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NUMBER 1

PROFILE OF THE 70's

As we step foot across the threshold of the 1970's we look eagerly for different furnishings in the first room of this ten-room dwelling (each year, a room). We, as "John C. Public" ("C" for Christian) would like a change from what we had during the sixties.

Since the rug has already been pulled from under us, we have long stood on the bare unpolished floor feeling our feet get cold. Now as we step into the "new room" we find that the cold floor has been polished and it is slippery. We shall have to take care lest we fall. We look around for a place to sit. Seats of authority are occupied by people whose plans and pronouncements are confusing and even frightening, and the same dunce stool whereon we were compelled to sit in the sixties has been placed for us again. There are no smooth and graceful forms or harmonizing colors anywhere. Everything has ominous slants and jagged edges with vulgar colors. The familiar psychiatrist's couch has been moved into a corner to give center place to groups who squat crosslegged in "transcendental meditation" and other groups who slouch about in a haze of cigarette smoke blurting out their frustrations and laying bare their secret souls. We don't like the scene. On the table there are stones instead of bread. Some of them rough, some polished, and some jewels, but stones nevertheless.

We would enjoy bright lamps of reason lighting the room, but we see instead bulbs of garish colors revolving and casting distortions. We can't expect the mirrors on the wall to reflect true this year, as we notice they are the same ones, bearing the same flaws we've had for a long time. The drapes are not hung in ornamentation, for they are nothing but shoddy rags hung to conceal cracked and defaced walls. We sigh, thinking of how we would like to breathe fresh air and drink pure water this year, but it is a hopeless sigh because we know about the contamination. How we would love to be able to make our own beds, since the adage says "we must lie in them." We resent

the short blankets that don't quite cover our needs. But we look and see that our beds have been made for us -- with the dirty linens of last year. We've only just stepped into the new room it is true, but so far no one looks strong enough to stand to his feet and open a window to let in light and air.

What are we saying? We are saying that in every phase -- warfare, welfare, business, education, economy, politics, law enforcement, and religion -- the bad and unholy influences that began in the 1960's and before, are scheduled to continue and to gain momentum in this decade. In this first year of the ten years of the '70's -- in this "room" so to speak -- is there a place for prayer and worship? Oh, yes! Didn't you see those groups sitting in "encounter" and "meditation"? They are practicing the new mode of worship. But now you're wondering WHO do they worship? You want to know? Take a look around your new room (not much unlike the 10 rooms of the '60's) and tell us who you think to be the designer?

It seems that change is taking place, but the kind of change that makes ugly things uglier. How should we who are believers in God, regard such things and what are we to do about them? Much has been spoken and written lately about the Christian's involvement in social changes. Should the Christian, in addition to propagating the Gospel of Christ, work to affect needed social changes? The answer calls for much more than a verbal "yes" or "no." It is almost a trick question like the one the prosecutor asked the defendant, "Have you stopped beating your wife? Answer yes or no." If we say we should work toward social changes -- then comes the measure of extent. Should we write a letter to our Congressman and be done with it, or should we take to marching in the streets?

. . . .

Don't be like the man who suddenly became convinced that he must rush out and help people. Desperate to find a target for his zeal, he saw a small boy stretching his little arm in an effort to ring someone's door bell. The man hurriedly offered aid and rang the door bell with a grand gesture. The little lad grinned before he took off down the street. "Now run like the devil!" he called back over his shoulder. Unwittingly the novice-do-gooder had entered into the kid's prank and was left embarrassed to stammer a foolish apology to an annoyed housewife.

If you want to do something to change things -- then wait on the Lord to show you what to change and how to go about it. We used to like that motto, PRAYER CHANGES THINGS until we read the one that says PRAYER CHANGES ME. Changes that God makes always begin in us, just as truly as judgment begins at the house of God.

But this is not an argument favoring lethargy, uninvolvedness, and lack of concern. We should always hold an attitude of willingness and be ready to act when God shows us. Being ready means being informed, too. We should be as students in a classroom who have studied our lessons and are waiting for the teacher to call on us. Our willingness should always be there, for the Lord says, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Corinthians 8:12)

How does this apply to social changes? If the Lord gives you the ability, the opportunity, and the leading -- act! But wait on the Lord. Remember the Word says that if we would minister we must wait on our ministering.

- from JOURNAL OF CHRISTIAN CONCERN -

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THE CHURCH TOMORROW

(The following is a prediction of what the church of tomorrow will be like, according to the expectation of the liberal, ecumenical point of view. It is taken from WORLD CALL of the Disciples of Christ.)

January 1, 1970, ushers in a new month, a new decade and a great, new 30-year era that will bring our century to a close. For the church, as for everything else, the years ahead will be a period of change, controversy, growth, discovery, loss and achievement.

Interesting, indeed, is the list of 25 trends and changes predicted by Roland W. Tapp, associate book editor at Westminster Press. Mr. Tapp presented the following statements in a message to the Religious Book Publishers group at its 1969 convention:

- (1) "The church is going to have to go through the Fundamentalist-liberal fight of 50 years ago all over again" and with sharper polarization.
- (2) There will be a growing trend toward merger with Catholics at practical levels; but the cooperation will be between fundamentalists of both groups and between liberals.
- (3) The church will interest only people whose "psychological age" is about 45 years and up.
- (4) Total church membership will decrease, but those remaining will be more knowledgeable and committed.
- (5) More people - not all necessarily Christians - will believe that "The Christian's primary concern is with social action."
- (6) Most church school teachers will see their function as "fellow-seekers" with their students.
- (7) The Consultation on Church Union proposals will be adopted.
- (8) There will be no more denominational Christian education programs.
- (9) There will be no more projects for building huge church "plants."
- (10) Integration of all minorities will become a fact in the churches.
- (11) The churches will give up their tax-exempt status.
- (12) Foreign missions will be less emphasized probably replaced by Peace Corps types of action.
- (13) "Lay academies" will rise in number.
- (14) Denominational theological seminaries "operating without reference to university level education" will decline.
- (15) Theology will shift from transcendence and immanence to pantheism (which hold that God is in everything).
- (16) Along with mergers, boards within denominations will coalesce.
- (17) "Sermons are out" and so is the Sunday morning worship service.
- (18) College students and young adults will show increasing interest in religion and specifically in Christianity.
- (19) "Fellowship" devices will be less help in attracting new membership to local churches.
- (20) There will be "less interest in separate men's and women's programs."
- (21) TV will be used in church school teaching by clusters of churches in an area.
- (22) Breakdown of authority, both personal and doctrinal, will be more evident.
- (23) "The church stands in very great danger of losing the intellectual elite of this country."
- (24) Resurgent interest in formal worship "is only momentary."
- (25) The church of A.D. 2000 will not be recognizable by anyone today.

A FUNDAMENTALIST LOOKS AT THE CROSSROADS AT DETROIT NATIONAL COUNCIL OF CHURCHES

by L. Duane Brown, Ph.D.

The Eighth Triennial General Assembly of the National Council of Churches met in Detroit on November 30 - December 4. It proved to be a critical crossroads for the most powerful and largest church organization outside of the Roman Catholic Church. The NCC claims to represent 43,000,000 church members in 33 denominations. Its General Board meets several times each year, but the General Assembly meets only every 3 years.

Here is the "Ecumenical Movement" in all its pomp and glory, even though in reality it has abandoned the historic Christian faith and orthodox Christianity. It appears the NCC is now financing a social revolution in the name of civil rights and social justice.

It is my contention that if many of the lay people belonging to these member denominations could have seen this bizarre five-day convention, they would repudiate this radical, pacifist organization forthwith! It was almost incomprehensible that such weird activities could ever have happened at any religious meeting.

This first hand, eye-witness report is composed of three parts: MY PERSONAL OBSERVATIONS, OFFICIAL NCC ACTIONS, and FUTURE NCC PROGRAM. I observed as a member of the official press not only the General Assembly for five days but also the General Board session which met on November 29.

A. MY PERSONAL OBSERVATIONS

Perhaps I am a bit prudish, but miniskirts, cigars, and hippie demonstrations seem out of place at a religious meeting, yet these were the common sight. A great deal of the program of the Assembly was taken by minority groups and radical organizations to present their causes and plans, which usually ended by demanding funds. Some of the groups were these: American Indian Movement, Women's Liberation Movement, Black Economic Development Conference (sponsors of James Foreman and his Black Manifesto), Jonathan's Wake (a radical hippie "renewal" movement), the Youth Caucus (an organization of NCC delegates under 30 years of age), International Documentation Center (a liberal Catholic organization), National Welfare Rights Organization, Hispanic-American Institute, and Alaska Federation of Natives.

One of the most shocking things was the scheduled "worship" of the assembly which included a rock-music band and a hippie folk-singer who began the worship service by asking each delegate to massage the back of the nearest delegate and then hold hands (to "receive grace physically"). After one of the evening sessions, a "soul-worship" service was conducted by a Black Youth group (Lutheran-Missouri Synod) that was composed in part with lewd dancing and anti-war poems. Not one service contained a Bible message or any Christ-honoring worship. The opening worship service on Sunday evening was addressed by Dr. Joseph Sittler from the University of Chicago Divinity School. Dr. Sittler is a Lutheran who fellowships with Unitarians and denies the deity of Christ. The service was interrupted by a noisy demonstration of the Jonathan's Wake group.

On several occasions, near anarchy and complete chaos ensued. The blacks took over the podium at one time and tried to force through a resolution dissolving the NCC and giving its assets to them. "Prophet" Jim Foreman lashed out at the Assembly with

harsh language. Another time, a hippie minister from Berkeley screamed from the podium at the delegates that blood was on them, then took out a can of red paint and spread it over the officers' table on the platform! A young delegate (20 years old) sent the delegates into a four hour wild debate when he requested the NCC to hold his draft card for him (which is illegal for both parties). A majority of the delegates voted to do this (228 to 188) but it failed to obtain the needed two-thirds majority required to pass. Many individual delegates did sign a pledge to receive the draft card and face the consequences of defying the law.

B. OFFICIAL NCC ACTIONS

Two passions were clearly revealed by the leadership and the delegates of the General Assembly, namely: a hatred of the Vietnam war and a desire for social reorder (perhaps revolution is a more accurate word). Several subjects are here analyzed from their official reports and resolutions.

Evangelism and Missions. On page 7 of the official "Workbook" report, it is stated: "The Division of Overseas Ministries (the NCC missionary agency) reported that member churches are tending to decrease mission-evangelism activity and increase social action-welfare activity." On page 41 the main role of DOM is defined as "to share thought and resources with these indigenous Christian communities in a partnership of growing vitality and relevance." No interest in Evangelistic causes was expressed in any session of the Board or Assembly.

Race and Minority Causes. A great deal of the Assembly time and discussion was consumed by this item. All kinds of accusations were made calling the NCC hypocritical, racist, white dominated, etc. Regardless of the communistic ideology in the Black Manifesto, the NCC General Board had voted in September to raise \$500,000 for black controlled organizations in response to the Manifesto. It was announced on November 30 that \$650,000 has been granted (by several member denominations) to Inter-religious Foundation for Community Organization (IFCD) and National Committee of Black Churchmen (NCBC); both are radical black organizations committed to the philosophy of the Black Manifesto (overthrow of the government by force and reparations to Blacks).

The NCBC presented their own black candidates for the offices of Presidency and General Secretary to run against the slate from the General Board. Both blacks lost but received about 100 votes out of nearly 500 cast. The losing black candidate for the Presidency was the Rev. Albert Cleage, Jr., pastor of the Shrine of the Black Madonna, Detroit. He is a civil rights activist and a leading advocate of "black theology" which rejects Pauline Theology. His emotion-charged remarks to the Assembly following the announcement of his defeat contained a threat to the black churchmen who did not support him that their churches would be "taken away from them" and he accused the NCC as being racist. Many delegates, white and black, expressed opinions throughout the conference that the NCC was not meeting the need in this area.

Vietnam and the Draft. A lengthy resolution was passed which criticized the U.S. involvement in the war, calling for complete troop withdrawal by the end of 1970 and a broadening of the Saigon government; it also defended the war dissenters and urged churches to defend their right to dissent. Another resolution condemned production, maintenance, or use of chemical and biological weapons. A statement was made expressing shock over the civilian massacres in Vietnam by U.S. troops, requesting investigation by an "international agency." A report revealed assistance was planned to help U.S. draft dodgers who have deserted to Canada. Yet a very general and mild resolution condemning the Russian invasion of Czechoslovakia failed to pass and was referred back to the Reference Committee.

One encouraging report was that the NCC income for 1969 will be half a million dollars below last year's receipts. An official admitted some donations were withheld because of the NCC's involvement in paying reparations to the radical black organizations.

Ecumenism. With the election of an ecumenical activist, Dr. Cynthia Wedel, its first woman president, the NCC marches on in its pursuit for union with other church communions such as the Roman Catholic Church and the Southern Baptist Convention. Both organizations had official observers present. Dr. Espy stated at a press conference that he felt that "denominationalism" was on the decline and the "wholeness" of the church would and should prevail. He openly expressed the hope that evangelicals would join the NCC as well as the Roman Catholics.

In a written message given by a George G. Beazley, Jr. entitled "The Message to the Churches," blasphemous statements are made as if the Holy Spirit Himself is speaking. Its message was the social gospel desire to build a new society.

C. FUTURE NCC PROGRAM

The Most significant and far reaching event came in the proposal by the NCC General Secretary, Dr. Edwin Espy, to reorganize the NCC into a "United Nations Umbrella" structure which would encourage the Roman Catholics, the Southern Baptists, and the Missouri Lutherans to join. This new structure, called "General Ecumenical Council," would be so organized as to fit the changing times and "to fit the new realities," thus emphasizing the "wholeness of the church." Dr. Espy stated, "To meet the needs of the order of magnitude now confronting our people, half-measures will not suffice. We must have a profound re-ordering of our national and church priorities if we are to cope effectively with issues of war, race, poverty, technology, urban crisis, ecumenism, and erosion of faith. We must be equally bold if we are to empower the conciliar movement to exercise its full potential. It can rise to these challenges only by unfurling rather than trimming sail, going forward rather than drifting backward."

In conclusion I call two Scriptures to the attention of Bible believers. II Thessalonians 2:3 states that the apostasy ("a falling away") will come before the Tribulation and if we are in the last days of the church age, as Bible scholars believe, then the NCC could be the Babylonian church of the antichrist in infancy or at least its forerunner. Secondly, Philippians 3:18-19 teaches "the enemies of the cross of Christ" are those who mind earthly things. They are not apostate because they do this, but mind "earthly things" because they are apostate. Thus we can understand the passion and concern of the NCC with social problems and issues. It is the organized effort of unregenerated church leaders to remake society in a classless, raceless, warless, nationless, Christless world. Perhaps the most important thing is not what happened at Detroit, but what will happen because of Detroit. Let us hear with John the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Revelation 18:4-5).

(Dr. Brown is the beloved and very highly qualified State Representative of the Empire State Fellowship of Regular Baptist Churches).

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REPORT ON THE AMERICAN ASSOCIATION
OF CHRISTIAN SCHOOLS OF HIGHER LEARNING

by Dr. W. O. H. Garman

We are happy to be able to report that we have made considerable progress. Our secretary, Dr. Marshall Neal, of Bob Jones University has made formal application to the Department of Health, Education and Welfare that the AAOCSOHI be listed in its Educational Directory as a recognized accrediting agency. Mr. John R. Proffit, Director of HEW's Accreditation and Institutional Eligibility Staff has notified us that our request will be acted on at it's next meeting in March. Please be much in prayer about this matter.

For the success enjoyed thus far we are greatly indebted to:

(1) Various U.S. Senators, who have taken an active interest and been of great assistance in helping us set up a conservative accrediting association which is the only way conservative fundamental schools can receive proper recognition, and the discrimination practiced against them by the military be brought to an end.

We have been helped tremendously by Senators Strom Thurman, Edward J. Gurney, Barry Goldwater, Herman E. Talmadge and several others.

(2) Then too we have received most gracious consideration from Mr. Richard D. Murry, Special Assistant, Congressional liaison at HEW, and Mr. H. Daniel Jones III, same title as Mr. Murry. Mr. Jones is now handling our case. Mr. Murry unfortunately for us will be running for Congress in Wisconsin. Our constituents there will be happy to know this.

(3) Most of our constituent schools at my request have been most cooperative in writing their Senators and Congressmen urging them to support our request for recognition by HEW. As a result, considerable pressure has been brought to bear upon HEW.

We are waiting replies from Senators John Tower and Ralph Yarborough, Congressmen Jim Collins, Earle Cabell all from Texas; Hon. Harry S. Dent, Administrative Assistant to the President; Senators Mark O. Hatfield, John Stennis, Richard S. Schweiker, Carl T. Curtis, Herman E. Talmadge, George Murphy, Richard B. Russell, Roman L. Hruska, James O. Eastland, E. F. Hollings, and Congressmen William J. B. Dorn, and Mendel Rivers, all of whom and many others have been contacted by the presidents of our member schools.

NOW WHAT CAN YOU DO TO HELP?

As Christians we should first of all rely upon the Lord in prayer. All our past victories particularly in the chaplaincy were won through prayer. At the beginning of World War II there wasn't a single fundamental endorsing agency such as the AGC. The Federal Council of Churches, which changed its name to the National Council of Churches, through its Commission held a virtual monopoly on the endorsement of Protestant Chaplains. The Lord used us to break that monopoly and to obtain the first quota for fundamental chaplains. We have endorsed several score men to the chaplaincy. Counting the Civil Air Patrol, the various denominations and fellowships cooperating with the AGC and the AAOCSOHL have a total of over 100 chaplains. This was made possible through the Lord's faithfulness in answering the earnest prayers of our people.

As citizens we should exercise our rights, write our Senators and Congressmen urging them to support our request for recognition by HEW of the AAOCSOHL as an accrediting association for fundamental Christian Colleges and Seminaries, which at present have no association they can turn to without compromise. Certain folks at HEW have insisted that our seminaries should seek to be accredited by the American Association of Theological Schools. Members of the staff have no right to seek to force our theological schools into such an Association which would deny our schools their religious freedom and compel them by so doing to compromise conscience and religious conviction. This same person at HEW is on record as having declared, "the day of re-

ligious education is about over." We aim to show this person that it isn't. You can help by writing your Senators and Congressmen. Fundamentalists and conservatives are entitled to civil rights also. But in the past they have been denied many of their rights and openly discriminated against by liberals, pinks and reds, who are the most unliberal and intolerant people in the world. They have run the show long enough in America. It is time for the silent majority to rise up and demand their rights. This something you can do. PLEASE DO.

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EFMA - IFMA QUARTERLY SHOCKS FUNDAMENTALISTS

Every Christian who ever gave a dime to support missions anywhere in the world needs now to stop and make a complete reappraisal of what has happened to the so-called evangelical or faith missionary boards. The impact of the New Evangelicalism is taking its deadly toll, and men who ten years ago would never have thought of weakening or giving their support to the ecumenical or World Council, or should we say International Missionary Council's program, are now using the same arguments used by the ecumenicals and are asking for the same goals.

Part of this development from a structural standpoint is that the Evangelical Foreign Missions Association (NAE), and the Interdenominational Foreign Mission Association (faith missions) have joined in the issuing of a common document called EVANGELICAL MISSIONS QUARTERLY. The Winter 1970 issue explains that these two mission associations formed a non-profit corporation called the Evangelical Missions Information Service, and it is in the name of this service that the QUARTERLY is issued. It has been pointed out for some time that there is no essential difference so far as the ecclesiastical position of these mission agencies are concerned. They all accept the inclusive principle which is that no mission board requires separation from the apostasy, either on the part of its missionaries, or on the part of the national churches which have been established. It is this tragic departure from obedience to the Scripture in this matter of fellowship that has now produced what is here reported.

"Toward an Asian Theology of Mission" is the feature article by Bruce J. Nicholls, Union Biblical Seminary, Yeotmal, India, in this winter issue. Here is an article addressed to missionaries throughout the world and church leaders associated with the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association. The conclusion of this article says, "We conclude this article with two appeals: 1. We appeal for an Asian confession of the Gospel, relevant to the issues of the contemporary Asian revolution.It must be a 'signpost' of a confessing Church speaking 'to the Asian situation and from involvement in it.'" The "contemporary Asian revolution" of course, is the Communist revolution and the "appeal for an Asian confession of the Gospel" is the kind of language that has been heard in ecumenical circles for years. But this quotation "to the Asian situation and from involvement in it" is taken from the "Confessional Families and the Churches in Asia: Report from a Consultation convened by (the East Asian Christian Council) EACC and held at Kandy, Ceylon, December 6-8, 1965." This is the World Council of Churches' Far Eastern affiliate, and this report has been produced by World Council of Churches' money. Thus in the first major recommendation we are all completely over on World Council ideology, and the New Evangelicals are moving more rapidly down the road toward acceptance of the World Council of Churches' program itself.

