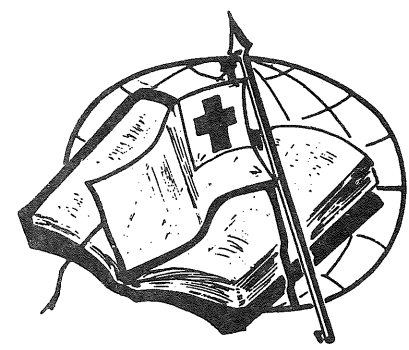


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NUMBER 1

TOWARDS A CHRISTIAN VIEW OF SCIENCE

HOW BIG IS YOUR BIBLE?

Gordon J. Keddie

(The following is the second installment (see November-December 1970 issue). This item from the BANNER OF TRUTH is offered for its worth, not because of any identification with the author's adulation of the Reformed position.)

III. "NEW EVANGELICALISM" -- THE OLD DUALISM?

1. Proposition.

The Neo-evangelical understanding of the relationship between the Bible as the special revelation of God and science as the legitimate investigation of his general (natural) revelation in the works of creation and providence closely resembles the dualistic thought of Thomas Aquinas, the mediaeval scholastic who gave the world the so-called Thomistic philosophy, still fundamental to modern Roman Catholic philosophy. This is an unscriptural position which has far-reaching consequences for evangelical theology, philosophy and special science.

2. Dualistic thought.

In this system there are two means of achieving a knowledge of absolute truth. One is using "reason" -- the so-called "light of nature." The other is by means of revelation from God's Word -- this is "grace." These two aspects, nature and grace, are quite separate and independent means of learning truth, and so the system is said to be dualistic.¹

Dualism considers the facts or findings of the sciences to be philosophically and theologically neutral, and so may be known as true by believer and unbeliever alike without reference to God. The facts may be apprehended by reason (nature) without any recourse to grace. (This is an over-simplification since obviously many facts can only be obtained by faith. The dualism extends in Romanist thought to two classes of fact -- the natural order and the faith order. The point is that faith is not required prior to understanding truly facts of the natural order. This is in contradis-

inction to the Calvinistic view.) Thus it is claimed that the non-Christian can know some ultimate truths about the universe without first understanding them as facts made and interpreted by God. Facts, that all may know by use of reason alone, are assumed to be autonomous and reality is viewed as a "sea of factuality" over which may roam with equal facility, theist and anti-theist alike.²

3. A Reformed evaluation.

Professor Cornelius Van Til has asserted that the dualistic view of facts as neutral "brute facts" is tantamount to denying that God created the facts and even now sustains them. It denies the centrality and absolute sovereignty of God.³

Central to the Reformed system of truth, argues Herman Dooyeweerd, is the basic ground-motive of the sovereignty of God in creation, fall and redemption:

(i) God created all things *ex nihilo*, with the crowning act of creating man in his own image as a perfect and free moral being;

(ii) The fall of Adam (a literal first man) into sin whereby all men become totally depraved and are blinded to the truth of God;

(iii) The redemption through the blood of Christ of an elected people, who by the grace of God are saved through faith in him.⁴ These regenerated people recover, in principle, the perfection of Adam as created, so that they can now see the Truth, i.e., are no longer spiritually blind.

(a) Sin and the apostate scientist. Sin is a vital issue in the whole discussion, for it cuts off men from God and a knowledge of the truth.⁵ Professor Nigel Lee, in his recent *CALVIN ON THE SCIENCES*, writes, "In fact, the results of sin are of cosmic proportions, for 'the condemnation of mankind is imprinted on the heavens, and on the earth, and on all creatures'" (quoting Calvin, *COMM. ON ROM. 8:19*).⁶

The non-Christian, consequently, always, in principle, views the facts from a standpoint antithetical to that of the Creator of these facts. Whenever any facts impinge on religious and philosophical questions, they will be interpreted according to the anti-theistic ground motive of the fallen man, i.e., in terms of justifying his continued rebellion against God.⁷ A scientist who is an unbeliever is therefore an apostate scientist in principle and his science is accordingly apostate science.

(b) Common grace and the apostate scientist. One may justifiably wonder if what has just been said is not too extreme. Is it not saying that it is impossible for the non-Christian scientist to find out anything that is really true? Is it not also an easy way out -- whereby any scientific findings that conflict with our own views are rejected as fictions because they are the products of unbelievers? Certainly not! Calvin, as noted above, emphasized the disastrous effects of sin but he also recognized that in spite of sin God was still immanent in the world of men and actively sustaining the order of creation by means of common grace. Calvin asserts that God has been "pleased to assist us (Christians) by the work and ministry of the ungodly in physics . . ." and describes the work of unbelievers as a gift of God.⁸ This means that although the theoretical thought of the apostate scientist is anti-God, his actual scientific work, to a degree dependent on the common grace of God, may be based on Christian principles of which he is not aware.⁹ The apostate scientist "possesses goods as a thief," the goods being made available solely by the grace of God.¹⁰

In passing, we should also note that the fruits of the work of the ungodly will accrue to the redeemed and to the Lord's glory and that although that work may be uncovering ultimate truth the unbeliever is never in a position to recognize God's in-

interpretations of the facts for what they are. It follows that it is incumbent on Christians to use the fruits of unbelieving scholarship and show how they reveal the glory of God. This is part of the cultural mandate of the believer (Gen. 1:28). To lapse into anti-intellectual obscurantism is simply sin.¹¹

(c) The nature of true science. As we noted earlier, neo-evangelicals have a penchant for viewing modern science as the valid study of God's natural revelation. This naturally begs the question, "Is modern science in fact the God-ordained study of the works of creation that it should be?" Is it true science or just a counterfeit? What is true science and who are its rightful practitioners?

The Christian philosopher, Hendrik Van Riessen, has given us a definition of true science. He writes, "Inherent in the vocation of men on earth is the goal of knowing God through his creation. That is the area of inspiration for science. The general goal of science is to know God's creation through the laws by which God reigns and which enable every creature to walk on earth with trust. God is trustworthy. This is the sole basis for every scientific effort."¹²

Science should never be thought of as independent of God. Christ is the Lord of science and he desires that men acknowledge him in their scientific labour and knowledge.¹³ All the treasures of wisdom and knowledge are hid in him and so only through Christ may we in our science come to know any of that truth for what it really is.¹⁴

Professor Nigel Lee reminds us that Calvin emphasized that, "...special grace (and its resultant faith in Christ) is not only indispensable to salvation, but that it is also essential for the pursuit of true science."¹⁵

Calvin further stated that a true scientist was one who was born again to life in Christ and, while highly intelligent, submitted himself to the Word of God in general and "the foolishness of the cross" in particular.¹⁶

What of modern science and scientists? Ever since Laplace assured Napoleon that the successful pursuit of science did not require the "hypothesis" of God,¹⁷ the presuppositions of the mass of scientists have rendered any supernaturalism quite irrelevant in this sphere. It should appear obvious that a scientific method which presupposes no God and no supernatural can only produce "findings" which support these original presuppositions. Basic naturalism will not produce a picture of the glory of God in nature. Modern science, affirms Prof. Van Til, "assumes that what Christianity teaches with respect to nature cannot be true." The ideas of creation and a controlling providence are "assumed to be intolerable." On the contrary, it is claimed that the "order of nature...is what it is because of an impersonal unchangeable regularity."¹⁸

Modern science as a whole is not true science. In essence, it is apostate and, as such, needs to be redeemed to the service of God. The Christian engaged in scientific work should be a true scientist, i.e., one who investigates nature with Biblical presuppositions and in accordance with Biblical norms.¹⁹ Modern science needs a reformation. Considering its present status, the Christian believer has no warrant to assume that it is a valid study of God's natural revelation producing results which bear some correspondence to that revealed truth. In principle, the opposite is the case as sinful men turn the truth of God into a lie (Rom. 1:25). It should be noted, however, that the unbelieving scientist is better in practice than his basic presuppositions in principle allow. This is due, as we noted earlier, to the "common" or temporal conserving grace of God²⁰ overruling the apostasy in order to the fulfilment of his will. Conversely, the believing scientist is worse in practice than in principle, because the depredations of indwelling sin tend to draw him into conformity with

the worldly pattern of the apostate. The distinction is not a simple case of black or white. Rather the situation is a dynamic one with a whole spectrum of inconsistencies between the two principal extremes. Notice also that science can never be neutral, for however inconsistent a man may be he is always governed by the god of his camp -- either the living God or the god of this world.

Neo-evangelicals consistently treat modern science as if it were true science. They do so by ascribing neutrality to the scientific enterprise on the basis that the facts of nature are themselves neutral (See sec. III (2)). Having thus accepted the findings of a science inimically disposed to the Biblical view of nature that they are attempting to defend, they are faced with the colossal and somewhat embarrassing problem of synthesizing two irreconcilables into a meaningful whole.

(d) A schizoid approach. The neo-evangelical solves this problem first by making the Bible and science complementary and then by separating the two so that each is supreme in its own sphere with hardly even an overlap. This position is basically schizoid since the authorship of the Bible is only applicable to the sphere of faith, while the sphere of physical reality is the domain of science alone.²¹

The practical consequences of this view are exemplified by the dichotomy in the published writings and utterances of F. H. T. Rhodes, Professor of Geology at Swansea and a well-known evangelical Christian. As an evangelical believer, on the one hand, he has addressed conferences of evangelical scientists on the relation of the Bible to science,²² while, on the other hand, he has written a popular textbook on evolution,²³ in which there is not a single reference to God and where the only reference to creation is something we "now regard as a naive concept."²⁴ The account of evolutionary development would do credit to the most ardent evolutionist.

(e) Implications for evangelical theology. The implications of the neo-evangelical recension of the doctrine of creation for the Reformed system of theology have received scant consideration. There are a number that might be mentioned,²⁵ but we shall confine our attention to one that is of crucial importance -- the creation of man.

If, as Bube et al,²⁶ Kuitert²⁷ and Jeeves²⁸ have suggested, "Adam" was not necessarily the literal first human being created out of actual dust, how are we to interpret such clear comparisons between the first Adam and Christ, the last Adam? as we have in Rom. 5 and I Cor. 15:22, 45? Dr. Gleason Archer, Prof. of Biblical Languages at Fuller Theol. Seminary, states that, "it is virtually impossible to accept the authority of Romans 5...without inferring that the entire human race has descended from a single father."²⁹

Archer further affirms that, "the inspired record tells of a literal Adam and Eve and gives no indication whatever that the account is intended to be mythical. It was certainly taken as historical by Christ and the apostles."³⁰

Surely it is the heart of the gospel that is being hazarded in the attempt to remove interpretations objectionable to modern science. If Adam is merely a hypostatization of sinful mankind in general rather than the actual federal head of the human race who fell into sin for himself and his descendants, then how can we comprehend the work of Christ in the new covenant? If by no one man death reigned, then what assurance have we that through Christ's death many shall have eternal life? What sort of soteriology do we have left?

The implications for theology do not stop at the rejection of an old "literal reading of the creation account." Why? Because the science of theology reveals the

system of truth in Scripture and if a system is more than the sum of its parts -- it is an integral and interdependent whole reflecting the self-consistent nature of God-- then any undermining of the foundations must eventually have profound consequences for the whole body of doctrine. The above example serves to emphasize the present necessity for Christians to examine, in faith, the foundations of their belief and to cast themselves on Christ, putting the trust in his Word as their sufficient authority in all things.

IV. CONCLUSION -- EVANGELICAL DECLENSION

It is the contention of this paper that the neo-evangelical "trend" is a downgrade movement from truly evangelical Christianity. We shall briefly summarize the characteristic views of this group and comment thereupon by way of conclusion.

1. Scripture, while held to be divinely inspired and infallible, is nevertheless handled in such a way as to subordinate it to modern science where the Bible speaks on topics common to theology and natural science (e.g., creation, miracles).

(a) The Bible is assumed, a priori, not to reveal "scientific" information, that not being the purpose of special revelation.

(b) General disregard for strict exegesis of the Scripture is evident. This also holds for the practice of comparing Scripture with Scripture before arriving at any interpretation.

(c) There is increasing use of the inductive method of studying Scripture -- a methodology inconsistent with the Biblical doctrine of inspiration.

2. Science, in its widest sense, is regarded as complementary to the Bible in contributing to a view of reality. The two are independent but interdependent. Thus science is autonomous and speaks for the realm of nature as the Bible does for that of faith.

(a) Modern science is regarded as the study of natural revelation and its best authenticated results (according to its own standards of course!) are considered to represent a valid picture of that revelation.

(b) Any conflict between "traditional Biblical interpretation" and modern scientific discoveries must result in a re-examination of the former with a view to reinterpretation.

(c) No distinction is recognized in principle between the science practised by Christians (true science) and that of unbelievers (apostate science). There is no consistently Christian philosophy of science.

In practice, this unscriptural dualism divests the Scriptures of their absolute authority in all matters of faith and life. The announcement that they are inspired of God and therefore infallible becomes a hollow assertion when the plain teaching of the Bible is sidestepped to accommodate the most recent discoveries of science. Not that all neo-evangelicals deny, for instance, the historicity of the first Adam -- there is considerable variance in views held -- but all take the creation account out of history and either use it as a literary framework on which the process of evolution, euphemistically termed "progressive creation," is worked out (Ramm, N. H. Ridderbos, Lever, Henry) or reduce it to a few grand theological statements about God, man and the universe (Bube et al, van de Fliert, Kuitert). Thus the conflict between the Bible and (apostate) science is neatly circumvented. Hear the words of Carl F. H. Henry, "If by the evolutionary fact is meant that the universe is billions of years old, and

that millions of years were required for the development of all the various species of plant and animal life, and that the antiquity of the human race is somewhat greater than the brief span of six thousand years assigned by scientists and theologians alike a few centuries ago, then warfare between science and Christianity is at an end.³¹

Henry is quite correct if he means neo-evangelical Christianity -- obviously the war is over when one side has capitulated! The above statement has the ring of an epitaph. No more do we need to contend for an embarrassingly realistic Genesis account of creation! It is now dead and buried! We have reinterpreted the Light of the Word of God in the light of evolutionistic science!

The words of the apostle Paul are surely apposite here,

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: which some professing have erred concerning the faith" (I Timothy 6:20-21a).

