions footnotes on Joel 1:15; Zept. 1:7; 2 Pet. 3:10; Rev. 19:19). This is in contradistinction to the "old" premillennial position which begins the "Day of Jehovah" with the second advent of Christ (Cf. the 1917 edition on Rev. 19:19).

The marginal references to the "Day of the Lord" begin at Isaiah 2:12 in the

1917 edition and at Psalm 2:9 in the 1967 edition.

The expression, "Day of the Lord" appears in Isaiah 2:12; 13:6, 9; Ezekiel 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obadiah 15; Zephaniah 1:7, 14; Zechariah 14:1; Malachi 4:5; Acts 2:20; 1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10. It is evident from the above references that this period of time is related to judgment. The 1967 edition on Joel 1:15 indicates that this term refers to "that period of time when the LORD openly intervenes in the affairs of men . . ." It is to be observed that this expression includes both a near and a far view. Immediacy of judgment is seen in such passages as Joel 1:15 and Zephaniah 1:7, 14. Technically the phrase refers to eschatological judgment. The northern invasion (Joel 2:1, 11) is an event within the tribulation period. Zephaniah 3:11-20, under the expression "that day" refers to millennial blessing. Therefore, the phrase would also include the tribulation and the millennium.

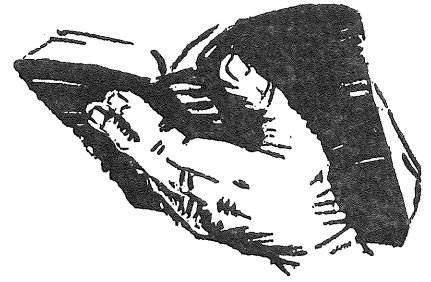
Second, the new edition territorially extends the Revived Roman Empire to include the Western Hemisphere which approximates the territorial areas of ecclesiastical Babylon (Cf. the two editions on Dan. 7:26 and Rev. 13:1). The old edition restricts the geographical limits of the Revised Roman Empire to the territory of the ancient Roman Empire. This confederation of ten nations (Cf. Dan. 2:42-44; 7:7, 24; Rev. 13:1; 17:3, 12, 16) will constitute a world empire (Cf. Rev. 13:7, 8) which most certainly will include more territory than the ancient Roman Empire.

Third, the *New Scofield Reference Bible* intimates that the first beast of Revelation 13 is the Antichrist (Cf. footnote on Rev. 13:11) rather than the second beast, which is the "old" premillennial position (Cf. the 1917 edition on Rev. 13:16). *Anti* may be used in the sense of *against*. This seems to be the meaning of the prefix in the term "antichrist." Therefore, this would refer more particularly to the first beast, who will be the civil leader of the Revived Roman Empire (Cf. this personage in Dan. 7:8, 11, 24-26; 9:27; 11:36-45; 2 Thess. 2:3, 4; Rev. 13:1-10; 17:16; 19:19, 20). Prominence is given to the first beast in Revelation (Cf. 13:4-8, 12). Worship is never ascribed to the second beast. The listed order of these two beasts argues for the first one being the Antichrist. This order is followed in Biblical data (Cf. Matt. 24:24; Mk. 13:22; Rev. 19:20; 20:10).

The New Scofield Reference Bible

AN ESCHATOLOGICAL APPRAISAL

by Professor Hoyle Bowman



This installment will continue the Tribulation refinements and also briefly indicate some dispensational refinements. The last article will indicate some arguments against amillennialism as well as indicating some miscellaneous clarifications and some miscellaneous weaknesses in the new edition as regarding eschatology.

Tribulation Refinements

Judgment of the Nations (Matt. 25:31-46). The 1917 edition advocates national judgment (cf. the notes on Matt. 25:32; John 14:3; Rev. 19:17). The new edition, presenting the new premillennial position, advocates that it is a judgment of individual Gentiles rather than a national judgment (cf. the footnotes on Matt. 25:32; Rev. 19:19). The new premillennial position of individual judgment is by far the superior view as no single nation at the second coming of Christ could be called a righteous nation (America would not qualify). Also, the use of "nations" (Greek, *ethne*) as referring to individual Gentiles (Acts 4:27; 14:2; Eph. 4:17, etc.) and the singling out of individuals at the second coming for judgment (Dan. 7:11; Rev. 19:20) argue for individual judgment rather than corporate judgment.

Dispensational Refinements

First, the new edition does not confuse the Gog and Magog prophecy of Ezekiel 38 with the Gog and Magog prophecy of Revelation 20:8, 9. The 1917 edition's note on Ezekiel 38:2 says that this prophecy "... includes also the final revolt of the nations at the close of the kingdom-age (Rev. 20:7-9)." The 1967 edition omits this part of the note as the Ezekiel prophecy concerns the invasion of Palestine by a northern coalition (Russia and her cohorts) during the Tribulation; whereas, the Revelation prophecy concerns the invasion of Jerusalem by unsaved representatives from all over the earth at the end of the Millennium. Other contrasts between the two prophecies could be marshaled to indicate that these prophecies are not to be fused.

Second, the 1967 edition does not postulate that Joel's prophecy of pouring out of the Holy Spirit (Joel 2:28-32) was fulfilled at Pentecost (Acts 2:61-21) but rather finds its fulfillment when Israel nationally turns to the Lord (cf. the footnotes on Gen. 49:1; Joel 2:28; Acts 2:17). The new edition on Joel 2:28 says: "... Peter did not state that Joel's prophecy was fulfilled on the day of Pentecost. The details of Joel 2:30-32

(cp. Acts 2:19-20) were not realized at that time. Peter quoted Joel's prediction as an illustration of what was taking place in his day, and as a guarantee that God would yet completely fulfill all that Joel had prophesied. The time of that fulfillment is stated here ("afterward," cp. Hos. 3:5), i. e. in the latter days when Israel turns to the Lord." The "afterward" in Joel 2:28 is the key to the fulfillment of the prophecy. Eschatologically, the "afterward" is preceded in the context with the judgment of the northern power (cf. v. 20 with Ezek. 38, 39) which will be in the Great Tribulation and preceded by the restoration of Israel to the land after Christ returns (Joel 2:32-3:1). Ezekiel follows the same eschatological format (Ezek. 39:29, LXX, *ekcheo*, "poured out") in viewing the Spirit being poured out after the destruction of Russia (Ezek. 39:1-20) and the restoration of Israel (Ezek. 39:25-28). Though the Greek word, *ekcheo*, is not used yet the idea of pouring out of the Holy Spirit upon Israel in her latter years is similarly seen in Isaiah 32:15; 44:3; Ezekiel 36:27; 37:14. Zechariah 12:10, using *ekcheo*, indicates that the Holy Spirit will be poured out when Israel sees the Messiah. Therefore, the "afterward" in Joel 2:28 must be considered in the light of eschatological events as these events unfold in the last days of Israel. The "last days" of Acts 2:17 are tantamount to "those days" of Joel 2:29 which refer to Israel.

The old edition in its paragraph heading of Acts 2:15 indicates that the Joel prophecy is fulfilled on the Day of Pentecost. This writer believes that Joel's prophecy could not have been fulfilled on the Day of Pentecost as the Holy Spirit was also poured out at the house of Cornelius (Acts 10:45, "poured out") and He was not poured out on all flesh but only upon those gathered at Jerusalem on that day. The new edition reveals clear dispensational scrutiny. Since the mystery of the Church was not revealed in past ages (Rom. 16:25; Eph. 3:5; Col. 1:26) it follows that there is not an Old Testament prophecy of the Church as such. Therefore, Joel's prophecy cannot be said to have been fulfilled at Pentecost and must refer to another future period. Peter is illustratively using the Joel prophecy to indicate that the same kind of thing (not the same thing) is happening on this day as will happen in the latter days of Israel when the Holy Spirit will be universally poured out. Peter's principle purpose is stated in Acts 2:33 where he indicates that this Holy Spirit is poured out (Greek, *ekcheo*) on this day. Verses 17, 19, 20 reiterate the Joel prophecy but

are not necessary to Peter's point (though he explanatorily uses them) as that point is stated in verse 33. The only similarity between the Joel prophecy and the Acts 2:16-33 passage is the coming of the Holy Spirit but the time of the pouring out of the Spirit is dispensationally different in the two passages. Similarity does not prove identity or else the hermeneutics of amillennialism would be correct that the church is spiritual Israel.

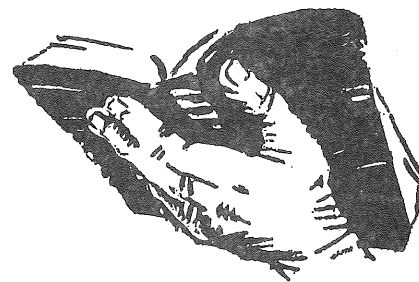
Third, the new edition more clearly distinguishes the judgment of Israel and the judgment of the Church in certain passages. The 1917 edition allocates judgment verses pertaining to Israel at the second advent (Matt. 16:27; Luke 14:14) to Church saints at the Bema (cf. footnotes on 1 Cor. 3:14; 2 Cor. 5:10). The advent stated in Matthew 16:27 is the second advent. The adverb "then" (Greek, *tote*) indicates when the rewards will be given. The Lukan passage indicates that this reward will be at the resurrection of the just which refers to Israel's resurrection at the second coming of Christ to the earth. The new edition omits Matthew 16:27 from the two Corinthian footnotes as well as the Lukan verse from the Second Corinthian footnote.

Fourth, the 1967 edition is dispensationally clearer on the Mysteries of the Kingdom (Matt. 13) and especially as to the *terminus ad quem* of the parable of the wheat and tares (Matt. 13:30). The old edition allocates the wheat as referring to the rapture saints; whereas, the new edition indicates that the terminus of the parable is Christ's second advent. Therefore, the wheat would also include Tribulation as well as Old Testament saints. The new edition ties the Olivet Discourse in with Matthew 13:30 by referring to the living Israelites who survive the Tribulation (Matt. 24:13) as well as the living Gentiles who come through this period of time (Matt. 25:31, 34). The *terminus ad quem* of the Olivet Discourse is also the eschatological end of the tares and wheat parable in Matthew 13. Amillennial and covenant premillennial adherents have militated against the old premillennial view on Matthew 13. The new edition has closed the loophole of contextually being forced into the anomalous position of putting the rapture at the second advent. The old premillennial position would be forced to such a position if the wheat of Matthew 13:30 refers to the rapture saints of John 14:3 and I Thessalonians 4:14-17.

The New Scofield Reference Bible

AN ESCHATOLOGICAL APPRAISAL

by Professor Hoyle Bowman



This last installment will indicate several dispensational, premillennial encroachments against amillennialism. Also, a few miscellaneous clarifications, as well as, some miscellaneous weaknesses will be indicated in the new edition as with regards to eschatology.

Encroachments Against Amillennialism

Postmillennialism was the eschatological issue during the early days of the 1917 edition. This edition adequately militates against postmillennial progressiveness, as does the new edition (cf. the footnotes on Matt. 13:33). Academic amillennialism has originated subsequent to 1917. The old edition in meeting postmillennialism also anticipated some amillennial tenets (cf. footnotes on Daniel 2:31, 44 and Luke 17:21). But it remained for the new edition to clearly militate against academic amillennialism.

Daniel 2:31 Encroachment. The new edition refines the Daniel 2:31 footnote in order to encroach upon the amillennial postulation that the stone fell upon the Day of Pentecost and that this stone (Church) is becoming a great kingdom which is filling the earth. Going beyond the 1917 footnote the new edition indicates: "The deadly wound suffered by the fourth empire will not be healed by the restoration of the empire until the Church Age has been completed by the rapture of the Church (Rev. 13:3). Thus Gentile world power still continues . . . This Stone must not be identified with the Church, as some hold, for the task of the Church is never said to be the destruction of the nations of the earth." This is a clear militation against amillennialism.

Daniel 9:24 Encroachment. The old edition's footnote is excellent but the new edition is more explicit. The 1967 edition deals with two amillennial tenets, and by inference, deals with a third one. *First*, amillennialism teaches that the prince that makes a covenant (New Covenant) is Christ (Dan. 9:27). The new edition clearly delineates two princes in its footnote so as to encroach against the amillennial "one prince" theory. *Second*, amillennialism postulates a continuous, unbroken seventy weeks. Both editions mention that the death of Christ and the destruction of Jerusalem (70 A.D.) preceded the seventieth week. However, the new edition clearly retaliates against the continuous seventy week theory by indicating that "Both events are placed before the seventieth week of v. 27. Hence a period of at least forty-one years between the death of Christ and the destruction of Jerusalem must intervene between the sixty-ninth and seventieth weeks." *Third*, amillennialism advocates

that the six-fold blessings of verse 24 were fulfilled in the life, death and resurrection of Christ. The new edition, by inference, meets this tenet by indicating that "Daniel's prophecy of the seventy weeks (vss. 24-27) provides the chronological frame for Messianic prediction from Daniel to the establishment of the kingdom on earth . . ." Also, "The proof that this final week has not yet been fulfilled is seen in the fact that Christ definitely relates its main events to His second coming (Mt. 24:6, 15)." As the new edition indicates, it will take the end of the seventieth week of Daniel to bring in everlasting righteousness (Millennial Kingdom).

John 18:36 Encroachment. Amillennialism uses this verse to counteract a literal kingdom on this earth. The 1967 edition succinctly refutes such a view with its footnote. Christ mentioned a kingdom in reference to Himself, which kingdom is commensurate with other Biblical data. Pilate's kingdom was one of force in its inception. In contrast, Christ's millennial kingdom is not according to this world though it will be a literal, political and religious kingdom.

Miscellaneous Clarifications

It is admitted that the following clarifications in the new edition are miscellaneous in nature.

The points of clarification are as follows. *First*, the temple in Ezekiel 40-48 is more clearly delineated as being the Millennial Temple. The old edition does not have a footnote with regards to the identification of the temple in the Ezekiel passage but does make an identification on the Haggai 2:3 footnote (cf. also Zech. 2:1). The new edition has an excellent footnote on the Ezekiel passage (Ezek. 40:5) identifying the temple (cf. Hag. 2:3; Zech. 2:1; Mal. 1:11) as being the Millennial Temple. Also, observe the name at the head of Ezekiel 40 and before Ezekiel 40:5. *Second*, the Sermon on the Mount (Matt. 5-7) is more clearly clarified in the new edition as regarding its constituency. The old edition's "two-fold application" is omitted which applied the message to Israel and to the Church. The new edition refers to the sermon "as the governing code in His coming kingdom on earth . . ." (p. 997). Then the sermon is applied to "the redeemed of all ages." Interpretation is one thing. Application is another thing (cf. 2 Tim. 31:16). *Third*, by comparing the two editions' footnotes on Acts 3:19-21, it does not appear that the 1967 edition teaches a re-offer of the messianic kingdom to Israel. The old edition is not as clear in its statement as is the new edition (cf. footnote on Acts 3:20). In the opinion of this writer, a re-offer

of the kingdom (would have to be a bona fide offer) at this juncture would be incongruous to other data that the kingdom was set aside (Matt. 21:43; 23:38) and would not be set up until the Church program was completed (Acts 15:14-16). *Fourth*, the new edition identifies the twenty-four elders (Rev. 4:4) as being the Church. This clarification helps to refute the amillennial and covenant premillennial arguments. *Fifth*, the new edition clearly states that the white horse rider of Revelation 6:2 is not Christ (p. 1357); whereas, the old edition indicates that "perhaps" (p. 1349) the Beast is the white horse rider. *Sixth*, observe the clarifying footnotes on Revelation 9:14; 11:3 and 11:15 which are not found in the old edition.