A section in the article on the unity of the church also accepts the ecumenical concept of church unity, and again we hear the same line that has been given in mission circles on the ecumenical platform as far back as Edinburgh in 1910. Thus we have the quote from the EVANGELICAL MISSIONS QUARTERLY, "The multiplicity of denomina-

tions in Asia, mostly of Western parentage, is becoming a serious hindrance to evangelism and church growth." Thus we must have an "Asian confession of the Gospel."

So far as the historic Christian Church is concerned there is no such thing as an "Asian confession," a European confession, a Latin-American confession, or an American or U.S. confession. There is no such thing. There is only one Gospel and the truth and the glory of this Gospel is confessed alike by all who believe. "Faith cometh by hearing, and hearing by the word of God." The very concept of the confession is not that it could be Asian, but that it must be simply a declaration of what God Himself has given us. To use the word "Asian confession" means that there are elements in Asia that will affect the nature of that confession. For the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association to be a party to any such destructive, un-Biblical, and anti-Christian thinking as this should be of the greatest concern to all who give money to missionary agencies affiliated with these bodies.

But this paragraph asking for an "Asian confession" concludes, "In appealing for an Asian confession we note the warning of Asian church leaders, 'When we make absolute the written confessions of the Churches of another culture range, we become incapable of discovering new depths of truth God can reveal to us in Christ amidst Asian life.'" And that, too, is a quotation from the World Council of Churches' East Asian Christian Conference meeting in Kandy. This constitutes a complete surrender to the liberal-modernist shibboleths, that somehow or other new depths of truth of God can be found in Asian life, and that Christ is speaking through such Asian life. Christ speaks only through the Scriptures, the infallible, inerrant Word of God.

Earlier in this article we are told that the teaching of the New Testament concerning God being a Father is simply a "symbol." What the missionaries who respond to the call of Christ must recognize is that it is only the Word of God that saves. No matter what language the Word may be translated to it is still the saving Word, for "faith cometh by hearing, and hearing by the word of God," and "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There is absolutely no other Word in Asia or any other place in the world that can save anybody's soul. No other Word has power or life. No other Word under any circumstances can possibly bring a man into the glorious miracle of the new birth except the simple preaching of Christ crucified, Christ risen again, and Christ coming in the clouds of Heaven.

But there is still a second conclusion: "2. We appeal for a more serious involvement in dialogue with men of other religious and secular faiths as an essential part of our witness." There is no such thing as dialogue for the Christian missionary. He goes forth to proclaim, "Thus saith the Lord." The whole concept of dialogue and even the use of that word today among missionaries who are Bible believers is disastrous. It represents an accommodation to the whole ecumenical dialectical revolutionary program. Dialogue involves sitting down with those of an opposing religion or opposing position such as the dialogue between a Christian and Marxist with the clear understanding that each is to be affected by it and make concessions in relationship to it. The word dialogue cannot be a part of what is called our Christian witness. To enter that arena is to surrender. How disastrous and distressing it is to see these evangelicals, as they call themselves, proceeding to build their works now upon ecumenical platforms.

At no point in this article which comes out with these two obviously ecumenical conclusions is there any reference to the Bible as the infallible, inerrant Word of God. The Bible here is only "authoritative." And this, let it be recognized, is the language of the Confession of 1967 and the new ordination vows (PRESBYTERIAN USA).

Unquestionably there are many, many missionaries and fine Christian people supporting these faith missionary boards, but they must recognize that this change has developed and this whole movement is now oriented into the ecumenical stream. It has all come about because the leaders of this movement said they could live within the

ecumenical pattern, they could remain in communion and fellowship with these ecumenical denominations where unbelief has triumphed. When God says, "Be ye separate," and "touch not the unclean thing," He means exactly that, for to remain in it is to be influenced and contaminated by it, and this contamination is now being manifest in this official publication produced by the co-operative endeavors of the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association.

(Missions bracketed as sponsoring the publication of the foregoing as a missionary posture include Africa Inland, Belgian Gospel, ELO, GMU, MAF, North Africa, Overseas Missionary Fellowship, Regions Beyond Missionary Union, Sudan Interior, TEAM, UFM, Baptist General Conference, CBFMS, CBHMS, Far East Broadcasting, Far Eastern Gospel Crusade, International Fellowship of Evangelical Students, Latin America Mission, Worldwide Evangelization Crusade, Pocket Testament League, Bible Club Movement, Child Evangelism Fellowship International, Youth for Christ International and World Vision. - EDITOR -).

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SIGNIFICANT COURT DECISION

WASHINGTON, D.C. (RNS)--By refusing to intervene in two cases involving appeals from the Presbyterian Church, U. S. (Southern) and the Churches of God, the U.S. Supreme Court has allowed seceding congregations to take over church property that normally has been vested in the denominations.

Even more peculiar, the court refused to act despite the fact that in January 1968 it had overruled Georgia's Supreme Court which had awarded the Southern Presbyterian church properties to the congregations.

Since that decision, the Georgia court had reheard the case and ruled a second time that the property should be awarded to the seceding congregations.

In effect, some observers claimed here, the U.S. Supreme Court may have permitted itself to be "over-ruled" on a "technicality" by a lower judiciary.

In January 1969, Justice William J. Brennan wrote the majority opinion in which the court rejected the Georgia court's view that the properties of the Hull Memorial and Eastern Heights churches of Savannah should be held by the seceding congregations.

LIBERALS AND DOCTRINE

The congregations had charged that "liberal pronouncements" of Southern Presbyterian leaders and agencies showed that the denomination had changed its doctrine, thus they claimed that they were entitled to the property as upholders of true denominational doctrine.

In the 1969 case, the U.S. Supreme Court held that civil courts may not base their decisions on religious doctrine.

The case was returned to the Georgia court, and the state's highest court quickly upheld its previous decision. If the state's justices could not examine doctrine, it held, it could not enforce the "implied trust" under which the parent denomination laid claim to the property.

In refusing to intervene in the second appeal, the high court's decision was accompanied by an opinion by Justice Brennan. It suggested that church leaders may find it difficult to protect themselves from seceding congregations.

A THREAT TO LIBERALS

Some observers here see the court's action, or lack of it, as a threat to liberal church bodies. In the Georgia case, it was the secession of the conservative Georgia congregations. The observers said it was possible that the development may have considerable effect upon those churches which traditionally--and often supported by the courts--have by their very structure been the owners of local congregational proper-

ties.

The Churches of God case involved the Maryland and Virginia Eldership of the denomination. At issue was the property of Church of God at Sharpsburg, Md. Here, the High Court ruled that the Maryland Court of Appeals' award of the property to the local body "involved no inquiry into religious doctrine." Thus it dismissed the Eldership's appeal of the state decision.

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N E W S B R I E F S

FBF TO HOLD ANNUAL NATIONAL CONFERENCE IN INDIANAPOLIS - JUNE 2-4 -

The annual national conference of the Fundamental Baptist Fellowship is set for June 2-4 at the Eagledale Baptist Church in Indianapolis. As usual, there will be no business meetings, only great preaching by a number of the leading fundamental Baptists of the country. Space prevents listing topics and speakers which will be given front page priority in our next issue.

Some still ask, what is FBF? It is not a denomination, nor an association, nor even a pastor's fellowship. It is an organization of Bible-believing Baptists who don't mind being taunted as fundamentalists, dedicated positively to the propagation of the old time faith, and negatively to the exposure of apostasy in any or all of its forms and manifestations.

Save the dates and plan to attend!

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SEX NOW AN ANGLICAN SACRAMENT IN CANADA -

According to report on a new hymnal in preparation for Canadian Anglican - United Church use, there will be a hymn recognizing the "sacrament of sex". Among the lines, expression to be included sings, "Now thank we God for bodies strong, vitality and zest. . . And for the sacrament of sex that recreates our kind. . ."

* * * * *

PRESBYTERIAN SEMINARIAN TRIES BANK ROBBERY -

Christmas week saw a 33 year old McCormick Theological Seminary student attempting bank robbery in downtown Chicago. A candidate for the B. D. degree and specializing in social work, he held bank staff at bay with a toy pistol and was past the \$10,000 mark in scooping up a "take" when guards surprised and intercepted him. The guards had been alerted by a closed-circuit TV monitoring system.

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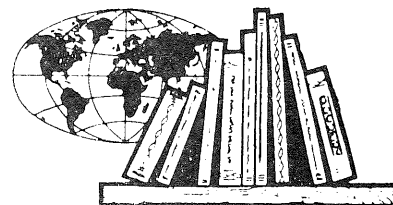
NEW EPISCOPAL POSITION ON COMMUNION -

William Stringfellow, controversial Episcopal lay theologian has written a new book titled BLACK MANIFESTO: RELIGION, RACISM, AND REPARATIONS in which he opines that those who reject the Black Manifesto should refrain from Holy Communion. Historic Baptists are unreached, however, as they have no such sacrament, but rather observe the New Testament ordinance of the Lord's Supper.

The "Where Are They Now" department notices that Ralph H. Elliot, who was pinched out of Southern Baptist circles by pressure around his having authored a controversial book on Genesis in which the first eleven chapters are regarded as myth, is now in an all-inclusive ecumenical demonstration. While pastor of Emmanuel Baptist Church (ABC) Albany, New York (expenses must be met), he is working with Christians United in Mission (CUM), representing fourteen denominations including Episcopalian, Roman Catholic and Greek Orthodox, to plan future mission work so that works will not overlap, and denominations will not infringe upon the activities or spheres of influence of each other.

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BOOKS



EVOLUTION AND CHRISTIAN FAITH, by Bolton Davidheiser, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1969, 372p., \$6.50).

Here is a very remarkable and valuable book. The author, a born-again Christian who holds a Johns Hopkins Ph.D., writes not as a theologian opposing evolution because it disagrees with the Bible, but as a scientist who is dissatisfied with the evolutionary hypothesis because of the lack of demonstrable evidence to support it. He sees both evolution and Christianity as systems calling for faith, neither of which have been empirically proven through scientific method. He is disturbed that evolutionists claim there is nothing about the hypothesis that should cause religious difficulty, but more so that there are many professing Christians who apathetically ignore the gains of the evolutionary position as if it actually does not matter. To Davidheiser it matters a great deal because if evolution is true, the Bible can not be, and if the Bible is true, evolution can not be. "According to the theory of evolution there never were two human beings who were progenitors of the human race, for man emerged gradually from an animal ancestry. According to the theory of evolution, that which the Bible calls sin is merely a remnant of a gestial nature, which will be overcome in time as man continues to improve." Not only, then, does the evolutionary hypothesis contradict the Biblical account of creation, but also it "can not be reconciled with the basic Christian doctrine of salvation by grace, because this is based upon the historical account of the fall of man. If there never was a historical fall of man through disobedience to God, then there is no need of a redeemer, and Christ therefore was a martyr instead of a Savior." The book is well planned, well documented, interestingly and persuasively written, and appended by three indices, one of subject matter, one of personnel, and one of Scripture cited. No church library where there are students and thinkers should be without this great contribution to clear thinking!

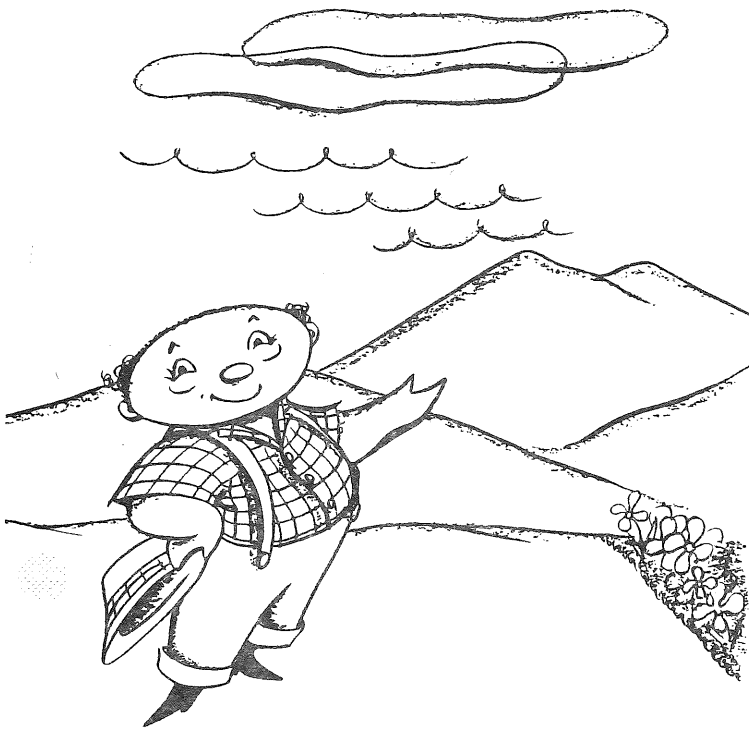
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Fundamental Baptist Fellowship

DOCTRINAL STATEMENT

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

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

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

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

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

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

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

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

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

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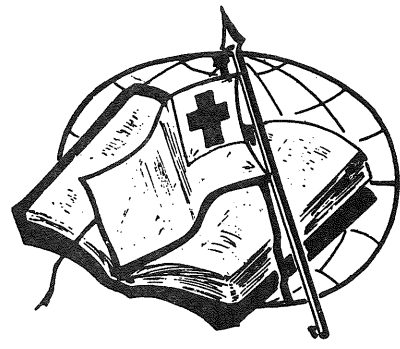
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Dr. M. James Hollowood

INFORMATION BULLETIN

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FUNDAMENTAL BAPTIST FELLOWSHIP MEETINGS IN INDIANAPOLIS A GREAT SUCCESS
by Dr. G. Archer Weniger, President

The 50th annual sessions of the Fundamental Baptist Fellowship drew excellent crowds June 2-4, 1970 at the Eagledale Baptist Church in Indianapolis. It was a great pleasure to meet in the commodious new auditorium recently constructed by this growing and influential church. It was an inspiration to the guests from all parts of the country to see what God has done in a church which started with but a handful of families only a few years ago under the ministry of the host pastor, Dr. Warren E. Dafoe. The FBF owes a debt of gratitude to this grand church for their hospitality and gracious consideration of every need of the visiting brethren.

Since FBF, as presently constituted, is not an association but a fellowship of individuals, both laymen and pastors, whose primary interest is to contend for the Faith, no public business sessions were held. Sessions were devoted to inspiration, Bible study, powerful preaching, and rich fellowship. The addresses were, for the most part, major statements of Biblical doctrine. Many of the speakers had prepared manuscripts which were distributed in mimeographed form.

The gratifying attendance came from both the immediate area and the farthest reaches of the nation, a commendable count coming from the West Coast. The number of pastors, missionaries, and Christian leaders who registered was especially gratifying. A genuine hunger for solid spiritual fellowship was evident. The fact that ministers were willing to come such long distances at their own expense demonstrated that the FBF meets a recognized need in American Christianity.

The annual meeting of the Board of Directors held during the sessions was unusually well attended, there being only four men absent from the entire board of 22. The spirit and enthusiasm with which the Board participated was a blessing. The annual election returned the four general leaders to office for another year: President--Dr. G. Archer Weniger, California; Vice-President--Dr. Mitchell S. Seidler, Ohio; Secretary--Dr. Roy H. Austin, California; Treasurer--Dr. Chester J. McCullough, Colora-

d0. The entire 1970 class was elected for a three year term, including: Dr. James D. Harvey, Wyoming; Rev. Loren Anderson, Kansas; Dr. M. James Hollowood, Wisconsin; Dr. Earle E. Matteson, Colorado; Dr. Chester A. Hallberg, Montana; and Dr. John Weidenaar, Wyoming.

The Board passed a special resolution in appreciation for the splendid work of editing the INFORMATION BULLETIN being done by Dr. M. James Hollowood, a professor at Maranatha Baptist College in Wisconsin. The Board likewise voted to continue the office at the present location in properties rented from the Baptist Bible College of Denver, Colorado.

The Fellowship will meet in 1971 in Watertown, Wisconsin at the Calvary Baptist Church, Dr. Charles Sanders, pastor. Those traveling by car will find Watertown accessible to Interstate 90 and 94. Airline connections are made through the Milwaukee Airport, with provision being made to meet many of the incoming flights. Watertown is the city of the new Maranatha Baptist Bible College, the "modern miracle" many will want to see.

FBF was founded in Buffalo, New York in 1920 making 1970 the golden anniversary year. It is hoped that in thanksgiving to God for this fifty years of being enabled to contend earnestly for the faith, God's people may give generously toward enlargement of the work this year. Sustaining membership in FBF is \$10.00 annually; regular membership is \$5.00. Both include subscription to the INFORMATION BULLETIN. FBF can to great profit also invest larger contributions from individuals, churches and church budgets. Subscription to the BULLETIN is \$3.00 annually. Write and send your check today!

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ANOTHER VIEW OF VIETNAM

Chaplain John R. G. Roberts is an Episcopalian serving in Vietnam. He writes in the October 19, 1969 issue of THE LIVING CHURCH:

"I have just spent a very interesting afternoon with a Vietnamese Protestant clergyman affiliated with the Christian Missionary Alliance Church, who is working with the Montagnards in the Pleiku area....During the conversation, I asked the pastor how he felt about the present situation in his country. He replied that, of course, everyone wants peace but not without freedom. He said, 'Peace without freedom is slavery.'

"It is difficult for Americans to understand, but the educated Vietnamese would prefer war, horrible as it is, to peace under communism. Although their lives are in jeopardy every hour of the day, they would choose to continue in war rather than to accept peace under a communist controlled government.

"The pastor has lived under communism. His father, also a pastor, was captured by the communists. He said, 'The communists tell them when to eat and how much to wear, they tell them when to laugh and when to cry, they tell them when to love and whom to love.' They do not want this kind of life; they prefer to take their chances in war--as much as they so desire peace--for they have more freedom in bloody warfare than they would have under communism.

"These words are echoed over and over again by every missionary I have met in this country, be he Vietnamese or some other nationality (American, Australian, French). These people are all dedicated to peace but they know from agonizing experience that peace will not come under North Vietnam's or the National Liberation Front's leadership--only enslavement.

"We will never know how many untold thousands have been deliberately murdered by the Viet Cong. They are still uncovering mass graves throughout the country--50,000 would be conservative. I could relate to you atrocities that are almost unbelievable committed by these misguided fanatics. The South Vietnamese have reason to hate and reason to fear their northern neighbors. But their hatred and fear is directed to the enslaving system these people represent, and they want no part of it....

"America isn't told this story. Those who have not been here do not know the feelings of these people. They are ignorant of the desires of the South Vietnamese leaders and the Christian populace. There are about two million Christians in both North and South Vietnam. The Christians left in the north (approximately 600,000) have already been enslaved. The remaining followers of Christ in the south are asking their church leaders, 'Where are you going to take us if the communists take over our country?' They can not live under communism. They do not want to live under communism. Do those waving Viet Cong flags in American streets realize the strong feelings of these embattled people? Have they talked with mothers who have seen their children cruelly maimed or murdered? Can they possibly relate themselves to a wife who has witnessed the beheading of her husband? Many of the Vietnamese orphans have had the traumatic experience of seeing their parents horribly killed by a ruthless, unfeeling enemy. Can those opponents of our efforts over there comprehend that, despite the ravages and terror of this dirty little war, these people would rather continue living in this manner than accept peace under communist auspices?...

"The South Vietnamese are very confused by America. They receive wonderful assistance by all kinds of Americans, giving their lives for their sake. Then, they read of Americans demonstrating violently against their fellow countrymen for giving this aid. They see us win a military victory, and then permit the enemy to enter a sanctuary, rest, recuperate, and resupply for future assaults and battles. They view daily the destruction of their cities and territory while the enemy lives untouched and comfortable above the 17th parallel. They don't understand our motives, and they wonder what next America?

"I, too, wonder, what next America? Do we pull out and permit a communist take-over? Do we push for a coalition government which would add up to the same thing? Have we sacrificed 35,000 lives for naught or do the South Vietnamese get to keep their freedom that they desire above all else? What next America? We who are over here--both Americans and Vietnamese--want an answer and we deserve to get it."