1. E. L. H. Taylor, THE CHRISTIAN PHILOSOPHY OF LAW, POLITICS AND THE STATE, Nutley, N.J., Craig Press, 1965, pp. 142 ff.
2. C. Van Til, THE DEFENSE OF THE FAITH, Philadelphia, Pa., Presb. and Reformed, 1967, pp. 67 ff.
3. C. Van Til, CHRISTIAN-THEISTIC EVIDENCES (Syllabus), 1961, pp. 85-86.
4. H. Dooyeweerd, THE SECULARIZATION OF SCIENCE, A.A.C.S. (mimeo) n.d., pp. 3 ff.
5. Isa. 59:2-8.
6. F. N. Lee, CALVIN ON THE SCIENCES, S.G.U., 1969, p. 15.
7. Van Til, THE DEFENSE OF THE FAITH, p. 48.
8. J. Calvin, THE INSTITUTES OF THE CHRISTIAN RELIGION (Beveridge trans.) II, 2.16.
9. Lee, op. cit., pp. 16-19, cf. Taylor, op. cit., pp. 46 ff.
10. R. J. Rushdoony, BY WHAT STANDARD?, Philadelphia, Pa., Presb. and Ref., 1965, p. 24. See Rushdoony, VAN TIL (Modern Thinkers series, P. and Ref.) for analysis of Van Til's thought on this point, pp. 16 ff.
11. C. Van Til, PARTICULARISM AND COMMON GRACE, L. J. Grotenhuis, n.d., p. 15.
12. H. Van Riessen, THE CHRISTIAN APPROACH TO SCIENCE, Hamilton, Ont., A.R.S.S., 1966, p. 58.
13. H. Van Riessen, THE SOCIETY OF THE FUTURE, Philadelphia, Pa., Presb. and Ref., 1952, p. 137.
14. Col. 2:3.
15. Lee, op. cit., p. 20.
16. ibid. p. 20.
17. R. E. D. Clark, THE CHRISTIAN STAKE IN SCIENCE, Exeter, Paternoster, 1967, p. 29.
18. C. Van Til, THE DOCTRINE OF SCRIPTURE (Syllabus), den Dulk, 1967, pp. 48-49.
19. The Bible is to be understood as being normative for science (and all things). For instance, the Biblical fact of miracles means that our science must never rule out the possibility of the miraculous, i.e., the intervention of God in the world in such a way as to use means other than the natural laws that he has established. Modern science consistently denies this normative principle.
20. Taylor, op. cit., p. 60.
21. The Bible is not a "textbook" of science (nor even of theology) -- rather it is the ultimate primary written source of information -- it is given. When the Bible speaks on any topic, therefore, it is authoritative in an ultimate way. Thus statements bearing on scientific subjects are normative for the prosecution of the science concerned. (See note 58.) The precise nature of such statements is to be decided on the basis of faithful exegesis of the best texts available.
22. See IVF Symposium, CHRISTIANITY IN A MECHANISTIC UNIVERSE (D. M. Mackay, ed.) and Jeeves, op. cit., p. 164.
23. F. H. T. Rhodes, THE EVOLUTION OF LIFE, London, Penguin Books, 1962, p. 302.

24. *ibid.*, p. 276.
25. e.g., The questions concerning many miracles, the resurrection, the nature of history in the Bible.
26. R. H. Bube, *op. cit.*, p. 105.
27. M. H. Woudstra, *op. cit.*
28. Jeeves, *op. cit.*, p. 108.
29. G. L. Archer, Jr., A SURVEY OF OLD TESTAMENT INTRODUCTION, Chicago, Moody Press, 1965, p. 190.
30. *ibid.*, p. 191.
31. In R. Mixter (ed.), EVOLUTION AND CHRISTIAN THOUGHT TODAY, London, Paternoster, 1961, p. 219.

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NEW EVANGELICALS TO SPONSOR 1971 PROPHETIC
CONGRESS IN JERUSALEM CONVENTION CENTRE

An eschatological mess of pottage will be offered to observers on the 25 U. S. chartered flights to Jerusalem June 15-18, 1971 with post-tribulationists, post-millennialists, pentecostalist, and ecumenicists being invited. The self-admitted father of New Evangelicalism, Dr. Harold John Ockenga, is co-chairman. Billy Graham's Southern Baptist pastor, W. A. Crisell is also co-chairman. Program Chairman is American Baptist Convention professor, Dr. Carl F. H. Henry. Listed among the participants are such prophetic leaders as: Pat Boone of the gambling casino entertainment crowd, Dale Evans who ran a highly successful engagement for several weeks at Harrah's night club at South Tahoe, and Dallas Cowboy football coach Tom Landry. We have not yet seen any significant contribution from him in the prophetic field. One speaker is Dr. William Bright, who is currently involved in a financially successful multi-million dollar program of leading college youth in a revolution of changing human society with a post-millennial strategy that would make an old-time liberal envious. Pentecostalist Robert Walker and Charles E. Blair should help to make up for what the Congress will lack on a clear pre-tribulation understanding of the Rapture of the Church, with some possible tongues fireworks. With such noted neo-evangelical leaders present, such as Hudson Amerding, Richard Halverson, Arnold T. Olson, H. J. Ockenga and others demanding more social involvement to change the status quo in the here and now, we wonder just what they will have to offer the Jews in Israel about the future. It will be interesting to hear what Dr. Oswald Hoffman will have to say about the amillennialism usually held by fellow Missouri Synod Lutherans. This conference will provide Tom Skinner, black revolutionist with an opportunity to flail away on his racist themes. Looking over the whole crowd we would say that Dr. John Walvoord is probably the only one with a clear-cut eschatology which would square with what Fundamentalists have historically believed the Scriptures teach about the Coming of Christ and related themes, which leads us to ask what purpose he has in dressing up this prophetic confusion.

- BLU-PRINT 12/29/70 -

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N E W S B R I E F S

CANADIAN COUNCIL OF CHURCHES OPENS OFFICE TO AID AMERICAN DRAFT DODGERS -

The Canadian Council of Churches has opened a new department of ministry for U. S. armed-forces-deserters and draft dodgers, to be headed by the Rev. Robert Gard-

ner, former chaplain at Michigan State University. The program is to be financed jointly by the Canadian Council and the NCC in the U. S. with the WCC appealing to its member churches for \$70,000 per year for the first three years. Subversion, treachery and cowardice will cost liberal church supporters considerable, tax free, of course.

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ETERNITY MAGAZINE PROMOTES WORK OF SENSITIVITY TRAINING ENTHUSIAST -

The editor of ETERNITY magazine wrote a review (11/70) of the newest book by Keith Miller, HABITATION OF DRAGONS without offering so much as a hint of warning to his readers that this author may lead them astray. Miller is an enthusiast for sensitivity training, a contemporary psychological therapy which is being widely used of Satan to break down natural constraints and modesty, and some of Miller's books promote his interest by encouraging sensitivity techniques.

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RELIGIOUS? MIGRATION NOT ALL IN THE PAST -

About seventy people, members of eleven or more families are moving from St. Helens, Oregon, to Mora, Minnesota, to await the coming of the Kingdom of God, according to the Minneapolis STAR (12/16/70). The people are following their former pastor in two Missouri Synod Lutheran churches, but claim a number have dreamed of a golden city hovering over Mora. They are studying the Bible, adhering to agricultural pursuits, and opposing birth control. Regarding their expectations, the pastor is quoted saying, "If the Lord pulls it off, He will establish heaven."

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PRESBYTERIAN PROFESSOR IN METHODIST SCHOOL SAYS NEW TESTAMENT IS ANTI-SEMITIC -

United Presbyterian Robert E. Willis who serves as associate professor of religion at Methodist Hamline University in St. Paul, Minnesota, writes in CHRISTIAN CENTURY that certain offensive New Testament passages have been instilling bigotry in church-goers for centuries. Zeroing in on anti-semitism, Willis cites a number of verses and sections he thinks brainwash gentiles against Jews through repeated reading. Chief among these, he blames the Passion Season passage from Matthew where the crowd is quoted crying "His blood be on us, and on our children."

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IMPORTANT SOURCE BOOK ON SUBVERSIVE SYMPATHIES OF BAPTISTS (SOON) OUT OF PRINT -

Now about ten years old and rapidly becoming a scarce item is the important book 606 BAPTIST CLERGYMEN which lists pro-communist records (which should not be forgotten) of "Baptist" leaders and vips. The only supply we know of has been at the FBF Denver office, and late report says this is dwindling rapidly. If and while there are still copies, the price is still \$3.00. Only by such a source book can one easily document the records of ABC presidents such as Franklin, Fridell, Pruden, Beaven, Dahlberg, Latourette, Gezork, Rutenber, and Kilgore.

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BRATCHER DEFENDS HIS "GOOD NEWS FOR MODERN MAN" BUT FAILS TO TELL THE TRUTH -

Robert G. Bratcher, a former Southern Baptist missionary who is the chief translator of the "GOOD NEWS FOR MODERN MAN" translation, erroneously called a version in its "TODAY'S ENGLISH VERSION" title, felt called upon awhile back to defend his translation in a Baptist Press item released from Columbia, South Carolina, and carried in the ILLINOIS BAPTIST (12/9/70). He likens himself to Wycliffe and other historic personages who did something considered a departure, and exclaims, "They don't burn translators of the Bible at the stake anymore, thank goodness." As defense, Bratcher says his translation does not in any way deny Mary's virginity, even though it prefers to refer to her as a "girl." The Fundamentalist's position holds that Bratcher has no choice but to use the words God gave the original penman, assuming that God made the choice, and sent, on the breath of inspiration, the words he wanted. Bratcher claims that where the term "virgin" is essential to the meaning, he retained it in his rendering. Evidently he feels superior to the Holy Spirit in ability to discern between the essential and the non-essential. He admits deleting the word "blood" and changing it to "death" a number of times, and offers the inadequate explanation that reference to a redemptive death on Christ's part seems more meaningful than reference to the liquid that flowed in the veins. Twenty-two million of the watered-down and adulterated rendition of the New Testament have now been circulated under the leadership of the American Bible Society.

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ROMAN CATHOLIC FAMILY TAKE POSITIVE STEPS ON SEX EDUCATION -

A Roman Catholic family in a small New York state community are fed up with the duplicity and deceitfulness of the Board of Education in teaching sex education to their children contrary to their wishes and without their consent. They are setting an example of challenging the public education system by the withdrawal of their children from the school. The children are now being given daily instruction in academic subjects at home by their mother. The issue involved is that of the primacy of the parental right to educate, and it is an important issue. Whether those principled are Romanists, Hutterites, Jehovah Witnesses or fundamental Baptists, the issue is the same: who decides about a child's education, his parents or the state. Right now it looks as if there will be a strong push in the next two or three years to decide this issue in favor of the state.

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SOUTHERN BAPTISTS ARE DIFFERENT TODAY -

The Tennessee Baptist Convention (Southern) adopted a resolution in annual session asking (asking!) Carson-Newman College at Jefferson City to reverse its newly adopted policy allowing dancing on the campus. At about the same time, Southern Baptists in Virginia faced a vote which would have deleted a quarter million dollar budget allocation to the University of Richmond on account of drinking being allowed on campus and at campus affairs. The vote did not pass, however; drink or not, the school got the church money. That is different from the way it used to be.

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MODERN TONGUES "BAPTISM" OVERLOOKS SCRIPTURAL DETAIL -

A variety of Sunday School papers, campus papers and tracts are copying in whole or in part the report carried in TVD (11/70) about movie star Pat Boone receiving a

"Holy Spirit Baptism." The Fundamentalist does not believe it! We wonder what evidence these papers have? The thing they all overlook is that the Holy Spirit is the HOLY Spirit. He is holy! That means He is separated from sin and sinners. He will not enter an unholy place, or make any unholy alliance. His special indwelling ministry is entirely upon the basis of the efficacy of the shed blood of Jesus Christ when it is applied by faith to the life on the repentant sinner who forsakes his sin. As the BLU-PRINT (11/24/70) put it: "Christian people should know that this experience is a phony, for if it were of the Holy Spirit, then Pat Boone would have washed his hands of the gambling casinos, the night clubs, the lustful dens of iniquity where he does his singing and makes his living."

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MARRIAGE VOWS MODERNIZED BY WELSH CONGREGATIONALIST -

The prospect of eternity may now have the added attraction of including the enjoyment of hearing the rhetoric of Jonathan Edwards on the subject of the newly modernized marriage service contrived by the Rev. Andrew Roderick, Congregational pastor in Wales. Perhaps Spurgeon may join Edwards, seeing that Roderick is using vows composed by a professing Baptist, as follows: "I call upon these persons here present to witness that I, A. B., do take thee, C. D., to be my lawful wedded wife (or husband), to have and to hold in the power and strength of our love for each other from this day forward, through health and sickness, prosperity and adversity, happiness and tribulation, so long as I am able, and accordingly I plight thee my troth."

* * * * *

JOINT BAPTIST GENERAL BOARD MEETING PROPOSED -

Members of the central committee of the North American Baptist Fellowship have approached the executive secretaries of the NABF member groups, asking study of a proposal to seek to hold, in 1976 as part of the celebration of the 200th anniversary of American independence, a joint meeting of the general boards of all American conventions and conferences of Baptists. Dr. Porter Routh, the executive secretary of the executive committee of the SBC, has been named as convenor. Such a joint board session is viewed in Baptist World Alliance circles as a harbinger of closer cooperation among Baptist groups in the U. S., with potential for "better" things to come.

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"GOOD NEWS" TRACTS NOW APPEARING WITH NEB TEXTS -

The latest disappointing news is that GOOD NEWS tracts, long known for their faithful attractiveness in the evangelistic field of ministry have now stepped down to use texts from the new NEW ENGLISH BIBLE. The Good News Publishers also put NEB texts on their 1971 calendars.

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BAD BREATH BLOWS HORN OF ABC EDUCATION BOARD -

American Baptist education news for 1970 includes the note that the American Baptist Board of Education and Publication has released five Baptist-founded colleges from formal ties with the denomination. The action, they say, is an "affirmation of the autonomy of the church-related college." The schools named are Bates and Colby in Maine, Carlton in Minnesota, Stephens in Missouri, and Spelman in Georgia. Robert E.

Davis, executive director of the ABC's division of Christian higher education is quoted saying: "These colleges have been independent for some time. This action is just a recognition of that. And CHRISTIAN CENTURY (11/4/70) editorializes to the effect that "Historically, American Baptists have not controlled or dictated to the educational institutions they have founded." The Fundamentalist's response, however, observes that even if that were true, which we reject, it is false that ABC bureaucracy has not tried to control and dictate to schools they did not found. This recalls the court case in Minnesota when the ABC liberals sought to control and run Pillsbury Academy in spite of the 1887 enactment of the Legislature that the institution should "forever be under the patronage of the Minnesota Baptist State Convention..."

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EASTERN BAPTIST ADDS TO ITS APOSTASY STEW -

Special seminary lectures for 1971 at Eastern Baptist Seminary, founded in 1925 in protest of Crozer liberalism, add to the evidence of apostasy at Eastern. February's guest is Dr. Gene Bartlett of Newton Centre, Massachusetts. He is better known as the former president of Colgate-Rochester Divinity School, during whose administration the Bexley Hall alignment was made. At Newton Centre he is pastor of First Baptist Church and preacher to the campus community at Andover Newton. Following Bartlett, the Swartley lecturer in March is to be Dr. Edmund Steimle of Union Seminary in New York.

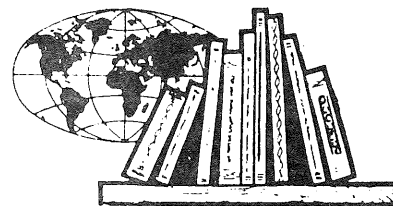
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UNITED PRESBYTERIANS HAVE BUDGET TROUBLES -

Like other liberal or compromised ecumenical religious groups, the United Presbyterians are having money troubles. The people, having through the years objected to paying for a dead horse, are now waking up to the fact that contributions toward denominational budgets is killing the horse. PRESBYTERIAN LIFE (11/1/70) reports that income fell 4% in 1968, 3% in 1969, and (probably) 8% in 1970, making a total decline of 15% during a period which showed an 18% increase through inflation. Adding this for a meaning, it spells a 33% decrease in purchasing ability in three years. Curtailment has been dictated. Overseas work has been deprived of 119 workers, or 13.6% of the force. Work at home called National Missions, which starts new congregations and aids others, suffered a 22% reduction in support. To face diminishing income, future plans call for discontinuation of support to denominational colleges by 1972, and a 50% reduction over three years of the denominational Christian Education staff.

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BOOKS



CHRISTOLOGY OF THE OLD TESTAMENT, by E. W. Hengstenberg, (Kregel Publications, Grand Rapids, Michigan, 1970, 699p., \$9.95).