Miscellaneous Weaknesses

The following eschatological weaknesses are purely trivial in nature and do not actually weaken the new edition in its dispensational, premillennial refinements over the old edition.

The seeming weaknesses are as follows. *First*, the Deuteronomy 30:5 footnote on the restoration of Israel could have been stated differently in the light of the clear statement made in the Zechariah 12:8 footnote (p. 975). The Biblical restoration or regathering of Israel will not be until after Christ returns to the earth (cf. Deut. 30:3; Isa. 11:11-12; Matt. 24:31). *Second*, the new edition should not have brought the old edition's marginal note on Daniel 7:18 into footnote. This might cause some to believe that Church saints are included in Daniel's reference to Saints who will reign in the kingdom (cf. vss. 18, 22, 25, 27). Daniel is referring to saints in Israel. It is true that Church saints will rule with Christ (cf. 2 Tim. 2:12; Rev. 5:10, 20:6) but this reign of Church saints is not prophesied in Daniel 7. Perhaps the "also" in the footnote will be a deterrent to anyone who is not dispensationally orientated. *Third*, the new edition could have had a much stronger footnote on Matthew 21:43. Obviously the thing that was taken away from Israel was the same thing as having been presented to her, that is, the messianic kingdom. In the Tribulation this kingdom will again be preached to a national unit of Jews. It will be this generation of Jews that will bring forth fruit. *Fourth*, the new edition indicates that Christ will cast Satan into Gehenna (p. 1373). Administratively, it is more feasible to believe that Christ will have this done (cf. angelic agency in 8:2, 7; 10:1; 14:6, 20:1-3).

CONTEMPORARY RELIGION FINDS SUBJECTIVE FAITH ELUSIVE AT COLLEGE

In a recent interview with Dr. Philip Quanbeck, Chairman of the Department of Religion at Augsburg College in Minneapolis, Dr. Quanbeck admitted the existence of the problem of students losing their faith at Augsburg. "I think that it would be true to say," said Dr. Quanbeck, "that there are students who understand themselves as Christians when they come to Augsburg and who understand themselves as not being Christians any longer when they leave." He defends the college and his department against allegations possibly to arise from even so closely guarded an admission, by drawing a distinction between theology and faith. He said, "The distinction I make is that faith is the relation in which a person stands to God. It is not a proposition, not a statement, it's a relationship...." Yet in recognizing that students are losing their faith, he says it is because they come to college unprepared for the theology courses and are disturbed by them.

Herein is seen the bankruptcy of subjective religion! Anew the professors of religion must now learn that believing without facts to believe and persons in whom to believe is not faith but credulity. The students are more rational than their apostate teachers. They come with a little faith in the facts of the Bible only to be told that it is all a myth to be surrendered, and that in exchange they must take a leap in the dark and sieze upon some subjective nebelstreif. No wonder they are leaving such colleges understanding themselves "as not being Christians!"

* * * * *

N E W S B R I E F S

AMERICAN BAPTISTS ELECT FIRST BLACK PRESIDENT -

The American Baptist Convention in recent sessions elected the Rev. Thomas Kilgore, Jr., their first negro president, to succeed Dr. Culbert G. Rutenber. According to report, Pastor Kilgore has dual affiliation, being related to both the National and the American Conventions. Although as a negro, he is first in the ABC presidency; as a Red fronter, according to M. G. Lowman's 660 BAPTIST CLERGYMEN, he is not. Of similar interests and sympathies with about a dozen of his predecessors, President Kilgore is shown to have been an active traveller including signing on behalf of William Howard Melish, serving on committee to defend W.E.B. DuBois, and signing and working to repeal the McCarran Act.

* * * * *

CBFMS ASSISTS SOVIET PROPAGANDA -

The May issue of IMPACT, published by the CBFMS, carried a full page article by Missionary Lyndon Swenson titled "A Light in Moscow," and featured by the magazine's cover in red and black showing the Kremlin, Lenin's portrait, the hammer and sickle, and other Russian symbolism. The article is Swenson's account of his recent visit to the Baptist Church in Moscow, a crowd of some 2000 hearing a sermon, singing, worshipping and offering prayer.

We don't question the truth of his report. We deplore the stupidity (or subversiveness?) of printing it. Swenson and all who approved, and those who paid the bill did exactly what the Soviets wanted done.

There are only three explanations for what Swenson saw: (1) There is religious

freedom in the Soviet, and all the propaganda to the contrary is a dirty capitalistic lie; (2) This Moscow church is something the USSR is unable to suppress; and (3) This is a showplace to fool foreigners into thinking that although the Soviet opposes religion, the deeply religious and spiritually hungry are indulged without incurring risks. The first two being ridiculous, there remains only the third. Swenson and the CBFMS have been duped into aiding the USSR in spreading Soviet propaganda; and readers have been comforted into thinking Moscow is not nearly as bad as they thought.

* * * * *

ROMAN ORGAN QUOTES NCC AIDE ENVISIONING R.C. CHURCH AS FUTURE SYMBOLIC CENTER OF FAITH

"A vast majority of Protestants and Orthodox throughout the world may in two generations look to the Roman Catholic Church as the 'symbolic center of their faith'" says Dr. Robert C. Dodds, director of Ecumenical Affairs for the NCC. He is quoted in THE LAMP, a Roman magazine published by the Graymoor Friars of the Atonement at Garrison, New York, and designating itself as "A Christian Unity Magazine." Such a development, elaborated Dodds, would require "astute and flexible" leadership in the Vatican. The quotes are attributed to Dodds in a Memphis address to the NCC General Board upon returning from a four-month sabbatical in Rome. There he studied current trends and developments concerning which he opined "During this period of its swift and unprecedented change, the Catholic Church is experiencing the agony of determining which portions of its ancient faith and practice are essential and which are accretion," also that Rome is determining "what must be guarded as treasures of the truth, and what may be treated as costume jewelry."

* * * * *

FCC FAIRNESS POLICY UPHELD BY SUPREME COURT -

A June session of the Supreme Court reversed an earlier Federal Court pronouncement on the FCC Fairness Policy. Question had arisen over certain Dr. Carl McIntire broadcasts, and when Dr. Billy James Hargis had made an attack over the Red Lion (Pa.) Broadcasting Company outlet, the subject of which complained and demanded time for rebuttal. The rule which requires a station airing any attack against a person or group to notify the party attacked, furnish him a transcript of the attack, and offer him an opportunity to reply makes the work of the local station manager extremely difficult, and was set aside by a Chicago Federal Court a few months ago.

* * * * *

EASTERN BAPTIST REVERSES POLICY ON DANCING -

The long standing policy on campus dancing at Eastern Baptist College is to be liberalized in September as ordered by the board of trustees and announced by President J. Lester Harnish. The new rule will permit campus dances to be sponsored by the official social and recreational committee, and under regulations of a committee of faculty, trustees, parents and pastors. E.B.C. is the college of Eastern Baptist Theological Seminary which was established in 1925 during the fundamentalist-liberal controversy as a protest against the modernism of Crozer.

* * * * *

BILLY GRAHAM'S LAUGH-IN PRONOUNCED "UNFUNNY" -

If Billy Graham intended to suggest by his argument for appearing on "Laugh-In"

that Jesus would do it if He were here in the flesh, we disagree. Neither can we imagine the appearance of Isaiah, Jeremiah, Daniel, John the Baptist, or any of the other Biblical servants of God. Well, maybe Peter might, but then he would do a public turn-about. It seemed to us that John 3:16 suffered open ridicule at the end of the program; we hope it didn't look that way to the thinking unregenerate. To Columnist Cynthia Lowry, the whole thing was "unfunny."

* * * * *

CHRISTIANITY TODAY PUTS STRANGE WORDS IN MOUTH OF NEGRO EVANGELIST -

In a report of the National Negro Evangelical Association meeting at Atlanta in April, CHRISTIANITY TODAY (5/9/69) characterized the presentation of one of the early program guests, saying, "The mood was set early as evangelist Tom Skinner propounded self-identity and black pride as a prerequisite to consecration. Jesus was a revolutionary and caused a revolution, said Skinner, and his disciples must do likewise. They must 'dehonkify' their minds by throwing off the mentality of servitude and appreciate their own culture."

* * * * *

NEW MORALITY DEMONSTRATED BY PRESBYTERIAN AT YALE -

The "Rev." William Sloane Coffin Jr., protestant chaplain at Yale University and a United Presbyterian clergyman is to have a second marriage this summer according to the New York TIMES. He was divorced from his first wife last year. Last year is the year also in which he was convicted along with Dr. Benjamin Spock of conspiring to counsel draft-dodgers. Episcopal Bishop James Pike is still one divorce and one marriage ahead of Coffin, however. Coffin's second bride is a divorcee.

* * * * *

CHRISTIANITY TODAY ADMITS IT MAY BE TOO LATE: CHURCHES MAY BE BEYOND RECOVERY -

An editorial in CHRISTIANITY TODAY (5/23/69) admits the presence of inclusivism and apostasy in the churches, and calls for discipline and reform. "Talk against error," says the editor, "is not enough; the church must act decisively." But, he says, "It is late. Some think it is too late and that the churches are beyond recovery. The termites have been hard at work, and the foundations are crumbling." A later issue (6/20/69) includes among letters to the editor the observation of Dr. R. P. Lightner of Dallas "Adherence to this minimal doctrinal standard would spell the doom of much of what is labeled 'cooperative evangelism' today." Which means that talk is all there will be from the New Evangelicals. They will not institute Biblical discipline and reform. If Editor Lindsell's supporters deny that he is either blind or hypocritical, what other option is there?

* * * * *

METHODIST YOUTH PUBLICATION ATTACKS THE BIBLE -

Published for the youth of the United Methodist Church, NEW CREATION is everything it should not be to develop Bible believing Christians. The Spring (1969) issue (Vol. 1, No. 3) tells its young readers that the Bible has no historical value, and that the New Testament is mythical.

* * * * *

NEW MORALITY TREND EXPECTED TO ABOLISH MATRIMONY -

The institution of matrimony is on the way out according to modern sociologists as reported in an article in McCALL'S (5/69). The author, Harriet van Home opines that the contemporary society may be seeing the last generation to marry. Her view, and that of Margaret Meade is that marriage will be replaced by free relationships.

* * * * *

THE NEW MORALITY AT FULLER SEMINARY -

Under title of "Sex and the Single Seminarian" an article in THE OPINION (3/69), monthly student publication of Fuller Seminary, the new morality has bold expression. The author, Randall Shelley of the junior class offers Scriptures for his argument and concludes saying "My conclusion, then, from all of the above is that God does not condemn sex between unmarried persons when the use of modern contraceptive methods, unknown in Christ's day, eliminate the possibility of children." The policy of THE OPINION makes the writer solely responsible for his expression, but it is to be wondered whether the seminary administration will consider academic qualification (if this young man is so qualified) as the only requirement for graduating and foisting him upon the churches and pulpit committees of the land.

* * * * *

SOUTHERN BAPTISTS ACCUSED OF INFANT BAPTISM -

Alarm is sounded by RELIGIOUS HERALD of the Virginia Baptists over the 1968 report that Southern Baptist Convention churches baptised nearly 1500 children under six years of age. Says Editor Reuben E. Alley, "A child under six years of age is an infant in matters of religion."

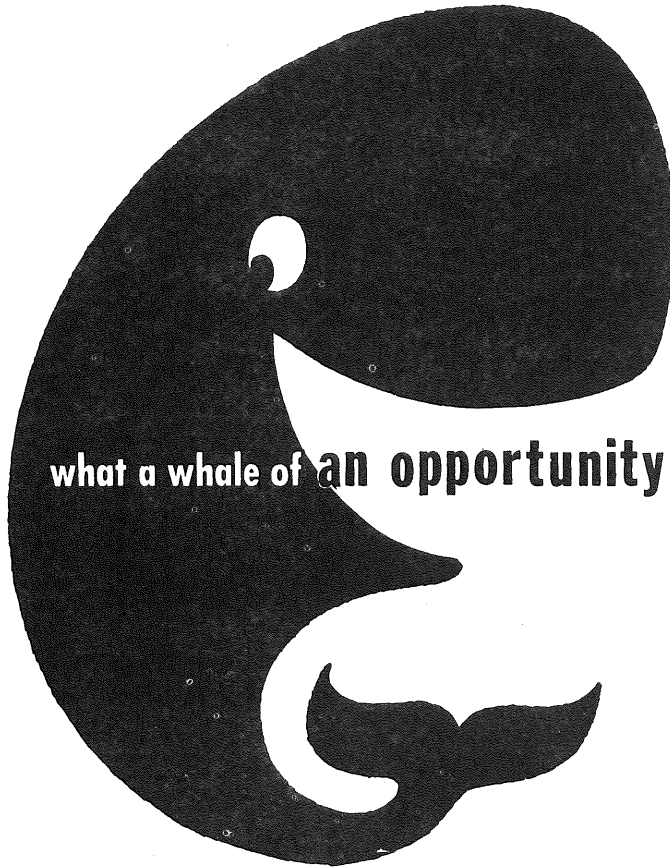
* * * * *

NUN ADMITS ROMAN CATHOLIC UNIVERSALISM -

Attention has recently been drawn to events connected with the 1967 International Roman Catholic Congress on Theology of the Renewal of the Church which was held in Toronto. Among other things, a staff writer for a non-Roman periodical reports an interview with a nun during which she said, "Christ is in everyone, all will be saved as long as they live according to their own culture." When asked, "What about Hindus whom Xavier converted? Are they condemned because they became Christians and left their own culture?" she responded, "Oh, no, I guess I didn't think of that."

FUNDAMENTAL BAPTIST FELLOWSHIP
Board of Directors

OFFICERS	1970 CLASS	1971 CLASS	1972 CLASS
<u>President</u> Dr. G. Archer Weniger	Rev. Loren Andersen	Dr. Warren Dafoe	Dr. Bryce B. Augsburger
<u>Vice President</u> Dr. Mitchell S. Seidler	Dr. James D. Harvey	Dr. V. Darrell Byers	Dr. David Cummins
<u>Secretary</u> Dr. Roy H. Austin	Dr. M. James Hollowood	Dr. Monroe Parker	Rev. John G. Bellshaw
<u>Treasurer</u> Dr. Chester J. McCullough	Dr. Earle E. Matteson	Dr. B. Myron Cedarholm	Rev. Joel Kettenring
	Rev. Chester A. Hallberg	Rev. Lester L. Mengel	Rev. Arno Q. Weniger, Jr.
	Dr. John Weidenaar	Rev. James Zaspel	Dr. Allan N. Williams



what a whale of an opportunity

Now Available!
THOSE FAMOUS
CASE BOOKLETS

LITTLE BOOKS
ON BIG SUBJECTS

by Chester E. Tulga, D.D.