In the same issue, an editorial admits Chaplain Roberts has written a one-sided article, although it says that doesn't make it untrue. The editor says:

"Our own position has been widely misunderstood by people who have taken for granted that it is the hawkish stance, simply because we are impatient and intolerant of the clamor for immediate withdrawal of American forces from Vietnam--regardless of the consequences.

"Our contention is that if the script for that noisy jazz is not written in Hanoi it might as well be; and because Hanoi is a communist center, and because we are convinced that communism is a deadly enemy of both Christianity and freedom--in both of which we believe, any script that could conceivably be written in Hanoi is unacceptable to us, and ought to be to all who believe in Christianity and freedom."

* * * * *

ISAIAH AND THE COMPUTER

A story from Jerusalem tells us that two computers, one in Haifa and one in Aachen, Germany, have settled "the learned dispute among scholars over the last 150

years as to the existence of one or two Isaiahs." The computers, so we are told, agree that there were two.

We have enormous respect for the computer, especially since the hazardous but safe return of those three American astronauts in their crippled spacecraft. And we do not question the objectivity and motives of the scholars.

But we are not sending this story to the desk of the lady who looks after our files with the notation, "Case closed." We think there should be some cross-examination -- something we never have in contemporary religion.

The computer's finished product, like the hog's, is determined by feed. Data is fed into the computer, it analyses it, and then comes up with a report. In this case of Isaiah, we should want to know about the kind of feed the scholars put into the computer. We should want to know whether assumption at any point had been submitted for fact. We should want to know whether the scholars had filled in any "gaps." We should want to know whether some famous person lived when Isaiah said he lived, or lived when the scholars said he lived.

The Jerusalem story tells us that the computer feed was the result of two years of research by two Jewish scholars. Did their research discover all of the relevant material? And, since a computer demands preciseness, was all their data precisely correct?

And the computer, like the hog, goes on sprees. Not long ago, the computer handling one of the credit cards of the distinguished editor of one of the country's finest dailys, had a series of Black Panther fits. It billed this erudite editor for items he had never heard of. When the editor wrote a letter of explanation, he continued to receive the billings, and not too delicate a note about his account being delinquent. And on and on the senseless business went. And this editor works right there under the nose of this computer.

And there is the positive side of this question. The question of "two" Isaiahs was first raised, we believe the record shows, by the Hebrew scholar Abraham Ibn-Bzra, who died in Spain in 1167. But he didn't say that he had evidence of "two" Isaiahs. He said chapters 40-66 of Isaiah "might" have been written by a second Isaiah.

"Might have been..." Any student of Abraham Lincoln knows that the noble "Second Inaugural Address" "might" have been written and spoken by a second Abraham Lincoln. Any student of Abraham Lincoln knows that the Abraham Lincoln of New Salem and Springfield, Illinois, "might" not have been the Abraham Lincoln who delivered that Cooper Institute address on that bitter February night.

No, there was but one Lincoln. Being one of the most universal of men, he naturally had many styles. Knowing both his Bible and his Shakespeare, that wonderful man adapted his style and language to the demands of the occasion. Standing before the Capitol, in the midst of civil war with its aches and groans and death, he was not the man he was on the hustings on the Illinois prairies.

In the first 39 chapters of Isaiah, he is dealing with the woes and judgments coming upon the nations of the earth, particularly Israel. In the second part of his prophecy (40-66) he deals, primarily, with the security and blessings that will eventually come upon Israel; and, through converted Israel, upon the Gentile nations.

But, so the scholars imply, Isaiah should have employed the same style in both sections. But in Lincoln's case, no such demand.

And just here, why is it that we never hear anything about a "second" Ezekiel? Read his prophecy down to the end of chapter 39. Then begin with the 40th and read it straight through. You will find as much evidence in those closing chapters for a "second" Isaiah.

Considering the regard the ancient Jews had for Isaiah's prophecy, if there had been two Isaiahs the presumption is that Ezra and his colleagues would have known about it.

Coming to the New Testament, our Lord recognized but one Isaiah. The writers of the New Testament, including of course Paul, recognized but one Isaiah.

And don't forget that in the original document there were no "chapters" at all. There was nothing to indicate where one section ended and another began -- but the style and tone the scholars, especially the Bantam rooster pundits, make such an ado about (while all the time ignoring Abraham Lincoln, Teddy Roosevelt, and many another, not the least being William Shakespeare).

There is the impressive Isaiah Scroll discovered a few years ago, along with many others. The Isaiah Scroll, they tell us, is made of 17 pieces of leather sewn end to end. There are 44 columns. The writing is clear and remarkably legible. The text gives us the full 66 chapters that we have in our English Bible.

And authorities tell us that there is nothing in this famous scroll to indicate that chapters 40-66 are divorced from the preceding chapters. There is nothing to indicate that the 66 chapters are not an organic whole. The British scholar F. F. Bruce, in his SECOND THOUGHTS ON THE DEAD SEA SCROLLS (Eerdmans, Grand Rapids), reminds us that as far back as 180 B.C., the Jewish sage Ben-Sira in his book known to us as ECCLESIASTICUS, made it plain that the Book of Isaiah as known to him ran on at least to what we call chapter 61. Dr. Bruce quotes the following from Ben-Sira (Ecclus. 48: 22-25):

"For Hezekiah did what was pleasing to the Lord, and he held strongly to the ways of David his father, which Isaiah the prophet commanded, who was great and faithful in his vision. In his days the sun went backward, and he lengthened the life of the king. By the spirit of might he saw the last things, and comforted those who mourned in Zion. He revealed what was to occur to the end of time, and the hidden things before they came to pass."

And so it is plain there that this Jewish sage -- 180 years before the birth of Christ -- regarded Isaiah as the author of the entire book. "By the spirit he saw the last things (as recorded in chapters 40-66), and comforted those who mourned in Zion."

"As soon as complete facsimiles of this scroll were available," said Dr. Bruce, "many people looked up the place where chapter 39 ends and chapter 40 begins, and were impressed to find that there is no space between the two."

"Two" Isaiahs rests upon assumption, not on evidence. As to the computer, again, we would like to know what it was fed.

Meantime, while they are searching for a second Isaiah, it will be a rewarding experience to you who read this to get the book of the Isaiah we know about and read it five or six times -- straight through. (BAPTIST BIBLE TRIBUNE 5/15/70)

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ESTABLISHING MISSIONARY PRINCIPLES

Members of fundamental churches often ask how they can be sure that missionaries supported by their church budget measure up, both doctrinally and personally, to all they should. Recently the First Baptist Church of St. Francis, Minnesota, Rev. Harold Emery, pastor, approached the problem by adopting two instruments by which they now deal with missionaries and prospective missionaries. Both of these must be signed by each missionary with a pledge that the signing is without mental reservation. First is a "Statement of Missionary Principles and Conduct," as follows:

1. We are opposed to every and all forms of religious policy and practice which is inclusive of belief and unbelief alike. We believe that such an inclusive policy promotes division of the faithful and expresses a conflicting testi-

mony both at home and abroad.

2. We expect all personnel accepting financial support from the First Baptist Church of St. Francis, Minnesota to openly declare themselves to be opposed to such an inclusive policy to the extent of their personal non-cooperation with any such program.
3. We are opposed to New Evangelicalism which may be described in the following terms:
 - A. A friendly attitude toward science (in opposition to the Scriptures) I Timothy 6:20.
 - B. A willingness to re-examine beliefs concerning the work of the Holy Spirit.
 - C. A more tolerant attitude toward varying views of eschatology.
 - D. A shift away from so-called views of extreme dispensationalism.
 - E. An increased emphasis on scholarship. See I Corinthians 1:18-25.
 - F. A more definite recognition of social responsibility.
 - G. A re-opening of the subject of Biblical inspiration.
 - H. A growing willingness of evangelical theologians to converse with liberal theologians.
4. We believe in the following missionary principles:
 - A. Every effort possible, in the power of the Holy Spirit, to proclaim the Gospel of Christ to all men.
 - B. All converts should be taught their need to be baptized by immersion in obedience to the Word of God.
 - C. All converts should be led to unite with a New Testament Church.
 - D. Local Baptist churches should be established where believers are taught the Word of God and exhorted to be faithful to Christ.

The second is a "Doctrinal Statement," as follows:

1. We believe the Bible to be verbally inspired of God.
2. We believe there is one God eternally existent in three Persons: Father, Son, and Holy Spirit.
3. We believe in the Deity of Christ; His Virgin Birth; His shed blood for atonement; His bodily resurrection; His ascension; and His personal return to establish His Kingdom on earth.
4. We believe that all men are by nature sinful and lost and that for salvation, Holy Spirit regeneration is absolutely essential.
5. We believe that Satan is a person and that Hell is a place of eternal conscious punishment of all unsaved.
6. We believe that the Holy Spirit convicts of sin, makes believers children of God through the new birth, assuring them of Heaven, and by His indwelling enables Christians to live a Godly life.
7. We believe that men are justified on the single ground of faith in the shed blood of Jesus Christ.
8. We believe in the eternal security of the believer.

9. We believe that a New Testament Church is an organized body of baptized believers practicing Scriptural ordinances and actively engaged in fulfilling the Great Commission.
10. We believe that baptism is a Scriptural ordinance requiring immersion of believers only to be administered by a New Testament Church.
11. We believe that the Lord's Supper is a Scriptural ordinance of the Church to be partaken of by obedient Christians of like Faith.
12. We believe in the resurrection of both the saved and the lost; the saved unto the resurrection of life and the lost unto the resurrection of damnation.

In seeking to help some who have written, the editor has suggested three questions which may be used on missionaries, as follows: "Why not approach the question generally rather than individually at first? Question number one about missionaries supported by a fundamental Baptist church ought to be 'Is he a fundamental Baptist, a member of a church similar to ours?' If he is not, it would be better to support one who is, because there are many churches broad enough to support the broader kind of missionary. He will not go unsupported; but some fundamental missionary may. The second question is, 'Is he working under a Baptist mission having fundamental theology, Biblical policies, and separatistic principles and aims, all of which would be agreeable to our church if the work were being done right here in our own community?' Even if the missionary is a member of a good Baptist church, he may be working under a mission whose policies are not Baptist, or not fundamental, and which will allow for practices which in years to come (if the Lord tarry) will turn the work over to the inclusivists and/or apostates. Question number three for the missionary is, 'Is he serving in the New Testament pattern of starting New Testament (Baptist) churches, and how many Baptist churches has he started on the field in how many years, and how do their statements of faith, constitutions and practices compare with our church's here at home, since we are paying the bill, and must answer to God for what we have hired done?' Remember that it is claimed for the Apostle Paul that he started 187 new churches, and in only a few years of ministry. He did not spend his time in some specialized approach to the neglect of church-starting! You will find that any missionary who can give a good account of himself on the above three questions is an excellent man, worthy of support, or else he is a blatant deceiver whose replies are untruthful, and he will trip himself up soon or later. I trust you have some good ones!"

* * * * *

BAPTISTS PROTEST VATICAN EMISSARY

President Nixon's appointment of Henry Cabot Lodge as his personal emissary to the Vatican is a cheap political gesture. It should draw the protests of every American who believes in separation of church and state.

A mountain of protests in 1951 caused President Truman to withdraw the name of General Mark W. Clark as ambassador to the Vatican. Another mountain of protests would show President Nixon the error of his ways.

An envoy to the Vatican is an envoy to the Roman Catholic Church. No amount of mimeographing at the White House can change the fact. The so-called State of Vatican City has all of 108.7 acres. It has a population of only a thousand or less.

The value of diplomatic relations with the Roman Catholic Church should be discounted by now. President Johnson went out of his way to visit the Vatican in the in-

terest of peace shortly before leaving office. President Nixon followed his path soon after taking office. No hint of any success has come from either the Vatican or the White House.

And, if there is any valuable information at the Vatican it will take exactly 15 minutes for our ambassador in Italy to make the trip in his official limousine. He should enjoy the outing.

Mr. Nixon evaded a showdown by naming Mr. Lodge as a personal representative. This sidesteps Senate confirmation where a battle would have made his two rejected Supreme Court nominations pink tea affairs.

The President would have done well to recall the words of President Kennedy, himself a Roman Catholic, early in that administration: "I am flatly opposed to appointment of an ambassador to the Vatican. Whatever advantages it might have in Rome--and I'm not convinced of these--they would be more than offset by the divisive effect at home."

Mr. Nixon recently received a Roman Catholic delegation pleading for federal funds to maintain parochial schools. He has said such help must be given. Mr. Nixon has refused to see advocates of church and state separation. Now, he has violated the separation principle and in this appointment is pointing toward stronger diplomatic ties.

This is the time of protest. Flood the White House with telegrams and letters. It may be too late to force a change in policy but we can at least slow down Mr. Lodge in his trips to the Vatican. More important, we must check Mr. Nixon's enthusiasm for favoring Roman Catholicism while ignoring those who would like to prove the error of his ways.

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THE ALLEGED MECHANISMS OF EVOLUTION

There are two chief problems in evolution: (1) did evolution occur? (2) if so, how did it come about?

Charles Darwin is the one who answered the second question to the satisfaction of a number of scientists of his day and made evolutionary theory acceptable. His natural selection theory, which Herbert Spencer called "survival of the fittest," was not original with Darwin but he was the one who successfully promoted it.

He realized that he had problems in deriving intricate structures by such a method and consequently he said that the thought of the eye made him cold all over; the sight of a peacock's tail made him sick; and the mathematically precise cells of the honeycomb put him in a panic.

An important problem which Darwin was at a loss to explain was how the variations arose which natural selection was supposed to select. About the turn of the century a Dutch botanist named Hugo DeVries suggested the mutation theory, and this allegedly solved the problem of the origin of evolutionary variation. Mutations are sudden hereditary changes which arise due to a rearrangement of material in the genetic code. This occurs in plants and animals, and human beings.

But there are two difficulties with mutations as instruments of evolutionary progress. (1) They are nearly all bad or injurious to the species. (2) They can remove structures or alter them but they do not produce anything new. Professor Dobzhansky, noted geneticist and evolutionist, says that hardly one mutation in a hundred can be considered good in any environment. Julian Huxley says it is more like one in a thousand.

In order to base evolutionary progress upon mutations, mostly bad, it is necessary to assume that over a period of many millions of years, even a small percentage of good mutations would be adequate. However, the evolutionists may not have all the

time they think they have as evidences for a "young earth" to accumulate. Furthermore, rather recently some mathematicians told the evolutionists that even the time they think they have is not enough.

The fact that mutations deform or remove structures is quite serious. Even when the alternate form may in itself not be detrimental, as a different eye color in an insect, it frequently is accompanied by deleterious physiological side effects. Mutations can remove limbs but will not add them. An earthworm will not get eyes nor a rabbit wings. If there was a time when there was no form of life higher than the one-celled protozoa, how did worms arise, for they have structures that protozoa do not have? If there was a time when there was no form of life higher than fish, as the evolutionists claim, how did elephants and ostriches come about through series of mutations?

Back in the 1920's the evolutionists were admitting that the mechanism of evolution was not understood. They said that mutations and natural selection were not adequate. They said that given time they would find the explanation. But in spite of all the research done since that time and belief that within the foreseeable future they will crack the genetic code and perform "genetic surgery," evolution still is based primarily upon mutations and natural selection, for nothing better has been suggested.

The modern theory of evolution is called the synthetic theory, for it is a synthesis of everything that is thought to contribute to evolutionary advance. It includes hybridization and the increase in numbers of chromosomes, though these merely lead to new combinations of what already is there. From an evolutionary point of view they merely are blind alleys.

When the evolutionists were admitting that the mechanism of evolution was not understood, they said that the evidences for it had become so strong that it must be accepted in spite of its mechanism not being understood. But upon examination, the evidences really are not so strong either, and evolution is accepted, if it is, on a basis of faith and not of fact. The matter of the evidences of evolution is another story. (from NEWS AND NOTES (8/15/70) published by Dr. Bolton Davidheiser, Box #22, La Mirada, California 90638. See also review of his excellent book, EVOLUTION AND CHRISTIAN FAITH in FBF INFORMATION BULLETIN for January-February 1970).

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LUTHERANS NOW PROUD OF BECOMING SHOCKPROOF

The June news item about a nude young man and woman receiving communion elements at a Lutheran service in Minneapolis promotes a variety of thoughts. The service was held at the Coffman Memorial Union of the University of Minnesota, but the young people were delegates to the American Lutheran Church's Southeastern Minnesota district convention and were not students. According to report they sat clothed through the earlier part of the service which was in "contemporary liturgy" including jazz music, poetry readings, hymns, a sermon and prayers. The strongest impression made by the incident seems to have been one of joy over the shockproof condition both of the Lutheran congregation and of the six presiding Lutheran clergymen. The Rev. Gordon Dahl, pastor of the Lutheran Campus Ministry at the University is quoted saying that the pastors in charge "ought to be commended for keeping their cool." Another of the presiding six ministers, the Rev. Thomas Herbranson is quoted commenting, "I was absolutely overwhelmed at the nonchalance" of the other communicants. The Rev. Sheldon Torgerson who gave the elements to the nude woman is quoted saying, "We didn't challenge her and she didn't challenge us. She came very respectfully. My feeling was that she was very devout. There were no smirks, remarks, or obscenities of any kind."

And right there, Christian thinking ought to be undertaken both by these Lutherans, and by any other church people who may be the next targets of a like challenge! Because, it WAS a challenge! Mr. Torgerson was WRONG in just about everything he said! If there were no smirks or remarks, it is to the credit of the laymen, poor sheep, so benumbed into following their leaders that they don't know that the Bible calls for orderly apparel with shamfacedness and sobriety. They don't know that the I Corinthian 11 passage calls even for covering the head, and who dares suggest the Holy Spirit and Paul meant that as minimal? The young woman may have acted in a devout manner, but her devotion was not to the Word of God or to the Biblical Jesus. She was evidently devoted to contemporary radicalism and her own selfish interpretation of her civil and personal rights. She evidenced no regard for the rights of others. Any such regard would have prompted petitioning for permission to appear in the nude, but we are informed of none. That means she was not respectful even though Mr. Torgerson thought she looked that way. Somehow, we doubt that she looked respectful. Again, that these nudes challenged the Lutherans, especially the six clergymen, needs to be recognized. It was a strong and dividing challenge! It presented the divided issue between Christ and anti-Christ, and the Lutheran clerics were unable to sacrifice the sepulchritude of their service to accept the challenge to the glory of Christ by telling those two that they were an affront to Jesus Christ and to any persons present who may have been His true worshipers. Instead, they congratulated each other for "keeping their cool." Cool? Yes, they were cool to Jesus Christ; their hearts showed cold to Him. And is it now all over, and the book closed? No, we are waiting to hear the reaction of the church or churches from which the nudes attended as delegates. Are they nudist churches? If not, has any discipline been instituted? Have any apologies been offered, or asked? Have any explanations been made? How much longer should we wait? (We rejoice that the LUTHERANS ALERT-National and Herman Otten's CHRISTIAN NEWS have disclaimed any and all sympathy for the miscreant ALC Minnesotans).

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BAPTISTS GO TO JAPAN

The twelfth international meeting of the Baptist World Alliance was held in Tokyo, Japan in July 1970, the latest of a series begun in 1905. According to the BWA office, the Christian population numbered 803,615 in 1968, less than 1% of the 101 million population. Adjustment to this should be allowed from two directions: first, the 803,615 figure includes 348,422 Roman Catholics, leaving only 455,193 as non-Roman, which includes the Orthodox and various miscellanies; second, most fundamentalists are not affiliated in a council or statistic-gathering denomination, and, thus, uncounted. Of interest is an independently organized exhibit on Christian persecution at Kyoto, the old capital of Japan, a few minutes from Osaka, which travellers were urged to see. The presentation of the history of religious persecution necessarily admits to the fact of persecution, something denied in many quarters. One wonders what testimony to truth was left in Japan by the Baptists. Many other efforts publicized as Christian have gone there and drawn large crowds, but come away without influencing the Christian-Non-Christian population ratio very much. What about the Baptists? That the early Christians "turned from idols," and that Christ's purpose in coming to earth was to "destroy the works of the devil" seem wholly forgotten today! What a tremendous opportunity the BWA overlooked in failing to call for world prayer that Japan might have a clear and faithful rendering of the Word of God. On the other hand, such a call should be issued under meticulously worthy auspices.