This is a reprint of an abridged translation of what some consider the greatest work of Ernest Wilhelm Hengstenberg, and it is the first American edition. Hengstenberg (1802-1869), the son of a German Lutheran pastor who because of poor health was trained by his father until he was ready at seventeen to enter the University, was an

unusual intellect. Before he was twenty-one he had translated Aristotle's metaphysics into German, and earned a doctorate on the basis of a thesis representing Arabic wisdom in the German. As a Lutheran minister, professor and theologian, he devoted himself to criticism of the developing rationalism of his day, thereby qualifying for the fundamentalist position, and wrote a number of important and influential works. His CHRISTOLOGY has long been viewed as the classic of its field for the supplying in translation of which Kregel's deserves much thanks. Yet not without reservation, is even this so great work commended for Bible-believing Baptists: this author is not a Baptist, but a Lutheran. We must not, therefore, expect the literalism in interpretation of eschatology we expect of a Baptist, but rather a preference for allegory, and indeed in this he surprises and blesses us, often offending the usual Lutheran allegory, by preferring literal rendering. His work on Isaiah 52:15 can not be overlooked, however. There he almost overlooks the communication of the element of surprise in the "startle" or "marvel" concept, and says, "By sprinkling the heathen is meant that he will cleanse them from sin." Is it possible he did not guess that a communion of pedo-baptist sprinklers would identify this sprinkling with New Testament baptism, and be deceived thereby? His failure at this point is to be regretted. His recognition of the Messiah in the Old Testament is a greatly appreciated ministry, however, and this reprint is very welcome.

* * * * *

JAMES - A STUDY GUIDE, by Curtis Vaughan, (Zondervan Publishing House, Grand Rapids, Michigan, 1969, 128p., \$1.00 paper).

This is a thoughtful and helpful exposition by the professor of New Testament at Southwestern Baptist Seminary in Texas. For each of the chapters of James, the author gives a skeleton outline followed by expository treatment designed to put meat on the bones. For each chapter, also, he recommends other areas of study, thus commending his work for use by teachers and other laymen as well as pastors.

* * * * *

LAST WORDS OF SAINTS AND SINNERS, by Herbert Lockyer, (Kregel Publications, Grand Rapids, Michigan, 1969, 240p., \$4.95).

Behind this collection stands considerable painstaking research to provide material both inspirational in its own right, and useful in dealing with persons and circumstances touched and saddened by the shadows of death. In addition to the sayings and observations from various viewpoints of many upon the contemplation or experiencing of death, several of the chapters savor concepts of death, its power, threat and influence. It should prove a welcome and enriching help to the busy pastor.

* * * * *

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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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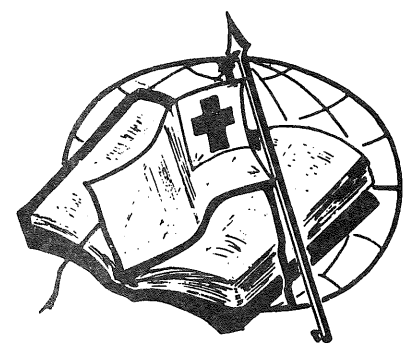
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WHAT IS BEHIND THE RAPID GROWTH OF THE CHRISTIAN SCHOOL MOVEMENT IN THE U. S.?

Largely unnoticed by the press and the public, the major revolution of the post-war years has been the growth of the Christian school movement. Originally, all schools in colonial America, and, for almost half a century, in early constitutional America, were Christian schools. State control of education was the result of a Unitarian drive, headed by Horace Mann and James G. Carter, to separate orthodox Christianity from the schools by having the state take over education. As a result, especially after the war years, 1861-1864, Christian education declined. By World War II, only a limited number of private schools, and a number of parochial schools (mainly Roman Catholic, Christian Reformed, and Missouri Synod Lutheran) remained.

Since 1950, an amazing growth has occurred, so much that, if continued, by the end of the century public or state schools will be outnumbered. During these past twenty years, denominational parochial schools have declined; Catholics are closing at least 200 schools a year. The growth has been mainly in the areas of free enterprise schools and independent parent-teacher association schools. The newer parochial schools represent the initiative of a local church, not a denominational policy.

REASON FOR GROWTH

The reason for this growth has not been the racial crisis, or integration; as a matter of fact, the growth of the new schools has tended to be slower in the South, where there is a racial crisis, as well as in many areas of the Midwest, where no such crisis exists. It has been the growth failure of state schools that has led to the demand for new schools of an educationally superior caliber and a Christian character. As the anarchy implicit in statist education has become more explicit, the reaction against the schools has grown, and Christian schools have prospered.

Although good and bad exists among the many non-statist schools, an important factor governs all non-parochial Christian schools and those parochial schools which depend exclusively on tuition. They face competition, and, since they require a tui-

tion whereas the statist schools depend on tax funds, they have to deliver a good education in order to survive. For a parent to pay taxes for statist schools and then burden himself further to pay tuition to a Christian school means that he will require quality or else refuse to send his children there. The result is a steady growth of caliber on the part of the new schools: the free market economy in education is working in their favor, even though the state schools have a "free" product to offer because of tax subsidies.

The statistics about the growth of Christian schools are not readily available; in the last decade, contradictory figures have been released by Washington and are suspect. Their growth, however, has made them politically important in several states; politicians in these states are not anxious to offend the growing number of voters who are advocates of Christian schools.

PUBLIC EDUCATION IS PRAGMATIC

The educational philosophy of the public schools is largely pragmatic and existential. Relativism saturates the curriculum, and God and His absolute law-word and truth are implicitly denied. The educational product is thus logically a hippie, a student who lives for the moment and has no belief in an absolute God, law, and truth. On the other hand, the Christian school offers a better education; one school takes its kindergarten pupils through the fourth McGuffey reader. It also provides moral and religious training, and provides its pupils with a disciplined and godly framework. As a result, many of the pupils in these newer Christian schools come from non-Christian homes; the parents, anxious to provide their children with the best education possible, turn to the Christian schools.

25% NOT IN STATE SCHOOLS

Growth on the elementary school level has been extensive, and well over one fourth of elementary school children are no longer in the state schools; growth in the new high schools is just beginning, but includes about ten percent of the school population.

A missionary zeal and growth marks the movement. Thus, St. Thomas' Episcopal School (the Rev. T. Robert Ingram) in Houston, Texas, holds an annual conference and has fathered many new schools. One of these schools, Fairfax Christian School in Fairfax, Virginia, (the Rev. Robert L. Thoburn) has in turn fathered a number of schools and is now also holding annual conferences towards this goal.

Citizens interested in preserving our constitutional republic need to be especially interested in Christian schools. The basic socialism, the most radical form of statism and totalitarianism, is the socialism of the child and family. The one area in which socialism has lost ground in the U.S. since 1918 in an important segment of society is in education. By restoring freedom to and by ending socialism in education, the most important victory can be won.

Moreover, an important question confronts every parent: does a Christian parent have any moral ground for sending his child to a public school? Is it defensible to commit a covenant child to a humanistic school? This question is again coming to the forefront in Christian circles. (Of course, Baptists aren't Covenanters-Ed.)

Meanwhile, during the next thirty years, the state schools will be fighting for their life. The battle promises to be a bitter one, but the young, and vigorous Christian school movement has been battle born.

(CHRISTIAN ECONOMICS 2/71 -- The author R. J. Rushdoony is President of Chalcedon, an organization dedicated to Christian research and writing.)

INTRODUCING THE TRINITARIAN BIBLE SOCIETY

Bible believing Christians in many parts of the world are expressing growing concern at the liberal and ecumenical tendencies of many of the societies engaged in the publication and distribution of the Holy Scriptures. This is particularly so as press publicity gives increasing prominence to the United Bible Societies' policy of co-operation with Roman Catholic authorities in the production of "Common Bibles" for general use among Protestants and Roman Catholics alike. The effect of this policy of imposing a "Common Bible" on readers in many lands will be that Protestants will be very subtly taught to acknowledge the authority and the tenets of the Roman Catholic Church. Evidence of this is seen as this Common Bible project is developed in Nigeria in the publication of revisions in the major languages, and work is in progress on "Common Versions" in more than twenty other countries. The Trinitarian Bible Society desires to ensure that believers may have a reliable Bible. No doubt there are many who are not as yet associated with the T.B.S. who nevertheless occupy common ground with the Society and share its reverent regard for the Holy Scriptures as the divinely inspired, inerrant and authoritative Word of God. The Society desires to have fellowship with Bible-loving Christians in every part of the world and to co-ordinate the resources and efforts of those who are burdened with a sense of the world's great need of the pure Word of God.

It would be an encouraging step forward if the T.B.S. could enlist the prayerful interest of evangelicals everywhere and bring these important issues to their notice. With this end in view this brief outline of the principles and work of the Society is being issued in the hope that many will join in this great task of promoting the world-wide distribution of trustworthy versions of the Word of God.

THE BASIS OF THE TRINITARIAN BIBLE SOCIETY

The principles and work of the Society are outlined in the booklet entitled, ON THIS FOUNDATION, in which appropriate emphasis is placed upon the Trinitarian doctrine of the Bible. The Society was formed in 1831 by a group of seceding members of the British and Foreign Bible Society who were concerned that membership of the Committee was open to Unitarians, denying the Deity of the Lord Jesus Christ, and that in deference to these members the observance of prayer at the opening of Committee meetings had been discontinued. The evangelical members of the Committee requested that a suitable Trinitarian doctrinal basis should be introduced to ensure that the administration of the Society should be in the hands of those who held Scriptural views on this vital subject. Their request was rejected at the Anniversary General Meeting of the B.F.B.S. in 1831, partly on the ground that the Society was not a religious institution and therefore did not need a religious basis. A number of members who strongly dissented from this view met together on May 20th, 1831 and adopted the following Resolutions:--

1. "That the persons now present do form a Provisional Committee, with power to add to their number, for the purpose of uniting in such measures as may induce the British and Foreign Bible Society to reconsider the decision of the late Anniversary meeting of that institution, and to bring about a separation in point of membership from those who do not acknowledge the doctrine of the Holy Trinity.
2. "That a society whose exclusive object is to circulate the pure Word of God, containing the Gospel which is the power of God unto salvation to everyone that believeth, must be considered decidedly a religious society.
3. "That considering the British and Foreign Bible Society to be a society of the character described, it is the opinion of this meeting that the deniers of the

doctrine of the Holy Trinity cannot consistently be admitted members of it.

4. "That we therefore pledge ourselves to use all Christian means in our power to have the British and Foreign Bible Society firmly established upon the above principle."

An article on the history of the old Exeter Hall in the Strand, London, which appeared in the June, 1968 issue of HISTORY TODAY described the public meeting which resulted in the separation of the evangelical group and the formation of the Trinitarian Bible Society. "At the Annual Meeting of the British and Foreign Bible Society in the Great Hall in 1831 several speakers wished to exclude Unitarians from its membership. The result was uproar. The storm raged for six hours. Speaker after speaker was howled down. The chairman could not make himself heard. Finally, however, the vote in favour of a doctrinal test was defeated. The unsuccessful minority broke away to form the Trinitarian Bible Society."

In the ensuing years the committee of the Trinitarian Bible Society maintained a constant protest against the B.F.B.S. policy of circulating Roman Catholic versions of the Holy Scriptures in several European languages. They did not hesitate to describe these translations as "corrupted", "Romish", and "Popish" versions. As a result of this pressure certain concessions were made by the B.F.B.S. in 1857 but these were far from sufficient. At the time of the Jubilee of the Trinitarian Bible Society in 1881 lengthy resolutions were presented to the B.F.B.S. offering to dissolve T.B.S. if the B.F.B.S. would introduce a Trinitarian basis and discontinue the circulation of Romish versions. The Committee of the B.F.B.S. expressed a willingness to meet with the Committee of T.B.S. but at the same time stated that they were not willing to entertain any proposal to change their constitution, so the T.B.S. continued to maintain its independent work and testimony. Several years before the Trinitarian Bible Society was established, the Scottish auxiliaries of the B.F.B.S. protested against the inclusion of the Apocrypha in many of the Bibles circulated by the Society and as a result the B.F.B.S. adopted a rule excluding the Apocrypha. This rule was rescinded in 1967 and the committee may now exercise its discretion regarding the inclusion of the Apocrypha in any version published by the Society. This is now the general policy of "United Bible Societies" and an important feature of the "Common Bible" programme, as the R.C. authorities insist that the Apocrypha is of equal authority with the canonical books. The editions of the "Common Bible" in English and other languages intended for distribution among Protestants may not at first contain the Apocrypha, but resistance is likely to be worn down gradually so that in due course all of these Bibles may contain these uninspired books.

UNCORRUPTED VERSIONS

The Society's sub-title asserts that the T.B.S. exists "For the circulation of Protestant or uncorrupted Versions of the Word of God." This was intended to draw public attention to the fact that the older society was circulating in many European languages translations of the Scriptures based not upon the Greek and Hebrew but upon the Latin Vulgate. The mis-translations in these versions give countenance to many of the errors inherent in the Romish system. The Trinitarian Bible Society contended that funds contributed by Protestant Christians for the publication and circulation of the Scriptures should be used only for the circulation of trustworthy and reliable Protestant translations. At the present time there is a dangerous tendency to minimise the difference between "Romish" and Protestant versions of the Scriptures. The case is more fully stated in leaflets available from the offices of the T.B.S. entitled, A MATTER OF PRINCIPLE, A COMMON BIBLE?, ROME AND REUNION, ROME AND THE R.S.V.

THE ENGLISH BIBLE

In the circulation of the English Bible the Trinitarian Bible Society has felt

unable to follow the example of the group known as the United Bible Societies, which embraces about thirty-five societies including the British and Foreign Bible Society and its subsidiary the Canadian Bible Society, the American Bible Society, the National Bible Society of Scotland, and other national Bible Societies. These organizations publish or at least circulate modern versions such as the American Revised Standard Version, THE NEW ENGLISH BIBLE--NEW TESTAMENT, TODAY'S ENGLISH VERSION, etc., which the T.B.S. does not regard as acceptable alternatives to the Authorized or King James Version of the Bible. The article, IF THE FOUNDATIONS BE DESTROYED (available from T.B.S.), contains representative passages selected from the Writings of Professor C. H. Dodd, Chairman of the N.E.B. Translation Committee and a Vice-President of the British and Foreign Bible Society. The Trinitarian Bible Society affirms that the type of Biblical scholarship represented by the writings of Professor Dodd is not capable of producing a version of the Holy Scriptures that will command the respect of evangelical readers as a worthy successor or alternative to the Authorized Version of 1611.

While perfection is not claimed for this or for any version, it is known that the translators acknowledged the Divine inspiration, authority and inerrancy of the Holy Scriptures, and the Lord's blessing upon their work is evidenced by the fruitful use of their translation for more than 350 years. The modern versions weaken the testimony of the Holy Scriptures to the Deity of the Lord Jesus Christ in many important passages, and they fall far short of the excellence of the Authorized Version in many other respects.

THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES

The basis of our Society affirms that the Holy Scriptures are given by inspiration of God and are to be received as the "sole supreme and infallible rule of faith and practice."

UNITY

The Society has always been supported by congregations and individuals who stand where the Protestant Reformation martyrs stood in their affection for the pure doctrine of the Bible. There is a determination to remain in the "old paths" and to avoid the mere outward appearance of a "unity" which can be achieved only by compromise. There is no desire to disparage what is good in the work of any other society or organization, but these are vital issues and matters of important principle which make it impossible to integrate the work of the Society with the "United Bible Societies" or with any liberal ecumenical movement.