- THE CASE AGAINST THE SOCIAL GOSPEL
- THE CASE AGAINST THE NATIONAL COUNCIL OF CHURCHES
- THE CASE AGAINST MODERNISM
- THE CASE AGAINST MODERNISM IN EVANGELISM
- THE CASE FOR THE VIRGIN BIRTH OF CHRIST
- THE CASE FOR JESUS THE MESSIAH
- THE CASE FOR THE ATONEMENT OF CHRIST
- THE CASE FOR THE SECOND COMING OF CHRIST
- THE CASE FOR DISPENSATIONALISM
- THE CASE FOR THE RESURRECTION OF JESUS CHRIST
- THE DOCTRINE OF HOLINESS IN THESE TIMES
- THE DOCTRINE OF SEPARATION IN THESE TIMES
- THE INDEPENDENCE OF THE LOCAL CHURCH

EACH BOOK **35¢** per copy

Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN
 Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
 Enclosed is \$5.00 for Annual Membership in F. B. F. (includes Bulletin).
 Enclosed is \$10.00 for Sustaining Membership in F. B. F. (includes Bulletin).
 Enclosed is \$ _____. Our Church's budget for the year for F. B. F. shall

\$1,000.00
 \$500.00
 \$250.00
 \$100.00
 \$ _____

NAME _____
 ADDRESS _____
 CITY _____ STATE _____ ZIP CODE _____

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 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.

FUNDAMENTAL BAPTIST FELLOWSHIP

3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

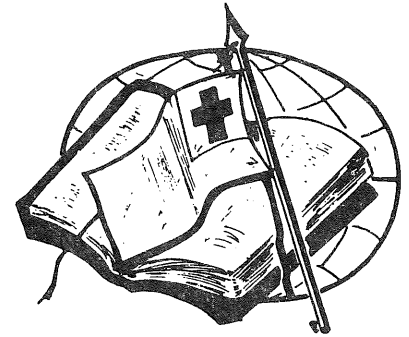
Address Correction Requested

NON-PROFIT ORG. U. S. POSTAGE PAID Denver, Colorado Permit No. 191

Sept-Oct, 69
v. 14 No 5

Fundamental

Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056)

Denver, Colorado 80211

VOLUME 14

SEPTEMBER - OCTOBER 1969

NUMBER 5

WHOM SHALL WE CRITICIZE?

Admittedly, we should all criticize self first, and where we do it efficiently there is less time for other things. But critics of the FBF often urge us to keep mum about what is wrong with NAE, with the Conservative Baptists, with Billy Graham, with Fuller Seminary, and with New Evangelicalism in general. There is plenty to criticize, they tell us, in the ecumenical movement and among the liberals, subjectivists, apostates and neo-pagans without talking about those who are only partially in error.

However, there is another point of view. Which is most dangerous, the propaganda which is obviously wrong, or that which is sometimes so near right that it is hard to tell? Against which do people need to be warned?

Below we reproduce a portion of a letter written to the editor of one of the periodicals. The thoughts of the writer are worth consideration:

"...In that same connection you write to a critic, 'Our suggestion to those like yourself, who claim to be theological conservatives, is that they concentrate upon the theological liberals rather than wasting energy fighting or criticizing fellow conservatives. In too many instances conservatives are defeating themselves because they cannot work together.'

"Wouldn't this be something like telling Christian parents that they should not concern themselves with correcting their own Christian children but should concentrate on criticizing and condemning only the wickedness of the children of their heathen neighbors, for example?

"Also, wouldn't this be the same as condemning Dr. Martin Luther for his uncompromising stand? He didn't consider it wasting energy to fight and criticize the errors of Zwingli. Zwingli did not question any of the so-called fundamental doctrines of Holy Scripture, such as the Verbal Inspiration, the Virgin Birth, six day creation, resurrection of the flesh, etc. Certainly, according to modern day definition he was a 'conservative.' Would you have advocated avoiding criticizing Zwingli's errors and

instead advocated working with him whole heartedly?

"It would appear that the practice of the Apostle Paul does not agree with your stated principle. St. Paul was not hesitant to even criticize and correct, and that in public, no one less than the Apostle Peter himself when he was in error. He was more interested in Peter's soul than the disunity that might be caused by the reproof. 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed, etc.' Galations 2:11ff.

"Our Lord Jesus also did not just concentrate His attacks on the liberals of His day, the Sadducees and Pharisees. He attacked them mercilessly on occasion. However, most of His time apparently was spent in instructing and correcting His own disciples. Sometimes His criticism was plenty severe. He once even told Peter, 'Get thee behind me, Satan, etc.' He apparently didn't consider them above criticism just because they were 'conservatives' and held to Christian fundamentals.

"Criticizing and correcting fellow Christians when they are in error is just as important (if not more important) than condemning hardened heretics. The Scripture does not record that a single convert was won by Christ's criticizing the Scribes, Pharisees and Sadducees. On the other hand, His criticism and correction of His erring disciples produced much fruit--the New Testament Church--which, by the grace of God you and I are heirs today.

"For the above reasons I ask you to reconsider your views and policies about criticizing fellow conservatives. Unjust criticism should be condemned. But no one, just because he is a 'conservative,' should be shielded from just the proper criticism by having his error overlooked or ignored for the sake of outward unity.

"Proper criticism of error does not cause divisions. It may reveal divisions which already exist. It may also serve to heal divisions by correcting error where those in error are humble Christians, willing to accept correction. Divisions cannot be healed by avoiding honest and proper condemnation of error. The divisions are merely perpetuated and compounded by avoiding the correction of error. Public error must be publicly corrected. Remember Paul's correction of Peter.

"We can be confident that St. Peter appreciated St. Paul's just and proper criticism of his error. Such criticism did not create a division but healed one that was in the making. So every humble orthodox Christian accepts and appreciates just and proper criticism of his errors and mistakes. Only the proud and haughty hypocrites cannot accept correction. Such as cannot accept just and proper criticism need to be exposed to the light so that they do not mislead others.

"A unity, a working together of conservatives, who agree not to criticize one another's errors is a unity like that of the liberals--an agreement to disagree--one of the devil. Such 'unity' can only lead to further divisions and more error...

*P*astor P. Burgdorf once told me that the errorist who is the closest to us in belief is the most dangerous. Farmers use about a pint of gopher poison to a 3 gallon pail of oats to poison the gophers. They would have lured and killed few gophers with a pint of oats and three gallons of poison.

"Consequently, may I recommend that you discontinue wasting your time concentrating on the modern day Sadducees and Pharisees. They, by and large, are all hardened hypocrites. The Bible believing Christians are not as apt to be deceived by them as they are by those errorists who are closest to them in belief. Here the poison is far more subtle. Many child-like Christians are thus misled for lack of a word of warn-

ing. Some erring preachers mislead others because they (the preachers) have never been corrected on the basis of God's Word.

"Concentrating more of your criticism against the subtle errors of conservatives will bear much more fruit in the long run. Among these 'erring conservatives' are humble Christians who just haven't had their errors pointed out to them but are willing to bow to God's Word. If this is done, in my opinion, your newspaper will become a far greater power for the upbuilding and defense of true Christianity. You will be obeying the commands of your Lord who didn't put a single doctrine on the free list-- Matthew 28:19.

"You write, 'They (the conservatives that correct one another) should pay a little attention to what Scriptures teach about true love and unity.' Just and proper criticism of errors of fellow Christians is part and parcel of showing them true love. Avoiding such criticism to 'save face' will not save their souls, but is hypocrisy.

"We must remember that the power to build and defend the Lord's church does not lie in numbers but in the Lord and in the Word of Truth. If we want the Lord to be with us with His power and blessing we must obey His commands. God and one are a majority. A billion without Christ are nothing. We cannot win the Lord's battles following the wisdom of men. The idea that we are 'wasting energy fighting or criticizing fellow conservatives' who are in error is not in harmony with the principles of God's holy Word. It is never a waste of energy or time to point out error whether in a weak Christian or a hardened sinner. Those who will not listen, after the first or second admonition, should be rejected. It is our solemn duty..."

* * * * *

BAPTIST OFFICIAL URGES EMPHASIS ON THE GOSPEL

Under the above caption, the Rocky Mountain NEWS (6/7/69) published the following item in connection with the annual FBF conference at Denver.

"A man who is true to the gospel can do more for society by accident than all the sociologists can do by design."

"You cannot change a man by changing his environment if the problem is within him. Only God can do that," Dr. G. Archer Weniger, president of the Fundamental Baptist Fellowship (FBF) emphasized.

One of 15 guest speakers at the 49th Annual National FBF Convention which met this week in Beth Eden Baptist Church, Lakewood, Dr. Weniger volunteered to describe the work of the fellowship and to compare its efforts with those of the church in general.

"The trend in other faiths seems to be a pre-occupation with the problems of war, race and poverty. The FBF feels that the church ought to be dealing more with the application of the gospel," he said.

"We are committed to the perpetuation of the essential doctrines of the historic Christian faith, doctrines which have served man in good stead for the last 2,000 years."

"Consequently, we do not subscribe to the popular philosophy that everything in the church should be scrapped; that the church, as they say, should be up for grabs."

"We still believe that the church ought to emphasize God not man, the soul not the body, the individual not society, the next life not altogether this life and the second birth not the first birth," he concluded.

Founded in 1920 in Buffalo, N. Y. by members of the American Baptist Convention,

the FBF was formed in opposition to "theological modernism, centralized ecclesiasticism and un-Biblical ecumenism," Dr. Weniger explained. (In more recent years the FBF is no longer comprised of American Baptists.)

"We hold that the strength of Christianity is in autonomous bodies," Dr. Weniger added.

"We are also opposed to the one-world church, one-world government and one-world race."

"All three ecumenical movements are to be feared and justifiably, I think, because they present the possibility that the ecclesiastical and political powers could coalesce to restrict the most basic of freedoms--freedom of religion."

"The idea is reminiscent of the one church of the Dark Ages which, I suspect, is why the Dark Ages remained dark."

"It is reminiscent of the Soviet Union where freedom of religion is denied."

"Did you know that there is only one Protestant church in Moscow, a city of eight million people? In Los Angeles County, for instance, there are 4,000 Protestant churches for six million people."

"The Russians cannot hold youth rallies or pass out Bible tracts; there are no missionaries, no seminaries, no worship services in the traditional sense."

"There is no substitute for the gospel of redeeming grace beamed to individuals," Dr. Weniger added.

"And yet today in our own country, young people claim that the gospel is no longer a fixed point of reference, therefore sin is relative."

"There are no absolutes being taught to our youngsters. According to modern thought, it's wrong to kill in Vietnam but right to kill a policeman in Berkeley. What's wrong today, in other words, may be right tomorrow."

"Nowhere in history," he continued, "has there been such a rebellion against God. Even art and music have gone against the all established laws of their respective forms. You can win a prize in an art show for throwing a can of paint on a piece of canvass."

"We contend, however, that sin is not relative. Adultery was wrong in First Century Christendom, it is wrong today; it's as wrong in Saigon as it is in Denver."

"The Christian faith is a revealed faith and the gospel IS fixed. Circumstances change but the gospel continues to provide the answer."

"That, then, is our job--to discover what the Bible has to say and when the Bible speaks, debate ends."

* * * * *

N E W S B R I E F S

NEW FUNDAMENTAL FELLOWSHIP ORGANIZED IN CANADA -

Opponents of doctrinal corruption have organized an interdenominational fellowship of pastors and laymen in western Canada and are publishing a monthly paper, THE TORCH. Started in December 1968, the Fundamental Fellowship of Western Canada will devote itself to publication and distribution of literature designed to counter the apostasy, and to providing fellowship for adherents to Biblical fundamentals. Pastor Carson Mitchell is serving as the FFWC's first president, and Dr. Arthur Raske is secretary-treasurer. Donald MacLeod of Calgary is editor of THE TORCH.

* * * * *

TEXAS ROMAN CATHOLICS DENY REPORTED UNION WITH CHURCH COUNCIL -

Ecumenical interests furnished information behind the report the BULLETIN printed

(Jan.-Feb. '69) of a union of the Texas Council of Churches and ten Roman dioceses constituting the Texas Conference of Churches, which led to the assumption that this was an ecumenical union. Later news denies this. The Council of Churches may have dissolved all existence separate from Roman cooperation, but the Romans have not discontinued their separate existence. The truth is that the Roman Catholic Texas Conference of Churches is a rather new organization, about three years old, which did unite with the Council of Churches. However, the old Texas Catholic Conference is reported to be still alive, active, and entirely separate from cooperation with Protestants. See TRIUMPH (5/69 - p. 5).

* * * * *

NTAIBC REJECTS NEW MISSION PLAN FOR 1969 -

The New Testament Association of Independent Baptist Churches in annual sessions late in May at Fourth Church, Minneapolis, publicly faced the knotty problem of whether the NTAIBC should sponsor a mission agency. The churches of the Association, about forty in number, are working largely through the Baptist World Mission (formerly World Conservative Baptist Mission WCBM), Baptist Mid-Missions, the Association of Baptists for World Evangelism (ABWE) and other agencies, but strong feeling prevails that the missionary outreach should represent the ideology of the Association to an extent thought impossible to organizations outside the NTAIBC framework. "Conventionism" is the feeling of some who oppose a new mission; whereas the guarantee of authority in missionary matters to the supporting churches rather than to an intermediary office is the stated purpose of proponents of the proposal. With strong feeling on both sides of the issue, the new mission was voted down, but a continuing interest as represented in a re-study committee is to report in 1970 at Denver.

* * * * *

FBF PRESIDENT COUNSELS AND PRAYS AT CRASH -

The following news report on Dr. G. A. Weniger's experience in Nevada as a good soldier of Jesus Christ is quoted from the Oakland TRIBUNE (6/8/69).

"An Oakland minister sat beside a lonely Nevada highway Saturday and prayed with the sole survivor of a head-on collision while waiting for police and ambulances to arrive.

"A man and wife from San Leandro were among the three people killed in the accident, about 20 miles west of Winnemucca.

"The victims are Lee Sandfort and his wife Ida, of 924 Helen Ave., San Leandro, and Vivian Beffa, 49, daughter of Frank A. Beffa, 77, a prominent Tracy rancher, who was hospitalized with major injuries.

"The Rev. Guy Archer Weniger of the Foothill Boulevard Baptist Church stopped at the crash scene to comfort Beffa while another motorist summoned help.

"Beffa and his daughter had been on their way to a funeral in Idaho. The Rev. Mr. Weniger and his wife were returning from a Fundamentalist Baptist Conference in Denver..."