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HELP FROM THE OPPOSITION IS ALWAYS APPRECIATED
AND OFTEN THE BEST KIND

Not only is help from the opposition always appreciated and often of the best sort, it tends to be the least costly. This being brought to our attention, we are impressed to go back to the close of 1969 and comment upon CHRISTIAN CENTURY's (12/24/69) article on "Time To Meet The Evangelicals?" Said the CENTURY. "Now that 'mainline' and evangelical Protestants seem to be passing each other going in opposite directions, perhaps it is time for them to pause and talk over goals and strategy."

In so saying, the writer communicates that men we have been calling New Evangelical are not only not to be confused with the Fundamentalist, but that they now are acting more liberal than some of the liberals they once denounced. This agrees with the Fundamentalist's point of view, with what he has been saying, expecting, and documenting.

The forepart of the article presents the argument that so-called 'mainline' Protestants are becoming more conservative by calling for individual and personal commitment to Christ, or by holding for a new emphasis on religious goals and interests as against the social and political over-emphasis of recent years. This fails to impress us because it has been ever thus, and the occasional enunciation of conservative sentiments rarely evidences any very weighty or meaningful shift upon the part of liberals.

The rest of the article is worth notice, however. It is about the "evangelicals" trekking toward the social gospel. One of these is Dr. Rufus Jones of the CBHMS who while president of the NAE wrote a number of items in which he espoused the "both-and" dialectic and studiously avoided any conclusive summary pronouncement embracing one and rejecting the other. When the Fundamentalist has noted things like this, Conservatives have complained, often in ungentlemanly emotional style, but here we have testimony no less prestigious than that of the CENTURY. The item closes with a flair, characterizing Sherwood Wirt and the Graham Association in a comparison with David Moberg and his INASMUCH, saying: "If in their effort to persuade their fellow evangelicals to accept a measure of corporate ecclesiastical involvement in public issues, these men are gentle Erasmuses, David Moberg must seem a flamboyant Luther." The CENTURY writers observations are appreciated. We think he swallowed no camels.

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A PERSONAL TESTIMONY ABOUT SENSITIVITY TRAINING

(Following is a letter reporting a personal experience with Sensitivity Training. The writer reproves the editors of ABC's MISSION (formerly MISSIONS) for printing an article favorable to Sensitivity Training. We would be more critical of Touch and Tell, but with consideration for the writer's American Baptist position, her observations have appreciable value and are offered for their worth.)

I have just read "No Place To Hide," in a recent issue of MISSION. You asked for it, so here goes: I am throwing down the gauntlet in open opposition to the emphasis on sensitivity...This is against personal interest, I know, but I can no longer be silent -- I must "do my thing" and speak. Would you like to know what happened to me after the Christian Faith and Work conference? This then is my story -- the story of one woman's encounter with the "sensitivity fad."

For years I had toyed with the idea of going back to work; my family had grown, and I wanted to do something in the teaching field. So, with the blessing of my hus-

band and family, I found myself taking a week's course as preparation for my new venture. The Christian Education workers from our area gathered to be trained in the new curriculum, and then as teaching associates were to go back to the churches and put the plan in motion.

The 200 assembled were too many to work with, so small groups were formed: I was assigned to a group of seven, and these met together morning, afternoon, and evening, intermittently returning to the total group for talk-back and evaluation.

All the actual books and materials were not available--you will recall that our Board of Education and Publication had not finished the printing in January. In spite of constant pressure by the conferees "to get on with the show," the format of the conference took the shape of dialogue, group discussions and sensitivity. For those who are not aware of this new movement, sensitivity is the stimulation of all the senses, induced through contrived experiences in groups, dyads, and triads. All of the steps to accomplish this were taken one by one: the self-disclosure, through collages, face to face encounters, looking into each other's eyes, the seeking to know one another as one really is, not appears to be. I knew something of sensitivity, but only from hearsay.

It was interesting and exhilarating even though I thought the collages we made were stupid and juvenile. I went along with it, little realizing how much I revealed of myself in those amateur pictures.

As the days passed, we were maneuvered, step by step, through many phases of roleplaying and "gut-level" encounters--all within the framework of the "be honest" bit.

After four days of this training in methods by which we were to introduce and teach the new curriculum, it became obvious that the method was in danger of becoming the message. Were these controlled experiences to be so emphasized as to detract from the excellent new Christian Faith and Work plan, and is "sensitivity" to be our "new gospel?" The fifth and last day I had my "crossing point!" At last we were working with the lessons themselves. In one of the planning groups, some had not adequately prepared for the day's assignment, and lamely admitted defeat. We were all upset at the lack of consideration for the majority. During the following heated discussion, I could take it no longer and exploded! "Could not we as teachers, at a moment's notice come up with something of value for our classmates?" The observer-consultant wheeled and turned on me. "You don't care anything about anybody!" I was stunned! I recoiled as if I had been whipped across my face. What had I said? Had I revealed myself so completely that he could see my weakness?

The rest of the discussion was lost on me; my stomach began churning, and with great difficulty I kept my composure. When I reached the motel room the dam broke, and I cried -- not little trickles of tears, but wracking sobs that shook my whole being. Was this the answer to my constant prayer? Was this then truth from a stranger, used of God to convince me of the one big lack in my life? Was I truly so selfish I cared for no one but myself? How long I cried I know not, but my convulsive sobs soon became anguished prayers for help. Through those long hours my life was reviewed: numerous events in the past years marched across my mind. My family and friends had reached out to me for understanding and I had turned them away. Was not this in fact a rejection of them? I had reached my "crossing point;" the experience overwhelmed me, and the battle was on.

I returned home, but for five days and nights I went without sleep. I began hearing things and seeing things. I was sick -- mentally, physically and emotionally. My mind had been so stimulated, my encounter had been so shattering, I went berserk. Every system in my body underwent a cataclysmic shock. I had a fantastic memory: words and concepts unused for years poured out of my mouth; my skin was so sensitive I couldn't bear to touch it. I became so demanding that I couldn't get enough attention from my husband. Any noise of a radio slightly off frequency would spiral my mind upward and I would reel under its effect. My eyes took in everything, and a kaleidoscopic array of psychedelic colors flashed on and off and clicked pictures on

my brain.

I became compulsively selective in the textures of my clothes -- my hands stroked the velvets, silks and taffetas with delicious sensual reaction -- even the right scent of perfume was of utmost importance to me.

My skeletal system was so sensitive it took twenty minutes to lower myself inch by inch into the bed (because of the intense pain). I could hear Morse code on the telephone wires: I wanted to play categories, but didn't know how: my brain became a huge computer with data being fed in at a tremendous rate of speed; my mind struggled to tabulate it all but could not keep up; my brain shortcircuited and I "blew my stack."

Then came the reaching out into the unknown -- the drifting from the real to the unreal world. Each fantasy had some basis in fact, but I was incapable of maintaining reality. The doctor said I must sleep, but the strongest sedative did not "knock me out." In one horrible, nightmarish encounter with my husband, I refused to take the medicine--he was not trying to kill me, but I knew that the pill itself would kill me. He pled with me, argued with me, and for hours cajoled me, until finally, with a hyenic laugh I took the pill--and hid it under my tongue. He abruptly got to his feet and said, "That's it! I've had it. The doctor says take it, I say take it, and God says take it. If you don't take this pill I'm leaving, not to help you again!" How could I fight all three? I took that sedative and began to sleep.

In the days that followed I remained at home, but under constant supervision. I was never allowed in the kitchen or bathroom alone, yet even as I knew their fear of my self-destructive tendencies, I smiled within, for I knew I would never destroy myself. All appointments were cancelled; never was my husband out of reach, nor his voice beyond my hearing.

Oh, I was "high" all right! High on that sensitivity "trip" from the known to the unknown; my subconscious had taken control. Although I knew what I was saying, I seemed powerless to control the flow of filth. It was as if someone had used a plunger on my soul, as all the evil thoughts spewed forth from my innermost being. Space does not permit the recounting of my step by step downward trek into the Stygian darkness, but drugged sleep finally did its healing work and my body rested.

Whether it was stupidity, ignorance or naivete, it matters not. I had slowly and surely been caught in one of the latest developments on the American psychological scene, and I was almost lost forever to my husband, family and myself.

Do I condemn all sensitivity as worthless? No -- for good has come out of it for me and many others. But the risks are great. Am I opposed to listening with more keenness, learning with more awareness and loving one another with more openness? No-- but when the fuse is lit with the fire of touch, who will pick up the pieces when the time-bomb explodes in our faces? For us to be blind to the hazards, or to say "that's the breaks -- some make it and some don't," is hardly a proper attitude to take toward those under our tutelage. Even a reputable psychiatrist admitted he would never enter into sensitivity with a client unless he had assurance of constant contact over a period of a year or two.

The main problem, as I see it, is what the amateurs do with this kind of training. No matter how sincere our consultants are, it's the sycophants who "take the ball over the wrong goal line." Before me is an article taken from our local paper on "Sensitivity," tested at the State University. Students said, "It wears you out emotionally; it seems as if we were all in a trance," and after the first session many were anxious to conduct sensitivity sessions on their own!

You will not escape its touching you, for many areas of our social culture are dabbling to some extent with this new, powerful and devastating plaything. It is in the school, the church and your neighbor's parlor.

I write this article for two reasons: first, as a warning, as a deterrent, in the hope that my horrible experience will help someone recognize the danger signals, and "cop out" before the shattering nightmare destroys, especially someone who has no one to stand by and restore. And second, as a plea for the new curriculum being used

in our churches: that this new, vibrant material should not get lost in the "wrappings" of sensitivity. We will be responsible if we fail to see its dangers and pitfalls.

Although I have disassociated myself as a teaching associate on the Board of Christian Education here at our church, I am teaching the new material in our adult department and am helping at our state training conferences for our new curriculum.

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N E W S B R I E F S

C & MA DISAPPOINTMENT EMPHASIZES DENOMINATION'S DECAY -

A news note reveals that the Christian and Missionary Alliance has sustained a shocking disappointment. It seems that some three years back an agreement was made between C & MA officials and the Board of Education of the Evangelical Free Church for the C & MA to build a "satellite seminary" next door to the EFC's Trinity Evangelical Divinity School in Illinois. However, early this year the EFC board changed its mind, and the news is reported to have "stunned" some 1000 delegates attending the 73rd C & MA General Council at Toronto in May. The C & MA has never had its own seminary, and the delegates were particularly jolted by the EFC cancellation of negotiations because progress had included purchase of the ground upon which the school was to have been built. Doctrinal and principal decay has been cited in the C & MA for some years now, and variously reported. The now famous Minneapolis TRIBUNE series (1/66) by Jim Huffman included the C & MA as Neo-Evangelical and no longer fundamental.

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LET US NOT BE FOOLED BY THE VOCAL, THE VOCIFEROUS, THE IN PRINT -

Much publicity is being given the opinion of the forty college presidents who have joined voices to criticize in concert President Nixon's conduct of the war in Southeast Asia. Enthusiasts in criticism are delighted to observe that such criticism is not from mere rabble, but from the intelligentsia. But point is now raised in rebuttal that if there are over 2500 colleges in the country, where are the voices of the rest of the intelligentsia, the other 98½+%?

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PASTORLESS DUTCH BAPTIST CHURCH GETS HELP FROM OTHER DENOMINATIONS -

Report from Almelo, Holland, where a Baptist church lacks a pastor, states that the Baptist pulpit is being supplied by guests, including a Reformed Church minister and a Roman Catholic priest. It seems the Almelo Council of Churches offered to furnish a preacher a month and the offer was "gratefully accepted" by the Baptists.

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CLERGY THINK TANK OPENED IN MINNEAPOLIS -

An Academy of Parish Clergy has been started at Minneapolis "to help redefine the role of the minister or priest" in today's society. It is sponsored by a fifteen member board including Baptists, Episcopalians, Lutherans, Methodists, Presbyterians and

Roman Catholics, and headed by Rev. Ralph E. Peterson, pastor of St. Peter's Lutheran Church in New York. Dr. Peterson has announced that the academy will set up a national "think tank," to study the changing ministry, and to answer the clergyman's problem as to "who we are and what we should be doing." The Fundamentalist is glad that at last someone is going to think about this problem.

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OLD "NEWS" NOT EVERYONE KNOWS AND SHOULD -

FBF somehow failed to report the name change of the San Francisco Seminary. Having lately discovered that some don't know about this, an item is lifted from the BLU-PRINT: "The following resolution was adopted unanimously by the Board of Trustees on December 8, 1969: WHEREAS, the name of the Seminary, "The San Francisco Conservative Baptist Theological Seminary," no longer accurately describes the Seminary's ecclesiastical affiliation, with the consequent drift of the Conservative Baptist Association away from the position of its founding documents, and also away from the principles and objectives professed by this Seminary, and WHEREAS, the name of the Seminary no longer accurately defines the theological position of the Seminary as a Fundamentalist and separatist institution proclaiming the dispensational premillennial interpretation of the Word of God--as opposed to the New Evangelicalist position which controls the CBA and its allied agencies, and WHEREAS, the Board of this Seminary regards the CBA and its allied agencies as unworthy of the support and affiliation of Bible-believing churches, societies and schools, and WHEREAS, the present name makes for confusion and some loss of confidence in the minds of Fundamental churches, pastors and laymen whose interest we are seeking to enlist, THEREFORE BE IT RESOLVED that we declare that the name of this Seminary be from this moment forward, "The San Francisco Baptist Theological Seminary," and that we instruct the officers of this Seminary Board to take steps as soon as it is conveniently possible to legally amend all documents of this Seminary to this effect, specifically, the Articles of Agreement, Statement of Principles and Policies, the Seminary Seal, and other official legal documents, and BE IT FURTHER RESOLVED that we instruct the Administration to initiate this change of name on all printed and publicity material as soon as such material is exhausted and new printings are made, and BE IT FURTHER RESOLVED that we declare to the world, ecclesiastical and otherwise, that this action represents no change in the basic theological position of this Seminary as it was envisioned by its founders, namely, that this Seminary is conservative in theology and separatist in relation to fellowship with unbelief, modernism and inclusivism."

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WATCH THE TV NEWS SPECIALS CRITICALLY -

A group of radicals incorporated at New York in 1968 for the purpose of preparing news films under the title of Newsreel, especially for TV. The problem is that the goal is not news but propaganda. "We aren't interested in presenting 'a balanced picture' of a particular problem. We have our own point of view, which is engaged activism" is their declaration. Their releases are described as "short, bold documentaries, aggressively and unequivocally biased toward points of view favored by the left, both old and new." It would be well for pastors to warn their people against the influence of TV specials called Newsreel and produced by Camera News, Inc. For full documented information, consult the April 1970 Special Report of the Church League of America, 422 North Prospect Street, Wheaton, Illinois 60187, \$.35 per copy.

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MRS. O'HAIR COMPLAINS OF CHURCH "OBSCENITY" -

From Texas comes news about an infamous atheist (TEXAS BAPTIST STANDARD) complaining about people in a local Southern Baptist church praying for her, reporting that "atheist Madalyn Murray O'Hair has written the postal inspector in Austin complaining of 'harrassment' through the mail by Allandale Church of that city.

"Mrs. O'Hair's letter said the harrassment consisted of a 'constant delivery to my home of small yellow cards of extraordinary cheap quality, on which are written obscenities (prayers).'

"In his column in the ALLANDALE BAPTIST MESSENGER, Pastor Harold E. O'Chester said members of his church had been praying for Mrs. O'Hair 'for about nine months,' including prayers during weekly prayer meetings.

"He said that 'many of our people drop her one of our prayer cards, which are gold colored, and made of the same quality paper as regular post cards.

"Alas, our neighbor feels that she is harrassed with the scrawled writing of children and real Christian people who dare to love one outwardly unlovely.

"O'Chester said his church would 'continue, unless directed otherwise.'

"Mrs. O'Hair's letter to the postal inspector referred to a postal act which permits postal patrons to request that mailers be prohibited from mailing unsolicited obscene matter to them.

"She said that 'in these critical times I find it both obscene and violent for this church to continue an offensive campaign of harrassment and obscenity to a fellow citizen of the community, via open-faced post cards.'

"She said she understood that the postal inspector is 'obliged to put the addressor on notice of possible legal action' if he does not cease sending the materials."

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ROY WILKINS CRITICIZES THE BLACK MANIFESTO AND THE CHURCHES HAVING CONTRIBUTED -

THE LIVING CHURCH has copied (5/24/70) an item signed by Roy Wilkins, considered one of the most respected and effective leaders of American blacks, in which he criticizes the Black Manifesto, especially the preamble, and some of the promotional campaign connected therewith. Pointing out that the preamble says: "It is not enough to say that a black man is on top. He must be committed to...taking the wealth away from the rich people such as General Motors, Ford, Chrysler, and the DuPonts, the Rockefellers, the Mellons, and all the other rich white exploiters and rascists who run this world... Our fight must be led by black people...We must assume leadership, total control... black people must move by assuming leadership inside the United States of everything that exists." Wilkins observes that the preamble calls for a revolution "which will be an armed confrontation and long years of guerilla warfare inside this country..." and that the Episcopalians and United Church of Christ leaders who have given large sums of money to Forman's program are supporting revolution.

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PRESBYTERIANS BLOW HOT AND COLD ON ABORTION ISSUE -

The United Presbyterian Church in General Assembly in 1962 went on record as believing that life exists in the womb from the moment of fertilization, on the basis of which argument was extended that the sanctity of fetal life "should be respected and preserved." However, in 1970, the same body adopted a cautiously worded statement supporting the contemporary reverse Presbyterian sentiment to the effect that "artificial or induced termination of pregnancy is a personal matter of careful, ethical decision between the patient and her physician and pastor and therefore should not be restricted by law except that it be performed under direction and control of a proper-

ly licensed physician." Urging implementation of their lawless attitude, the Presbyterians called for "medically-sound, easily available and low-cost abortion services."

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TEAM FURTHER MANIFESTS APOSTASY -

The Evangelical Alliance Mission, popularly known as TEAM has for some fifteen years followed an inclusive policy similar to that of the large denominations. It is pragmatic: whenever possible, good fundamental men, materials and methods are used to whatever extent they seem to assure numeric and economic growth to the work; but where liberals and their ideas, or neo-evangelicals and their ideas seem numerically or economically to prosper the work, they are used. For example, it was recently noted that TEAM's monthly for India, THE LIGHT OF LIFE, carried a major article in December 1969 by the notorious modernist, Dr. E. Stanley Jones.

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BIRTH BY LICENSE PROPOSED -

An Anglican priest in Warwick, England, has proposed birth by license. According to his plan the average couple would be licensed to have two children; an inferior couple would be allowed only one; and an exceptional couple might be permitted three or four. Policing the program would include state-directed abortions in cases of unlicensed pregnancies.

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LIBERALS AND BELIEVERS DIFFER AS TO THE PROPER ATTITUDE OF CHRISTIANS TOWARD VIOLENCE-

Dr. Robert McAfee Brown has formulated some rules for using violence to accomplish social change. He says "Its purpose would have to be justice for the dispossessed. It should be used only as a last resort. It should have a reasonable chance of success and not lead to senseless slaughter. The means used should be in proportion to the ends sought. Those engaged in the struggle should give constant attention to what will happen when the violence is ended." Particularizing, he said that even where Christians can not accept violence they must take sides. As examples, he said, the church should take sides with the grape pickers in California against the growers, that campus ministers should align with black students rather than with the conservative Young Americans for Freedom, and that in Washington Christians should oppose protective tariffs." In stark contrast to Brown's opportunistic casuistry, a Baptist pastor noted in the July news wrote in his BAPTIST BEACON: "The forces that would destroy this country and the basic freedoms which made this country great are growing bolder by the day. It is past time for God's people to take their stand on the side of righteousness, to stand tall against the forces of evil. We must get into the arena of life and not hesitate to become involved. True, we may need to come down from our steeples to where the people are, but as the poet said, 'God is not up in the church steeple but down with His people.'"

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PRECEDENTIAL MILESTONE -

In an earlier issue we reported the disruption of a Roman mass in Minneapolis by Donald Olson, 26, a non-catholic University of Minnesota student, who thought the constitutional guarantee of freedom included his right to interrupt any public gathering of his choosing to promote his anti-war sentiments. In June the Minnesota Supreme

Court decided against him, recognizing the rights of worshippers to participate in worship without interruption or disturbance.