Ever since 1831 the Society has been prayerfully and generously supported by evangelical congregations who have held fast the faithful Word and have desired to contend earnestly for the faith once delivered to the saints. The work commends itself to the discriminating believer to whom matters of Scriptural truth and principle are vital. Those who are in full agreement with this Scriptural basis are invited and encouraged to participate in the work by annual subscription or by becoming life members.

THE WORK OF THE SOCIETY

Christian workers in more than 100 countries look to the T.B.S. for regular supplies of Scriptures which are now available in 72 languages, and there are constantly increasing opportunities for the world-wide distribution of the Word. Complete Bibles, New Testaments, Gospels, Scripture Booklets, Leaflets, Text Cards, published by the Society contain the Word of God alone without note or comment beyond references and headings. The policy of the Society is not to use pictures of Bible characters, or the sign of the cross. Many of the Scriptures supplied are offered at prices well below the cost of production in cases of need. Under God's blessing the treasury is

kept well supplied by direct gifts of the Lord's people, and no worldly means are used to raise funds.

Catalogs are available describing Scriptures and Scripture portions. Write The Trinitarian Bible Society, 26 Gracey Boulevard, Weston, Ontario, Canada. U.S. prices may be slightly less than Canadian prices, and discounts are allowed on quantities and when purchased for re-sale.

Steps are being contemplated to organize the T.B.S. in the U.S. Meanwhile, the establishment of local auxiliaries is encouraged, and a leaflet outlining procedure may be had from the Weston office.

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Flag Day at Judson Memorial Church

Over on Washington Square South in Greenwich Village, they held an art show recently dedicated to the Stars and Stripes. I came, appropriately enough, on Veteran's Day, and following is a short account of what I saw:

To set the tone of the exhibition, as you enter, you are confronted by a poster reading: WANTED FOR MURDER. Framing the big, black, bold letters are mugshots of Richard M. Nixon and Spiro T. Agnew. Under the pictures the viewer is warned that these men are ARMED and DANGEROUS.

Inside you are immediately confronted by one of the less lecherous uses to which the flag is put. This is in the shape of a dangling mobile on which the name BUCKLEY is fastidiously imprinted on the red, white and blue tentacles of a Swastika (a favorite motif with the artists). But by far the largest single display in the auditorium is a bamboo cage in which is placed a broken-down toilet bowl from which drips a faded edition of Old Glory. This artistic contribution by Kate Millett (*Sexual Politics*) is titled: "The American Dream Goes to Pot." (Get it?)

Other chalk scrawls and crayon drawings are too obscene to describe, as are some of the more explicit sculptural displays in which men and women cavort in a variety of perversions, all—it seems—requiring the use of the flag as the dirty linen for their depravity. Old Glory hangs, a tattered rag, from dirty walls or is spread on the floor or is rolled into a wad with which to stuff a bunghole. But one silk-screen edition of the flag has these words carefully inscribed within the white bars: "This is your flag, honor it, defend it, burn it, trample on it, masturbate into it . . ." The ellipsis is my way of telling you that the rest is simply unquotable.

One pop-art version of the treatment, however, can be described in which a shapely female nude (back to viewer) has her derrière tightly swathed in the Stars and Stripes, with a message in bright red lettering running up her side reading, "Up the ass with the ruling class." To make their point many of the artists have molded the flag in the shape of the male member—huge, grotesque and uncir-

cumsized. (It is, you understand, a church we are in.)

Purpose of all this? To show up not only the debased nature of our racist society which is engaged in "the murder of all nonwhite people all over the world," but to help Americans to see the flag—as "others" see it: the oppressed, the tired, the wretched of the earth. Overseeing all this were two young men, one John Hendricks who described himself as an artist, and John Toche who spoke of himself as "head of the Belgian government in exile."

On my way out, I stopped to ask whether the rectors of the church took responsibility for what went on inside their premises. The rectors not being available for comment, the leggy girl in charge of answering all official questions told me that both the Reverend Howard Moody (Baptist) and the Reverend Al Carmine (Methodist) knew of the exhibition and, in so far as the board of governors approved the placing of the show within the hallowed confines of the church, it could be said to have "official approval."

"Please," I asked, "would you tell me the names of the members of the board?" To which, the miniest of miniclad girls replied: "No, that is a secret."

Just as I was leaving, I spied a woman (a school teacher?) escorting a young brood—ages six to ten—up the flight of stairs leading to the show. I asked what she was doing there with the children. She replied: "None of your business." I followed her about a bit and I overheard her telling the youngsters not to speak to me if I talked to them, but to pay attention to the "beautiful pictures," some of which I have tried to describe. But such are the inhibitions of a family journal (coupled with my own sense of reticence in such matters) that I left wondering, wondering, but strangely not so much outraged that such things are happening—only that they are happening where they are happening.

On Friday, November 13, the police raided the premises—saw what they saw—and closed down the show.

† —MAX GELTMAN

DENOMINATIONS TAKE LEADERSHIP TOWARD ABORTION IMMORALITY

A summary of positions assumed by church denominations and liberal denominational leaders was recently produced by Roy Larson and published in the Chicago SUN-TIMES (1/16/71), showing the following:

General Assembly, United Presbyterian Church "declares the artificial or induced termination of pregnancy is a matter of the careful ethical decision of the patient, her physician, and her pastor or other counselor, and therefore should not be restricted by law except that it be performed under the direction and control of a properly licensed physician."

General Conference, United Methodist Church "urges states to remove regulations on abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice."

National Convention, Lutheran Church in America, says that "on the basis of the evangelical ethic, a woman or couple may decide responsibly to seek an abortion. Earnest consideration should be given to the life and total health of the mother, her responsibility to others and to her family, the stage of development of the fetus, the economic and psychological stability of the home, the laws of the land, and the consequences for society as a whole."

The American Baptist Convention "urges that legislation be enacted to provide that the termination of a pregnancy prior to the end of the 12th week be at the request of the individuals concerned and be regarded as elective medical procedure governed by the laws regulating medical practice and licensure."

The Executive Council, Chicago Metropolitan Association of the United Church of Christ: "The decision to terminate pregnancy should be a voluntary and mutual agreement between the woman and a licensed physician...."

The Diocesan Council, Episcopal Diocese of Chicago urges the "legislature to remove all laws governing the performance of an abortion from the criminal code...."

The Illinois Council of Churches "supports a change in the present Illinois abortion statute to make abortion an elective medical procedure when performed by a physician licensed to practice medicine and surgery in all its branches in the state of Illinois...."

The article by Mr. Larson says advocates of abortion are in the process of forming a group that may be known as Catholics for Repeal of Abortion Law.

In support of this he quotes "Father" Robert Drinan, a Jesuit now serving in the U.S. Congress, as saying:

"The most serious argument against existing legislation...is pluralism of moralities in America and the sharp division of belief between different groups...Although Catholics and others opposed to abortion on moral grounds may find it difficult to acquiesce in what to them is the taking of a human life, nevertheless the full thrust of the argument of pluralism must be confronted by Catholics and answered in a truly honest way."

Not quoted is an article by "Father" Peter Riga in THE PRIEST (1/71). He says: "The moral consensus has changed and is rapidly changing, therefore the civil laws

will be changed. And even if the laws remain on the books, they will be universally disobeyed, thus bringing disdain on all law. Maybe it would be better not to have any laws on the books governing abortion. In this way, we shall have empirical evidence, one way or another, on how this will affect our civilization and the individuals in our society. I think it will be a terrible way to learn this lesson, but I see no other way. Let them repeal all abortion laws, and see what happens."

To any for whom such an opinion summary is not recognized as demoralizing, it would perhaps help to move nearer the true source of degrading motivation. A step in that direction notes that Nancy Strebe, one-time candidate for the Senate in Minnesota for the Socialist Workers Party, in a discussion with a Roman priest named Schmit, stated: "A fetus is nothing but an unconscious clump of cells. It's an endo-parasitic growth, and it has nothing to do with me."

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N E W S B R I E F S

CONSERVATIVE BAPTISTS PLAN ANNUAL MEETING IN INTER-DENOMINATIONAL SETTING -

The 1971 annual national meetings of the Conservative Baptists are to be held at the Wheaton Bible Church in Wheaton, Illinois, with meals and housing provided on the Wheaton College campus. It will doubtless be convenient, comfortable, even cozy; but has such an arrangement theological implications also? Will the CB's be more baptistic, or less so, as a result of these meetings? The Bible teacher for the sessions is to be Dr. Ernest Malyon, a former president of CBA. For some years he has been an extension speaker on the staff of Moody Bible Institute, not exactly a New Testament Baptist institution.

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CONSERVATIVE SEMINARY PRESIDENT IN INCLUSIVE PROGRAM -

The annual Founder's Week conference at Bethel College and Seminary, St. Paul, Minnesota, February 1-5, listed Dr. Earl Radmacher, president of the Western Conservative Baptist Seminary at Portland, Oregon. Among those with him were Dr. Roger Fredrikson, president of the ABC, also an officer of the Masonic Order (see FBF INFORMATION BULLETIN Vol. 15, #5); the liberal Rev. Sven Chm, secretary of the Baptist Union of Sweden; and Lutheran Dr. Oswald J. Hoffman. In 1952, the then Editor of this BULLETIN wrote, "The Conservative Baptist movement exists today because of its refusal to continue to support the liberal-evangelical inclusive policy of the ABFMS. . .Conservative Baptists must be consistent and assert that if the inclusive policy is not of God and unblessed of God on the foreign field, it is equally objectionable and unscriptural on the home field."

* * * * *

THE JEWS TRIED TO SAVE JESUS SAYS NEW VIEW -

A recent new Jewish argument says that the Jews, far from wanting to crucify Jesus, actually tried to save Him from it. So writes Justice Haim Cohn in the New York Jewish Quarterly JUDAISM. Cohn, a Supreme Court Justice in Israel claims it was the Romans who planned the death of Jesus because He was inciting insurrection; the Jews wanted to save Him, and held a night meeting with Him to seek His cooperation. Only when He refused to cooperate, and insisted upon His messianic claims did the Jews

give up and step out of the way of Pilate and the Roman intention.

* * * * *

SIX MINNESOTA SEMINARIES FORM "CONSORTIUM" -

Formal organization of a partnership called a "consortium" has been announced in Minnesota. It is actually a Consortium of Minnesota Seminary Faculties, including those of Bethel (Baptist General Conference), Luther (ALC), Northwestern Lutheran (LCA), United Church of Christ, St. John's Roman Catholic of Collegeville, and St. Paul Roman Catholic. The idea is described as intended to provide opportunities for pastors (students) "to broaden their educations and to rub elbows with men of other faiths."

* * * * *

SEMINARY PROFESSOR COMMENDS BLASPHEMOUS DRAMA -

Two dramas and a film are analyzed in CHRISTIAN CENTURY (12/9/70) by Dr. Samuel Terrian, professor of Hebrew and cognate languages at New York's Union Theological Seminary. The theme of them all is blasphemy, intended to symbolize the contemporary blasphemy of institutional religion in professing much that is not part of life. The question is, since when has the prophet a right to act worse than his congregation in order to illustrate or demonstrate their sin? Of Arrabel's THE ARCHITECT AND THE EMPEROR OF ASSYRIA, Terrian says it "is no fare for the light-hearted. More than once some of the audience have left before intermission to be ill outside." Yet he salutes the Canadian producers for their daring, and observes that "conventional Christians are likely to find Arrabel's play distasteful, even repulsive (it culminates in a cannibalistic parody of the Lord's Supper). The CENTURY cover displays a scene from the film VIRIDIANA, with the caste in positions simulating and mocking the famous "Last Supper" of da Vinci.

* * * * *

SECULARIZED CHRISTIANITY EVIDENCED BY JESUS FREAKS -

Sunset Strip, Hollywood, New York, Miami and elsewhere have "Jesus Freaks," otherwise called "Jesus People" or "Children of God." By any other name they are part of the Jesus Movement, philosophically classed as secularized Christianity, religionless Christianity or the non-institutional church. Adherants look like hippies, not Christians, but various claims are made for them. Duane Pederson, formerly of Hastings, Minnesota, calls them Jesus People. He runs a Jesus People Church in Hollywood and publishes a so-called "religious underground" newspaper in which he advertises "Jesus Teach-Ins, Bible Raps, and Jesus People Centers." Some claim the youth mean it when they say "Sin is a No-No," and fervently witness for Christ. They have no ecclesiology, however, nor any definite doctrine of Scripture. In Texas, adherants having equities are required to assign them to the Movement. Religion writer John Dart mistakenly classifies the freaks as "fundamentalists," but writes that in addition to the Christian faith, they are interested in general religion, mysticism, and social ethics of any flavor.

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METHODIST LAYMEN REVIEW METHODIST MOTIVE -

The Division of Higher Education of the Board of Education of The United Methodist Church is publishing a magazine called MOTIVE that is supposed to do Methodism a lot of good. Recently a committee called Methodist Laymen of North Hollywood in California reviewed and summarized a single issue of MOTIVE and found: (1) Editorial sup-

port of the Black Panthers; (2) The glorification of a young woman who demonstrated in the Chicago riots and who went on a special pilgrimage to Communist Cuba. She does not hesitate, according to MOTIVE to picket even Methodist churches in favor of her socialistic ideals. She praises the wonderful work that the Soviet Union has done in Cuba and for the Cuban people; (3) A minister writes an article lifting up the words "Salvation by violence." His article contains the following words: "The prophetic mantle of Jesus passes to Lenin, Marx and Mao, and then on to Castro, Ho Chi Minh and Torres;" (4) A complete anti-American comment concerning our engagement in Vietnam; (5) A libertine is encouraged with words like the following: "our puritanical double standard of sex has never allowed women to express their natural sexuality. If this were permitted how could she be kept in the home to serve men?" The same article advocates that the government supply free abortions through adequate health clinics; (6) An alleged article by an 11 year old girl who talks about building a playground park in spite of the opposition and abuse of the police; (7) Christ is equated with Martin Luther King.

* * * * *

EASTERN BAPTIST ELECTS PRESBYTERIAN TO BOARD -

Following a recent change in the control structure of Eastern Baptist Seminary at Philadelphia, a Presbyterian surgeon, Dr. C. Everett Koop has been elected as the first non-Baptist director. He is a ruling elder of Tenth Presbyterian Church, pastored for many years by Dr. Donald G. Barnhouse, Eastern was founded in 1925 as a protest against Crozer liberalism in the Northern Baptist Convention. Eventually there are to be nine non-Baptists to twenty-seven Baptists as directors.

* * * * *

JUDSON ABORTIONS -

The Judson Memorial Baptist Church in New York City is operating an abortion clinic, according to Dr. Carl F. H. Henry. The minimum cost is \$200 but the price may range to \$1000. Because the "vacuum system" is used, a mid-west coed can fly in for treatment and get back at minimal risk the same night, missing only one day of classes. Indeed, a spectacular memorial to Dr. Adoniram Judson!

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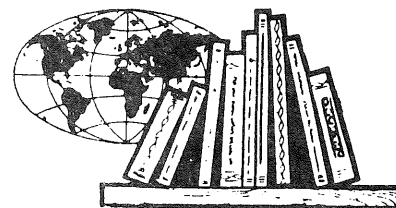
ONE-TIME BAPTIST SEPARATIST MATURES ECUMENIST POSITION -

The Graduate Theological Union of Berkeley, California, is an ecumenical religious education effort which was formed in the 1960's, by united graduate level forces of about a dozen (or more) divinity schools, both Roman Catholic and Protestant. Recently the board of the GTU needed a new chairman, and it fell to the head of the nominating committee to approach the person of their choice. That spokesman was Dr. C. Adrian Heaton, a Baptist, the president of the combined ABC seminaries in California, at Covina and Berkeley. A former separatist, Heaton is the son of Dr. Charles Heaton (deceased), a former member of the FBF board, a staunch fundamentalist Baptist and pillar of the faith. And to whom was the approach made? BLU-PRINT reports that it was Mrs. Daphne Green, a Roman Catholic, the wife of a San Francisco attorney. The Fundamentalist puzzles over which act of Heaton's was most radically unbaptistic, asking a Roman Catholic to work in theological education, or asking a woman.