* * * * *

ABC PRESIDENT DESCRIBED AS LEFTIST BY BIOGRAPHICAL SKETCH -

The new president of the ABC, the Rev. Thomas Kilgore, Jr., Los Angeles negro pastor, and ABC's first black president has a history of leftist sympathy according to THE NATIONAL LAYMEN'S DIGEST (8/1/69) published by the National Laymen's Council of

the Church League of America:

- 1) Appeal to the President on Behalf of Morton Sobell--signer. (Leaflet, 10/59)
- 2) Appeal to President Truman for a Truce in Korea--signer of a letter. (DAILY WORKER, 11/5/51, pp.1, 6)
- 3) Council on African Affairs--signer of petition to pardon William Alphas Hunton from sentence for contempt of court. (DAILY WORKER, 11/9/51, pp. 3, 6)
- 4) Harlem Committee to Repeal the Smith Act--sponsor. (DAILY WORKER, 11/6/51, p. 2)
- 5) Initiating Committee to Elect a Negro to the State Senate--signer of ad. (DAILY WORKER, 6/25/52, p. 2)
- 6) Interfaith Committee for Peace Action--sponsor. (Leaflet, "Emergency Prayer Meeting and Vigil for Peace in Korea." 10/7/51)
- 7) Live and Let Live--signer of open letter to members of Congress, urging policies in keeping with the "Spirit of Geneva." (Press release, 2/15/56)
- 8) Melish Brief Amici Curiae--signer of brief on behalf of William Howard Melish, a Communist clergyman. (Brief filed with the U.S. Supreme Court, 1/11/51)
- 9) National Committee to Defend W.E.B. DuBois and Associates in the Peace Information Center--member. (Letterhead, 7/31/51 and 10/19/51)
- 10) National Committee to Repeal the McCarran Act--signer of open letter to members of Congress, opposing the Internal Security Act of 1950. (Press release, 1/19/51)
- 11) New York Peace Institute--sponsor. (Program, 4/19/52)
- 12) Open Letter to President Truman urging Truce in Korea--signer. (DAILY PEOPLE'S WORLD, 11/7/51, p. 2)
- 13) Peace Information Center--signer of World Peace Appeal. (DAILY WORKER--8/25/50, p. 5)
- 14) Prayer Pilgrimage for Freedom--national director. (DAILY WORKER--4/29/57, p. 1 and DAILY WORKER, 5/2/57, p. 4)
- 15) Sobell Clergy Appeal--signer of petition to Eisenhower to free Morton Sobell. (Press release, 11/21/60)
- 16) West Side Committee to Secure Justice in the Rosenberg Case--speaker. (DAILY WORKER, 12/12/52, p. 6)
- 17) World Peace Appeal (also known as the Stockholm Pledge)--signer. (Leaflet, 8/31/50)
- 18) Signed "Urgent Public Appeal--Freedom for Morton Sobell." (NEW YORK TIMES, half-page ad, 6/20/60, p. 20)
- 19) National Committee to Secure Justice for Morton Sobell--listed as a supporter of Sobell's release from prison. (Sobell Committee newspaper, Nov. 1961, p. 4) Listed as clergyman, Friendship Baptist Church, New York City, American Baptist Convention.
- 20) Friendship Baptist Church, New York, New York. Leaflet by Interfaith Committee for Peace Action. Emergency Prayer Meeting and Vigil for Peace in Korea, Sunday, Oct. 7, 1951, 3 P.M. Deplore callous disregard for life in capture of Heartbreak Ridge in Korea. The interrogator of the HCUA asked the witness in the case: "Was it not your purpose, in lending assistance to that 'peace' effort to frustrate American resistance to Communist aggression in Korea?" (HCUA, Francis Walter Hearings, U.S. Communist Party Assistance to Foreign Communists, Part II, 1962, p. 1961)
- 21) Chairman, Baptist Action for Racial Brotherhood Committee of the American Baptist Convention. (BAPTIST BIBLE TRIBUNE--1/10/64 p. 7)
- 22) On a Committee of One Thousand Southern California Ministers. Signed advertisement sponsored by the Council of Churches in Southern California to vote NO on Proposition 14. (LOS ANGELES TIMES--10-31-64) Listed as being from Los Angeles.
- 23) Negro pastor of Second Baptist Church and acting as West Coast bureau director for Martin Luther King's Southern Christian Leadership Conference. Sent telegram to J. Edgar Hoover concerning Hoover's outburst in calling King a notorious liar. (LOS ANGELES TIMES--11/21/64)
- 24) Endorser of A. Philip Randolph Institute "Freedom Budget," which includes guaranteed income. (A.P.R. INSTITUTE memo, 10/21/66, p. 4)
- 25) Urban Training Center for Christian Mission, Chicago. Board member, 1967. (Leaf

let, "The New Thing," page 3) Listed as Progressive National Baptist Convention. 26) Of 2nd Baptist Church, Los Angeles. Local head of Southern Christian Leadership Conference. On hand to send off poor people group. (PEOPLE'S WORLD--5/18/68, p. 12)

* * * * *

GARBC BREAKS WITH ICCG; AFFIRMS SIX LITERAL DAY CREATION -

Among a number of highly significant resolutions adopted by the General Association of Regular Baptist Churches in annual sessions in June at Fort Wayne, Indiana, were two of particular interest to other Baptists. Both were adopted unanimously, there being more than 1000 voting messengers participating. The first was: "WHEREAS numerous unresolvable problems have arisen with regard to our relationship with the International Council of Christian Churches, many of which have been outlined in mimeographed material made available to our constituency, "BE IT RESOLVED, in light of these serious matters which have been documented, that the General Association of Regular Baptist Churches, meeting at Fort Wayne, Indiana, June 23-27, 1969, disassociate itself from the International Council of Christian Churches and all of its commissions, and that, upon this action, we cease to be the denominational medium whereby local churches can be a part of the International Council of Christian Churches."

The second, doubtless offered in the realization that certain critics have entertained and expressed doubts as to the GARBC position, dealt with the subject of verbal inspiration, particularly as related to the subject of creation as detailed in the Book of Genesis:

"WHEREAS our Christian young people today are being swept into the vortex of an atheistic, evolutionary apostasy in our secondary schools and colleges, and "WHEREAS our splendid GARBC fellowship in these dark days needs to stand strong and clear for 'the faith once delivered unto the saints,' and "WHEREAS there must be no question in anyone's mind concerning our stand for the verbally inspired Word of God, the Bible, "THEREFORE, BE IT RESOLVED that on this 25th day of June 1969, we the official messengers in session in Fort Wayne, Indiana, clearly, plainly and unequivocally declare ourselves as believing in the verbally inspired Word of God and in the six literal twenty-four-hour days of Creation as plainly set forth in the first chapter of the Book of Genesis."

* * * * *

"CHURCH OF CHRIST" ASKS AMNESTY FOR DRAFT DODGERS -

The United Church of Christ policy-making assembly at Boston early in July voted to ask President Nixon for amnesty and pardon for all who have been punished, imprisoned or "driven into exile" through refusing to serve in the Vietnam war. An appeal was also adopted for an "early cease-fire" and rapid withdrawal of U.S. troops from Vietnam.

* * * * *

BRITISH METHODISTS CONSIDER TEACHING CONTRACEPTION TO YOUTH -

The Christian Citizenship Committee of the British Methodist Conference has announced that an attempt will be made to have Methodists approve the teaching of contraception to their youth. The announced plan has been formulated in the belief that "contraceptive knowledge cannot be withheld from young people, and indeed we should deplore any attempt to keep them in ignorance..."

GRAHAM ON THE FULCRUM -

Whereas two and three years ago the question was "Will his popularity and success mount higher?", today it seems to be "Can he level off and maintain?"

Having given up on Britain, having expressed little optimism over his influence in Australia, and being characterized as "changed," "tired," and "on the sunset side" at New York, Graham observers think they know what to expect in his future. "I no longer feel I can change the world" he admitted at the end of the New York crusade, according to report.

The Fundamentalist, grieving over the two principal reasons Billy Graham's career did not go further toward blessing the world, cites them as Graham's rejection of the implications of Biblical separatism, and his failure to honor the New Testament concept of the local church.

Putting him into his prepared slot, Lester Kinsolving published a syndicated July column describing the Graham organization as a "super-church." With a budget near \$16 million annually, outlet over 900 radio and 300 telecasting stations; a syndicated newspaper column, an official magazine, a publishing house, a film producing company, and a large staff of workers, some before the public eye and many more behind the scenes, the Billy Graham Evangelistic Association has grown more machinery than many national denominations.

If Kinsolving is right, Graham supporters should be denied membership in other churches and encouraged to experiment with seeking a full and satisfying membership relation experience in the Graham "super-church." The worth of the local church is sure to dawn on many who might honestly experiment thus.

The September Graham sponsored Congress on Evangelism at Minneapolis advertises less separatism rather than more, the erosive die being cast. The theological orientation is New Evangelical and Neo-orthodox. Prominent liberals include former Congressman Dr. Walter Judd, (a Congregationalist), Judge Luther Youngdahl and the Rev. Dr. Frederich Schlotz, president of the American Lutheran Church who is quoted saying "Lutheranism has never required belief that the Bible is without error in its text," not to mention two influential mid-west delegates to the Uppsala WCC meeting, Governor Harold LeVander of Minnesota (a Lutheran) and Methodist Senator George McGovern.

* * * * *

LEADING CBFMS CHURCH IS A NCC CHURCH -

According to CBFMS figures, the 1968-69 annual income was \$3,241,727, and the church which contributed the largest amount toward this total was the First Baptist Church of Van Nuys, California. Interestingly, this is also the largest church in the ABC. BLU-PRINT points out that as an ABC church, the Van Nuys church is also in fellowship with the National Council of Churches; which means that the best contributing church the CBFMS has is a NCC church! Of course, some people reject the idea of second-degree separation except when it applies to the other fellow.

* * * * *

SOUTHERN BAPTIST YOUTH QUARTERLY TEACHES ANTI-CHRISTIAN FOLLY -

A recent critique of the Southern Baptist Training Union quarterly for the second quarter of 1969 has come from the pen of Dr. John R. Rice (SWORD 7/25/69) and will serve well as documentation that the SBC press is producing dangerous and poisonous material. Dr. Rice's points are that (1) The Literature recommended throughout, and the Authors praised are Liberals and Rebels, poor guides for young people; (2) The Quarterly teaches against the separated life; (3) Children are to grow up as Christians, never experiencing a climactic change as in the new birth; (4) The Liberal Bonhoeffer is praised as an example; and (5) The Social Gospel and Marxist Doctrine

are championed.

The article shows that if parents want their youth to be taught to be rebels like George Bernard Shaw, to get their sex definitions from Freud, and to have theology from Bonhoeffer, Tillich, Thielicke and Trueblood, they should have them under SBC BAPTIST YOUNG PEOPLE instruction. If they want them to be shown that abstinence from tobacco, movies, card-playing and other "worldliness" is only a matter of oversensitivity and immaturity, they will get this from SBC press material.

* * * * *

PICKERING GOES BACK TO EDUCATIONAL FIELD -

Dr. Ernest D. Pickering, former dean and professor of theology at the Minneapolis Central Baptist Seminary has accepted the deanship of the Baptist Bible Seminary at Clark's Summit, Pa., an approved school of the GARBC. The Clark's Summit institution, better known by its identification with Johnson City, N. Y., from which location it moved in 1968, is currently a Bible College but with maturing plans for a graduate seminary department for the development of which Dr. Pickering is to be actively responsible. Dr. Pickering has been ministering, since his move from Minnesota, as pastor of the thriving Bible Baptist Church of Kokomo, Indiana.

* * * * *

CONTEMPORARY LAWLESSNESS CHARACTERIZED BY WHITE PANTHERS -

The ten points of the White Panther Party as issued by John Sinclair, their Minister of Information, are: (1) Full endorsement and support of Black Panther Party's 10-Point Program; (2) Total assault on the culture by any means necessary, including rock and roll, dope and ----- on the streets; (3) Free exchange of energy and materials -- we demand the end of money! (4) Free food, clothes, housing, dope, music, bodies, medical care - everything! Free for everybody; (5) Free access to information media - free the technology from the greed creeps! (6) Free time and space for all humans - dissolve all unnatural boundaries; (7) Free all schools and all structures from corporate rule - turn the buildings over to the people at once! (8) Free all prisoners everywhere - they are our brothers; (9) Free all soldiers at once - no more conscripted armies; (10) Free the people from their "leaders" - leaders suck - all power to all the people - freedom means free everyone!

* * * * *

BIBLE PRESBYTERIAN SHELTON COLLEGE IN TROUBLE AGAIN -

For the second time in the short history of Shelton College at Cape May, N. J., the school is in trouble with the state over accreditation. To a liberal arts school, the withdrawal of the legal right to grant degrees is serious. According to the New Jersey Board of Higher Education, there are 16 instances of failure upon the part of the college to meet required standards and proper levels for degree granting. Dr. Carl McIntire, president, holds the Board's committee of examiners at fault for having failed or neglected to inform him or the college administration that areas of the academics needed improvements. The feeling of those in Shelton's corner is that liberals in the state government are using their power to persecute the fundamentalist position of the school and the strong anti-subversive stand of Dr. McIntire. Shelton originated as The National Bible Institute, a non-denominational Bible School in New York City where Dr. Don O. Shelton served as president for many years, and later Dr. J. O. Buswell Jr. As a Bible Presbyterian school, National was re-named for Dr. Shelton and converted into a Christian liberal arts college. It was moved first to northern New Jersey, and more recently to Cape May.

MISSOURI SYNOD LUTHERANS REACH BOTH RIGHT AND LEFT -

The Lutheran Church, Missouri Synod, in July denominational meetings at Denver took a conservative turn and broke a precedent standing over their entire history since 1847. The conservative turn was the election of Dr. Jacob A. O. Preuss as Synod president. Dr. Preuss, president of Concordia Seminary, at Springfield, Illinois, holds to the absolute inerrancy of the Bible in its original autographs and has insisted that seminary professors should so teach. He defeated Dr. Oliver R. Harms of St. Louis who does not hold to an inerrant Bible. Harms has been pressing for "pulpit exchange fellowship" between the Missouri Synod and the American Lutheran Church (ALC). The breaking of precedent was the Synod's first time failure to re-elect an incumbent president. (CHRISTIANITY TODAY says it was the second time.) Evidently the Missouri Lutherans are not as sentimental over Dr. Harms' smile and his 67 years as they are over an inerrant Book. Probably much credit for informing the people of the issues should go to the Rev. Herman Otten and his CHRISTIAN NEWS.

The Synod's liberal turn was in declaring pulpit fellowship with the ALC. This was by a close vote of 522-438. Dr. Preuss claims the ALC does not hold the same views of Scripture as does the Missouri Synod.