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MORE WRY SMILES OVER THE FUNNY FUNNIES -

The LIVING CHURCH (6/14/70) quotes from Malcolm Muggeridge's JESUS REDISCOVERED, "If the directors of the vegetarian movement were to petition the Worshipful Company of Butchers for affiliation, it would not be nearly as funny as the spectacle of the church's involvement in the notion of material progress, political liberation, and the realization through the exercise of power and the creation of wealth of a Kingdom of heaven on earth. How I envy the historian who, like Gibbon, will look back across the centuries at the hilarious spectacle of Marxist/Christian dialogues attempting to find some common ground between the brutal atheism of the Communist Manifesto and the Sermon on the Mount, of pious clergymen attaching themselves to enraged mobs shouting for Black Power or Student Power or some other crazed shibboleth, of an Anglican bishop in gaiters recommending LADY CHATTERLEY'S LOVER. Such lunacy, I assure you, is the despair of professional comedians."

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ABORTION PROPAGANDA DISHONEST -

In an article in the Jesuit weekly AMERICA (4/18/70) Dennis Cavanaugh, M.D., offers documentation for his contention that the proponents of abortion are dishonest. For example, it is claimed that there are 1,250,000 criminal abortions every year in the U.S., accompanied by 8000 deaths therefrom. Dr. Cavanaugh found that no figures are kept on abortions and that the claim therefore, had to be someone's guesstimate. To guide his thinking, Dr. Cavanaugh made a study of figures available in Missouri. He found that between 1958 and 1965 there were 774,096 live births and 35 deaths from all types of abortion, spontaneous, therapeutic, and criminal. If all the recorded abortions had been criminal, that would have totaled four or five deaths per year from abortion in Missouri. If the same figures were carried over to the entire nation, it would add up to 225 abortion deaths annually in the country. Turning from Missouri to Minnesota, Dr. Cavanaugh learned that over the sixteen years 1950-1966 there were 21 deaths through criminal abortion against 1,301,745 live births. Figuring for the entire country on that basis, Dr. Cavanaugh came up with 60 criminal abortions instead of the claimed 8000. Another approach used by Dr. Cavanaugh was an examination of the figures in Colorado covering the first year of experience there under a liberalized abortion law. The argument of the proponents of abortion is that the people who need it are the hard-pressed, over-worked mothers of three or more children, whose mental and physical health is threatened by a family increase. But what do the figures show? Only 22.4% of the women who had therapeutic abortions in Colorado had three or more living children. Only about one-third of the Colorado abortions were done on married women! And 56.5% of the women had never been pregnant previously!

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VENEREAL DISEASE SAID TO BE ALARMING HEALTH EXPERTS -

Whether due to sex education in the public schools, or not, venereal disease is on the increase according to a survey of thirty major American cities done by the NEW YORK TIMES. The conclusion is that venereal disease is now the nation's most common communicable disease, next to the common cold. Formerly expected among those in the twenties, youngsters between 15-19 years of age are said to be contracting VD at the rate of one every two minutes. In San Francisco, it is reported that a high school

student has a one-in-five chance of contracting VD before graduation. In Philadelphia, during 1969, fifty of the 13,006 cases of gonorrhea were children under ten.

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IS THAT WELL PAID PASTOR YOURS? -

According to Religious News Service, an organization of Protestant and Catholic clergy which met in April considered the problem of the pastor's salary and concluded that it should be between \$10,000 and \$30,000 annually. The thought was that \$20,000 is needed "to raise a family adequately and free clergymen from pressure of financial problems." Admission was made that some are worth less than \$10,000, but that this is offset by those worth more than \$30,000.

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ORDINATION IN CONTEMPORARY EPISCOPAL STYLE -

Zane Wesley Gordy was the first to be ordained a priest under New York's new Episcopal Bishop Paul Moore, Jr., and the occasion, as reported, broke some precedents and set some others. A rock band played "The Age of Aquarius" from "Hair." For a "festive" atmosphere, there were balloons stenciled, "It's Zane's Ordination," and a dozen Episcopal priests wore chasubles of psychedelic colors, and designs. A Jesuit priest (what was he doing at an Episcopal ordination?), Lawrence J. Madden, read the epistle. He is the "superior" at Woodstock College. Among the songs used was one having as a refrain, "Jesus is a soul man. And I'm sold on Him." Included among the martyrs in the litany was Malcolm X, and the prayers of thanks included appreciation to Alice in Wonderland, Don Quixote, Charlie Brown, and all other dreamers of dreams. At the communion, each communicant received a paper flower, bread pinched from a loaf, and a sip of California sparkling burgundy.

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"DEAR LORD, PLEASE BLESS THESE DEVICES OF SATAN" - WONDER WHAT A LOLLY-GAG IS?
HERE'S ONE -

The Schlitz Brewing Company of Milwaukee opened a large new plant at Winston-Salem, North Carolina, in May. To assure a good start and a prosperous future they held a service of dedication to which they invited the Rev. Randell Lolly, pastor of Winston-Salem's First Baptist Church, that he might offer a prayer. We remember when Southern Baptists used to refer to beer as "filthy-stuff." Instead, Mr. Lolly prayed: "Dear Lord, we thank Thee today that Thou hast made us so that we can enjoy new beginnings; and that Thou hast made us so we can participate in dedications, and make commitments, and enjoy new, fresh relationships. Our hearts tell us that industry is people, so we thank Thee, O living God, for the persons who have been plunged into the life and fabric, the process of living and deciding and being in our community. We thank Thee for them and for their families. We thank Thee, O God, for the influences that shall be engendered and the relationships that shall be enjoyed because of new friends from this plant and this industry moving to our community. Grant to them all the resources, wisdom and skills that shall be demanded of that industry; and give them, O God, Thy presence and Thy peace, and give us all the fruits, the joys of this day of dedication and the relationships and commitments that shall ensue to us all from it. In the strong Name of our Lord we pray, Amen."

* * * * *

As has been widely reported, the First Baptist Church of Van Nuys withdrew from the American Baptist Convention. This should not, however, be confused with any supposed move toward fundamentalism on the part of the church or its pastor, Dr. Harold L. Fickett, Jr. Of course, we would welcome a move in that direction, but it has not come as yet. The facts which follow should help to keep the record straight.

Dr. Fickett has not been publicly sympathetic toward the NCC nor the ABC for several years. A friend of this council has a letter in his files written several years ago by Dr. Fickett in which he denies that the church had membership in the NCC. In May of 1959 he wrote to a student at Bob Jones University that he did not support the NCC. Therefore, you can see that the withdrawal of the church from the convention represents a change of real affiliation, but not a change of conviction or public position. Dr. Fickett is reported to have denied on several occasions that First Baptist was in the ABC.

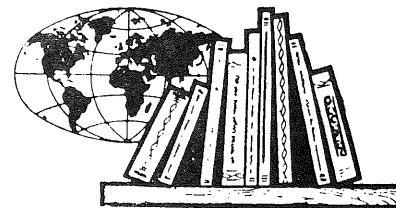
On the other hand, Dr. Fickett has had a change of heart in another direction. In his letter to the student at Bob Jones he said, "I do not endorse the "New Evangelical" movement in its extreme form since I neither support the National Association of Evangelicals, the National Council of Churches, nor the American Council of Churches, each of which claims to be the true ecumenical movement." That was in 1959. Today he is a member of the board of the National Association of Evangelicals! January 9 - 25 he had Mr. Howard Ball of the Neo-Evangelical Campus Crusade conduct a Lay Institute for Evangelism at First Baptist. Rock and roll music with "Christian" lyrics is commonly played in the church. They had liberal entertainer, Steve Allen, come to speak to their young people.

Even back in 1959 Dr. Fickett was willing to say concerning Billy Graham, "I am 100% behind that which he is doing." Conversely he said, "Criticism of him, such as that which is offered by Bob Jones, John R. Rice, and other extreme fundamentalists (I use the word fundamentalist here, not as a system of doctrine, but to connote a non-Christian attitude which has developed within Christendom) is nothing more than mid-twentieth century Pharisaism. It is hypocrisy with a vengeance....They are eaten up with the cancer of Jealousy."

We hope that the public withdrawal of First Baptist of Van Nuys from the ABC may help others within that body to see the need for similar action. At the same time, we hope and pray that fundamental Christians will be able to recognize that the church is not now an example of Biblical separatism. We still believe that the more subtle deception, and therefore the more dangerous, is Neo-Evangelism, not liberalism. (from California ACCCENT).

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BOOKS



THE FUNDAMENTALS, edited by R. A. Torrey, A. C. Dixon, et al., (Baker Book House, Grand Rapids, Michigan, 1968, Four Vols., 1470p., \$14.95).

It is with especial appreciation that we welcome Baker's reprinting of these great books during the fiftieth anniversary year of the FBF. These beautifully bound books contain the unaltered and unabridged messages presented in the original volumes in 1917. Admittedly, not all the writers were Baptists, a share of them were, but they were all men who had agreed in casting their lot with the proposition that the

Bible together with its message of the miraculous is the Word of God without error. They were the fundamentalists, and had undertaken verbal battle with Modernism and its contention that the Bible can not be said to be God's Word, although it contains it. Not only were these men impressive pulpiteers, many of them were such noted scholars that their messages stand, even today after fifty to sixty years have elapsed, head and shoulders above much that is offered from the contemporary pulpit. A concise education in Biblical and spiritual faith awaits the reader who has not previously enjoyed this collection; a revival awaits the reader of old whose vision has been allowed to dim!

* * * * *

BIBLICAL COSMOLOGY AND MODERN SCIENCE, by Henry M. Morris, (Baker Book House, Grand Rapids, Michigan, 1970, 146p., \$2.50 paper).

Here is a serious book by a competent scientist on the subject of origins: what is the nature of the earth, the solar system and the universe, and how did it all start. The first half of these eight chapters are adaptations from lectures delivered at Dallas Seminary, and undertake to contrast what the Bible says with the teaching of modern science as to cosmogony, uniformitarianism, the miraculous, and eschatology. The second half offers some studies of specifics in the light of principles. Chapter five scrutinizes various theories of creation. Chapter six considers population mathematically to develop an acceptable concept in consideration of such things as wars, diseases, etc., as to how much history should be required to get us where we are now. Chapter seven examines the arguments of sedimentation and fossils, and chapter eight considers thermodynamics as part of the world in which theology has been written. As difficult to understand as the subject matter might hint to be, Dr. Morris has done such an outstanding piece of work, as to present his theses in readable and comprehensible form. The book is commended not only to pastors for study and as a tool, but also for the church library, to provide source material for students and others who daily experience the attack of evolutionism.

* * * * *

THE HOLY BIBLE, THE NEW BERKELEY VERSION IN MODERN ENGLISH, (Zondervan Publishing House, Grand Rapids, Michigan, 1969, 1237p., \$8.95).

Here is an improved edition of the 1959 Berkeley Bible which at that time was welcomed heartily on the ground of its being the work of evangelical scholars holding a high view of Scripture. Now the New Testament has been completely revised while the Old has been updated to some extent. We are not told by whom the revision work was done. A comprehensive critical treatment would be impossible to us. By way of generalizing, let it be said that of all the many contemporary renderings, the Berkeley is probably the best of those popularly known. It offers the benefits of many faithful clarifications and a minimum of the glaring divergences evident in other modern texts. Specifically it may be noted that "virgin" is retained in Isaiah 7:14, but "only-begotten" is sacrificed in John 3:16, although the 1959 edition included it. Why such an omission should be argued as scholarly is difficult to receive when Kittel does not agree. On the other hand, the Kenosis passage in Philippians though clarified retains a familiar Christ-honoring ring with no attempt to humanize the Saviour as is the case in the so-called "Good News" edition. In response to any who may think so early a revision a premature expense, it may be observed that at least one needed contemporary correction has been made: In Acts 17:6, where the 1959 Berkeley called the Christians "world revolutionists," the new edition has dropped back to describing them as "these who have turned the world upside down." The print is friendly and the binding attractive. It is to be hoped it will communicate the message of life to many.

A SYMPOSIUM ON CREATION II, edited by Donald W. Patton, (Baker Book House, Grand Rapids, Michigan, 1970, 151p., \$1.95 paper).

This is not only a book of instruction for the layman, it is a tool for the pastor and Christian worker. It is especially welcome because it is so needed in this day when the high school science department has decided to teach that evolution is no longer a theory but is now a proven fact. Here are seven chapters by six qualified writers dealing with historical geology, creation versus evolution, carbon clock dating, catastrophism versus uniformitarianism and other specifics in the consideration of origins. The editor well describes the interest and purpose in his foreword saying, "We object to the evolutionary mythology as if it were a shelter for the atheism to which it frequently leads, and for which it is used as a defense. We object to the evolutionary mythology inasmuch as it is part and parcel of a modern neo-pagan western syndrome...More importantly, an understanding of earth history within the framework of catastrophism and creation opens up...a better insight, a more realistic approach..."

* * * * *

A NEW TESTAMENT COMMENTARY, by G. C. D. Howley, F. F. Bruce, and H. L. Ellison, (Zondervan Publishing House, Grand Rapids, Michigan, 1969, 666p., \$7.95).

This is a completely new verse-by-verse commentary produced by a company of 25 Bible teachers identified with the Christian (Plymouth) Brethren, written from a generally conservative viewpoint, and designed to provide scholarly aid without pedantry. The aim of the editors seems to have been accomplished and a fairly comprehensive treatment of the New Testament to have been provided. This suggests that the need for a one-volume commentary for the new Christian or the beginning Sunday School teacher has been met, and no longer must these be sent to works evidently old fashioned, having been authored seventy-five or a hundred years ago! Unfortunately, the Bible text upon which the work is based is that of the RSV, assuring that many of the built-in problems and denials of that version are part and parcel of the message here. For example, no mention of the Virgin Birth enters treatment of John 3:16 because the RSV text omits "only-begotten." However, the authors believe in and treat the miracle birth in connection with exposition of Luke 2. It follows that there will be scant use of this work among fundamentalist Baptist church people because of their eschewal of the RSV.

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DOCTRINAL STATEMENT

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

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

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

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

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

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

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

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

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

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THE MINISTRY OF THE CHRISTIAN SCHOOL

By Dr. Robert J. Billings
Principal: Hammond Baptist High School

"If the foundations be destroyed, what
can the righteous do?" - - Psalm 11:3

God has raised up the Christian school movement for today. Both Christian and non-Christian parents are concerned about their children academically. One national poll states that "over 35% of children enrolled in the public schools read below their grade level." Concerned parents find another problem area: the lack of character training evident in secular philosophy. Still another alarming statistic is that 89% of teenagers are Sunday school dropouts even though they had attended Sunday school regularly during adolescent years.

A conservative estimate is that 250 new Christian schools open their doors each September. Since World War II there has been a 68% increase in public school enrollment, during the same time there has been a 600% increase in private school enrollment. Why this great interest in the Christian school movement? What can a Christian school offer to excite enrollees? Basically, there are five areas of emphasis of the Christian school that have influenced parents to consider private education.

A Christian school has as its foundation a basic Christian philosophy. The pragmatism of John Dewey is not the answer. To expostulate on the merits of Deweyism is to play the part of the proverbial ostrich. The secular philosophy of relativism has left in its wake too many shipwrecks--frustrated individuals searching for an "absolute" they have been told does not exist.

The philosophy of the Christian school states that all subjects are related to God, for, "in Christ are hid all the treasures of wisdom and knowledge" (Col. 2:3). To read the Bible and to pray at the beginning of each class period is not the criteria whether or not a school is Christian. There must be a teacher, the presentation of subject matter, and a classroom atmosphere that all exude the presence of Christ. No sickly piety, this, just a simple, old-fashioned, basic approach to a wholesome,

academic program.

The second emphasis of the Christian school is that of a strong academic program. God is not a junk dealer. The Christian school must provide each student with qualified personnel, proper equipment, and pleasant surroundings to effectively discharge its Christian obligations. The Christian school must not become a reform school, admitting those misfits from other schools for economic reasons. A Christian school must never lower its standards to raise its enrollment. The strength of the Christian school lies in the quality rather than in the quantity of its program, personnel, and the student body.

The third emphasis of the Christian school is the highly debatable matter of discipline, debatable because of our culture not because of our conviction. Disciplinary action takes on many forms, the chiefest of which is paddling. The wisest man in the world declared, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). The modern philosophy that believes corporal punishment may retard the child's development or warp his personality is far from the truth. Without apology, but with much wisdom, the Christian school should administer corporal punishment by applying the board of education to the seat of learning.

Emphasis number four concerns patriotism. The Pledge of Allegiance to the flag is a daily occurrence in a Christian school. To teach respect for the flag is to teach respect for authority. To obey authority is to develop character even if opinions differ. American society permits young people who can not run a hot dog stand to dictate our policies on how to run the country. The product of the Christian school is not the "hippie." (Someone described a hippie as, "Looking like Jane, acting like Tarzan, and smelling like Chita.") Samuel told Saul that "to obey is better than sacrifice" and "rebellion is as the sin of witchcraft" (II Sam. 15:22). Love of country and love of God are character builders.

Finally, the Christian school places the proper emphasis upon morals. Dress codes are enforced. Clean habits are encouraged. The admonition of Paul to the Philippians, "...Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8) becomes a way of life.

The question often asked is "How do young people react to this system?" The product of the Christian school proves itself. Young people are buoyant, well adjusted, enthusiastic, pleasant, eager to learn, content, developing backbone instead of wishbone, and in general, the happiest folks in town. In addition, parents are sold on the program for they discover that their children have not only learned how to make a living, but far more important, how to live. God has raised up the Christian school movement for today.

(Dr. Billings received his B.A. and M.A. degrees from Bob Jones University in Greenville, South Carolina, and his Ph.D. degree from Clarksville School of Theology. He has also studied at the University of Evansville, and the University of East Tennessee. He has been in full time Christian service since 1948. Dr. Billings served as a missionary for ten years in the British West Indies, and pastored churches in Tennessee, Texas, and Indiana. During these pastorates he taught school where he gained experience both as a teacher and as a principal. Dr. Billings has authored two books, and is in constant demand as a speaker for conferences and youth camps. His work has taken him across the country several times. Dr. and Mrs. Billings make their home in Munster, Indiana where Dr. Billings is presently principal of the new Hammond

Baptist High School. They have two sons. Both sons are attending Bob Jones University. Robert is a junior and William a senior.)

* * * * *

"PIRACY AT ITS WORST"
By R. T. Ketcham, D.D.

This is the story of the attempt of Dr. Carl McIntire and his followers to take over the American Council of Christian Churches at its meeting in Pasadena, California, October 28, 29 and 30, 1970.

Most everyone will remember that Dr. McIntire broke with the American Council of Christian Churches at its meeting two years ago in Willow Grove, Pa. He also came to the meeting held in Columbus, Ohio last October and barnstormed the Convention sessions--one session lasting until after 1:00 in the morning. Because of his wild and unfounded assertions concerning the American Council of Christian Churches and some of the constituent bodies belonging to it, it was decided at Columbus that Dr. McIntire should be deprived of all official relationship to the Council. This did not affect his membership.

When the messengers of the ACCC came to Pasadena in October they fully expected Dr. McIntire to interrupt the sessions as he had done previously. They had no expectation that he would do what he actually did. One would have had to be there and watch the scene and listen to the arguments to understand the depths of unchristian conduct carried on by Dr. McIntire. He was fully determined by any means to gain control of the ACCC and put himself in as its President. We will now try to give you as clear a picture as possible of what took place. Before we do that, however, we would like to have you read the entire program for the opening day, Wednesday, October 28, as given below:

THEME: "MORALITY IN PERSONAL LIVING"

8:30- 8:55 a.m. Prayer meeting - Leader, G. M. Moore
9:00-10:00 a.m. Devotions - Joseph M. Stowell
10:00-10:30 a.m. Recess
10:30-11:45 a.m. Seminar - "New Morality" John Grauley
12:30- 2:00 p.m. Luncheon - "Communist Use of Religion" George J. Hess, M.D.
2:15- 3:15 p.m. Business session
3:30- 4:30 p.m. Visual Report - NCCC's 8th Triennial Meeting, Detroit, Michigan, John E. Millheim
4:30- 7:00 p.m. Open
7:00- 7:30 p.m. Audio-Visual - "The Christian Family" ACCC's Film Commissions
NBC- Full Color Telecast, 1970
7:45- 9:00 p.m. "Personal Morality - Has it 'Gone with the Wind' in Fundamental Circles?" David Otis Fuller

You will notice that the sessions of the Convention opened with a season of prayer, followed by a devotional message from Dr. Joseph M. Stowell, and then there was to be a short recess. Next was to be an address by John Grauley, followed by a luncheon. At 2:15 the Convention was to assemble for business followed by other items on the program, closing with an address by Dr. D. O. Fuller in the evening. Please keep the order of this program in mind. The first business session was to be at 2:15 in the afternoon, and immediately following Dr. Stowell's address there was a short

recess scheduled on the program.