* * * * *

PLAN TO ATTEND THE GREAT ANNUAL FBF BIBLE CONFERENCE
IN 1971 AT WATERTOWN, WISCONSIN - JUNE 9, 10, 11

BOOKS



THE SUMMARIZED BIBLE, by Keith L. Brooks, (Baker Book House, Grand Rapids, Michigan, 1971, 314p., \$2.95 paper).

Having been reprinted at various times since its original appearance in 1919, this very popular work by a great and able lover of the Book continues as a perennial. Each book of the Bible is analyzed as to key thought, key verse, number of chapters, writer, approximate date, key verse, how Christ is seen, and its conclusion. Each chapter of each book is then treated as to contents, conclusion, key word, strong verses, and how Christ is seen. The work is remarkably faithful and, for a synopsis, amazingly complete, making it an excellent tool for review either for the student or pastor. An index of Bible events is included. It is produced in both hardback and paper.

* * * * *

THINGS WHICH BECOME SOUND DOCTRINE, by J. Dwight Pentecost, (Zondervan Publishing House, Grand Rapids, Michigan, 1969, 159p., \$.95 paper).

Here is an excellent summary of the important doctrines of Scripture, from depravity through resurrection, by the professor of Bible Exposition at Dallas Theological Seminary. Although incisive and exact, the language is both simple and vital, making this collection commendable for use either as a class text, or for the individual study of new converts. The only additions needed for such a purpose would be the necessary church truths as relevance of the ordinances, the church covenant and local church obligation.

* * * * *

THE TESTS OF LIFE, by Robert Law, Baker Book House, Grand Rapids, Michigan, 1968, 422p., \$6.95).

Here is a study in the Scriptures for those who are lovers of the deeper things of the Word. The author, one-time professor of New Testament Literature and Exegesis at Knox College, Toronto, originally prepared much of the material, a study of the First Epistle of John for lecture purposes but committed it to publication in 1909, Bakers having lately added it to their Limited Editions Library. There are seventeen chapters starting with consideration of the style and structure of the Epistle, and ending with treatment of the relation of the Epistle to the Fourth Gospel. Of major importance among the cultural, historical, Hellenic and heretical influences upon the life of the times, the author recognizes gnosticism, yet treats it as a complicated influence more than anything else, and traces its effects in various ways throughout the Epistle. With gnosticism playing its role, the crucial truth of the Epistle is seen by the author as Christological rather than theological, because its doctrinal emphasis is not upon the relation of the Divine Father and Divine Son, but upon the relation of the Divine Son to the historic Jesus, as a result of the study of which the conclusion is set down that the incarnation established a permanent union of the Divine with human nature. Many nuggets of truth are here stored to bless the inquiring reader.

* * * * *

COMPETANT TO COUNSEL, by Jay E. Adams, (Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1970, 287p., \$4.50 paper).

This is a very important book. Authored by a teacher at the Westminster Theological Seminary, here is as valuable book for the pastor-counselor as we have seen. It is not an adaptation of secular modes and methods, but a counseling pattern specifically for the Bible-believing Christian minister. Confronting and rejecting Freudian orientation, this author offers what he calls "nouthetic" methodology, a terminology taken from the Greek New Testament, the verb being "noutheteo," sometimes translated "admonish," "warn" or "teach," rendered by A. T. Robertson in Col. 1:28 as "put sense into," and often called "counsel" in newer paraphrases. The principal thrust is that man develops a guilt complex, or a false self, a phobia or a psychosis because he feels guilty; and this is not imaginary or falsely generated. He actually is guilty and needs confession and repentance, not only for spiritual release and salvation, but for mental health. No quick summary can do justice to the book, and must not be attempted here. This reviewer commends it as the best single work on pastoral counseling he has ever examined.

* * * * *

BIBLE CHARACTERS FROM THE OLD TESTAMENT AND THE NEW TESTAMENT, by Alexander Whyte, (Zondervan Publishing House, Grand Rapids, Michigan, 1967, 480p., \$9.95).

Lovers of Bible lives join those who delight in an account well told to congratulate each other over the availability in a single volume of Whyte's Bible characters. Beautifully bound, here are many hours of profitable enjoyment for young or old in following the great nineteenth century Scot as he tells plainly what is plain or bridges the obscure through study, sense or fancy. There are sixty-nine Old Testament biographical accounts and eighty-nine from the New Testament, for a total of one hundred and fifty-eight. The pastor who spends time with Whyte should not only add dimension to his sermons, but color to his rhetoric. Many a Bible character takes on flesh and action in the reading of Alexander Whyte.

* * * * *

ONE-THOUSAND BIBLE STUDY OUTLINES, by F. E. Marsh, (Kregel Publications, Grand Rapids, Michigan, 1970, 473p., \$5.95).

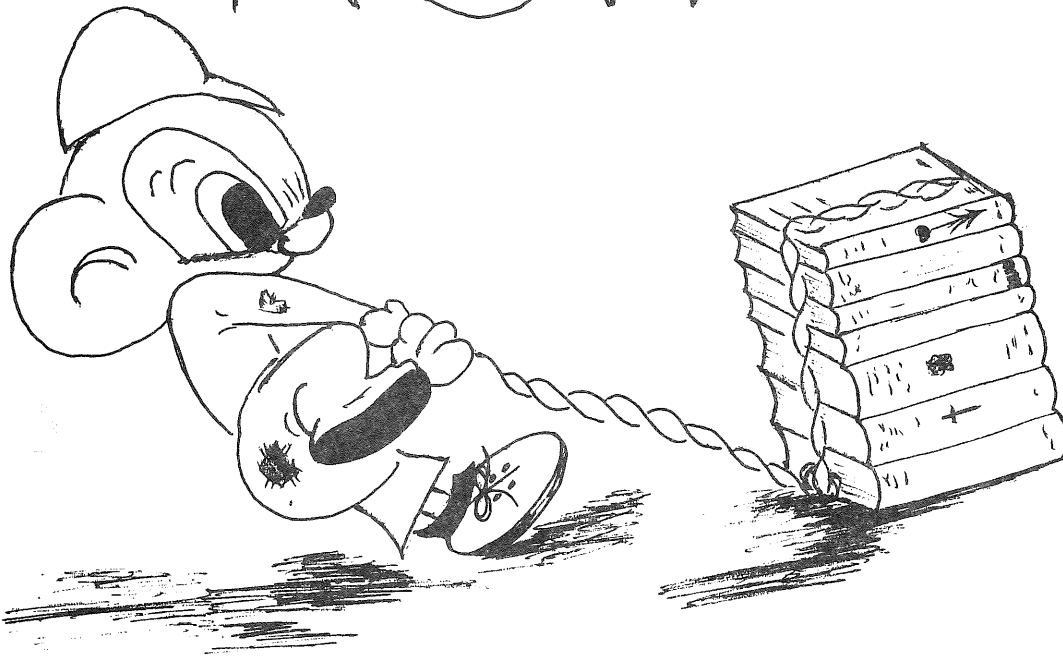
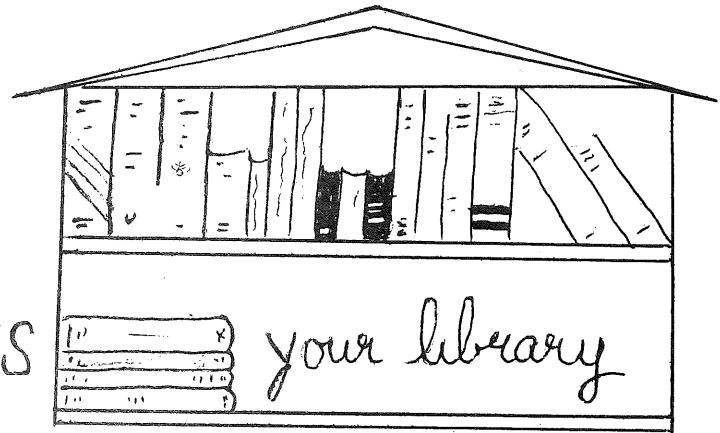
This is the first American printing of a well-known British help to those who are called upon for talks and messages, and who like the appeal and sparkle of a well-thought Bible-reading outline. Acrostic, alliteration, parallelism and metonymy are only a few of the rhetorical devices with which these pages abound. They are introduced in a forward by F. B. Meyer, and close with an index carrying the subject title of each outline.

* * * * *

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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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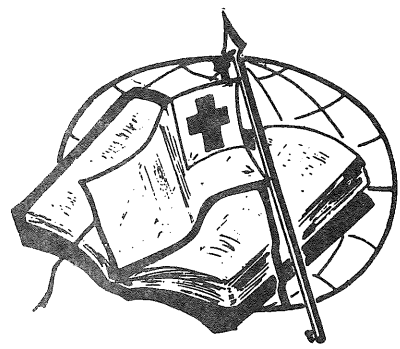
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VOLUME 16

MAY - JUNE 1971

NUMBER 3

ANNUAL MEETING OF THE FUNDAMENTAL BAPTIST FELLOWSHIP
AT WATERTOWN, WISCONSIN, JUNE 9-11, 1971

The 51st annual meeting of the Fundamental Baptist Fellowship is to be held at the Calvary Baptist Church of Watertown, Wisconsin, opening at 7 P.M. Wednesday June 9th and climaxing with a great service at 7 P.M. Friday June 11th. As usual, the FBF conference is to be one of Bible study and great preaching; no business sessions; hearing a good count of the nation's best known and able preachers.

In keeping with the theme, "Great Prophetic Truths Of The Word Of God," Dr. Ernest Pickering will speak twice, on "Israel's Place In History," and "The Coming World Church." Dr. Jack Hyles will preach the closing rally message, "Even So Come, Lord Jesus." Other great names included on the program are Dr. Monroe Parker, Dr. G. Archer Weniger, Dr. Earle E. Matteson, Dr. Tom Malone, Dr. Victor Sears, and more.

Minimal or no-cost lodging is being planned in the dormitories of the Maranatha Baptist Bible College ("The Miracle School") at Watertown. For reservations, write the Calvary Baptist Church, Prospect and Spaulding Streets, Watertown, Wisconsin 53094. Host Pastor Charles Sanders will be glad to plan for the needs of visitors attending the conference.

BILLY GRAHAM AND THE JEWISH BROTHERHOOD AWARD

"Evangelist" Billy Graham's latest monumental denial of the faith of Paul the Apostle was his receiving of the International Brotherhood Award of the National Conference of Christians and Jews. In contrast to this historic citation, it is to be recalled that John the Baptist could never have received such recognition because he picked on the people who wanted to play at religion, and called them a generation of vipers. The Lord Jesus, also, criticized their practices, and for His pains, heard them request the Roman Government to crucify Him. Paul wouldn't have made it either; it will be remembered, he preached to them and was stoned, and left for dead outside

the city. The difference between the Scriptural personalities and Mr. Graham is spelled out in the citation that described Mr. Graham and commended him for his "unstinting efforts on behalf of the brotherhood of man under the fatherhood of God...for his untiring work to overcome bigotry, and for his steadfast belief in man's obligation to his fellow man." Forty years ago, every Bible believer knew that persons who believe in the fatherhood of God and the brotherhood of man are Christ-denying liberals. Today, the "evangelical" churches are full of people who don't know that much. That is why today's "evangelical" thinks the Bible-believer is bigoted.

* * * * *

HOME MISSIONARY MITCHELL FIGHTS FOR AMERICAN RIGHTS

The following letter, dated January 22, 1971 is from the Rev. Edgar Mitchell, a missionary under Baptist Mid-Missions. He is starting a new church at Plaistow, New Hampshire. After his letter, see the newspaper clippings. They speak for themselves. Pray for the Mitchells, and for all others facing these problems without compromise!

Dear Friends:

We wanted to write a more personal letter to our supporting churches this month, but because of the involvements, it is not possible to do so at this time. Last month we sent 650 letters to churches and interested friends, but we are mailing this report of January to our supporting churches and a few friends.

Many have been the times that we have sung "Stand Up For Jesus" during our Sunday school and church hours. Often we have had the opportunity to do just that and certainly each of us desires to remain faithful to our Saviour. You will find enclosed two articles (from the Manchester, New Hampshire UNION LEADER) about our local school. I do not enjoy such controversies, but this was something that we as a Christian family faced, and the articles are only one of the after effects of our stand for Jesus.

The social studies teacher maintained that our son would receive an "F" for not reading one of the wicked, virulent books. The assistant principal said that in matters of conscience the state has the authority over the parent...we have been concerned about the school throughout the year, and felt that it was time to see God work and reveal His righteousness. Most parents just go on and swallow the bad pill, but there is much more involved. For those of you who are interested we are including more information. . .

We realize the schools all across the country have been infiltrated with people who teach and expose children and young people to false theories, filthy language, low moral standards, and all that is against God. We realize that many good teachers have no part in this and are extremely grieved that it exists. Many of our supporting churches have taken a real stand against the evils growing in schools and have seen results. Some have had to start Christian schools in order to see that children get the proper education.

With this in mind we offer you a partial report on the school system here. Much more could be said, but we trust that what is here may be helpful to you in comparing it with your own situation in watching the inroads made by "progressive" education, and in praying for us. We will not go into the drug situation, the bomb situation or the riot problem in nearby schools--no student is forced to take part in them.

"Ye that love the Lord, hate evil" (Psalm 97:10a). God commands; therefore we set our hearts to "Fight the good fight of faith."

Only books on the social studies list are mentioned in the newspaper articles. Many of them are books by anarchists and would attract the attention of a newspaper. However, our hearts are just as disturbed by books on the English reading list.

TO KILL A MOCKINGBIRD was the first required reading for Ray's eighth grade class this year. Besides its racial overtones the book is filled with filth--it is even beyond eighth grade comprehension (a check with a leading private school revealed that they consider some books of this nature in senior high). Literal descriptions of a rape trial and of rape itself hardly make appropriate reading for eighth grade students, or anyone else, we believe. "Out of the heart proceed evil thoughts," and it is such reading that puts the thoughts there.

One book on the list which would be considered mild or harmless by some encourages the disrespect found in students today. Throughout the book UP THE DOWN STAIR CASE by Bel Kaufman, the administrative assistant is called "Admiral Ass" by the teacher in telling the story, and is described as "the kind of petty tyrant who flourishes best in the school system, the army or a totalitarian state...personifies all that is picayune, mean and degrading to the human spirit."

The same book says of a guidance counselor, she "swoops upon the kids and impales them with questions about masturbation." It describes a math teacher as a man, "who hates kids with a pure and simple hatred. 'At the ages of 15,' he said to me 'they should all be kicked out of school and the girls sterilized so they don't produce others like themselves.'" Is this sort of reading assignment the way to teach respect for teachers, or any adult?

Some of the language and incidents of the book are indecent. What Christian parents want their eighth grade daughter or son reading about a girl who "died of an infection following an abortion she had tried to induce with a knitting needle"? This is hardly pure reading for young people who are admonished as Timothy was to "neither be partakers of other men's sins: keep thyself pure" (I Timothy 5:22b).