* * * * *

A TENTATIVE RESPONSE TO QUERIES ABOUT A WEBSTER REPORT -

The FBF has received a number of applications for information about what correspondents call "A Webster Report" (one also refers to "Webber" and another to "Weber"), and it seems we should know all about this composition since, according to report, the FBF and the INFORMATION BULLETIN Editor are mentioned in it, "to some extent even in a complimentary way." We are not at present able to make reply to such queries, the producer or promoter (if there is a difference) of the paper having not promoted in our direction to make his product available to us. Perhaps we are not on his mailing list.

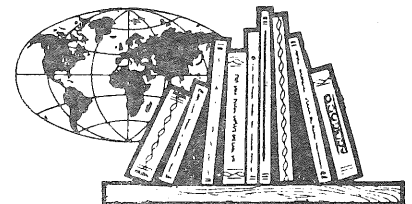
To date the chief question we are asked is, "Who is the real author?" Does this imply that this item has appeared anonymously? Or, perhaps the author used a pen name? Several suggest that it is the product of a group.

Is this worth FBF time? If so, who wants to help? Any who have valid basic information are invited to write the Editor who promises that a study will be made if enough material is supplied to suggest an interesting and profitable investigation.

If not, should we conclude our considerations with a quote from our mail which seems like good advice even without knowledge of particulars: "Never chase a lie. Let it alone, and it will run itself to death. You can work out a good character faster than anyone can lie you out of it!"

* * * * *

BOOKS



ESCAPE FROM REASON, by Francis A. Schaeffer, (Inter-Varsity Press, Chicago, Illinois 60606, 1968, 94p., \$.95 paper)

Here is a tremendous little book which should be read along with the author's THE GOD WHO IS THERE (see review in May-June '69 INF. BULL.). Here he faces the dilemma

of man at the line of despair, seeing everything as absurd on account of envisioning himself as autonomous within a closed system. If a fully developed subjectivist, he sees himself as nothing and can not make so much as a ripple in the pool. If a seeker after universals, he looks backward into the evolutionary process for identification. If given to interest in particulars, the logical extreme makes him but a machine or a part thereof, and again nothing is worthwhile. He got this way through the mistake of supposing he has a reliable reason and that he can reason himself out of his problems. Schaeffer points out Aquinas' error of holding the Fall did not touch man's intellect, and traces the development of the closed system idea and autonomous man in theology, philosophy, and science, with illustrations from art, literature and music. In science man has come to naturalistic humanism; in philosophy to existentialism and subjectivism; and there is no religion in his closed system big enough to help an autonomous man. The contemporary "Jesus" like other religious words formerly meaningful is undefined, and has an undefined answer, if any at all, and that only through an illogical "leap" of "faith." As a last resort modern man has turned to the shock of contemporary music, pornography and obscenity. The answer to man's dilemma is seen by the author in the fact of man's personal creation in God's image. He is not a nothing, nor an animal, nor a machine, but a person. Neither has he autonomy in a closed system, but as a personal individual may partake of God's wisdom and direction, and be a recipient of His love, if he is willing to recognize God's Word to him as reliable propositional revelation. If and as he does, Schaeffer sees him beginning with himself as a personal object of God's interest, and proceeding to see all phases of his problems solved after the unique pattern of the Biblical system.

* * * * *

DEATH IN THE CITY, by Francis A. Schaeffer, (Inter-Varsity Press, Chicago, Illinois 60606, 1969, 143, \$1.95 paper).

The nine chapters of this book are based upon lectures given at Wheaton College, and serve as the Bible study background for the author's philosophic critique of culture in his THE GOD WHO IS THERE and ESCAPE FROM REASON. Starting with the characterization of man as a sinner, taught in Romans 1, Schaeffer likens contemporary society which he sees as post-Christian to the society of Jeremiah's day which may be called post-Judaistic. On this base he examines the message and method of Jeremiah in Lamentations and Jeremiah to find him very befittingly addressing contemporary man. Then, returning to Romans, he calls for faith in God, using first a reasoning chapter of anthropology titled "the man without the Bible," and then a Scriptural appeal titled "the justice of God." In summary he calls for recognition of the logic of seeing man as a person to whom God has spoken propositionally from "outside the system."

* * * * *

DEMON POSSESSION, by John L. Nevius, (Kregel Publications, Grand Rapids, Michigan 49503, 1968, 368p., \$4.95).

This is a reprint of the seventh edition of an 1894 book, originally titled DEMON POSSESSION AND ALLIED THEMES. The writer was the author of the well-known Nevius Method for indigenous missionary procedure which was developed in China and successfully demonstrated in Korea. The book reports a multitude of oppression and possession experiences observed and evaluated during the author's missionary service, in addition to which he recounts reports from Japan, India and other places including countries having "Christian culture." Treating the subject, consideration is given to a variety of approaches, including evolution, the pathological, the psychological and the Biblical. Extending and expanding this last consideration, the author devotes an entire chapter to the teachings of the Scriptures. This present eighth edition re-

print carries a preface by Dr. Merrill F. Unger. Separate indices catalog the Scripture verses used and the case histories and anecdotes cited. This is an extremely valuable work and may prove increasingly useful as the era of subjective emphasis provides a field for demon activity.

* * * * *

HEBREWS: THE EPISTLE OF WARNING, by John Owen, (Kregel Publications, Grand Rapids, Michigan 49503, 1968, 283p., \$3.95, \$2.45 paper).

This is a reprint of an abridgement made from the author's eight volume EXPOSITION OF THE EPISTLE TO THE HEBREWS. That it is from the works of the well-loved 17th Century Puritan divine is all the commendation that will be required by many. Dr. Alexander Whyte of Edinburgh is said to have referred to Owen as "the most massive of the Puritan divines." The treatment is verse-by-verse and although an abridgement, would occupy two volumes if set in the larger type more popular today. To those not acquainted with Owen's thoughtfulness remains the surprise of discovering how incisive and contemporary a three hundred year old treatment can be.

* * * * *

EARNESTLY CONTENDING FOR THE FAITH, by John R. Rice, (Sword of the Lord Foundation, Murfreesboro, Tennessee, 1965, 361p., \$3.50).

Here is a book of sermons reprinted from the author's SWORD OF THE LORD, hard-hitting, plain and factual, constituting a gold mine of documentation on various phases of the Fundamentalist-Modernist controversy. In chapter one, neutralism in the controversy is assailed beginning with such historic stalwarts as Spurgeon, James M. Gray and Ironside. In chapter four, the abandonment of the Biblical concept of capital punishment is examined. In chapter six a rebuttal of the errors in LIFE's 1964 article on the Bible is offered. In chapter eight the author deals with erosion in the positions or statements of V. R. Edman, Merrill Tenney, Wheaton College, Billy Graham, and with L. S. Chafer's attack on evangelism. Chapter nine is devoted to the errors and omissions of Bernard Ramm, and chapter ten to liberalism in E. J. Carnell. Chapter eleven deals with the liberal device of calling verbal inspiration of the Bible "mechanical dictation," and cites Edman and others guilty of dissimulation and/or equivocation in connection therewith. In chapter fifteen, Rice argues his defence of what he calls "good Interdenominationalism," the only one in which he leaves us less than convinced, yet with no diminishment of the excellent total value of the book. This is an apologetic with historical reference to be owned, used and quoted to great advantage by believer apologists of the truth.

FUNDAMENTAL BAPTIST FELLOWSHIP
Board of Directors

OFFICERS	1970 CLASS	1971 CLASS	1972 CLASS
<u>President</u> Dr. G. Archer Weniger	Rev. Loren Andersen	Dr. Warren Dafoe	Dr. Bryce B. Augsburg
<u>Vice President</u> Dr. Mitchell S. Seidler	Dr. James D. Harvey	Dr. V. Darrell Byers	Dr. David Cummins
<u>Secretary</u> Dr. Roy H. Austin	Dr. M. James Hollowood	Dr. Monroe Parker	Rev. John G. Bellshaw
<u>Treasurer</u> Dr. Chester J. McCullough	Dr. Earle E. Matteson	Dr. B. Myron Cedarholm	Rev. Joel Kettenring
	Rev. Chester A. Hallberg	Rev. Lester L. Mengel	Rev. Arno Q. Weniger, Jr.
	Dr. John Weidenaar	Rev. James Zaspel	Dr. Allan N. Williams



what a whale of an opportunity

Now Available!

**THOSE FAMOUS
CASE BOOKLETS**

**LITTLE BOOKS
ON BIG SUBJECTS**

by Chester E. Tulga, D.D.

- THE CASE AGAINST THE SOCIAL GOSPEL
- THE CASE AGAINST THE NATIONAL COUNCIL OF CHURCHES
- THE CASE AGAINST MODERNISM
- THE CASE AGAINST MODERNISM IN EVANGELISM
- THE CASE FOR THE VIRGIN BIRTH OF CHRIST
- THE CASE FOR JESUS THE MESSIAH
- THE CASE FOR THE ATONEMENT OF CHRIST
- THE CASE FOR THE SECOND COMING OF CHRIST
- THE CASE FOR DISPENSATIONALISM
- THE CASE FOR THE RESURRECTION OF JESUS CHRIST
- THE DOCTRINE OF HOLINESS IN THESE TIMES
- THE DOCTRINE OF SEPARATION IN THESE TIMES
- THE INDEPENDENCE OF THE LOCAL CHURCH

EACH BOOK 35¢ per copy

- Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN
- Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
- Enclosed is \$5.00 for Annual Membership in F.B.F. (includes Bulletin).
- Enclosed is \$10.00 for Sustaining Membership in F.B.F. (includes Bulletin).
- Enclosed is \$_____. Our Church's budget for the year for F.B.F. shall
 - \$1,000.00
 - \$500.00
 - \$250.00
 - \$100.00
 - \$_____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

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 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.

FUNDAMENTAL BAPTIST FELLOWSHIP

3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

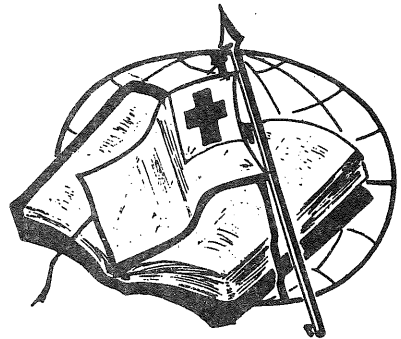
Address Correction Requested

NON-PROFIT ORG. U. S. POSTAGE PAID Denver, Colorado Permit No. 191

Nov-Dec, 69
v. 14 No. 6

Fundamental Baptist Fellowship

LIBRARY
CENTRAL BAPTIST SEMINARY



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

INFORMATION BULLETIN

M. James Hollowood, D.D., Editor

3255 Lowell Boulevard (P. O. Box 11056) Denver, Colorado 80211

VOLUME 14

NOVEMBER - DECEMBER 1969

NUMBER 6

- SOCIALIST TREACHERY UNCHALLENGED -
AMERICAN CHRISTIANS: READ THIS AND WEEP!

(The following is taken from "Total Break with America," a report on the Fifth Annual Conference of Socialist Scholars by Alice Widener in U.S.A. We regret being unable to make space for the entire item. Some who criticize the Fundamentalists for separating spiritual concern from social concern, and then putting spiritual concern first, with social betterment following "as a by-product of the Gospel" will ask why we print this. There are several reasons: (1) People need to know how well advanced the conspiracy is. "Too little and too late" has long been the rule of conservatism, but perhaps this will disturb some out of their immobility. (2) Even those who believe the church and the pulpit should isolate themselves with John 3:16 need and may possibly be led to see that when the budding conspiracy flowers into an American Soviet Republic, the days of preaching John 3:16 will be past, and that day may be close. (3) Those Christians who hold this type of report is but the raving of an alarmist viewpoint should ask themselves what solid advance for Christ during the past five years is in any sense comparable to the advance for Marx these scholars have made. Read this and be disturbed!)

OPENLY proud of their rapid progress toward destruction of the American way of life, the Socialist Scholars—Marxist revolutionary braintrust in the United States—gathered together at Hofstra University, Hempstead, N.Y., on September 5-7, to hold a Fifth Annual Conference. Even if television cameras had been grinding and wire service reporters had been taking notes at the panel discussions, which they were not, no Socialist Scholar would have minced words this year about his revolutionary role in "the Movement."

* * *

Members of the tax-exempt Socialist Scholars Conference (SSC) know they face no effectively organized anti-socialist or anti-revolutionary opposition today. They knew in 1965, when they formed the SSC, that their intellectual foes had been disarmed by the accusatory slogans "McCarthyism," "Red-baiting" and "witchhunt"; the Socialist Scholars knew, too, that the U.S. Department of Justice had been legally disarmed by a series of decisions favorable to Communists handed down by a Warren Court practicing lax interpretation, not strict construction, of the First and Fifth Amendments to our

Constitution.

Moreover, the Socialist Scholars were certain this year, as they have been during the past half-decade, that almost nobody among the bewildered majority of Americans asking "How do they get that way?" about violent young revolutionaries in the U.S., France, Japan, Mexico and other countries, would come up with the only correct answer: "Because they were taught that way."

Why should the Socialist Scholars mince words? They didn't. Take Socialist Scholar Martin Jay, for example, at present a Teaching Fellow in Social Science, School of General

Education, Harvard University. He told a large audience of Socialist Scholars and radical students in the Multipurpose Room, Student Center, Hofstra University, during a morning panel session on Friday, September 5: "Our movement is a movement which, in effect, is a total break with America."

The topic of the SSC panel discussion in which Martin Jay took part was "Marcuse (Herbert): His Works and Influence." The panelists included Ronald Aronson, Assistant Professor of Humanistic Studies, Wayne State University; Paul Breines, University of Wisconsin; and Stanley Aronowitz, columnist for the radical news-weekly, *Guardian*. The very long paper presented by Ronald Aronson was in the form of an open letter headed "Dear Herbert." It shows precisely why Professor Herbert Marcuse of the University of California at San Diego, a Socialist Scholar and author of "One Dimensional Man" and "Eros and Civilization," is the internationally recognized intellectual mentor of "Red" Danny Cohn-Bendit, who played a key role in the 1968 May-June rebellion in France, and of "Red" Rudi Dutschke in West Berlin. Ronald Aronson's paper shows too, in a vivid, personal way, why and how Marcuse, an Old Leftist, has become the intellectual idol of the so-called New Left in influencing youths toward hedonism and anarchism.

For the Second Annual Conference of Socialist Scholars in 1966, Herbert Marcuse, then 70 years old, wrote a paper saying "the Marxian idea of socialism is not radical enough." He wrote to the Socialist Scholars, "We must develop the moral-sexual rebellion of the youth." Marcuse's pupil, Ronald Aronson, stated in the paper he delivered at Hofstra University, September 5, 1969: "Dear Herbert: . . . I want to begin by emphasizing that for myself and a few friends, studying with you was one of the decisive experiences of our lives. Your thought, personality, style of teaching and writings were overpowering. . . . you helped us to take our stand in Western thought and still be Marxists. . . . You introduced us to a perspective which was new and revolutionary, which made sense of our lives and helped us find our way as radicals. . . ."