Dr. Philip Clark, the President of the ACCC, and Rev. Ralph Colas, secretary, were both out of the room in a press conference. Just as soon as it was announced that there was to be a recess Dr. McIntire stepped out of his seat and came up front saying that he would like to say a word. He then turned to the audience and moved that they proceed at once to a business session of the Convention. This business session was completely out of order and illegal because the Council had not yet been organized for business. Annually the Credentials Committee examines all registration of messengers and in the opening business session of the Convention the list from each constituent body is read. No one had presented his credentials to the Secretary and the Credentials Committee as stipulated above--not even Dr. McIntire himself or any of his messengers. He kept the floor and kept on with his demands that this be a business session. Let the reader keep in mind that according to the program we were in a 15-minute recess which Dr. McIntire refused to recognize. The meeting was in turmoil. Dr. McIntire made his way to the podium, assumed the chairmanship, and proceeded to conduct a business session in which he called for the nomination and election of all of the officers of the American Council of Christian Churches. Everyone of these officers and members of committees were illegally elected in this "rump" session. This was done by some 50 delegates who came with Dr. McIntire to California. Many of these people who voted in this unlawful session came by his invitation. Many of them had not been there for many years. One man in particular had been present only twice in all the years of the Council's existence.

The men of the real ACCC refused to vote on anything that Dr. McIntire proposed because by so doing they would be recognizing his unlawful session. Many of our men assembled around the platform and pled with Dr. McIntire to wait for the regular business session in the afternoon and to do this thing lawfully and in order. He just kept yelling at us to get off the platform and get out of his way, and then continued to call for motions on certain matters from his delegation. The manager of the hotel even came to the auditorium and pled with Dr. McIntire to leave the platform and come back for the regular business hour. This he refused to do. When he had finished his so-called election of the new officers he announced that they would again meet in that same room for a 1:00 meeting. Someone arose and asked for the courtesy of allowing Brother John Grauley to deliver his scheduled address. Dr. McIntire turned and said that as the new President he would introduce him, whereupon Dr. Clark said that as the real President he had already introduced him. Again and again and again Dr. McIntire insisted that he would not recognize Dr. Clark's introduction of this speaker because he was no longer the President. Finally Dr. McIntire allowed Mr. Grauley to deliver his message but stated that he was going to stand by the pulpit in protest of this address. He said he was not delivering the podium to anyone. So he stood behind the pulpit and Mr. Grauley had to deliver his message standing off at the side of it, holding his Bible and notes in his hand. Dr. McIntire interrupted him at least two or three times during his address, even continuing his harangue while the Bible was being read. Really, I never expected to live to see the day when this kind of procedure would be witnessed in a group of fundamental Christians. It was amazing and shameful to the nth degree. It was piracy at its worst!

After this Dr. McIntire and his group continued their meeting in another hotel in Pasadena by themselves, and conducted what they claimed was American Council business.

The balance of the real ACCC sessions were marked by the presence and power of God and there was real fellowship and unanimity on everything that was proposed.

Now may we turn to Roberts Rules of Order. Through the years this book has been recognized as the proper parliamentary procedure in the conducting of business. Here

are a few quotes beginning at page 292 of the Seventy-fifth Anniversary Edition. "If a convention is an organized body (that is, if when convened it has a constitution and by-laws and officers), a committee on credentials, or registration, and one on program, should have been appointed previous to the meeting. These committees may have been appointed at the previous convention . . ." (They were a year ago.)

"The committee on credentials, or registration, . . . should furnish each delegate, when he registers, with a badge or card as evidence of his being a delegate and having the right of admission to the hall." (All of this was to have been done at the afternoon session at 2:15.)

"The committee on program should in most cases have the programs printed in advance. In many cases it is better that the constituent bodies be furnished in advance with copies of the program." (This was done.)

"The program . . . should provide for hearing the report of the credentials committee when the opening exercises are concluded, so that it may be known who are entitled to vote. This committee's report usually consists merely of a list of the delegates and their alternates, if any, whose credentials have been found correct, and of the ex-officio members of the convention, no one being on the list, however, who has not registered as present." (This had not been done.)

"No one can vote whose name is not on the list of delegates reported by the committee." (Not a single member of Dr. McIntire's some 50 delegates that he had gathered together to come with him to Pasadena had registered or been presented by the Credentials Committee. For that matter the messengers of all of the rest of the constituent bodies had not yet been registered and presented.)

It can easily be seen that Dr. McIntire with his group proceeded to take over the meeting while it was officially in recess. No business session had yet been announced. Therefore, every action they took was illegal and completely out of order.

Now Dr. McIntire has gone to the ACCC's bank in the Philadelphia area and has frozen the funds in the checking account of the American Council of Christian Churches. He has done this by telling the bank that he is the new President and the other men whom they elected at Pasadena are the new officers of the American Council. This means that the Council is unable to pay its bills until the whole matter is settled somewhere in court. We are confident that Dr. McIntire cannot possibly prove in a court of law that he and his delegation are the true American Council of Christian Churches. Everything in the constitution having to do with the election of officers and commissions was violated by his actions in Pasadena.

The American Council of Christian Churches has just purchased about 45 acres of the finest property in Valley Forge, Pa. It has buildings on it which will meet our needs for sometime to come and the ground alone is estimated by the authorities to be worth \$5000 an acre. Dr. McIntire has sent a notice to our officers to vacate the newly-purchased property in 30 days so he and his men can take over.

I am convinced that we have come to the climax. I believe it is all in the Lord's hands to cause us to take some action that will forever deliver us from the dictatorship of Dr. Carl McIntire. When the courts decide that we are the real American Council of Christian Churches and Dr. McIntire and his group are not, the road will be open for us to proceed with much fine work that ought to be done for the glory of God.

(Lest any suppose Dr. Ketcham's evaluation is unshared outside of the GARBC, the following is from the pen of Dr. Donald McKnight, an Evangelical Methodist pastor).

Following an opening devotional service on Wednesday morning, October 28, 1970 at the annual convention of the American Council of Christian Churches in Pasadena, California, at which time a short recess was scheduled and before there had been a call to order, delegates certified, or business session scheduled, Dr. Carl McIntire walked forward and proposed a motion.

Officers of the council were not present except Dr. Donald McKnight who had introduced the devotional speaker. Dr. McKnight suggested that a motion at that time was not in order since the convention was not yet organized for business. There had been no roll call of delegates, no delegates had been confirmed, most delegates had not registered, some delegates had not arrived, and the officers were not in the room.

Dr. McIntire insisted that his motion be considered, and some of his supporters began to clamor. Dr. McKnight, caught off guard and not authorized to lead an unscheduled business meeting, attempted to appoint a substitute secretary who refused to serve because of the illegality of the proceedings.

Various persons asked to be heard as confusion mounted and some offered motions. It was pointed out that bona fide delegates were not yet registered or recognized, some delegates were in transit for the scheduled first business meeting later in the day, and that a legitimate vote could not be taken before an announced business session met.

Dr. McIntire appealed for a vote on the "decision of the chair." It was noted that since this was not yet a legally constituted body, a vote itself at this time would be illegal. It was declared that the scheduled recess was in effect and that the first business session would be at the appointed time.

Whereupon, Dr. McIntire took the microphone and proceeded to conduct "business." He promptly had himself "nominated" and "elected" president by his own followers by voice vote. Assuming himself to be president in the midst of great disorder, he quickly "elected" other officers by a loud, voice vote of his followers, contrary to the procedure outlined in the constitution of the ACCC and the accepted rules for business meetings.

At the scheduled time of resuming the morning program, Dr. J. Philip Clark, president of the ACCC, entered the room and assumed the chair. This was contested physically by Dr. McIntire in that he refused to give up the microphone or the chair. Great confusion and disorder ensued with Dr. McIntire holding the microphone and refusing to yield the podium as the next speaker was introduced. Dr. McIntire continued to stand next to the speaker, their bodies at times touching, throughout the Bible reading and sermon that followed. Dr. McIntire often interrupted the speaker. The hotel manager asked Dr. McIntire to leave; he refused.

In the afternoon, Dr. McIntire and his followers, who had come by his arrangement, held a separate meeting with Dr. McIntire claiming to be the president of the ACCC. They later met in another hotel where McIntire's followers were staying. The ACCC continued at its appointed place following its printed program of speakers, seminars, and business meetings. An election of officers was held in accordance with the constitution of the ACCC.

In all of my experience, I have never been so shocked by the actions of any man. This is especially painful to me having been one of Dr. McIntire's most loyal and vigorous supporters, having had a hand in raising countless thousands of dollars for his ministries, having driven busload after busload to his rallies and marches, and having promoted and defended him by every possible means.

If Dr. McIntire could defy the rules governing the conducting of meetings, then no organization or pulpit in the land would be safe. Any self-appointed minister with sufficient ability and boldness could gather a group of his followers, "deadwood" church members, or others, walk with them into a church service, demand an election, and take over the church contrary to that church's rules governing such matters. The same could be done with other groups. This is the manner of radicals, leftists, and anarchists. "The law is good if a man use it lawfully" I Timothy 1:8.

* * * * *

THE REAL KENT STATE STORY
By Elizabeth Keim

(Elizabeth Keim is a correspondent for the National Youth Alliance, and was on the scene both before and during the violence at Kent State. She says:)

"Please help us. It is finally quiet here, but it is expected violence will start up again when KSU is reopened. We fear because City Hall has given our town to hippies and the local newspaper editor protects KSU's image---and even shapes the news to crucify the guardsmen who saved our town." She goes on to say that the people of Kent requested Governor Rhodes to close the college--through their Mayor, WKNT and the KENT COURIER TRIBUNE--but their pleas were ignored. "Kent people were restricted to their homes Saturday night at 8, while the University was permitted a 1 a.m. curfew. Even after martial law was declared and we had to be in our homes by 3 p.m., students off campus continued to come and go all night...it is terrible to live in Kent, a once beautiful and peaceful city, as sirens, cycles, cars and shouts keep you awake every night. Yet nothing appears in the newspaper reporting many arrests." Elizabeth also knows WHY this situation persists. "...elected officials obey Robert Dix, the media-baron who owns the newspaper and radio station, and is a trustee of KSU. Robert Dix brought only pro-Red speakers to KSU and never permits criticism of Communism in his paper. Now Dix is attempting to crucify the guardsmen who shot only when surrounded and attacked by thousands of KSU "students"...Rubin was brought here...and urged "murder your parents, act, act, act!" The faculty has now declared over radio that they are backing the rioters." Elizabeth says that citizens who wrote letters to the editor, protesting, have received threats. The NYA Office has done some additional research. Although the American press gave little or no notice to the haranguing of Rubin and others of his ilk, the May 27 edition of the MONTREAL STAR carried an account. Mr. Rubin was quoted as saying "until you people are prepared to kill your parents you aren't ready for revolution...the American school system will be ended in two years, we are going to bring it down. Quit being students. Become criminals. We have to disrupt every institution and break every law...it's quiet here now but things are going to start up again."

* * * * *

GENOCIDE

If one wonders whether the Genocide law would ever be used against United States citizens, the answer is "yes." Already a group has petitioned the UN to sit in judgment on the US, the charge being that their "savage police" are guilty of genocide against "Red, Brown, Yellow and particularly Black Americans." And just who are the

petitioners? Among them are Herbert Aptheker, Ann Braden, Richard Criley, David Dellinger, Charles Garry, David Hilliard, Charlene Mitchell, Bobby Rush and Irving Sarnoff.

Fiction writers have long used in plots accounts of unjust government destroying individuals, families and groups using legal means in illegal ways, prisons, mental hospitals and reform institutions. The material following hints of the gathering cloud of such in actuality, not fictional, and in the U.S.A. It is written by Dr. David J. Vail who is Medical Services Division Director for the Minnesota Department of Public Welfare:

In early April 1970, Dr. Arnold Hutschnecker of New York startled the psychiatric world with a proposal to screen all six-year-olds in the United States with a view to determining their potential criminal behavior. According to an article by Robert C. Maynard of the Washington POST (reprinted in the St. Paul PIONEER PRESS, April 5, 1970) Hutschnecker proposes "mass testing on all six to eight year children..." to "help the children who have violent tendencies. Corrective treatment could begin at that time." For those who would not respond ("...the severely disturbed, the young, hard core criminal...") he would establish "camps with group activities under the guidance of supervisors..."

The psychiatric establishment had a big laugh over the Hutschnecker proposals. They appear to be absurd on their face. They were routed to the U.S. Department of Health, Education and Welfare where, after a short period of study, they were tabled.

There are three major problems about the Hutschnecker proposals. First, they are quite feasible. Second, they are not outlandish but simply a few years ahead of their time as things are now going. Third, they are entirely consistent with administration thinking. ...

For feasibility we can turn to James V. McConnell's statement in PSYCHOLOGY TODAY (April 14, 1970; p. 14-17) to the effect that "...we can combine sensory deprivation with drugs, hypnosis and astute manipulation of reward and punishment to gain absolute control over an individual's behavior. It should be possible then to achieve a very rapid and highly effective type of positive brainwashing that would allow us to make dramatic changes in a person's behavior and personality." (p. 14)

Would it be possible and feasible to sort out deviant or potentially deviant persons into special environments where they would be subject to special "treatments?" The answer is YES.

This leaves the question whether this is the natural course of the present political drift of this country. This is a matter for the politicians. Again, the answer appears to be YES. Insiders have pondered the tradition of the stalking horse, whereby propositions are submitted by innocents as trial ventures for government administrations.

From this viewpoint, it is possible that the Hutschnecker statement was a trial balloon, prepared for him by the government and released by him on behalf of the government to test public reaction.

The concentration-camp mentality is not new to this country. Thousands of Japanese-Americans were interned during World War II, an action that was not only ordered by the President, but upheld by the Supreme Court and supported by the opinion of the liberal community.

Then there is Title II of the Internal Security Act of 1950, which establishes places for "preventive detention" (of which there are allegedly six that are known); it has yet to be repealed. Pressure is now on to repeal Title II, but reports have it that the Justice Department has agreed only reluctantly to repeal and in any event, the Congress is moving slowly.

The relevance for us in the mental health field is twofold. First, the legal definitions of "mentally ill person" are sufficiently loose as to allow the inclusion of political as well as other forms of peculiarity in the definition. Second, there is plenty of space available in public mental hospitals and increasingly there will be organizations in search of a mission.

Is it conceivable that the government would use mental health and hospitalization

statutes for political purposes? The Nazi government did during the 1930's. Vrba estimates that there were 100,000 executions via "euthanasia" of alleged insane persons, many of them politicals. The Soviet government, in well-attested and reported cases, has several known political prisoners behind bars in psychiatric hospitals staffed by the KGB. In this country Ezra Pound, a traitor, spent several years incarcerated in St. Elizabeth's Hospital as allegedly psychotic until he was released by judicial order. In this general context one recalls the prophesies of Orwell's 1984 in particular the climactic scenes of Winston Smith's ordeal in the Ministry of Truth, where he was being "cured" of his "sickness." ...

* * * * *

EVEN FUNDAMENTALISTS SOMETIMES NEED REMINDING:
THE ETHICAL, THE MORAL, THE LEGAL

Many music directors in our churches have easy access to some type of duplicating machine. Only one copy of a new song or choir anthem is necessary to provide instantly 40 or more copies for the choir library.

The only problem with this is that if the music is copyrighted, duplication of any kind may be done only with the copyright owner's permission. Otherwise, it is illegal. Such infringement may result in serious litigation. Copyrighted music is legal, tangible, real property. It can be owned, sold, bought, or merchandised, just the same as a house, car, boat, or lawnmower.

The copyright law is very clear, and legal casebooks are filled with decisions that prove the copyright owner may enforce these rights against the infringer through legal processes.

Too, a word of caution is needed when copyrighted music is included on the church record album. The copyright law is related to these albums by what is known as the "mechanical reproduction" provision of the law.

The law provides that for a song recorded in any manner, the copyright owner is entitled to a statutory provision of two cents per song per record pressed or tape copy duplicated. This is mandatory under the law.

For instance, consider a choir that makes an album containing 12 numbers, six of which are copyrighted music owned by six different publishers. If 500 albums are manufactured, each of the six copyright owners is entitled to \$10.

The statutory provision of two cents per song per record is unrelated to the cost of manufacture or selling price. The two cents per song per record applies.

Write the copyright owner and request a mechanical reproduction license. You may receive a standard legal form, or merely a letter of consent requesting payment of two cents per song per record. (Copied)

* * * * *

AN OPEN LETTER FROM AN UNCONVERTED HIPPIE
(Copied from a Minnesota Baptist Church bulletin)

Dear Turned-on Baptist:

Recently I was invited to one of your Baptist churches by one of your young people. I was told that the youth program was really "turned on" and that the majority of the people were "hip" and not "square" at all.

I won't be back. Does that shock you? Would you like to know why? I'll tell you what one unconverted hippie thinks of 20th Century Christianity.

Although I was invited to the youth meeting, I also attended the Sunday evening worship service. Now I must admit a few things in that meeting turned me on! I noticed that the majority of the young chicks wore very revealing miniskirts. Man, that would turn on any red-blooded American hippie. One young lady sang a religious solo just before the evening message. Man, I really did dig her miniskirt. I must admit that you've got a lot of grit, wearing mini-skirts in the building that you call "The House of God."

Although I didn't get too much out of what the preacher said, I do remember that he spoke on the subject, "Letting Christ Change You." I'm really surprised that I remembered that. With all the note writing, gum chewing, whispering, and giggling among the young people it was hard to really "tune in" the preacher. Your young people are just like my hippie friends: They really know how to show disrespect to a speaker.

After the church service I was invited to a turned-on youth meeting. I must admit it wasn't square. I noticed that many of your young men had the same long hair and side burns that we hippies wear. And they even had our same style of hip talk. And man, did I dig their music. Except for two religious songs they threw in near the end, all the music was rock and roll. Man, that's my kind of music. I was surprised that they didn't dance!

Just before I left, one of your young people asked me if I would like to become a Christian. I told him that Christianity just wasn't my bag.

"Why?" he asked. I told him to let me think about it and I would give him my answer later. Well, I have thought about it quite a bit lately, and here's the reason why Christianity just ain't my bag...

Your preacher preached about "Letting Christ Change You." I thought about that. And then I took stock of my hippie crowd and your Christian crowd. Frankly, I can't see too much difference.

We practically dress the same, talk the same, show the same disrespect for our square elders. And we dig the same rock music. And you know, although your young people didn't dance at that meeting, I'll lay you two to one that dancing will soon be included in their programs. For you see, my style music just naturally creates a desire to dance. You know, except for soap and water, we're almost identical.

I did attend a revival meeting once a few years ago. But I don't guess you could call that group of Baptists, "turned on." The music and the songs were not like mine. They sang from old-fashioned hymnals. And the preacher didn't talk like the "now generation" at all. He actually preached from an old-fashioned King James Version of the Bible.

Man, was he square! And I noticed that the young people at that meeting were different. They dressed like a bunch of squares. After the preacher got through preaching they had a thing called an invitation. Man, I really got nervous about then! When I thought about his message on hell and repentance I actually considered becoming a Christian. They were different folks!

But to you turned-on Baptists, I say, "Christianity? No thanks. I really don't see too much difference."

Signed,
"An Unconverted hippie"

* * * * *

N E W S B R I E F S

EUTHANASIA ON COATTAILS OF SITUATIONISM -

Euthanasia enthusiasts saw their interests favored in a poll conducted earlier this year by the Colorado Nursing Association. Nurses voting favorably were 173, op-

posed by only 109, while 55 abstained as undecided.

Eyes are directed toward Britain where a bill is being offered by Dr. Hugh Gray, a Laborite. Opposition prevented the bill from being introduced in Commons, but the Euthanasia lobby is strong and forecasts an early vote legalizing euthanasia in England.

* * * * *

BIBLE SOCIETY PROMOTED BY ROGERS-EVANS TEAM -

The 1970 annual Christmas seal letter and appeal for funds from the American Bible Society arrived signed by Roy Rogers and Dale Evans. We don't think that is inconsistent with the present position and program of the Society. However, if the Society were not promoting adulterated scripture, and if its program corresponded more closely with concepts of Biblical truth and separation, we should not approve of their use of promoters who own and operate a bar.