This is the kind of filth children and young people all across the land are being fed, but we believe it is worse in places where there is little Gospel witness, where there is no fundamental church to take a stand, and where there are few people indwelt by the Holy Spirit. I think, according to information from some, that Timberlane Regional High School had the distinction in 1969 of being the most radical-progressive school in America. That year, students did not have to attend class, even fifth and sixth grade students could select their own studies, and the whole situation backfired on them in the final analysis...but this did not convince many!

We have refused to have our son read books of a filthy nature and the English department has allowed him to read and report on others--this was after I learned of the book TO KILL A MOCKINGBIRD. This involves being out of class when books of which we disapprove are being discussed.

The social studies department has not been as cooperative. In fact they refused to consider our request, and I did not get to see the teacher (a practice teacher from the University of New Hampshire) before she left, although I went to the school twice to see her and also phoned for an appointment. After reading the newspaper articles it is apparent that the board of education must have some second thoughts...yet it won't mean much until they are saved. The board backed the principal, who in turn backed the teachers in this thing.

We believe very few people know what their children are reading. Much (almost all) work is to be done at school, since progressive systems do not favor home work. Few students bother to tell their parents what they are reading, and probably many unsaved parents don't really care. We trust the newspaper articles have awakened some.

With diversity among teachers (one teacher states that Africa, probably Kenya, was the birthplace of mankind and that all men were black in the beginning. Another believes that each race evolved in the color; it is not in the location it now inhabits), students who have no knowledge of God do not know what to believe.

What is the answer for a missionary whose primary calling is to preach the Word, see people saved and establish churches? Must he take time to fight the school system too, or must he start a school at the same time he starts a church? Certainly a lack of the knowledge of God is the root of the trouble, and God's people find the battle rages on all sides.

How many classes can a child be taken out of and still receive enough education to prepare him to be a good servant of the Lord? If he must miss English sometimes, social studies often, gym during dance time, and at intervals science, what is there left for him to learn in such a school?

The only class in which Ray has a book is math, and it is seldom used. Grammar is not taught in English; neither is literature--self expression is emphasized. History, geography and government have long been gone.

Present social studies teaches that the value of one culture is just as high as that of another, that Africans were better off and happier before missionaries even went to that continent; that witch doctors shouldn't be punished or censored, but given reign, because they have an important part in the culture of the people...and, that anyone who introduces something that changes people and their culture is, in fact, a villain.

These subtle teachings cause children of Christian parents to turn away from the Lord. They become confused. It is not only that they don't get what they should from school, but that they get what they shouldn't. They are being poisoned!

Has the time come when home missionaries must establish Christian schools at the same time they establish churches, as has so often been necessary on the foreign field? Should the home missionaries' children be sent away from home to a good Christian school, as some home missionaries are now considering? Can people in these Gospel-less communities be awakened to their need of God and putting Him first in time to clean up the present schools for children--immediately?--Or must missionaries along with other parents bow to wicked teaching and to Satan and allow young lives to be entwined in his net by doing nothing?

There is no choice but to do right, to stand for God at any cost!

"Enter not into the path of the wicked and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away....For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:14-15, 17-18).

Edgar W. Mitchell

* * * * *

Black Propaganda Must Be

(Editors Note: This is the first of two articles dealing with a reading list which was assigned to junior high school students in a social studies class at Timberlane Regional High School. The story is the result of a request by a Union Leader subscriber that the curriculum of Timberlane be checked.)

By R. WARREN PEASE

PLAISTOW — Born in controversy, nurtured in controversy and growing up in controversy seems to be the lot of Timberlane Regional High School.

Last year a "new era" was pledged for troubled Timberlane. Today the phrase "new era" has some parents pondering the meaning.

A list of 11 books; given to the students of a junior high school social studies class, reads like an anti-American propaganda booklet prepared by black militants.

The books include: "The Fire Next Time" by James Baldwin; Dick Gregory's "Write Me In" and "Nigger;" Eldridge Cleaver's "Soul on Ice;" Jonathan Kozol's "Death At An Early Age;" Sunny Decker's

"An Empty Spoon;" Howard Griffins' "Black Like Me;" Elizabeth Kata's "A Patch of Blue;" "The Life and Words of Martin Luther King."

Oh, yes, Harper Lee's "To Kill a Mockingbird."

All of the books share one common theme beyond the negro question — their contempt for what has become known as "Middle America," its virtues, its values and a grasp of what this country has always stood for.

Superintendent Robert J. Crompton of Supervisory Union 55, which comprises the towns

of Atkinson, Danville, Sandown and Plaistow, was asked to comment on the obvious one-sidedness of the list. He said he knew nothing about the existence of any such reading list.

"I don't know where the list came from. I resent the implication that our school is showing only one side of a subject. Complaints about this list must have come from some die-hard red necks who think running to the Union Leader will do more good than talking to school officials. Any teacher in the Timberlane Regional School District has the liberty to

Read at Timberlane

The first article began on the front page, above the masthead, with a yellow headline which was hard to photograph (it is blurred). To save space, our paste-up is flotsam style. The second article also began on the front page.

- Ed. -

(Page 5)

introduce material which is relevant. It is my hope that in any public school we present all view points."

Not Assigned?

Robert Burke, former athletic director at the school, who was elevated to the post of principal of the high school last summer, frankly admitted that he didn't know where the list came from but he doubted that it was an assigned reading list. He then summoned Terrance F. Holmes, assistant principal in charge of curriculum; Gordon Wood head of the English department and Michael S. Hughes, social

studies department head, to his office.

Holmes denied any knowledge of the list but defended it by saying,

"Every kid in this area is living in the typical American society. They're not exposed to the type of thinking expressed in these books. We want them to get behind the scene and for that reason we have to be slanted."

Gordon Wood acknowledged familiarity with the books on the list but said he believed that it was a suggested reading list for a black studies course.

"I resent the fact that your newspaper should question the curriculum of this school because of the complaint of one parent or a group of parents," he said.

Michael J. Hughes said that he recognized the list but said that it was "ridiculous" to say that a child had been flunked because he didn't read some of the books on the list.

"As far as an opposite list is concerned there is none," he said. "We assume that every child has a view of the American way of life. Our
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MANCHESTER (N. H.) UNION LEADER — Thursday, January 14, 1971

TIMBERLANE (Continued from Page One)

objective is to show the other side of this."

After almost four hours of discussion the quartet of educators finally admitted that the list did exist and that it was a suggested reading list for a Junior High social studies course. It was also admitted that the list was compiled by a student teacher.

When asked if the list was required reading the only answer was, "A student was expected to read at least one of the books on the list and then discuss it in class." It was also admitted that in this manner it was likely that all of the books on the list would be discussed. That there was marking involved in the reading of the list was still denied.

No Substitute

However, there is at least one report of a child who was given a non-passing mark for not reading any of the "suggested" books. The parent of this child went to the teacher who was supervising the student teacher and asked if there was a substitute list that his child might choose a book from as he objected to the nature of the books. He was informed that there was no substitute list and his son's choice was limited to the books on the compiled list.

The five Timberlane administrators this reporter interviewed all admitted that the reading list was slanted but they were reluctant to say that there was anything objectionable about the list. The only book they tried to disown completely was Eldridge Cleaver's, "Soul on Ice." But a partial suggested reading list given to this writer by the

head of the English Department revealed the title and author. In addition the original list copied by a junior high social studies student for his own reference confirmed the fact that "Soul on Ice" was one of the "suggested" books.

For those who may have forgotten, Eldridge Cleaver is the convicted Black Panther who fled to Cuba and then to Algeria rather than face returning to a California prison.

On page 14 of his autobiographical book of essays Cleaver writes:

"I became a rapist. To refine my technique and modus operandi, I started out by practicing on black girls in the slums and when I considered myself smooth enough, I crossed the tracks and sought out white prey."

This is only a warm-up for Cleaver. He goes on from there. On page 137, he wrote, "Why not the right here in Babylon fighting for a better life like the Viet Cong? If those little cats can do it, what's wrong with big studs like us?"

Went to N. Korea

This same Cleaver, in a recent visit to North Korea made a visit to the armistice line and shouted across to the GIs on guard, "Why are you killing Asians in Asia? Go home at once and kill Nixon."

Other books on the list are just as inflammatory and derogatory in their own way.

Susan Decker, a one-term teacher in a black Philadelphia high school, in her book "Empty Spoon," wrote of black power, "I wonder whether it's possible to achieve anything without extremism. We rarely heed other tactics. Maybe they just don't work."

In another section of the book she had this to say about the

brutal murder of one of her students, "I don't understand gang warfare, but I know it's a fact of life. The kids play war just as fervently as grownups do. They have to protect their territory and make it safe to walk the streets. They have to assert their power. They have to vent their hatred. The life of a boy matters little when such issues are at stake. So Danny Simms is dead."

(The second and concluding installment of this article will appear in Friday's edition of the Union Leader.)

MANCHESTER (N. H.) UNION LEADER — Thursday, January 15, 1971

Biased List of Book Readings At Timberlane Rips U.S. Values

(Editor's Note: This is the second and concluding article dealing with a reading list that was prepared by a student teacher for junior high school students in a social studies class at Timberlane Regional High School. The articles are the result of a request by a Union Leader subscriber that the curriculum of Timberlane be checked.)

By R. WARREN PEASE

PLAISTOW — The revelation of a one-sided social studies

reading list headed by books authored by such militant writers as Eldridge Cleaver, Dick Gregory and James Baldwin, among others, and purportedly designed to acquaint protected and sheltered Timberlane junior high school students with the "real America," has now questioned the wisdom of pre-

Second Thoughts

This is undoubtedly true but the administrative officials of Timberlane had some second thoughts about the list of books that was used in the junior high social studies course. The day following this reporter's initial interview both Superintendent Crompton and Principal Burke "uncovered" the existence of a book list that presented an opposite viewpoint.

Random Samples

These are only random samples from a few of the books. There are many more such utterings. Much of the language in the books is below the dignity of repeating. Bias is rampant and anti-Americanism is dominant.

When asked to comment on this, Timberlane officials dismissed it as being part of the world we live in.

Michael Hughes said, "There is racial prejudice in this country and these books tell it like it is."

"I don't justify the reading list and it doesn't necessarily present my philosophy, but I believe that we don't have to be handcuffed to tradition, Robert Burke said.

That a to-hell-with-accepted-ideas philosophy dominates the teaching habits of many of today's teachers is hardly a new or startling finding and Terrence Holmes remarks to this newspaper openly acknowledges this fact.

"Our English department is liberal, or should I say progressive, as is our social studies department. It is not particular to our school. It is the accepted

Superintendent Crompton's purported list showing the other side of the controversy reads like a book review list from the conservative journal "National Review." Almost every writer of conservative leanings from H. G. Rickover to Barry Goldwater was represented.

Following Crompton's call, Burke phoned in his entries, which also read like a "who's who" in American Conservatism. The only outstanding deviation from Crompton's list was Burke's inclusion of the late Clinton Rossiter, who once wrote a book called, "Conservatism in America." The title perhaps threw the list compilers off. Rossiter was not a spokesman for the conservative movement.

No Answer

When this reporter asked Burke why, during a long five-way interview, no one was able to give the name of a single book title which represented the other side of the subject, he was

reading list headed by books senting just one side of a controversial subject.

Excepts from some of the books on the list gives an insight into the authors' obvious contempt for American values and virtues.

Jonathan Kozol, author of "Death at an Early Age," is a grammar school teacher who wrote of his experience in a predominantly negro public school. His book is a scathing attack on the Boston school system.

Kozol, writing about a speaking system.

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(Continued from Page One)

er at a PTA meeting in his school, took exception with the speaker when he said, "We live in a pretty fair, square and democratic land." Kozol wrote, "But this is not true, we do not live in such a land."

Kozol was relieved of his teaching assigned in the Boston system for insubordination and teaching fourth graders a ballad by Langston Hughes entitled "Ballad of the Landlord."

One of the verses reads, "Um-huh! You talking high and mighty. Talk on till you get through. You ain't gonna be able to say a word. If I land my fist on you."

Kozol's principal took exception to his teaching fourth graders the ballad on the grounds it was poor poetry and that it could be interpreted as advocating defiance of authority.

On page 13 of James Baldwin's, "The Fire Next Time," the author writes, "For many millions of people we are an unmitigated disaster (referring

unable to answer.

His attention was called to the fact that his staff had said that there was no opposite list because there was no need for one. Again no answer.

Reaction from members of the Timberlane School Board was a mixture of concern, disbelief and resignation.

John W. Herlihy of Atkinson, a four-year member of the board and former chairman said, "They are not the type of books I would like to see assigned. We have some outstanding teachers at Timberlane but we also have a lot of young teachers who have such decidedly liberal outlooks that it scares me. They look at things through liberal eyes rather than objectively.

"I think that it is not a

question of pink or red or what-have-you. It's a fundamental lack of understanding of what the American way of life represents."

Herlihy added, "You must realize in these matters that more and more the hands of school boards are being tied."

Donald Davies of Plaistow, chairman of the School Board, was disturbed that the list should have come to light at a time when the board was seeking funds for additional construction.

'Pet Lists'

"Every teacher has a pet list. The children were not expected to read all of the books on the list. I have no doubt that there are going to be controversial books. I myself don't sanction the philosophy of the one-sided

reading list, but we have more or less left the matter of curriculum up to the educators," Davies said.

Davies, a day after this reporter's initial visit to the school, also had a list of authors who presented an opposite view on the subject but he admitted that it came from a teacher after he had explicitly explained to the educator what he wanted.

A member of the board from Sandown, Mrs. Helen Pinard, herself a teacher, said:

"Such a list (the original list) could develop a bias. A list like that sort of scares me."

Mrs. Pinard said that she hasn't followed subject matter too closely of late.

"For a time I kept a close watch on these things but we get caught up in building

programs and things have been going smoothly at the school, so I haven't paid much attention to curriculum lately."

Another school board member who was caught by surprise by the existence of the list is Frederick Rogers of Danville. He said that the board has had little to do with the content of material being taught at the school.

"Our approach has been toward a more orderly school. We have been concentrating on discipline."

That the school's effort toward a more disciplined environment has been effective is apparent. Principal Robert Burke has brought order out of confusion, but as one parent remarked, "We need some order in our curriculum."

From another section of the country there is a report of Living Stage 71, put on at the Baltimore Museum of Art, for and using as participants boys and girls of the public schools, ages 8-12. Living Stage 71 is paid for to the tune of \$25,000 to \$50,000 annually by the National Endowment for the Performing Arts, and other subsidies. According to a reporter of the Baltimore NEWS-AMERICAN, the skits, mimes, etc., included profanity and filth language, and depicted anti-authority, anti-war, suggestive gestures, sexual innuendoes, sexual postures, and much else of an anti-intellectual and anti-cultural nature. Children in attendance were required to have their parents' explicit permission to be present, but no parents were permitted to witness the degrading two hour performance.

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N E W S B R I E F S

SATAN WORSHIP ON THE INCREASE -

The first Sunday edition of the Miami HERALD for the year (1/3/71) carried an account of a West Palm Beach worshipper of Satan, and his efforts on behalf of his master. A former Roman Catholic, he has changed his name and calls himself Dr. Anthony Steele, he started serving Satan about two years ago. It seems that at a party a palmist told him he had the mark of Satan in his hand. Thinking to experiment, he made an oath to Satan and wished for a new car. The very next day he had a freeway accident demolishing his old car but leaving him unscathed, and the insurance company paid enough for a brand new replacement. A little later he wished, with an oath, for the death of a certain man, and got his wish. He has now dedicated himself to winning a following for the Devil. But he is a newcomer; there are Satan cults of longer standing in New York, Los Angeles, Philadelphia, Cincinnati, Boston, Chicago, Minneapolis and many other places. An important question is, why in today's materialistic atmosphere are people willing to believe in Satan; most of the same people, when approached about Christ, would claim to be atheists, materialists and evolutionists. The point is, Christian evangelism has been too lax, too willing to be discouraged and to take "no" for an answer.