Any non-Marxist who is appalled at or mystified by the anarchism and violence of revolutionary youth in our country and abroad need only read Ronald Aronson's own account of his own life in the paper "Dear Herbert" to gain full understanding of why they are that way. Rhetorically, Aronson asks how it is possible for him to be himself "and live in America." Answering himself, he writes, "The only answer that makes sense to me is this: creating my identity and becoming political . . . Seeing revolution as the way to liberate us all to live a life that is truly our own." He continues: "What a leap I just took! A whole account of a life-search which doesn't once mention politics, and suddenly I proclaim the necessity for revolution."

He then calls on scholars to write a study—written "as Marx did"—to show "that fully-developed capitalism is necessarily totalitarian. . . . I mean that the corporations' pursuit of profits through the mass production and sale of commodities has spread to every geographic area, every inch of land, every population subgroup, every activity, every hour of the day."

Does the First Amendment to the Constitution prevent Michigan taxpayers from trying to protect youth at Wayne State University from indoctrination by an assistant professor such as Ronald Aronson? Are the Governor of Michigan and regents and administrators of Wayne State University under the same illusion as were their counterparts in New Jersey in 1965? That is, do they really believe that a radical socialist professor or instructor seeking the overthrow of the capitalist system can keep, or is willing to keep, his own "political beliefs" separate and apart from his classroom teaching?

Let's take a look at the Socialist Scholars' record. In 1965, New Jersey State Senator Wayne Dumont, Jr., called for removal from the Rutgers University faculty of Professor Eugene D. Genovese for having declared at a Rutgers campus "teach-in" on Vietnam, April 23, 1965, "Those of you who know me know I am a Marxist and a Socialist. Therefore, unlike most of my distinguished colleagues here this morning, I do not fear or regret the impending Viet Cong victory in Viet-

nam. I welcome it."

Largely on the assertion strongly put forth by Professor Genovese and his defenders that his teach-in remarks were not made in a classroom, and that his campus political life and personal views were one thing, his academic role another, the Governor of New Jersey declared on August 6, 1965, that "however offensive" Genovese's statement may have been, it did not constitute grounds for dismissal.

* * *

A month later, Professor Genovese told the First Annual Conference of Socialist Scholars (McMillin Theater, Columbia University): "We must exert the moral leadership we are prepared to give young radicals. . . . The political separation—activist and academician—is a matter of convenience. *That, we all know.*"

Now in 1969, the Socialist Scholars—among whom Assistant Professor Ronald Aronson of Wayne State University is a leading member—are so confident of being able to play their real campus role with total immunity that they have formally abandoned the "convenience" of professing to separate their political and classroom activities.

The official invitation to the Fifth Annual Socialist Scholars Conference, issued in May, stated that the organization is expanding its functions by recognizing that "any socialist organization—even one limited to intellectual work—is a political organization." The official SSC program for the conference at Hofstra University states: "When the SSC was founded five years ago its declared purpose was to 'bring socialist scholars together in order to stimulate analysis, theory and criticism'. . . . the organization welcomed all who call themselves socialists. . . ."

"During these years . . . the need for an expansion of purpose and function has been general. . . . The SSC now seeks to provide an organizing focus for the effort to identify and establish the intellectual's role in the development of a socialist culture. . . . An expanded definition gives rise to additional activities." One of

these will be the widespread reproduction and distribution of SSC papers in pamphlets "for assignment in the college classroom of materials written from an explicitly socialist perspective. . . ."

There you have it. Sure of immunity, the Socialist Scholars no longer need the "convenience" of dissimulation concerning aims, methods and acts. They no longer need put on a false front of academic objectivity; they no longer need pretend that there is a separation between activities off-campus and on-campus, out-of-classroom and in-class.

Ronald Aronson's "Dear Herbert" probably will become a classroom assignment for students taught by Socialist Scholars who—as listed in the 1969 conference program—have infiltrated or penetrated the faculties of Wayne State University; University of Wisconsin; Harvard University; University of Maryland; Washington University; New School (for Social Research), New York City; Boston University; Hofstra University; John Jay College; McGill University (Montreal); Douglass College, Massachusetts Institute of Technology; University of California; Long Island University; Essex County College; University of Pennsylvania; State University of New York at Stony Brook; Amherst College; Yale University; Federal City College; Brandeis University; Richmond College; City University of New York; Brooklyn College.

Doubtless undergraduates studying with Socialist Scholars at the foregoing academic institutions, and at dozens of others, will be given a classroom assignment to study Ronald Aronson's maxim that "revolutionaries need to engage the whole person: his activity, his imagination, his sense of lost hopes. Not tracing the

structure of capitalism, but blowing people's minds."

That's what the Socialist Scholars are all about—blowing people's minds, especially those of young people. At SSC panel sessions, the devastating path of the intellectual hurricane blowing thousands of young American victims into a mindless culture of drugs, obscenity, pornography and anarchy was as discernible as the weather map path of hurricane Camille on its way to destroy Gulfport, Biloxi and Pass Christian.

At a panel session on "The Student Response to the American Century," Socialist Scholar James O'Brien of the University of Wisconsin traced the historic development of American Socialism in this century, praising all socialists, regardless of faction, for the role they played in trying to destroy capitalism, from Walter Lippmann, of the Intercollegiate Socialist Society (Harvard, 1913), to Mark Rudd, of Students for a Democratic Society (Columbia, 1968); from John Dewey, author of "progressive education," to Herbert Aptheker, of the present Communist Party, U.S.A. and Institute for Marxist Studies; from the late Norman Thomas, of the Socialist Party and Social Democratic Federation, to Michael Harrington, author of "The Other America" and a present leader of Americans for Democratic Action.

All socialists — Communist, Trotskyite, Democratic, Christian or Maoist—explained James O'Brien, have made invaluable contributions to the downfall of middle class ("bourgeois") culture and to impairment of the American corporate structure. Had his historically accurate paper been written by an outsider, it probably would have been shouted down by the Socialist Scholars as a guilt-by-association tale told by a

"McCarthyite" or "Bircher."

On concluding his paper, James O'Brien boasted: "Capitalism is in its death period, and some progressive capitalists acknowledge it." Indeed some do, even as some wealthy German, French and British capitalists—Catholic, Protestant and Jewish—backed National Socialist Adolph Hitler during the early 'Thirties, hoping to ride on the crest of "the wave of the future."

In the U.S. today, many "progressive capitalists" are financing socialist attacks on our great corporations—from producers of ethical drugs to insecticides, from cigarets to lipsticks, from automobiles to transistors, from computers to television sets and toys.

It is true that no human institution, including the corporation, is perfect, but muckraking against American business always has been a socialist business. From it has sprung the current fad for "consumerism," which had its origin in the Communist-organized Consumer's Union. Founded in 1935, Consumer's Union remained under Red control until 1953, when changes in personnel were made and the organization was removed from the list of subversive organizations of the House Committee on Internal Security.

There is no question that the American consumer needs legal protection against fraud, injury, unfair business practices and other criminal activities. But there is also no doubt that there exists in this nation today a deliberate campaign of vilification against U.S. corporate enterprise by socialists, especially Socialist Scholars, who are turning thousands of young men and women into members of a student-worker alliance such as nearly brought down France last year.

The American corpora-

tion, indeed, was the main target of the Fifth Annual Socialist Scholars Conference. And the scholars linked the radical student movement closely with the anti-corporate campaign. All Marxist-Leninists believe (as SSC guest of honor Robin Blackburn, editor of *New Left Review* in London, reiterated): "The theory of the weakest link is the theory of the decisive link."

At the panel on "The Student Response to the American Century," Bruce Brown of Washington University said, "The university is the weak link of the capital corporate structure." Brown explained that the corporation is the "nuclear institution" around which U.S. capitalism is organized, and he charged that in the United States "affluence is only attained through the surrender of control to corporate bureaucracy."

Describing himself as a "revolutionary," Bruce Brown told the Socialist Scholars: "We must begin an anti-corporate struggle on its own terrain and not wait for a crisis." He went on to say that the term "youth" should be used to define "a group only in part defined by age, that is, a modality of society free of bureaucratic (capitalist) control."

Bruce Brown's statement explains the seeming paradox in a "New Left" American radicalism that professes rejection of "anyone over 30," but takes direction from Old Leftist septuagenarian Herbert Marcuse, and from middle-aged Herbert Aptheker of the Communist Party, U.S.A. To make sure of not being misunderstood, Bruce Brown explained, "The student movement is the catalyst for extending revolution outside the campuses."

What the Socialist Scholars mean by saying they will introduce into the classroom teaching materials written from "an explicitly socialist

perspective" was made clear in Bruce Brown's remarks. This "scholar" declared, "Marxism is the only theory of capitalistic development. To deny Marxism is to deny that capitalism still exists."

It won't exist much longer in the U.S., and neither will the American corporation, if the Socialist Scholars have their way. A year ago, I reported after attending the Fourth Annual Conference of Socialist Scholars, at Rutgers University, that they regard students as the detonators for setting off revolutionary explosions, and that the Socialist Scholars were moving into "phase 2" of their operations, in which they would take Students for a Democratic Society (SDS) out of undergraduate leadership, fragment the student movement and merge it into a much more sophisticated, better disciplined, more militant international Marxist-

Leninist apparatus, designed to overthrow capitalism in all the advanced industrial nations.

* * *

All is taking place on schedule. Control of SDS and rival factional radical student groups has been removed from undergraduates' hands and centralized in graduate student and adult organizations. The official Socialist Scholars conference program, September 1969, announces that SSC will join forces with the Bertrand Russell Peace Foundation in a series of public meetings on "Toward a Revolutionary Strategy for Advanced Industrial Countries." The first meeting, scheduled for late November in New York City, will discuss "Agencies for Social Change."

Main speakers will include Andre Gorz, author of "Strategy for Labor" and editor of *Les Temps Modernes*; James O'Connor of San Jose (Calif.) State Col-

lege; and Ernest Mandel, author of "Marxist Economic Theory" and editor of *La Gauche*. (A Belgian instigator of the 1968 May-June rebellion in France, Mandel is banned from that country but was guest speaker at the Fourth Annual Conference of Socialist Scholars, Rutgers University, September 1968.)

Among the industrial nations, the United States is the most advanced. Thus it is the main target of the socialists' revolutionary activities. The bull's-eye in that target is exactly what the Socialist Scholars say it is—the American corporate structure. At the very center of the bull's-eye is the American citizen's right, under the Constitution, to own private property. That right is essential to our life and liberty, and to our pursuit of happiness. These the Socialist Scholars wish to destroy.

* * *

Now, for the fifth time in a row, I have been alone

among members of the non-radical press in reporting on the annual conference of the Marxist braintrust in America. There is no mystery at all about their movement; it is what Martin Jay of Harvard University says it is—"a total break with America."

On campuses throughout the nation, Socialist Scholars are training our children to make that break. In virtually all our academic communities, Socialist Scholars are studying, researching and teaching the most effective means for the violent overthrow of the U.S. government and destruction of the American way of life.

Is anyone, anywhere, going to do anything to thwart their plans? Or, is it possible that the Socialist Scholars and their predecessors have already succeeded in "blowing" the minds of the American people?

* * * * *

REPORT ON U.S. CONGRESS ON EVANGELISM AT MINNEAPOLIS

The U.S. Congress on Evangelism, held early in September by the Graham Association has been editorialized and criticized considerably. Two of the fairest evaluations we have seen were done by Dr. Merle Hull, editor of the BAPTIST BULLETIN, and Dr. Fred Barlow of the Regular Baptist Press, both of whom were eye-witnesses. For the benefit of FBF we here copy Dr. Hull's report, wishing we had space for both.

THE ATTRACTIVE LADY at the press registration table leaned forward. "What was the name again?" she queried. I spelled it out for her, thankful that it is short. Promptly, I was supplied with my badge (important, because admission to both press conferences and auditorium sessions was by badge only), a sheaf of informative material and a sharp red carrying case. We were given full press privileges, all the way from reserved seats in the auditorium to daily coffee and rolls. The former we appropriated; the latter, somehow, we did not (my fine colleague is strictly non-coffee!). Even better, the Congress waived the tuition fee for rep-

resentatives of the press. For the other attendants, it was \$50 per person for the week, \$10 per day or \$2.50 for an evening service.

But people were not fleeced, as far as getting something for their money is concerned. The program was loaded with notables. Take a deep breath and look at the list: the Governor of Minnesota; the Mayor of Minneapolis; Senator Mark Hatfield; civil rights leader Ralph Abernathy; Miss America of 1965, Vonda Kay Van Dyke; Miss Illinois of 1959, Suzanne Johnson; Bobby Richardson of the New York Yankees; Bill Glass, formerly of the Cleveland Browns; singer Pat Boone; the

Archbishop of Sydney, Australia; Dr. Oswald Hoffman of "The Lutheran Hour"; and a host of lesser lights.

Quite an impressive array!

In addition, of course, the program featured Dr. Billy Graham and other members of the Graham team. While the program book listed three committees in conjunction with the Congress—an executive committee, a national committee and an invitation committee of 100—the week was essentially sponsored and produced by the Billy Graham Evangelistic Association. Dr. Graham was honorary chairman of the Congress. Sharing the role of moderator—in fact, presiding at

most of the sessions—was Dr. Hoffman, chairman of the national committee. Though no Billy Graham for looks, he displayed unusual chairmanship ability, stamping himself as a man of considerable acumen.

The initial press briefing gave us the Congress rationale. The 1966 Berlin Congress on Evangelism, we were told, was for the purpose of exploring the Biblical basis of evangelism. This one was to set forth the methodology. Thus informed, we set forth into the sessions.

Actually, the whole Congress was an example of one kind of methodology. That is—how to put on a meeting. Famed for its efficiency, the Graham organization was fully up to par in Minneapolis. Preparations were complete and thorough. Speakers, for the most part, were unusually able (one of the more effective messages, rhetorically, was delivered by Dr. Leighton Ford, brother-in-law and evident future successor to Dr. Graham). Special devices were used with great effect: just before Richardson, Glass and Miss Van Dyke spoke, a screen descended with exact timing and a film clip was flashed, showing these celebrities in high moments of their careers. The music was all of professional caliber. Outstanding, in my judgment, was a presentation of the cantata, "So Send I You," by John Peterson (with the composer on the platform), featuring selected voices from local church choirs and instrumentalists from the Minnesota orchestra.

Certainly there is nothing wrong with organization, with planning and preparation or with talent. But the impact of all this, particularly when so many famous and glamorous people are involved, tends to sweep people off their feet; to disarm their discernment and carry them away in a great wave of enthusiasm. Anything that sounds that good, in general, is supported by that many important people and moves along so smoothly *must* be all right.