* * * * *

ABC PRESIDENT HAS VARIED INTERESTS -

The 1970-71 president of the American Baptist Convention is Dr. Roger L. Fredrikson, pastor of FBC in Sioux Falls, South Dakota. According to usually reliable sources he is also the Grand Orator of South Dakota Masonry. Bible-believers in the region of Fredrikson's ministry tell of his participation on television with a Lutheran pastor and a Roman priest. His son is following the ecumenical spirit too by taking studies at Harvard Divinity School. CHRISTIANITY TODAY in a news note about the ABC annual meeting which elected Fredrikson states, "the conservative viewpoint seemed to prevail at the convention." Selah!

* * * * *

MORAL STANDARDS CHANGING FOR POLICE -

Among sixty applicants for the Baltimore police force was a thirty year old nudist club member. Rejected, his case went to a U.S. district court where he was ruled eligible. Baltimore's Police Commissioner questions how such a policeman may be able to arrest an offender for indecent exposure since he himself does not believe in any such thing. But actions of the U.S. courts seem to be seeking to destroy the society.

* * * * *

SOUTHERN BAPTIST APOSTASY NOW OPENLY ATTACKS THE BIBLE -

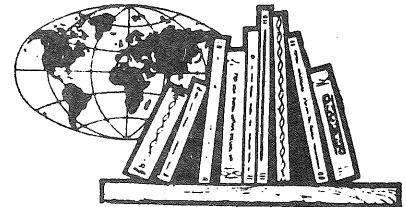
Much has been said and written about Southern Baptist Apostasy, and recently when the Sunday School Board published the Genesis commentary denying the literal truth, many waved it away with the bothered ear attitude. They say "Oh well, only preachers and scholars read a commentary anyway, so it can not hurt the rank and file of Southern Baptist people." How short-sighted can people get? To whom do they think the preachers are going to preach this newly learned apostate message? But leaving that argument for the present, we now ask our short-sighted Southern Baptist friends to read the apostasy printed in the CONTEXT Quarterly for October-December 1970. Among the many denials are: "...the scientifically trained mind will not permit one to accept literally such events as the creation of woman..."; "There are inconsistencies, duplications, inconsequential, and wide variations..."; "Let us say in all honesty that the discrepancies within the Bible are obvious..."; "We cannot hold to the inerrancy of the Scriptures..." (The above cited issue of CONTEXT, we understand, has been withdrawn, the S.S. Board says, "because of editorial problems.")

* * * * *

"CONSERVATIVE BAPTIST" HATFIELD COMMENDS LIBERAL CHRISTIAN CENTURY -

Senator Mark Hatfield, a Conservative Baptist, is quoted in the CHRISTIAN CENTURY in an advertisement designed to increase readership for that journal. He commends the liberal CENTURY saying: "In a world of revolution, when man is becoming increasingly aware that the Christian faith can never be separated away from the social and political realities of life, THE CHRISTIAN CENTURY has made a valuable contribution in demonstrating this inter-relatedness, and in exploring how God's work is to be done in the world and His Word is to be heard by modern man." The advertisement includes a statement by the CENTURY Editor declaring it an "ecumenical weekly" with a "liberal editorial stance," which means it is apposed to historic Christianity's Biblical fundamentals. Two others quoted along with Senator Hatfield commending the CENTURY are United Methodist Bishop Armstrong who calls the journal "indispensible reading," and Ralph David Abernathy who says it should be "on the desk of every pastor."

BOOKS



THE NEW DIRECTORY FOR BAPTIST CHURCHES by Edward T. Hiscox, (Kregel Publications, Grand Rapids, Michigan, 1970, 608p., \$5.95).

The best 1970 news for fundamental Baptists is that Kregel's has reprinted this great and popular work. The advisement is "order now; this first reprint edition after so long a time is not likely to last long."

* * * * *

PETER SPEAKS TODAY: A DEVOTIONAL COMMENTARY ON FIRST PETER, by Gorden H. Clark, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1967, 159p., \$3.75 paper).

Here is a very worthwhile treatment of Peter's first epistle. Albeit devotional and not exegetical, it communicates enough of the technicality of the message of Peter truthfully to represent its title: Peter speaks. Accustomed to writing of concepts from philosophic depths, the author here demonstrates facility in devotional treatment, and blessing awaits the reader.

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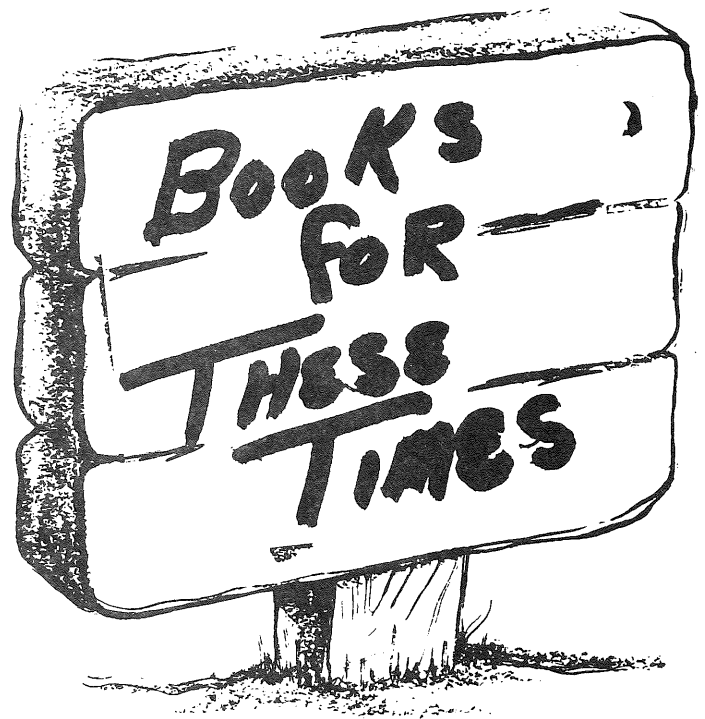
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Fundamental Baptist Fellowship

DOCTRINAL STATEMENT

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

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

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

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

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

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

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

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

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

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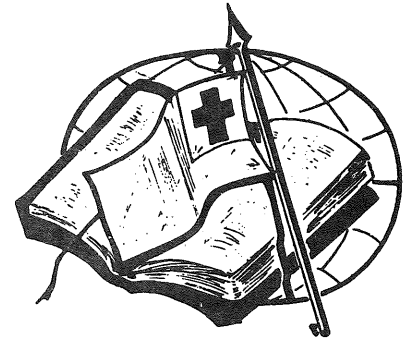
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VOLUME 15

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TOWARDS A CHRISTIAN VIEW OF SCIENCE
HOW BIG IS YOUR BIBLE?
Gordon J. Keddie

I. INTRODUCTION - NEW DEPARTURE IN THE STUDY OF SCRIPTURE

Within recent years, there appears to have developed a trend in evangelical Christian circles towards a new attitude to Scripture. It is thought by some to indicate a shift away from the orthodox Reformed doctrine of Scripture.¹ This trend is characterized by a move from the deductive method of studying Scripture to the inductive method. The point at issue is the nature of Biblical inspiration. Are the Scriptures divinely and verbally inspired, and therefore inerrant in the original autographs, as the Reformed doctrine of Scripture teaches?²

What is the distinction between these two methods? The deductive method starts from the Biblical proof texts on inspiration and then studies Scripture in the light of the resultant doctrine of inspiration, i.e., the whole system of doctrine is validated by appeal to the Biblical teaching on the Bible itself. The inductive method, on the other hand, starts with the various phenomena of Scripture and by exhaustive study point by point builds up a picture, from which it may or may not be concluded that the orthodox doctrine may require some modification.³

This latter method, it has been argued, treats verbal inspiration more as a human theory about the Bible than as an essential and inherent feature of the written Word of God. Hywel Jones claims that this new approach in effect means starting from anti-Biblical presuppositions in an attempt to defend Biblical teaching.⁴

The trend is now sufficiently developed to warrant description as a "school of thought" -- now termed new evangelical or neo-evangelical to distinguish it from what is understood as evangelical in the historic Reformed sense.⁵

II. CREATION - THE NEO-EVANGELICAL INTERPRETATION OF GENESIS ONE

1. Conflict or complementarity?

Neo-Evangelicals believe themselves to be custodians of evangelical Christianity. At any rate they do not appear to recognize in their own views any doctrinal deviation

from the historic Reformed position on Scripture, with all that that must entail for the whole system of truth. The doctrine of the inspiration, infallibility and inerrancy of the Bible is, after all, a fundamental tenet of the Reformed faith⁶ and although neo-evangelicals, with some justification, can claim to uphold Biblical teaching, their laxity with respect to Scripture must prevent the attainment of a consistently Biblical position.

This new attitude to Scripture manifests itself particularly in discussion of the relation of the Bible to modern science and never more than in respect of the doctrine of creation and the historicity of the early chapters of Genesis. The key words in this discussion are conflict and complementarity.⁷

(i) Traditionally, almost, there has been conflict between the Biblical account of origins and that rendered by science; particularly since the emergence of Darwinism and, of course, even more so with the ascendancy of the modern synthetic theory of evolution, replete as it is with antitheistic presuppositions and assumptions. This conflict was inevitable because the Genesis account of creation was taken to be a record of what E. J. Young, in referring to Genesis One, has called "sober history."⁸ On the basis of the Reformed doctrine of Scripture, together with the application of Scriptural hermeneutics⁹ to the best texts available, the creation of the cosmos was understood to have taken place in six days of creative activity¹⁰ some thousands of years before the present. Naturally, it is impossible to square this with a theory of origins involving the evolution of the world and its inhabitants over thousands of millions of years. Here we have the root of the matter. Genesis One taken as a historical outline of origins, together with the chronological studies linking Adam and his descendants on a time scale, cannot but clash with vast ages of evolutionary development.¹¹

Conflict has proved unacceptable to many evangelical scholars. Bernard Ramm has called the traditional interpretation of Genesis One the "naive-literal view."¹² It is held only by "hyper-orthodox" evangelicals.¹³ This is the "approach that creates disharmony."¹⁴

(ii) The alternative is complementarity, by which is meant the independent yet inter-dependent, different yet non-contradictory, views of reality given, on the one hand, by the Bible, and on the other by modern science (assumed to be the study of natural revelation).¹⁵ The relationship is analogous to that between different elevations of a house drawn on a blueprint -- the views are all different but they are complementary since all give essential true information which only gives meaning to the plan when taken as a unity.¹⁶ The Bible, as special revelation, has its own unique view on reality. Likewise, science as the study of the works of God in creation has its special sphere of activity and its own unique view to reveal. Furthermore, the two must be carefully distinguished so that we understand that the Bible does not teach science and science does not reveal what we are to understand concerning the faith.

When this is applied to Genesis 1 it is clear that the traditional view must be modified. Since, it is claimed, the Bible does not reveal scientifically describable mechanisms,¹⁷ it is error to interpret the Genesis account in terms of literal days and a literal first man, Adam, made from the actual dust of the earth on the sixth day. This, affirms Ramm,¹⁸ is a "crass literalistic interpretation."

One would have thought that the assertion that the Bible does not give a historical account of creation would be supported by appeals to exegesis of the relevant textual material. Ramm certainly claims exegetical backing,¹⁹ but he does no more than mention it -- there is little actual exegesis in his treatise THE CHRISTIAN VIEW OF

SCIENCE AND SCRIPTURE. One genuine exegetical attempt to avoid a sober-historical interpretation has been made by N. H. Ridderbos.²⁰ This has been ably refuted by E. J. Young.²¹

If Biblical exegesis is not the source of re-interpretation, then what is? R. H. Bube informs us that "this re-interpretation based on the establishment of the validity of uniformitarianism and of an aged earth has been a necessary consequence of scientific discoveries."²² Putting it another way, the scientific evidence "is so compelling that traditional Biblical interpretations have been seen to be inconsistent with the basic revelation of the Bible."²³ Apparently it is modern science, in this case historical geology, which has revealed to us the "error" of our previous interpretation of the Genesis record of creation. This is surely a new concept of the role of natural revelation in evangelical circles. When did it become a Scriptural practice to inform Biblical interpretation (of special revelation) with principles derived from natural revelation, with, at the same time, the scantiest regard for exegesis? Even at that we are allowing the gratuitous assumption that modern science is a valid study of God's natural revelation -- an assumption which itself is not demonstrably Scriptural.

2. The meaning of Genesis One

A reinterpretation of Genesis 1 has been necessitated, say neo-evangelicals, by new scientific discoveries of a compelling nature. Before detailing this new interpretation, we should summarize the reasons given to justify rescension of the older view. They are as follows,

(i) The Bible and science will always be in conflict as long as the former is understood as revealing a historical account of creation.²⁴

(ii) The Bible and science cannot, in principle, be in conflict since they represent different revelations of the one God. They are complementary. Any conflict is only apparent and is due to error on one side or the other, or both.

(iii) The scientific evidence compels us (neo-evangelicals) to reinterpret traditional and hitherto inviolable doctrine.

(iv) The Bible is to be understood as revealing the "why" of creation and not the "how," which is the proper field of investigation for science. The purpose of the Bible is not to teach science but to reveal truths to man on the level of faith.²⁵

We shall only note, in passing, that there is more than a little truth in statements (i), (ii), and (iv) above. The basic fallacy is to be found in statement (iii) and is incipient in statement (ii) -- is modern science, undertaken as it is mainly by non-Christians, to be equated with true science, i.e., the consciously God-centered and God-directed science of the cultural mandate in Genesis 1:28?

Genesis 1, then, is not to be read as if it were a scientific account of the mechanism of creation. It is rather "a brief but beautiful poetic narrative."²⁶ It also has a prophetic function analogous to that of the last chapters of the Bible, Revelation 20-22.²⁷ According to M. A. Jeeves, Professor of Psychology at St. Andrew's University, who is mild in his criticism of the traditional interpretation when compared to Ramm, "The first chapter may be considered as a presentation of a majestic account of creation in which we are given a picture of God, the omnipotent One, expressing His will so that at His word the worlds are called into being and ordered aright."²⁸ Genesis chapters one to three are valuable for the "truths they indubitably teach."²⁹

This seems fine, as far as it goes, but Jeeves has earlier denied the historical

nature of these chapters by describing the sober-historical interpretation as "an example of the point of view which we have endeavoured to avoid."³⁰

Genesis 1 has been thus effectively removed from history and so is sealed off from the difficulties which inevitably arise if the propositions of Scripture are made normative for the cultural activities of men (e.g., science). There is an obvious attraction in this position, for, by separating the spheres of Scripture and science in this way, we allow the possibility of retaining evangelical Christian belief and scientific respectability."³¹

(In a second installment next issue this author proceeds to evaluate the New Evangelical position and giving a satisfying conclusion. We reprint this for the worth of the Biblical position represented, not because of any identification with the author's adulation of Reformed theology.)

1. H. Jones, THE DOCTRINE OF SCRIPTURE TODAY, London 1969 (B.E.C./E.P.), pp. 3-4, cf. C. Van Til, THE DOCTRINE OF SCRIPTURE, Ripon, California, 1967.
2. Westminster Conf. of Faith, Ch. I, viii.
3. J. C. Whitcomb, Jr., THE ORIGIN OF THE SOLAR SYSTEM, Philadelphia, 1964, pp. 7-8.
4. Jones, op. cit., p. 17.
5. ibid., pp. 21 ff.
6. West. Conf. of Faith, Ch. I, see also articles, L. Boettner, EVANGELICAL and C. Van Til, CALVINISM in Baker's Dictionary of Theology, Grand Rapids, 1960.
7. E. L. H. Taylor, EVOLUTION AND THE REFORMATION OF BIOLOGY, Nutley, N. J., Craig Press, 1967, p. 34.
8. E. J. Young, AN INTRODUCTION TO THE OLD TESTAMENT, London, Tyndale Press, 1966, p. 49. cf. Young, STUDIES IN GENESIS ONE, Philadelphia, 1964, pp. 82 ff where the author shows the historical nature of Genesis 1. Young notes that the length of the "days" is "not stated" (p. 104) and, while appearing favourable to the interpretation of them as 24-hour days (pp. 101-2), he leaves the matter open.
9. L. Berkhof, PRINCIPLES OF BIBLICAL INTERPRETATION, Grand Rapids, 1967, p. 11.
10. West. Conf. of Faith, Ch. IV.
11. On the subject of O.T. Chronology see E. R. Thiele, CHRONOLOGY, O.T. in Zondervan Pictorial Bible Dictionary, Grand Rapids, 1969, pp. 166-170.
12. B. Ramm, THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE, London, 1967, pp. 120-123.
13. ibid., p. 18 (on the use of the term, see Mixter et al, EVOLUTION AND CHRISTIAN THOUGHT TODAY, London, 1961, footnote, pp. 168-9.)
14. ibid., pp. 21-25.
15. F. H. T. Rhodes, CHRISTIANITY IN A MECHANISTIC UNIVERSITY in D. M. Mackay, ed., symposium of same name, London, 1966, pp. 37-48; D. C. Spanner, CREATION AND EVOLUTION, London, 1966, pp. 16-19; cf. Ramm, ibid., pp. 25-32.
16. Rhodes, op. cit., p. 45; Spanner, op. cit., p. 15.
17. R. H. Bube (ed.), THE ENCOUNTER BETWEEN CHRISTIANITY AND SCIENCE, Grand Rapids, 1968, p. 106.
18. Ramm, op. cit., p. 224.
19. ibid., p. 224.
20. N. H. Ridderbos, IS THERE CONFLICT BETWEEN GENESIS ONE AND NATURAL SCIENCE?, Grand Rapids, 1957.
21. E. J. Young, STUDIES IN GENESIS ONE, pp. 55-76.
22. Bube, op. cit., p. 105.
23. ibid., p. 103.
24. Ramm, op. cit., p. 23; cf. Jones, op. cit., p. 23.
25. D. F. Payne, GENESIS ONE RECONSIDERED, London, 1968, pp. 6-7; cf. Jones, op. cit., p. 24; also Whitcomb, op. cit., p. 8.
26. W. R. Hearn and R. A. Hendry in Mixter, et al., op. cit., p. 67; and G. K.

Schweitzer, p. 48. cf. critique in Rushdoony, op. cit., p. 112.
 27. M. A. Jeeves (ed.), THE SCIENTIFIC ENTERPRISE AND CHRISTIAN FAITH, London, 1969, p. 108.
 28. ibid., pp. 107 ff.
 29. ibid., p. 108.
 30. ibid., p. 106.
 31. Ramm, op. cit., p. 168.
 (Copied from THE BANNER OF TRUTH)

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WHAT ABOUT INTERDENOMINATIONAL BIBLE CLASSES
 By G. Archer Weniger

Several recent inquiries concerning the rapidly expanding interdenominational movement of Bible Study classes and the question of our church's endorsement have been directed to the Pastor. Without regard to the personnel involved, who are undoubtedly people of high Christian character, and without regard to the actual teaching offered, which is unquestionably evangelically attractive, we address ourselves strictly to the principles involved.

1. We cannot endorse nor encourage our people to attend interdenominational classes of any sort for the simple reason that the Pastor refuses to abdicate his God-called responsibility as official teacher of doctrine in the Church. Eph. 4:11. The minister of the local church is described by several words in the New Testament, which have been translated as: Pastor, Bishop, Elder, Preacher, and Teacher. The Pastor cannot evade this responsibility by delegating it by default to someone else.

2. We cannot endorse the principle of encouraging our members to attend classes taught by anyone who is not under the discipline of the local church. It is impossible to maintain the purity of doctrine and the purity of the churches unless the teacher of doctrine is under the judgement and criticism of the local church. Without local church control, all manner of false doctrines can be injected into the membership of the Church. With multitudes of churches being split because of the widespread tongues movement, with schism coming in due to a variety of heresies being taught by free-lance teachers, it is essential that the line be drawn.

3. We cannot endorse a doctrinal teaching program under the direction of female leadership which seems to be in strict violation of the New Testament as seen from such Scriptures as I Cor. 14:34-35, I Tim. 2:11-12. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." In case this is hard for sentimentalists to accept, let it be remembered that the leadership of the cults depend very largely on female leadership. It is significant that the one parable of Christ which deals with the corruption of the spiritual food supply in this age, the parable of the leaven, is of a woman who hid leaven in three measures of meal. The ground up seed (the Word) is the prepared food for God's people. Leaven, in Scripture, is always a type of that which is evil. History has demonstrated that unsound doctrine has come through female leadership in doctrinal teaching.