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GERMAN BISHOP SCORES CONTEMPORARY THEOLOGY

Contemporary critical theology is destructive of the church, according to Bishop Herman Dietzfelbinger, chairman of the Evangelical Church of Germany. People are leaving the church, he says, not because they no longer believe, but because they no longer find their faith expressed in the church. They also are withdrawing their children, but not because of a desire to deny them instruction in the faith; rather, to protect them and preserve their faith against the churches, which are destroying faith.

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SOUTHERN BAPTISTS AND ROMANS GROWING CHUMMY -

Early in the year a historic session was held in which Southern Baptists and Roman Catholics discussed their respective positions, and contemplated what might be termed the ecumenical relativity of the two. Regarding the meeting, Dr. Erwin L. MacDonald wrote in the ARKANSAS BAPTIST (2/19/71): "There was no indication of Baptists becoming Catholics, or of Catholics ever becoming Baptists. That was not within the purview of the conference. But representatives of both faiths recognized a common bond of Christian love through Jesus Christ as Lord and Savior. I am convinced that God wants all of his disciples to be Christian in the way we treat one another regardless of what our denominational affiliations are."

That the two extreme positions are mingling is testified by word from the Louisville seminary about one of their doctoral studies students. She is Ursuline Sister Mary Catherine Vukmanic, and the news is that she has been named one of 38 Garrett Fellows of Southern Baptist Seminary, the first Roman Catholic ever to be so honored. We must recall, however, that one of the SBS faculty members, Dr. Dale Moody, about two years back, served as a professor of Protestant studies at the Gregorian Seminary in Rome.

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BAPTIST WORLD ALLIANCE PLANS EVANGELISTIC EMPHASIS -

The Baptist World Alliance administration is working on what is said to be the first concerted world-wide evangelistic effort ever attempted by Baptists. The first step is a Call to Commitment which was issued early this year from Washington, D. C., by a committee representing Baptists of six nations. The effort, scheduled for 1973-75 is being designated a World Mission of Reconciliation.

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WCC ITEM PEDO-BAPTIST HERESY -

The WCC item titled FELLOWSHIP OF THE HOLY SPIRIT answers the question "How does one become a Christian?" saying: "The New Testament offers us a very simple answer--- by baptism...because baptism communicates the Holy Spirit," (p. 10).

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ROMAN THEOLOGICAL EROSION MADE PUBLIC -

According to a February announcement from the Vatican, doctrinal errors are no longer to be so labelled. Excommunication will no longer be used, but if necessary, teachers adhering to serious error will suffer expulsion from their posts. In pursuit of discipline, "erring religions" will be invited by their bishop to correct their error. Should this fail, the erring will next be invited to Rome where the error will

be explained in detail.

A statement prepared by Bishop J. L. Bernadin, General Secretary of the National Conference of Catholic Bishops deals with Roman renewal saying "Renewal implies an openness to all men of good will, and surely in a very special way to the sons of Abraham with whom we have a spiritual kinship. Christians, in the name of the one God whom they profess, should search for common ground with Jews and then also with those who are adherants of the other great world religions. But beyond this, our horizons should include secularists, professed atheists, and all men of good will."

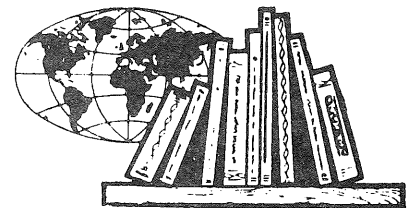
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RED DEFENDER AT SBC MERCER UNIVERSITY -

The mini-skirted Marxist from Belfast, Bernadette Devlin, spoke at the Southern Baptist Mercer University Willingham Chapel at 10:00 A.M. February 16, 1971, according to the Macon TELEGRAPH of the same date. The booking of this leftwing agitator, as well as Jane Fonda and a list of other leftists has placed this Southern Baptist institution under considerable fire from those who are for America. The Atlanta CONSTITUTION of February 27, 1971 stated: "When she ended her diatribe at Mercer about one-fourth of the audience stood up and cheered." A Dr. McKee Hargrett wrote to the editor: "It is with shame and disgust that one notes that a member of the international communist riff-raff has appeared at the great Baptist institution...Even the most superficial examination of her remarks reveal the Havana, Hanoi, Peking, and Moscow sound and beat. In the name of heaven, when are we who care about this state and this nation and its future which resides in the youth, going to rise up and say that we have a belly-full of pathological permissiveness and start opposing our enemies teeming up in our structure like termites in an abandoned house." - BLU-PRINT -

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BOOKS



A THEOLOGY OF THE HOLY SPIRIT, by Frederick Dale Bruner, (William B. Eerdmans Publishing Company, Grand Rapids, Michigan 49502, 1970, 390p., \$8.95).

Sub-titled "The Pentecostal Experience And The New Testament Witness," this is an exploration of similarity and difference between the author's understanding of contemporary pentecostalism and his views of New Testament experiences and practices claimed by the pentecostalists as precedental. In wise modesty the author has claimed neither perfection nor finality in confronting an area so fraught with divergent opinion, yet he has opened the matter for study and consideration in such a way as to provide orientation with reference to some of the classic views of theology and ecclesiology which conting upon the doctrine of the Holy Spirit. No brief synopsis can represent what the author has produced; his bibliography alone, which he has separated into helpful divisions, will doubtless prove of great worth to students, even to those rejecting his conclusions. But of particular interest is his treatment of I Corinthians 12-14 where he says, "As the superscription to his essay in chapters twelve to four-

teen Paul has written: Seizure is not necessarily Christian or paramountly spiritual ...Positively, Paul sees the characteristic, perhaps the classic work of the Holy Spirit in the intelligible and simple confession that Jesus is Lord. The man who confesses 'Lord Jesus' has experienced the deep work of the Spirit...Paul is saying, 'When you were non-Christians, the essence of your religious experiences was the feeling of being "carried away" by spiritual forces; now, however, you experience the Holy Spirit, and you experience him supremely in your desire to honor Jesus in the intelligible and simple ascription of deity to him'...Paul, throughout the Corinthian correspondence, may be observed in the attempt, so necessary apparently in Corinth, to subsume spiritual things under grace (see e.g. I Corinthians 2:12) and to see the Spirit's ministry not in the glorification of the numinous, exotic, "spiritual," or useless, but in the illumination of the historical, concrete, crucified and risen Lord ...For as the Spirit's basic manifestation is the utterance 'Lord Jesus,' so now we are told that what the Spirit does is exactly what the Lord does; the Spirit's work is not an additional or special work beyond the Lord's; the Spirit is the Lord at work."

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THE CHURCH AT THE END OF THE TWENTIETH CENTURY, by Francis A. Schaeffer, (InterVarsity Press, Downers Grove, Illinois, 1970, 153p., \$3.95).

Here is a tremendously provocative book which like a charge of explosive may serve well in bringing the erring or apathetic, if they are thinkers, to realize the red alert age now upon us. Actually, there is nothing much new here to those who know Schaeffer, except that he here moulds his philosophic analysis of the contemporary into a sermon and concludes in inescapable preachments calling for revival on the terms of an infallible propositional Bible. But he scores hypocrisy, calls for genuineness and reality, and makes particular point of the seriousness of adultery because in the bride and Bridegroom theme it depicts impurity in the Church, and today's curse through gradualism to apostasy. To be specific, Schaeffer says, "There is a difference between having a public discussion with a liberal theologian and inviting him to pray in our program." The concluding chapter is "The Mark Of The Christian" which is also published separately and enunciates love as both the motive and the method. Separately it may be misunderstood and received in the usual context of neo-evangelical love, but not here. God is love, but love is not God, and love is not the first attribute taught among Biblical propositions representing and communicating absolute truth.

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PAUL'S JOY IN CHRIST, by A. T. Robertson, (Baker Book House, Grand Rapids, Michigan, 1970, 265p., \$2.95 paper).

This is a reprint of the 1917 "Studies in Philippians" done by the popular Greek language scholar and professor of New Testament at Louisville. What more needs be said? Here are eleven chapters in which the author illuminates the Philippian message from the abundant sources of his exegetical and historical studies. To read it is to enjoy it, and to become more greatly attached to the Epistle it treats.

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YOUNG'S LITERAL TRANSLATION OF THE BIBLE, by Robert Young, (Baker Book House, Grand Rapids, Michigan, 1970, 765p., \$4.95 paper).

This is a reprint of a revised edition (1898) of Dr. Young's LITERAL TRANSLATION OF THE BIBLE which since 1877 has continued in demand notwithstanding the current proliferation of translations and paraphrases. Albeit the idiom used is not of this cen-

tury, it is refreshing to read a text which manifestly exhales an interest in precision; and with respect to the idiom, it is almost 300 years younger than the King James. To be critical, the framework of Covenant Theology will upon occasion be detected by the theologically minded in the concepts of the translator, but on no other noted issue would we disapprove than his use of "sprinkle" in Isaiah 52:15. Bible readers who want something better than mere opinion will enjoy Young's.

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BIBLIOGRAPHY OF BIBLICAL LITERATURE, by Richard C. Weeks, (published by the author, 745 West Main Street, Watertown, Wisconsin 53094, 1971, 45p., \$1.25 postpaid).

Fundamentalists often ask for a trustworthy source of book information, and in many areas can not be helped. Here is a bibliography by a fundamental Baptist bibliophile covering Dewey's two hundreds through 236, the millennium and the rapture. In most cases, along with the title and author, the publisher is included, and in some cases a price. Books out-of-print, of course, can not be so detailed. By use of capital letters, Dr. Weeks shares with his readers his evaluation as to whether any given writers "merit varying degrees of extra helpfulness." Many hundreds of hours have doubtless gone into this compilation, and there is no question, it will meet a long-felt need. Its format is 8½ x 11, mimeograph, indexed.

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ENCOUNTER WITH BOOKS, edited by Harish D. Merchant, (Inter-Varsity Press, Downers Grove, Illinois 60515, 1970, 262p., \$3.50 paper).

Sub-titled "A Guide To Christian Reading," this is described by the editor, saying "I hesitate to call the book a bibliography because it is not an exhaustive and indiscriminate listing..." Included here are items on over 1600 books on Christianity, arts and the humanities. Subjects treated are Bible, Christian Doctrine, Christian Witness, Christian Life, Christian Ethics, Defense of the Faith, and Humanities and the Arts, an evaluating paragraph by one of sixty-five contributing scholars being given for each book. In some cases gradation is also included, such as general, easy, advanced, etc. Light on opinions expressed by contributors not known to users of this guide can to some extent be gained by consulting the contributors list at the front of the book where the affiliation of each is given.

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WHY NOT CREATION?, edited by Walter E. Lammerts, (Baker Book House, Grand Rapids, Michigan, 1970, 388p., \$7.50).

This is a very valuable collection of essays originally published in the CREATION RESEARCH SOCIETY QUARTERLY and compiled and edited here by the editor of that publication. The purpose is to weigh in the balance the evolutionary hypothesis, and to show that many things are much more easily explained by the six-day Biblical account of creation plus influences of catastrophism, than by uniformitarianism and evolution. Some of the ten sections deal with such matters as Examining the Cosmogonies, Radioactivity Dating Indicates a Young Earth, Geological Evidence Indicating a Catastrophic Origin of Sedimentary Strata, Paleontological Evidence, and Botanical and Zoological Evidence. Writers include the Editor, Dr. Henry M. Morris, Dr. George F. Howe of Westmont, Dr. Arthur Williams of Cedarville, Dr. Emmett Williams of Bob Jones University and many others. The growing realization that the evolutionary hypothesis is a faith rather than a science, the religion of today's secular world, makes this a very valuable book, required for school and church libraries.

STUDENT POWER IN WORLD EVANGELISM, by David M. Howard, (Inter-Varsity Press, Downers Grove, Illinois, 1970, 129p., \$1.25 paper).

This little book is theologically based in the cultural mandate and the great commission, and picks up the history of Gospel work in the Eighteenth Century with Zinzendorf, touches lightly with the Wesleys, the haystack, the Cambridge Seven and others until the Student Volunteer Movement. Beside noting the fact in the past and the worth of student Christianity, the contribution of this little book, it seems to this reviewer, is the documenting of the fate of Christian movements when touched by the deadly tentacles of the Christ-denying.

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SUCCESSFUL CHURCH LIBRARIES, by Elmer L. Towns and Cyril J. Barber, (Baker Book House, Grand Rapids, Michigan, 1971, 103p., \$1.95 paper).

Here is a paperback offering the basic information needed in setting up a church library. The authors start with such preliminary matters as consideration of a library committee, the librarian, the area for a library, financing and regulations; and move on to the operational matters of book selection, accession, and cataloguing. Illustrated instructions on catalog cards are included as is a brief abstract of classification numbers from the Dewey system. Because the information offered is basic, this little book can well serve as the starting place for students and pastors who are building a personal library, and who recognize the value of classifying resource materials to guard against loss and confusion, and to assure utility and accessibility. The area on book selection, and the suggested bibliography for a basic church library will not suit the fundamentalist pastor, but he doubtless would amend even an acceptable list.

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TWO HUNDRED SCRIPTURAL SERMON OUTLINES, by Jabez Burns, (Kregel Publications, Grand Rapids, Michigan, 1969, 424p., \$4.95).

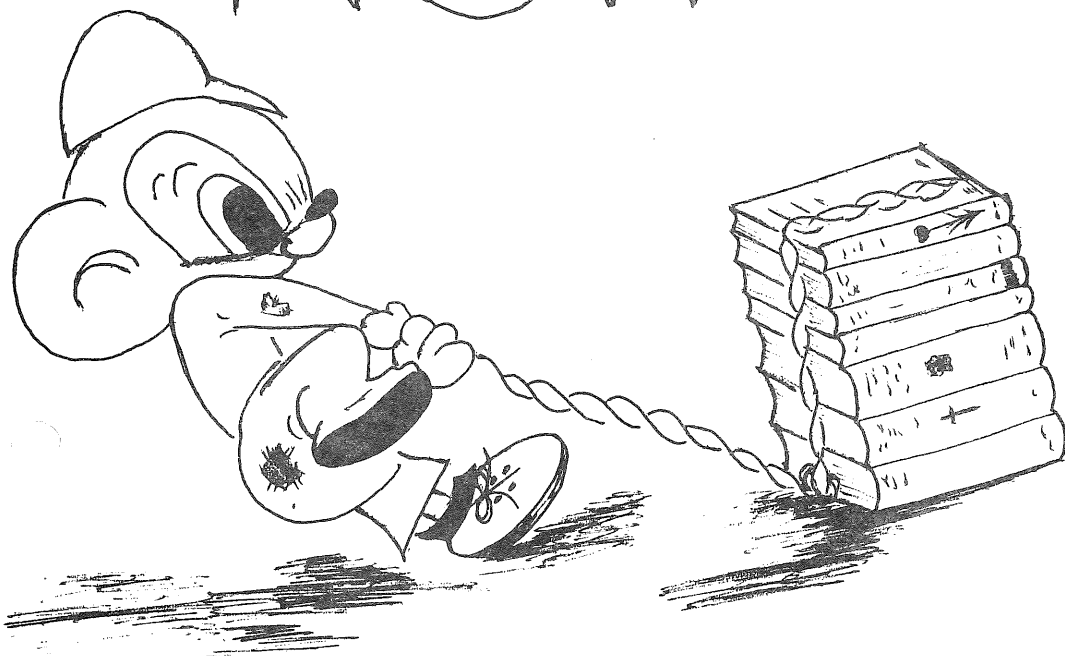
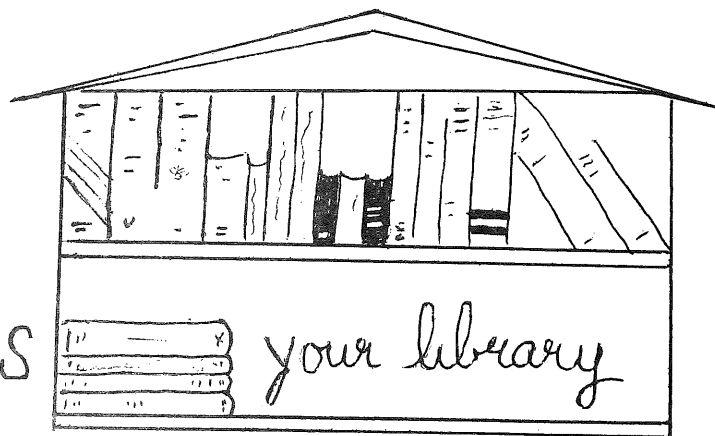
This is a reprint of one out of four volumes from Jabez Burns, the original having appeared in 1875. Burns was a British Baptist who preached widely all over the world during the nineteenth century, and whose name is well remembered in parts of this country. As preaching outlines, these would need to be re-worked, but they represent solid scriptural messages, and should serve well in provoking thoughts and plans of enjoyable pulpit work.