It was at the time of the Peterson cantata presentation that an unscheduled event occurred—one which received considerable publicity. Two hippies entered the auditorium and seated themselves at the front. At the conclusion of the music, midway in the service, they stood and advanced toward the platform. (Reportedly, they later explained that they wanted to "rap" with Dr. Graham.) Alert ushers promptly escorted the two—not without resistance—out into the hall. The service proceeded and speaker Keith Miller was presented. Approxi-

mately five minutes into his message, Miller paused. Explaining that he was "hacked," he said, "We are here trying to find ways of communicating the gospel to the man on the street, but we have just thrown out the person who looks more like Jesus Christ than anyone else in this auditorium." A few moments later the hippies were ushered back in. Unfortunately, they still did not hear the gospel, clearly and sharply; instead, they heard some of Miller's vague, uncertain philosophy about revealing your inner fears to others.

The next morning, Dr. Graham read an apology in the auditorium. "I think we handled it poorly," he said. "I think I handled it poorly. I apologized to them in my room afterward. I would like now to publicly apologize to them for what happened. We've invited them back, and it's our prayer that they will find Christ."

One may reasonably ask why any apology was necessary at all. The two were about to disrupt a service by injecting themselves arbitrarily into it. They deserved to be put out. An apology to the Lord for the speaker's statement might have been more appropriate.

The following night, immediately after the benediction, delegates were again startled, this time by shouts from the platform. Two Indians had mounted the stage and begun reading a list of alleged injustices which their people were suffering from the State of Minnesota. Earlier in the Congress, the black delegates had caucused, coming out with a lengthy list of "recommendations" to the assembly. No wonder, following the Indian episode, one person facetiously remarked in our hearing, "I think I'll organize a demonstration for Italians." And on the sidewalk outside the auditorium, a total stranger commented to us: "Someone ought to say something for the law-abiding taxpayer. He's getting to be part of a *real* minority group." Most of the Congress delegates, however, did not seem to share this view. Whether because of actual beliefs or because they were caught up in the grand sweep of the hour, the great majority of those present gave enthusiastic assent to everything that was done.

I went to Minneapolis determined to be objective and unbiased. At the end of the week, I found myself—on the basis of what I firmly believe are Biblical principles—inwardly torn and saddened. It could not be said that the Congress was modernistic in doctrine. (With one prominent exception. The Rev. Ralph Abernathy, in his speech, declared that

all people, "believers and non-believers, are sons of the Most High God. He is our Father, and we are all brothers.") To the contrary, some fine statements were made; some helpful material was presented in part of the workshop sessions.

But the total program of the week—overshadowing whatever good portions there were—was to me weighed and found wanting in four major respects.

1. *The extreme emphasis on "communication."* The Congress labored to be up to date, or "relevant." Certain contemporary expressions became Congress watchwords. Again and again we heard about "telling it like it is." "God," said one person, "is doing His thing." Another spoke of being "high on God." Repeatedly, those on the program described Christ and the gospel as "radical" and "revolutionary." One declared that "God in a revolutionary way promises to make all things new." (For a moment I thought I was at the World Council of Churches' meeting in Uppsala instead of an evangelism conference in Minneapolis.) Stated another man, "Christ was a radical, a revolutionary who had the guts to address Himself to the real issues." This statement included another word that Congress speakers seemed to like—"guts." Referring to Hebrews 4:12, that the Word of God is "sharper than any two-edged sword," one man affirmed: "The Word of God is a knife in your guts."

The meeting also include generous helpings of contemporary music. Perhaps "Christian rock," to use a self-contradictory title, would be the best definition. Designed primarily for the young people, this type of musical offering was given frequently in Congress sessions and almost exclusively at the Friday night youth rally, "Turn On."

Several of the workshops also maintained the "contemporary" emphasis. We observed one ("Do Your Thing") which an associate leader acknowledged was a condensed course in sensitivity training. Another ("Breaking Free") brought a volunteer from the audience to the front of the room. Only by the use of words, without gestures, he was directed to tell the workshop leader how to strike a match and light a cigarette.

Many workshops, of course, were good. The question is why any like the foregoing were included, and why the emphasis on "change" and "break out of the mold" was so pronounced.

The explanation for terminology, music and workshop instructions would

no doubt be that such approaches are necessary if we are to "communicate" the gospel to the man on the street. But the validity of this view is open to serious question. For one thing, part of the terminology was misleading, confusing—and even dangerous. True, our Lord *did* teach some truths that were radical in His time and in ours. He *does* revolutionize a person's life. But He did not advocate the violent radicalism and revolutionary action which the terms denote today. It is simply not right, by this rhetorical device, to picture Christ as endorsing such movements of the hour. As far as the other terms are concerned, no thoughtful person insists that we must converse in King James language. But the contemporary terms must be acceptable and appropriate in themselves, and we question that the ones quoted pass this test. Besides, it has been demonstrated again and again that the Holy Spirit can help us "communicate" without stooping to the level of adopting the world's vocabulary. After all, we would not use profanity just because we happened to be talking to someone who swears all the time!

Equally legitimate objections can be raised about the "rock" music. No one is insisting that we must limit our Christian music to eighteenth-century hymns or anthems. But the Scripture clearly states a required musical principle when it says, "I will sing with understanding." Only occasionally is any kind of message discernible in the midst of the amplified "rock" din. (Even those fragments are the shallowest kind of religious fluff.) The pulsating beat, the overwhelming volume of sound—these prevail.

2. *The strong tendency to worldliness.* Let no one charge that we are advocating "isolationism." Instead, let us remember that the Scripture clearly commands us to "love not the world, neither the things that are in the world." Even Dr. Graham, as reported in a Minneapolis paper, stated in a pre-Congress press conference: "We need a new Puritanism. We need a new emphasis on personal separation."

If by this Dr. Graham meant what such terms have historically meant, we are quite in agreement. One cannot help wondering, however, whether he has new definitions. Certainly the inclusion of Pat Boone as the featured "star" of the youth "Turn On" did not seem to be consistent with the understanding of personal separation that God's people have previously had. Boone came on strong, with a finger-snapping jazz selection. He

followed with hit songs from his movies. In some remarks to the young people, he commented that he had come to Minneapolis "direct from the Flamingo nightclub in Las Vegas." Giving what apparently was supposed to be a testimony, he stated that at one time he came to a crisis in his career. He turned his life over to God, and from then on, things began to break—movie contracts, television programs and other engagements (obviously, including nightclubs).

And thousands upon thousands of impressionable young people drank it all in, whistled and cheered!

3. *The impetus given the ecumenical movement.* Invited Congress speakers represented denominations of the National and World Councils of Churches, together with the current "Consultation on Church Union" (COCU) movement. At this fact, we were not surprised, for Dr. Graham, while once denouncing the World Council, now finds fellowship with it. The years have brought a changel

We confess that we were surprised, however, when we attended a morning devotional period at Minneapolis which was led by a Roman Catholic priest. In addition, we listened to a solo in one of the evening auditorium meetings presented by a lady who was introduced as a "Roman Catholic who has a vibrant Christian testimony." And we learned that a Roman Catholic had been invited to bring a main message at the Congress, but had declined.

In effect, then, the Congress was guilty of a principle of neo-orthodoxy. In a practical way, it was saying, "You can accept part of the Bible and ignore the rest." For apparently all that was necessary at Minneapolis was to acknowledge Christ, regardless of the other beliefs one might hold—some of which would even raise a question as to the nature of this belief in Christ. In other words, the unofficial endorsement of Romanism by the Congress said: "It is all right to hold the doctrine of the mass—the repeated sacrifice for sin (in contrast to the scriptural emphasis of Christ's 'once for all' death). It is all right to hold the doctrine of baptismal regeneration, of confession to a priest, of the veneration of Mary, of union of church and state, of purgatory, of extreme unction and last rites—in a true sense, of *works* as opposed to the grace of God. These are acceptable; we will ignore what the Scripture says about them, as long as you have a 'Christian testimony.'"

Surely this is wrong. Even in the name of evangelism, the Word of God must

not be circumvented. Chairman Hoffman obviously stated a Congress platform plank in his opening message when he said, "We are here not to fumigate the church but to invigorate it." Yet the Word of God commands "fumigation."

I am aware that this is a strong statement, but I can say no less than that the Billy Graham Evangelistic Association is one of the strongest forces aiding the ecumenical "one-world church" movement today. It is doing what no other organization has been able to do—bring evangelicals into the ecumenical orbit.

4. *The social action emphasis.* This was the dominant emphasis of the Congress. We are not saying that the Congress took a "social gospel" position. It did not ignore or deny Biblical evangelism; instead, it stressed that this evangelism also involves a social responsibility. But the social responsibility emphasis overshadowed the evangelism emphasis. What is more, the Congress practically defined the directions that the social responsibility should take, interestingly parallel with certain issues of the day: open housing, "racism," antipoverty, and opposition to the Vietnam war. Even the *New York Times* headlined its report of the Congress, "New Liberal Mood Is Found Among Fundamentalist Protestants." (Actually, the body at Minneapolis would not have been receptive to the title of "fundamentalist." They would have preferred the name "evangelical.")

Speaker Mark Hatfield denounced our involvement in the Vietnam war. America, he said, intervened in what was essentially a civil war. He refused to acknowledge that the conflict is in any sense an ideological struggle. It would seem that in several paragraphs of comments about the war, the Senator might have laid at least a portion of the blame at the communists' door, but this he failed to do.

Commenting on the social aspects of the gospel, Senator Hatfield stated: "Peace will not come to the earth until the total needs of mankind are met. Changed lives must implement the mission of peace through the changing of society. We cannot protect the status quo. . . ."

Knowingly or unknowingly, the Senator here picked up the emphasis of another featured speaker, Tom Skinner. The Brooklyn evangelist, an eloquent orator, struck out against those who, in his judgment, make God "the keeper of the status quo—the upholder of law and order." We may ask—if God is not the keeper of law and order, does He then

become the promoter of riots and confusion? To arrive at this interpretation is not altogether far-fetched. At a news conference, it was either Mr. Skinner or one of his associates—we did not get the exact identification—who said, in relation to the Students for a Democratic Society and the Black Militants: "God can use them." After listening to the widely known evangelist, one gained the impression that a white, middle-class Anglo Saxon who happens to live in the suburbs and may vote Republican is the chief of sinners. While not accepting all that is included in the famed "Black Manifesto" of James Forman, Skinner nonetheless asserted: "I buy the principle of reparations."

Frankly, we do not. Personal restitution is one thing; it is Biblical. But that our generation must assume guilt and make amends for whatever wrongs previous generations may have committed, we do not see in the Scriptures. What is more, this pattern of thinking may have two sides. One of these days someone may ask reparations for the lives of multiplied thousands of Northern white men who died in the Civil War!

Questioned as to the influence of communists in race riots, Skinner stated: "I don't want to dignify communism by giving it the credit for the revolution. But if they are stirring it up, does that make the communists good guys or bad guys?"

The social emphasis at Minneapolis reached its climax with the speech of Southern Christian Leadership Conference President Ralph Abernathy (who was an invited speaker, and was given a standing ovation by most of the delegates both at his introduction and at the conclusion of his speech). Declaring that he came "not as a civil rights leader, but as a Christian minister," Abernathy then proceeded to give what was essentially a civil rights speech. He called for an end to the "godless, senseless war in Vietnam." He demanded "more equal dis-

tribution of the wealth of the land." And he insisted that Red China should be admitted to the United Nations (the relationship between all this and evangelism is obscure, to say the least). Abernathy, pastor of an American Baptist Convention church, also endorsed James Forman. "God has been trying to speak," he said at a press conference. "Maybe He is trying to speak now through a rugged prophet named James Forman." Since those who have read the entire Manifesto are aware that it is a straight communistic document, this statement is utterly amazing.

Another publication, the *National Observer*, was also surprised at the emphasis heard at Minneapolis. Referring to the delegates, the *Observer* said: "They had come to develop new strategies for proclaiming Jesus Christ and were told about Karl Marx. They listened to inspirational quotations from John F. Kennedy and liberal theologian Harvey Cox. They heard the ideas of folk-singer Bob Dylan, the demands of black-reparations advocate James Forman and the spirit of SDS mixed into the teachings of the prophets Jeremiah and Ezekiel and the Apostle Paul."

The subject of the Christian's social responsibility is too extensive to be thoroughly dealt with here. The Bible does teach that we are to be mindful of the needs of the poor; it does teach Christian concern for others; it does teach the brotherhood of people of all races who are redeemed in Christ. But is the application of these principles found in identification with the contemporary social movements referred to in the foregoing paragraphs? In all good conscience, the Bible believer may have difficulty assenting to this theory. We are not necessarily attempting to identify the Word of God with political conservatism. We are even less inclined to identify it with political liberalism, as the Minneapolis Congress clearly did.

Whatever else may be said, I venture to don the prophet's mantle for a moment. I believe that this matter of our involvement in social issues—our response to the so-called "cultural mandate"—is going to be one of the foremost subjects confronting fundamental believers and churches in the immediate future. We had better become thoroughly conversant with the Biblical course of action, and learn to define it clearly and intelligently!

And what more shall we say? This report is already considerably longer than I had intended it to be.

I came home from Minneapolis heavy-hearted. As God is my judge, I do not take pleasure in presenting this unfavorable report. And I know it will not be popular; it will be a minority report. (Ironically, I will become a member of a minority group!) Most of the publications and other news media—including radio station WMBI of Chicago—have already given glowing, enthusiastic reports of the Congress. Some may charge that this writing concentrates on the negative side. I do not believe so. I have acknowledged that there were some good things said at Minneapolis. But this report accurately sets forth the dominant characteristics of the meeting. *The real wrong is in presenting the Congress only in a favorable light, bypassing the highly questionable areas we have described.*

One final statement needs to be made. Evangelism—true evangelism—must be the heartthrob and thrust of our churches. We must reach out; we must "go into the highways" after people. The church that ceases to be evangelistic will die—and when it does there will be no loss. While we must reject what to us are unBiblical methods and involvements in evangelism, let us be even more concerned that we are active in what we believe is the right way.

—Merle R. Hull

* * * * *

ALONG WITH THE SERMON IS ON THE WAY OUT
OTHER CHANGES IN THE ECUMENICAL CHURCHES

Recognizing that they have nothing to talk about that is of interest or worth, the ecumenists are moving for shorter sermons or, better yet, no sermon at all. In an October ('69) PULPIT DIGEST article, the subject is discussed by the Rev. John Robert McFarland, chairman of the staff of the Ecumenical Campus Ministry of Illinois State University, as follows: "Contemporary worship is oriented to the needs of the members of the congregation in their personal lives and in their mission thrusts. It

uses the life-forms within which people today live. It seeks to involve the congregation in total participation in the worship. It sets forth dilemmas in which we must make decisions. . . .

"Many types of preaching can fit the context of contemporary worship. Sermons can be followed by dialogue groups with the minister after the service. The dialogue sermon itself is often effective. Talk-back in the sanctuary immediately following the sermon, with persons rising to question the minister.

"Small groups can be formed in the congregation in which people sit to discuss the total service and sermon for anywhere from 10 to 20 minutes before the service is formally or informally closed. Slides, film-clips, paintings, recordings, questionnaires to be filled out during the sermon, interpretative dance, and music can be used as illustrations within the sermon. . . .