4. We cannot endorse in such a framework, a type of teaching which finds its home in churches identified with the National Council of Churches. The ecumenical movement is one of the burning issues of our time. It would be impossible to teach the whole counsel of God, which would involve a discussion of the doctrines relating to separation, purity of the church, condemnation of inclusivism, and co-existence

with evil as is true in every major denomination of America. Bible teaching which evades the truth concerning the major ecclesiastical evils of our day is acceptable with NCC churches, but not to the Holy Spirit. These classes are almost completely conducted in such churches who are or who have been connected with the NCC.

5. We cannot endorse the principle of interdenominational Bible classes in general, because this involves the acceptance of the idea of the lowest common denominator in order to be pleasing to everyone. It is utterly impossible to take the Bible and interpret it acceptably without adopting the minimum number of doctrines considered essential and disregard the rest as non-essentials. Only when the Bible is regarded as all-essential is this honoring to God. How could one speak of the nature of the church, the officers of the church, the ordinances of the church, and the essential purpose and program of the church as these are dealt with in the Bible?

We therefore, conclude that when the Pastor is faithful, and when people are faithful in attending the stated services, such as Morning Worship, evening evangelistic services, the Sunday School, the training leagues, the mid-week services--that there will be growth in grace and likeness to Christ. Under these circumstances there would be no need of any interdenominational class, whose only authority for existence seems to be by authority of some free wheeling agent called the "Holy Spirit" who in fact may not be the Spirit of God. God has not only provided for the content of doctrinal teaching in the Bible, but He has also provided the methodology of how this is to be disseminated, and that is through ministers of God, called by the Holy Spirit, and directed in their work. Timothy was instructed "that thou mightest charge some that they teach no other doctrine." I Timothy 1:3.

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SCOPES NOW WISER

When J. T. Scopes died on October 21, announcement of his death revived interest in the famous "Scopes trial" in Dayton, Tennessee, in 1925. He was the high school teacher who tested the Tennessee law barring the teaching of the theory of evolution in the public schools.

In reviewing the case, most press reports were quite superficial. Newspaper readers would have been advantaged by a reading of Dr. Bolton Davidheiser's book, EVOLUTION AND CHRISTIAN FAITH. (Presbyterian and Reformed Publishing Company, \$6.50). He devotes a section of his excellent work to the trial and explodes some myths. For example, the press image of Scopes was that of a free thinker and staunch advocate of academic freedom. Actually, as Davidheiser shows, he was in no sense the crusader he made out to be. Later, he himself remarked that the incident "was just a drugstore discussion that got past control."

In truth, the American Civil Liberties Union in New York organized, supported and publicized the trial. Scopes, almost reluctantly, agreed to play the role he did. Concerning the publicity, it was the first court trial ever broadcast by radio, and more words concerning it were cabled overseas than any previous American happening. Clarence Darrow was portrayed in the press as the brilliant defense lawyer, while Wm. Jennings Bryan was cast in the role of the bumbling, inept fundamentalist prosecutor. (It was the same, 30 years later in the Broadway play, INHERIT THE WIND, and in the subsequent movie of the same title.) But Mr. Darrow bluffed shamelessly which the press never detected nor reported, Davidheiser reveals. His references to Scripture

and to science, though impressive and serviceable in the courtroom, were fraudulent. Scopes himself admitted this long after the trial. "Darrow's references, spurious though they were, served his purpose of softening up the audience with specific references and then reverting to their applicability," Scopes wrote in his own published account of the trial.

Ironically enough, the high school teacher lived with doubts and fear throughout the trial, Davidheiser notes. Had he been called to the witness stand, he would have had to admit that he never actually taught evolution in the Dayton school. He was merely a substitute for the biology teacher, and never got around to the subject of evolution. He rationalized his innocence this way: "I had expressed willingness to stand trial. That was enough." At least, it was enough for the American Civil Liberties Union, which alleged that Scopes' civil liberties were threatened. Davidheiser comments: "There is evidence that the alleged reason was not the real reason. On the first day of the trial a Chattanooga minister published in a local newspaper an extract from the report of the Lusk Committee of the New York legislature. It said in part: " 'The American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements and its propaganda is detrimental to the best interests of the state. It attempts not only to protect crime but to encourage attacks upon our institutions in every form.'" (CHRISTIAN CRUSADE)

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TESTIMONY REGARDING PRESBYTERIANS

In a recent message against the secularization of the church, delivered to a segment of the Reformed Church in America, Dr. G. Aiken Taylor, Editor of the PRESBYTERIAN JOURNAL offered the following brief summary of the secularizing process among Presbyterians:

I cannot speak for the Reformed Church, but I know something of Presbyterians. In our communion too many of our schools do not teach the Christian faith and too many of our pulpits do not proclaim it.

Within the past 18 months I have personally experienced the following:

--I have been in a denominational youth meeting in which the leader ridiculed a youngster because he thought a three-day convention should have prayer in it somewhere.

--I have sat in a discussion group in a missionary conference where a missionary of the Church laughed at the idea that there was some invisible Person who actually heard the words spoken when we pray.

--I have heard a black militant, speaking from a Presbyterian pulpit, call for the overthrow of the United States government.

--I have seen the platform of the denomination's conference center turned over to a man who publicly declared he professed no religion.

--I have defended the Presbyterian faith before a seminary student body against a seminary professor who attacked that faith.

--I was present in the meeting of our General Assembly when that body voted to give top priority in the mission of the Church to the alleviation of hunger.

--Not long ago I saw a letter from the president of a Presbyterian college, explaining to his constituency why the faculty thought it was a good idea to invite Madalyn Murray O'Hair to address the student body.

--Within the past twelve months, to my knowledge, three student centers operated by Presbyterians, including a coffee house in my own community, were raided by federal narcotics officers and from one of these centers a conviction was

obtained for selling illegal drugs on the premises. Three student centers, including one of the other three just mentioned, were closed down during the past twelve months because they had come under public fire as constituting a community nuisance.

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CHEERS FOR REV. JOSEPH B. HEAD

Much of our space having been devoted during 1970 to notes about wrongs in our eroding society, we should not want the year to close without cheers for some of the good things, and people who made them happen. Space limitation precludes treatment of good things (many of which have been reported elsewhere) which happened in Florida, South Carolina, and Pennsylvania, in Georgia, Texas and California, but with 1970 space for only one such item, we want to pay tribute to the Rev. Joseph B. Head of Minneapolis.

The Rev. J. B. Head is identified with the Fourth Baptist Church, and is president of the Minnesota Society of the Sons of the American Revolution, as well as Vice-President General of the National Society of the Sons of the American Revolution. In addition to being a vigorous vocal witness for the Saviour, Mr. Head has been characterized as the Twin Cities' most vigorous flag waver and indefatigable patriot. In connection with SDS activity to ban the ROTC from the U of M campus, Mr. Head made repeated appearances on the campus, carried the flag among unruly students, and several times gained opportunity to address seething youth on subjects relating to God and country. On one occasion when a mob leader denied his request to speak, he challenged saying, "I thought you were against discrimination!" "We are!" shouted the leader. "But you are discriminating against me," said Mr. Head. Someone in the crowd shouted, "He's got a point there," and time was allowed for him to have his say.

Serving as chairman of Citizens for the Preservation of the University of Minnesota, Mr. Head has led in efforts to ban the SDS, the YSA (Young Socialist Alliance) and FREE (Fight Repression of Erotic Expression) from the campus. Two of the men of FREE who have been in the national news about taking out a homosexual marriage license were on one occasion in public confrontation with Head. "Indeed I would not," replied Head, when asked before the crowd if he would be willing to perform the marriage.

Not less than ten items with pictures in the Minneapolis public press during about a three month period found their way to the FBF editor's desk. We do not know how many others may have appeared. We do know that there were some in the campus paper, DAILY. We know also that the National SAR awarded Mr. Head the MacArthur Patriots Medal in recognition of his success in leading a movement to have the American flag flown from the Minneapolis City Hall. In appreciation of his zeal both in evangelism and patriotism we say "cheers for J. B. Head!"

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N E W S B R I E F S

DID BILLY GRAHAM REALLY TAKE PART IN A MARIJUANA-SMOKING PARTY? -

In answer to many questions about this matter we quote the Associated Press Dispatch from Tokyo: "American evangelist Billy Graham said today: 'I have taken part

in a marijuana-smoking party in the United States despite criticisms against it. By doing so, I found that the youth, not only of the United States but also of every other country in the world, believe in many things and sometimes their conclusions were based on mistakes.'" We have heard no denials as yet from Graham or his organization. He was in Tokyo for the Baptist World Alliance meeting which included communist churchmen who, as usual, were promoting communist propaganda.

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CHURCH COUNCIL GIVING THE "BAD NEWS" -

The Illinois Council of Churches has announced plans to distribute Scriptures throughout that state, giving every family a portion during April 1971. And what shall it be? The Bible Society's poorly paraphrased but so-called "Good News For Modern Man" has been selected. Bible-believers not yet convinced of the Christ-denying character of this rendering should ask themselves why the Council of Churches would be distributing it if it represented the truth and faithfully.

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MORE SMOKING EXPECTED -

In spite of government and private crusading against smoking as a hazard to health, it is not expected that 1971 will show any diminishing trend in the habit, according to John C. Maxwell, Jr. of Oppenheimer and Co. Maxwell has been for years the writer of the Maxwell Report, the authoritative study on the cigaret industry. According to his latest expectations, consumption of cigarettes will rise in 1971 about 1%, for a total of 524 billion cigarettes as compared with 1970's 519 billion. This means, taking population growth into consideration, the average smoker between 20 and 40 years of age is expected to be smoking more.

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ROMAN PRIEST CONDONES THIEVERY -

A Roman Catholic priest, David Shanahan, stated in South Africa that he had told his parishioners that they could steal without moral guilt if it was impossible under an unjust system to get a job paying enough money to feed their families. He also was reported by the DAILY MAIL of August 22, 1970, a Johannesburg newspaper, as saying: "I told my parishioners that in the eyes of the church they were not morally bound to obey unjust laws, and that they were not morally wrong if they told a lie to avoid any penalty under an unjust law."

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THE NATIONAL COUNCIL TO REPEAL THE DRAFT MAKES STRONG PUSH -

The National Council to Repeal the Draft is tensing for a home-stretch display of strength during the first half of 1971 on the supposition that public opinion is nearly ready, and that it is now or never. Of course, without the draft, defense will be the work of volunteers and professional militarists. Interestingly, organizations among those represented by members of the council include the ABC, the World Federalists, the Fellowship of Reconciliation, the SCLC, the B'Nai Brith Hillel Foundation, ADA, NSA, ACLU, and the Unitarian Universalist Association. Sponsors include Ralph David Abernathy and Dr. Benjamin Spock.

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ASHLAND AVENUE CHURCH LEAVES CONVENTION -

The famous Ashland Avenue Baptist Church of Lexington, Kentucky, voted on November 11 to withdraw from the Elkhorn Association, which action also withdrew their fellowship from the State convention and the SBC. Ashland Avenue is known for her long history of enunciating Baptist principles, promotion of J. M. Carroll's TRAIL OF BLOOD, and publication of the weekly ASHLAND AVENUE BAPTIST. Friends had for some time wondered how long the church could continue in the liberalizing and ecumenical atmosphere of SBC fellowship. Dr. Clarence Walker was for many years the honored pastor of Ashland Avenue, in very recent years, upon retirement having been succeeded by Dr. Ross L. Range.

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CBA "BUILDER" MAGAZINE SINGS SWAN SONG -

The final issue of the CBA BUILDER, the official organ of the CBA of America made its appearance as the November-December 1970 issue. The magazine first appeared in 1956 when there was still hope among so-called "hard-core" Baptists that a strong association of New Testament oriented Baptists could be built under the CBA banner. With the increase of the idea that the local churches exist only for the missionary cause rather than first for edification of the believer and new church evangelism in America, the interest of "hard-core" churches and leaders waned. At the same time the new evangelical philosophy riddled the separatist position, so that the sixties witnessed an exodus from CBA of many whose consciences could not gloss over an unbaptistic ecclesiology and ecumenical compromise. To "save the day" economically, and to forever subordinate the church association (CBA), a bureaucratic merger has been designed, part of the result of which is the death of the CBA BUILDER. Henceforth, if the CBA makes any news, the plan is for it to be published in a magazine edited by an employee of the foreign mission society. So-long, CBA!

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SBC EXECUTIVE MAGAZINE PRINTS ARTICLE DENYING BIBLICAL INFALLIBILITY -

"Shall We Call The Bible Infallible?" asks the title of an theologically oriented article in the December issue of the SBC's executives magazine, PROGRAM. The author, Dr. William E. Hull, dean of the school of theology at Southern Baptist Seminary, Louisville, concludes by saying, "The cumulative force of the evidence is overwhelming: No, it is not wise to call the Bible 'infallible.'"

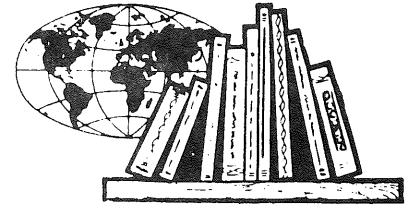
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AMERICAN BIRTH BY LICENSE PROPOSED -

In an earlier issue (Vol. 15, No. 3) we reported an Anglican priest proposing birth by license. Now a Yale professor, Dr. Bruce Russett, writing in the BULLETIN OF THE ATOMIC SCIENTISTS suggests that licenses to have a baby should be sold in an open market, the price being determined by supply and demand. In the case of pregnancies without a license, a fine equal to the market price of a license would be imposed. Collection of such fines would be through taxes or by paycheck attachment. As a final resort in cases of inability to pay, the guilty father would be jailed. Being pessimistic about these iniquitous dogmas of our contemporary lawless society, we suppose that in case worse comes to worse and the father is jailed, the welfare departments will arrange for us all to help support his family while we feed and house him separately in the jail.

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BOOKS



FIGURES OF SPEECH USED IN THE BIBLE, by E. W. Bullinger, (Baker Book House, Grand Rapids, Michigan, 1970, 1104p., \$14.95).

This is a second reprint (the first having both appeared and been exhausted in 1968) of a work originally published in 1898. The author's name is well known as that of an early leader, if not the father, of modern hyper-dispensationalism, for which reasons many are fearful of extreme or inaccurate interpretations in his writing. However, proper and careful use should show this work to be a veritable treasure and a source of choice enrichment. The scholarship and painstaking effort are evident. Occasionally the editorializing seems to be inspired by the author's views rather than by the text, but in few or no cases should this fail to be obvious so as to diminish the worth of the treatment. Working from the Hebrew and Greek texts, the author finds no less than two hundred and seventeen kinds of figures of speech in the Bible, and, citing examples, shows what the English passage in each case intends to communicate through using the figure involved. The ready usefulness of the material provided is assured by one hundred and twenty-one pages of appendices and indices. The indices cover the Greek names of figures of speech, the English names, the Bible texts treated, the structures cited, the subjects covered in the various texts cited, the Hebrew words explained and the Greek words explained. Use of these studies in message preparation should lend forcefulness to the speaker, and provide memorability and enrichment for the audience.

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MINISTER'S RESEARCH SERVICE, edited by William F. Kerr, (Tyndale House Publishers, Wheaton, Illinois, 1970, 854p., \$9.95).

Here in a beautiful and serviceable binding, Tyndale House and Kenneth Taylor offer a book peculiarly for the pastor, and edited by a committee (mostly Baptists) headed by Dr. William F. Kerr. This is done, recognizing that most pastors today are too busy to spend the sixteen to twenty-two hours of preparation a good sermon is said to require. The substance of the book is spread through fifty-two chapters, each offering a sermon outline together with enough research and resource material for most preachers in three or four messages or more. In addition there are thirteen essays, interspersed among the sermons, on various phases of pastoral work and interest, such as "The Pastor And His Preaching Program," "The Pastor And The Christian Education Program," and "The Pastor And The Evangelistic Visitation Program." All the material appears to be sound, and the essays are worthy of the best circles. Regarding the use of such a book, the question in the preacher's mind will be "Are these canned sermons from someone's else barrel, and dare I use that sort of material?" The editors hasten to respond that the material is so prepared as to assure that the user will have his own message, not a canned one. This reviewer is inclined to agree, and to note that the material is good and usable whether as planned or in a multitude of other-ways. There remains, then, for each preacher who may consider using the Tyndale service, the problem of whether the Lord will bless and smile.

APOSTLES OF DENIAL, by Edmond Charles Gruss, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1970, 324p., \$4.50 paper; \$6.50 cloth).

Subtitled, "An Examination And Expose Of The History, Doctrines And Claims Of The Jehovah's Witnesses," here is a book by the associate professor of history and apologetics at the Los Angeles Baptist College and Theological Seminary. It is described by the publisher as "the most comprehensive historical treatment and up-to-date analysis of Jehovah's Witnesses now in print," a seemingly too commendatory assessment until one has had opportunity to examine the book and find that this is in no sense an overstatement. The author uses eight of his fourteen chapters to build a base, a presentation of the history of the Witnesses and what they believe. This is followed by a treatment of the JW doctrines which differ from Biblical truth, each one being refuted by the author. Next, two chapters on JW Bible translations and Biblical interpretation follow, with one on their methodology and implementation. Most practical, perhaps, of all, especially for the layman, is the chapter on dealing with Jehovah's Witnesses, a step by step outline of procedure and method. Fifty pages of appendices and ten of bibliography serve along with copious footnotes to document the author's treatment, a knowledgeable reply from one who has been gloriously saved out of the cultic JW error, and who knows the road from having himself travelled it.

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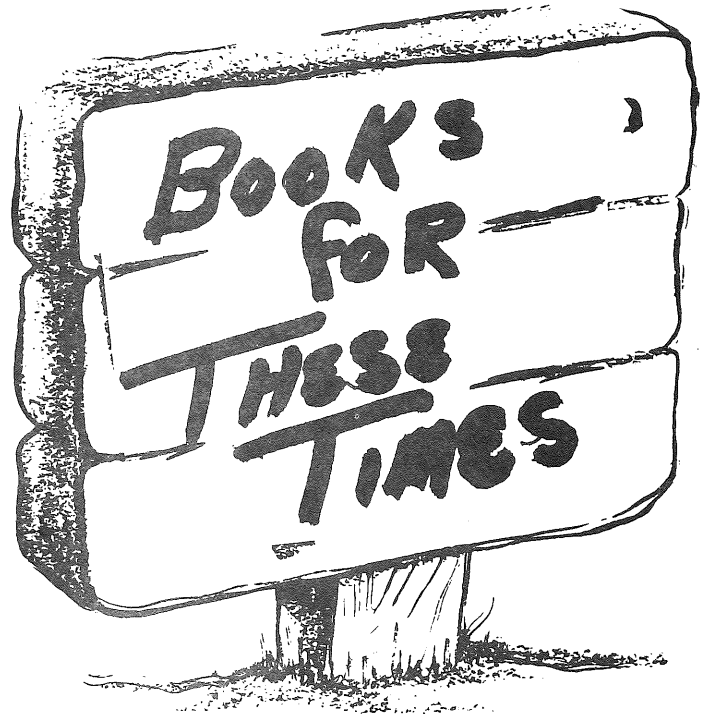
THE INFALLIBLE WORD: A SYMPOSIUM, edited by Paul Woolley, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1969, 308p., \$3.95 paper).

This is a third revised printing of a work which first appeared in 1946, offering seven chapters in support of the doctrine of verbal plenary inspiration of the Scriptures the result of which is an infallible and inerrant Bible. The treatments are by faculty members of Westminster Theological Seminary. Four are here repeated from the original without change: The Authority Of The New Testament by Ned B. Stonehouse, The Relevancy Of Scripture by Paul Woolley, Scriptural Preaching by R. B. Kuiper, and Nature and Scripture by Cornelius Van Til. Three chapters have been revised to bring their concepts abreast of theological dynamic and the area of need today: The Attestation Of Scripture by John Murray, The Authority Of The Old Testament by E. J. Young, and The Transmission Of The Scriptures by John H. Skilton. The subject of inspiration and inerrancy being the area for today's battles and defense by fundamentalists against the various forms of liberalism, and the battle having assumed its current form and dimensions, it would be well to make an annual serious study of at least one book such as this one.

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DOCTRINAL STATEMENT

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

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

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

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

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

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

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

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

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

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