"The one thing to remember is that the preaching must fit the worship. . . . Worship really does not require a 25-minute discourse from one person. If ten minutes of effective questioning by the preacher, followed by 20 minutes of dialogue, plus the leaving out of a hymn or reading to get the extra time, present the call of God and the possibilities of response better than a regular sermon, then so be it. . . .

"It is amazing how effectively aisles and pews themselves can be used if one has a little imagination. We used a picket-sign motif in one service. We decorated the entire sanctuary with signs. The choir carried them as they processed in. The signs carried Gospel messages--God, Love,--and contemporary concerns, Pray for Peace, LSD can Kill.

"When it came time to respond the members of the congregation were invited to take signs from the walls or to come to the front, where we had empty signs and dry-mark pens, and to design their own messages. I was afraid no one would respond. After all, it was rather far-out. But I was almost trampled in the rush. People grabbed or made signs and paraded up and down the aisles spontaneously so everyone could see, from their signs, what their message was. . . . One of our girls accompanied herself on the guitar and sang, We Walk the King's Highway. . . . It was great. . . ."

Warning those who might want to experiment with promoting a dialogue in churches where it has never been tried before, McFarland says that it might be advisable at first to plant a couple of "shills" in the audience to make sure a discussion gets started.

That innovation is the order of the day among ecumenists everywhere is witnessed from the grass roots level by a report from Dillon, Montana, by Fundamental Baptist Pastor Duane F. Block under the title, "Synagogues of Satan Synthesize": "The ecumenical movement is being felt in the community of Dillon, about 100 miles west of Yellowstone Park in the southern bulge of Montana, with a population of about 4,000. The town is separated from the present-day ecumenical pressures by miles, but not by spirit. The spirit of Anti-christ is hard at work. The Presbyterian, Methodist and Episcopalian churches have combined their Junior High youth groups, meeting once a week in the latter's guild hall. The move was reportedly made because none of these churches was able to have its own youth group, due to lack of numbers if not leaders.

"Along with this move came a recent development in the Presbyterian church, which no longer has a Sunday School, again reportedly due to the lack of teachers on Sunday. The Sunday School classes are now meeting on weekdays, the days reportedly determined by the availability of teachers.

"There appears to be some unrest in these churches because of these developments, with a few families leaving to attend elsewhere, or to send their children elsewhere. The discontent appears also to be fed by the 'ministers' of these churches, one of whom recently ran off with the wife of a man in the church, while the other two have been providing book reports from their pulpits."

* * * * *

A Conservative Baptist from California has written two times, rather violently and vitriolically, to complain about what he calls errors of fact in the BULLETIN. We spare him embarrassment by reporting rather than quoting his ill-tempered communications, and we shall not at this time name him. We are glad he is reading the BULLETIN!

We annoyed him by reporting that the annual CB meetings at Buffalo, New York in 1969 attracted only 499 registered "delegates" (their word, not ours). We took the figure from the CB mimeographed release. He has provided us with a spirit-duplicated report from the registration committee to prove we were wrong. There must have been at least 502 at Buffalo who registered. There were also 68 who pre-registered but who did not attend the meetings. If these be counted (why should they, if they did not attend), the total comes to 570 which is well under the 600 which was said to be the previous low figure for CB meetings in the east. In any case, we sincerely apologize for the inaccuracy of our report.

We also annoyed him by quoting from the BLU-PRINT about the Van Nuys Church being in the ABC, and through that relationship involved also in the NCC. We rejoice greatly that since that item was written, the Van Nuys Church has withdrawn from the ABC and its apostasy. It remains true, however, that the church was at the same time a part of the ABC apostasy and the largest contributor to the CBFMS, as we reported, so we do not owe an apology for our quotation from the BLU-PRINT. We trust to hear of many churches deciding against the ABC as the people at Van Nuys have done.

* * * * *

N E W S B R I E F S

NTAIBC MISSION ACTION BY BOARD, NOT ASSOCIATION -

In an earlier issue the BULLETIN reported "NTAIBC Rejects New Mission Plan For 1969," whereas a correction informs us that the decision against undertaking missionary activity was an action of the board rather than by the messengers. Association action in 1969 was limited to calling for continuing study of the subject with a view to a report and action one way or the other in 1970. Evidently there is declension in NTAIBC over the mission issue, a majority of the 1969 board having been opposed. The position of the 1970 and future boards, and of the Association itself remains to be seen.

* * * * *

CBA REGIONALS VOTE TOWARD THE TROIKA -

The Eastern and Western Regionals of the CBA in annual fall sessions adopted resolutions requesting the CBA Inter-Society Commission to move forward in study and recommending of machinery by which the two mission societies and the church association may be merged. The merger, if and when it is effected, will produce the national Conservative Baptist convention concerning which the hard-core used to warn CB's before withdrawing from that fellowship. Of course conventionism is not the only CB problem; close on its heels follow New Evangelicalism and Ecumenical Evangelism.

* * * * *

NEW YORK COUNCIL OF CHURCHES RADIO PROGRAM CANCELLED -

A program produced for the New York City Council of Churches has been cancelled by WABC of the American Broadcasting Company under the criticism that it was "too political." The program would have featured Methodist Bishop James Armstrong on the subject of the U.S. in Vietnam. United Methodists everywhere should feel shamed that a secular radio station demonstrates more knowledge of fact and more patriotism than a bishop they support. The Council of Churches of New York City is the same organization, formerly called Protestant Council, which sponsored the first New York Graham Crusade.

* * * * *

HYLES PUBLISHES ON SEX EDUCATION PROGRAM IN THE SCHOOLS -

An excellent booklet titled SEX EDUCATION PROGRAM IN OUR PUBLIC SCHOOLS: WHAT IS BEHIND IT? by Dr. Jack Hyles is now available and commended for use in stirring up parents and the public about this important and serious issue. The new sex education program has a more degenerating potential than any other effort America has ever survived and should be opposed by vast armies of laymen acting as minutemen. A few copies of Dr. Hyles' booklet circulated in the churches and their neighborhoods could help immeasurably. Prices are \$.25 or five for \$1.00 (plus 5% for postage). Order from SWORD OF THE LORD PUBLISHERS, Box #1099, Murfreesboro, Tennessee 37130.

* * * * *

CIVIL RELIGION HAS TAKEN OVER ACCORDING TO YALE PROFESSOR -

Dr. Colin Williams of Yale Divinity School says that a civil religion has taken the place of formal religious thought in America today. Religious News Service (6/26/69) reported Williams speaking of picketing and demonstrations as the liturgy of the new civil religion which he says "has gradually become more important to Americans than formal religion."

* * * * *

COTTON-PATCH VERSION AUTHOR DEAD OF HEART ATTACK -

Dr. Clarence Jordan, Southern Baptist pastor and author of the so-called Cotton-Patch Version, actually a paraphrase, has died of a heart attack at 57 years. God, it is observed, although patient and longsuffering, will not tolerate in those who know better, what He is willing to suffer from His enemies and others spiritually ignorant. The appearance of Jordan's paraphrase of Scripture was deeply regretted even by many who honored his social experiment for the benefit of the poor at his Georgia Koinonia Farm.

* * * * *

ROMAN CHURCH PROBLEMS CALLED RESULT OF COMMUNIST SABOTAGE AND SUBVERSION -

"Heavily entrenched and working closely with the liberals in the Church throughout the world are powerful leftist elements composed of clergy and laity alike. The diffusion of liberal and Communist elements throughout the Roman Church is, in reality, the true and only logical explanation of the rapid and virtually revolutionary changes now taking place within her structure..." writes Wilson Ewin in REFORMATION REVIEW, published by the ICCC.

Attempting analysis of Roman Church problems, changes and disorganization, Ewin, a Quebec pastor, sees subversion and Communist sabotage at the source, and cites Lenin's instructions as the root of contemporary ferment: "The movement was origina-

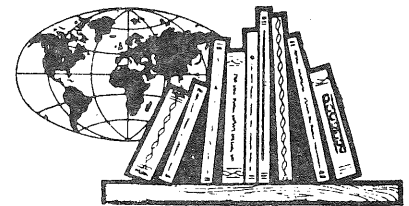
ted to apply the principles of Lenin, who said, 'In order to abolish religion it is more important to introduce class warfare into the bosom of the church than to attack religion head-on'... Thus the plan to act by dissolving, by forming cells of disunity among the faithful, but especially among the secular clergy and members of religious orders. 'Divide the Bishops into two blocs: the integrists and the progressives; set up priests against Bishops; drive a sharp wedge into the masses by contrived distinctions between reactionaries and progressives... Never attack the church frontally, but always for her own good, her "antiquated structures" and the "abuses" that "disfigure her"... If need be, appear more Catholic than the Pope. By clever undermining, form ecclesiastical circles cells made up of "dis-satisfied priests" to attract them into the fertile climate of the class struggle.'

The methodology, says Ewin, is to be "slow and patient," and by the infiltration of new contents into traditional ideas, to create ambiguities to the end, not of liquidating the church, but of conditioning it by internal fragmentation, for service in the cause of the Communist revolution.

If Ewin is right, and he no doubt is, then it is interesting to note that Pope Paul VI has come to the Tiber "for such a time as this." Seeing him as Hamlet, John Knox, in NATIONAL REVIEW says "The Pope is trying hard to make the church more acceptable to the non-Catholic world, whether Christian, non-Christian, or anti-Christian. He is accentuating all points of agreement or mutual interest. As far as he can do so without altering fundamental Catholic doctrine or undermining his own position, he is willing to eliminate or tone down anything in Catholic doctrine or practice that repels or irritates the world. At the same time he wants to regain or retain the allegiance of many ordinary, nominal Catholics who in one way or another find the yoke of active membership too heavy... He is...well informed, austere, modest, industrious, timid and indecisive... It is important to keep in mind that there is nothing new in the present attacks on the faith. The Catholic teaching of the Eucharist, the sacraments, the veneration of the saints, original sin, the authority of the Holy See, the celibacy of the clergy, etc., has been attacked for centuries by those outside the church. When people inside it began to advance such views they usually went out of their own accord or were put out. What is different now is that people in good standing in the church attack her fundamental doctrines with impunity. The Holy See will do nothing." In concluding, Knox says, "The one service rendered by authority, that is peculiar to it and one of its specific functions, is to settle things. This is not always easy, agreeable or popular, but that is unimportant. We need not look beyond our own time to see in both church and state the evils that accumulate for both authority and the community it is intended to serve, when that task is shirked."

* * * * *

BOOKS



ZEN-EXISTENTIALISM: THE SPIRITUAL DECLINE OF THE WEST, by Lit-sen Chang, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1969, 254p., \$5.95).

This illuminating and important book must be read to be appreciated. No short summary can claim to serve as a review of its message. Ours is an era in which the professing church has emptied itself of what the moderns call "God-talk," and has become so secular that not only can "way-out" theological philosophers claim God is

dead, but many actually believe it. While the secularized church expends itself on riots, racism, social inequities, housing projects, and wage scales, young people who want spiritual experience from out of this world are turning to astrology, mysticism drugs and now, Zen-Buddhism. Many are learning of Zen on the campuses and through the printed page, and some by personal experience at a new Zen monastery in California. The advanced dialectic in nihilism of Zen does not work, however, says Professor Chang in these pages, and he should know, having suffered fifty years of unbearing spiritual pilgrimage before finding Christ. Now, having escaped so great darkness he writes to warn the west against embracing the spiritual night of the east. Pastors having college youth or others in contact with campus dialogue should secure this book to study up against the wave of Zen expected in the wake of contemporary spiritual vacuum.

* * * * *

THE NEW EVANGELICALISM, by Charles Woodbridge, (Bob Jones University Press, Greenville, South Carolina, 1969, 62p., \$1.00 paper).

The Bible-believing world has waited long for the appearance of this great clear-as crystal treatment on the contemporary methodology of apostasy. Dr. Woodbridge is a scholar whose qualification is not to be disputed. Who dares hurl at him the popular epithet "Fundamentalist mentality"? Herein he follows the general outline of his now famous and convicting lecture, to delineate and expose the New Evangelicalism's mood, its method, its theology and its ethics, none of which are found to be Biblical; and to offer persuasive logic against what is seen to be the conspiracy of New Evangelicalism. Exhibiting depth of scholarship, the author is at once also simple and precise so that the layman may easily understand. Diverging from the original method of his lecture, Dr. Woodbridge here includes names, dates and places in referring to certain to be censured for espousing New Evangelicalism's error. Every fundamental church should have several copies to pass around for the instruction and protection of the congregation.

* * * * *

FUNDAMENTAL BAPTIST FELLOWSHIP ANNUAL BIBLE CONFERENCE

The annual FBF conference dates for 1970 have been set for June 2-4 at the Eagle-dale Baptist Church, Indianapolis, Indiana. An impressive array of important names will be included on the program, a full announcement of which is promised for the next BULLETIN. The headquarters motel, Holiday Inn at 4665 W. 16th Street, is already receiving reservations. A double-bed room there will be priced at \$10.00 per day during the conference, but be sure to mention FBF.

* * * * *



what a whole of an opportunity

Now Available!

**THOSE FAMOUS
CASE BOOKLETS**

**LITTLE BOOKS
ON BIG SUBJECTS**

by Chester E. Tulga, D.D.

- THE CASE AGAINST THE SOCIAL GOSPEL
- THE CASE AGAINST THE NATIONAL COUNCIL OF CHURCHES
- THE CASE AGAINST MODERNISM
- THE CASE AGAINST MODERNISM IN EVANGELISM
- THE CASE FOR THE VIRGIN BIRTH OF CHRIST
- THE CASE FOR JESUS THE MESSIAH
- THE CASE FOR THE ATONEMENT OF CHRIST
- THE CASE FOR THE SECOND COMING OF CHRIST
- THE CASE FOR DISPENSATIONALISM
- THE CASE FOR THE RESURRECTION OF JESUS CHRIST
- THE DOCTRINE OF HOLINESS IN THESE TIMES
- THE DOCTRINE OF SEPARATION IN THESE TIMES
- THE INDEPENDENCE OF THE LOCAL CHURCH

EACH BOOK **35¢** per copy

- Enclosed is \$3.00 for my subscription to the INFORMATION BULLETIN.
 - Enclosed is my contribution for the work of the Fundamental Baptist Fellowship.
 - Enclosed is \$5.00 for Annual Membership in F. B. F. (includes Bulletin).
 - Enclosed is \$10.00 for Sustaining Membership in F. B. F. (includes Bulletin).
 - Enclosed is \$_____. Our Church's budget for the year for F. B. F. shall
- \$1,000.00 \$500.00 \$250.00 \$100.00 \$_____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

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 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.

FUNDAMENTAL BAPTIST FELLOWSHIP
3255 Lowell Boulevard (P. O. Box 11056)
Denver, Colorado 80211

Address Correction Requested

NON-PROFIT ORG. U. S. POSTAGE PAID Denver, Colorado Permit No. 191