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

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

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

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

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

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

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

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

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

FUNDAMENTAL BAPTIST FELLOWSHIP

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Denver, Colorado 80211

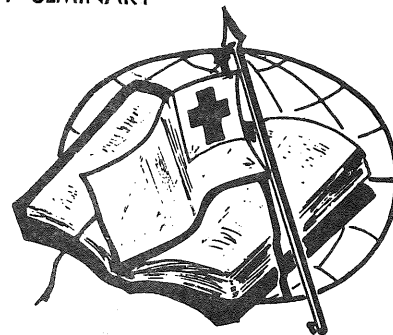
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INFORMATION BULLETIN

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FUNDAMENTAL BAPTIST FELLOWSHIP ANNUAL MEETING REPORT FOR 1971

G. Archer Weniger, D. D., President

The 1971 annual national gathering of the Fundamental Baptist Fellowship was one of the best meetings, if not the best, in the 51 years of history of this unique organization which dates back to the 1920 founding conference in Buffalo, New York. Watertown, Wisconsin was picked as the site for this meeting because of opportunity of visiting two most unusual institutions friendly to the FBF. One is Maranatha Baptist Bible College which was founded by Dr. B. Myron Cedarholm three short years ago and which has since developed into one of the Christian education marvels of our time - with an enrollment of 377 students. The second is the Calvary Baptist Church of Watertown, which began eleven years ago with 35 people. It was a pleasure to meet in this magnificently large auditorium, which is the heart of this beautifully equipped church edifice which houses a Christian Day School and from which a daily radio broadcast emanates. Dr. Charles R. Sanders was a gracious and pleasant host in every way.

Great crowds were in attendance at all sessions, with even the afternoon meetings having substantial numbers. It was almost impossible to get a seat at the evening sessions. This was no surprise in view of the outstanding list of speakers from all over the nation. The final service was jammed to capacity as Dr. Jack Hyles brought the final address - "Even So Come, Lord Jesus."

The prophetic messages were all scholarly and yet stirred the emotions of the congregation. The emphasis was upon the premillennial coming of our Lord Jesus Christ, with a unified pattern of thought which was the result of a dispensational approach to the Word of God. The doctrinal unity of this prophetic conference was in sharp contrast to that sponsored a little later by neo-evangelical forces in the city of Jerusalem.

A packet of all available manuscripts of these messages will be sent to friends of the FBF who send in a gift of \$5 to the Denver office, 3255 Lowell Boulevard, Den-

ver, Colorado 80211. Any two of the sermons may be had on tape at \$5 each, or \$30 for the entire 14 addresses, by writing to the Calvary Baptist Church, P.O. Box #36, Watertown, Wisconsin 53094. Not available as yet is a most enlightening report made by Dr. M. James Hollowood, editor of the INFORMATION BULLETIN of the FBF, who is presently serving on the faculty of the Maranatha Baptist Bible College. By request the substance of his report will be published at a later date.

The FBF elections returned the following to office: President - Dr. G. Archer Weniger of California who is the seventh president of the FBF, elected in 1964 in Long Beach; Vice-president - Dr. Mitchell Seidler of the Norwood Baptist Church of Cincinnati; Treasurer - Dr. Chester J. McCullough of the Arvada First Baptist Church in suburban Denver; Secretary - Dr. Roy H. Austin of the Calvary Baptist Church of San Francisco. Dr. Austin was unable to attend because of a tragedy which nearly cost his life, ruined his automobile and destroyed his personal effects. Fire swept the home where he and his wife were sleeping in suburban Minneapolis and resulted in the deaths of Mrs. Austin's brother and his wife.

The Class of 1974 on the FBF Board of Directors was elected unanimously, consisting of: Dr. Monroe Parker, evangelist from Decatur, Alabama; Dr. V. Darrell Byers of First Baptist Church of Warsaw, Indiana; Dr. B. Myron Cedarholm, president of Maranatha Baptist Bible College; Dr. Warren Dafoe, pastor of Eagledale Baptist Church of Indianapolis; Pastor Lester L. Mengel of the First Baptist Church of Brainerd, Minnesota; Pastor James Zaspel who recently moved to a new pastorate in Huntsville, Alabama. Sixteen additional men from nine states make up the total Board.

The next meeting of the FBF Board of Directors is planned for October 4-5, 1971 at the Temple Baptist Church, 23800 West Chicago Avenue, Detroit, Michigan 48239. This will be in connection with the great Fundamental Baptist Congress of North America which is scheduled at this great Church from October 4-7, 1971. Dr. G. Beauchamp Vick, host pastor for the Congress, brought one of the inspiring prophetic addresses at Watertown on "The Marriage Supper of the Lamb." We urge all FBF friends to meet with us at this Congress.

Next year's annual meeting of the FBF is already scheduled at the Immanuel Baptist Church, 645 South Telegraph Road, Pontiac, Michigan 48053. Dr. Tom Malone, a warm friend of the FBF, is the pastor of this great Church of 5,000 members which was formed under his leadership. Dr. Malone is very active as a member of the Board of the Baptist World Mission. We look forward eagerly to this meeting.

* * * * *

COUNSEL FOR NIXON: BETTER CONSULT LION, NOT TAKE TIGER BY TAIL

President Nixon issued an historic announcement July 15, that he would go to Peking to confer with Chairman Mao not later than May of 1972. If only the many prayer-breakfasts and much publicized White House East Room services meant that the President knows the Lion of the Tribe of Judah! If so, he could get from Him the very best advice on how to handle a tiger.

That the Peking tiger has not become a house cat or lap pussy is witnessed by an item in the PEKING REVIEW (5/21/71) reporting some of Mao's thoughts dated 5/20/70. Aging them a whole year must mean, at least, that no change or softening is to be assumed. Only selected passages can be reproduced here: "On May 20, 1970, the great

leader Chairman Mao issued the solemn statement 'People of the World, Unite and Defeat the U.S. Aggressors and All Their Running Dogs!' This solemn statement has shaken the world, immensely inspired the people of all countries in their struggle against U.S. imperialism and its running dogs, and exerted a most far-reaching influence on the international situation. This brilliant document of historic significance has become a programme for the anti-imperialist struggle waged by the Chinese people together with the revolutionary people throughout the world.

"Chairman Mao points out in the statement: 'The danger of a new world war still exists, and the people of all countries must get prepared. But revolution is the main trend in the world today.' This is a most important scientific thesis set forth by Chairman Mao after summing up the development of the international situation in the twenty-odd postwar years and concisely summarizing the essential features of the present-day international class struggle. ...

"More and more people in the world have now done away with myths about U.S. imperialism and realized that U.S. imperialism, a huge monster, is not at all terrific. Big and small, strong and weak are relative and may transform themselves into their opposites. U.S. imperialism can be defeated, provided that the people of all countries dare to rise and fight against it, and fight jointly. ...

"Chairman Mao's great call 'People of the world, unite and defeat the U.S. aggressors and all their running dogs!' has won enthusiastic response throughout the world... The international united front in the world against U.S. imperialism and its running dogs has expanded enormously in the past year.

"The international united front against U.S. imperialism is an important magic weapon for the world people to defeat U.S. imperialism and all its running dogs. In order to completely defeat U.S. imperialism, the common enemy of the world people, we should further expand and strengthen the international united front against U.S. imperialism, unite to the greatest extent with all forces that can be united, mobilize to the fullest all the positive factors favourable to the struggle against U.S. imperialism, and isolate and strike at the chief enemy to the utmost, so as to push to a new high the struggle of the world people against U.S. imperialism and all its running dogs.

"Following Chairman Mao's teachings, the Chinese people uphold proletarian internationalism, forever stand on the side of the people of all countries, resolutely oppose U.S. imperialism's policies of aggression and war and firmly support the people of all countries in their revolutionary struggles. This stand of ours is firm and unshakable. We will further strengthen the militant unity with the proletariat and the oppressed people and nations of the world and further unite with all the peace-loving countries and people subjected to U.S. imperialist aggression, control, intervention or bullying in the common struggle to thoroughly defeat the U.S. aggressors and all their running dogs."

If the President has not given up reading the New York TIMES he might have seen the report (RNS) of TIMES' Staffer Tillman Durdin, the first American journalist to be granted a month-long visa to China since 1950. In part he said that "'old religious practices' were among the old things, ideas, customs, and habits targeted for elimination early in 1966.

"Between 1966 and 1968, Durdin said, what remained of 'old religious practices' and 'old social practices, such as traditional weddings and funerals' were violently attacked and suppressed.

"Said Durdin, 'Young Red guards invaded homes and shattered family altars that denoted continued Confucian reverence for generations of forebears. The few temples, mosques and churches still used for religious purposes were closed and put to secular use.

"Even those that had been left open for sightseeing purposes, such as the great Buddhist, Lama and Taoist temples of Peking, were barred and their statues, altars and other furnishings were removed.

"Durdin remarked that, on the basis of the evidence, 'mainly visual,' that he was able to gather during the three-week tour of east coast areas, the concerted drive against the 'old religious practices' has had 'sweeping effect.'

"In not a single home seen by the writer," said The TIMES correspondent, 'was there any family altar, any tablets to ancestors or any representation of the old gods formerly worshipped by the Chinese masses...'"

* * * * *

THE GENOCIDE CONVENTION: LATE WORD FROM SENATOR STROM THURMOND

The Senate Foreign Relations Committee has approved the so-called Genocide Treaty and sent it to the Senate Floor. It is remarkable that a discredited proposal that has been rejected by thinking Americans for so many years should once more raise its ugly head.

The Genocide Treaty has been twice condemned by the House of Delegates of the American Bar Association. After the Senate Foreign Relations Committee had approved the Treaty last year, it rescinded its vote a few days later. Then, the Committee reversed itself again last year and approved the Treaty subject to certain understandings. This year, in the Committee's most recent vote, four prominent Committee members, all of whom are usually described as liberal in political philosophy, voted against it. The Genocide Treaty, or, as it is sometimes called, the Genocide Convention, is highly controversial because it uses the treaty-making power to negate some of the fundamental principles of the American legal system. Under our system, all the physical acts listed in the treaty are already punishable as crimes if committed on U.S. territory. The existing laws of the several states and of the United States are adequate to punish them.

For example, homicide is a common law crime in all the states. However, it is not a Federal crime and cannot be punished at the Federal level, except against the President, head of foreign states, and designated foreign officials. Yet the vaguely-defined crime of "genocide" suddenly becomes an international crime that reaches down past the Federal level of enforcement to snatch the accused out of State jurisdiction. The Treaty would go around the U.S. Constitution to invade the jurisdiction of the states. Moreover, the concept of so-called "genocide" adds very little dimension to the crime of homicide, except for the matter of intention. Every trial lawyer knows that intention is the hardest element of a crime to prove in court. As far as American justice is concerned, the Genocide Treaty is completely meaningless and unnecessary. But for an American arrested in a foreign country, or extradited under terms of agreements passed pursuant to the Treaty, the case is completely different. Even in many nations in the Western tradition, habeas corpus is unknown. In addition, their criminal procedure differs frequently from ours. All these differences are bound to subject the arrested American to undue and unwarranted hardship. This expectation is the more certain insofar as the "crime" of genocide has no legal history and has not been clearly defined by precedent. It is an artificial concept so alien to common moral principles that no nation has even considered to punish genocide under law. But every nation has laws against homicide.

We can see, therefore, that the vagueness of the Treaty would put the U.S. under an obligation to prosecute and punish acts whose nature the Genocide Treaty does not even reveal. If we ratify the Treaty, members of the U.S. Armed Forces fighting in foreign countries would be triable and punishable in foreign courts for discharging

their duty pursuant to the Rules of Warfare.

According to Article I of the Genocide Convention, genocide "whether committed in time of peace or in time of war, is a crime under international law" which the agreeing nations propose to prevent and punish. According to Article II, "genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group." Article III states that the following acts shall be punishable: "(a) Genocide; (b) Conspiracy to commit genocide; (c) Direct and public incitement to commit genocide; (d) Attempt to commit genocide; (e) Complicity in genocide." In Article IV, punishment is decreed whether the guilty "are constitutionally responsible leaders, public officials or private individuals." Article VI deprives an American citizen of the protection of his flag and constitution, declaring: "Persons charged with genocide or any of the other acts enumerated in Article III shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction." The American citizen accused by foreigners is further deprived of American protection by Article VII which says, "genocide...shall not be considered as political crimes for the purpose of extradition. The Contracting Parties pledge themselves in such cases to grant extradition in accordance with their laws and treaties in force." In other words, an accused American can be taken to iron curtain or bamboo curtain countries where non-Americans will decide whether he is guilty, and will punish him according to their decisions. It should also be noted that Article IX provides that disputes over the application of Genocide Convention rules are to be submitted to the International Court of Justice at the request of any of the parties to the dispute. This could be interpreted to mean that an accused American might be rescued from an iron curtain court so he could be tried by a UN tribunal.

If this Treaty is ratified by the United States, we should be prepared to see such cases as that of Lt. William Calley become international show trials whose aim would not be justice but a vicious attack upon the United States. Moreover, we could easily see realized the dream of our enemies that envisions the President of the United States on trial for political crimes.

* * * * *

THAT PEACE SYMBOL

A variety of opinions of the "broken cross" peace symbol have been advanced, with certain inaccuracies having disturbed some. Less exciting, therefore, but more mature, and it is to be hoped, more reliable is that which follows.

The peace symbol was supposedly designed February 21, 1958, for use in the Aldermaston Easter Peace Walk in England. It was adopted immediately by Hugh Brock and Pat Arrowsmith on behalf of the Direct Action Committee Against Nuclear War.

It was first associated with the late Bertrand Russell and his "ban the bomb" movement in 1958. (PARADE, June 28, '70.) Bertrand Russell is the renowned philoso-

pher who is remembered for his anti-God, pro-communist beliefs. Russell, who was in league with Satan by his own admission, did not design the symbol. He used an already well-known Satanist symbol and suggested it be used by the innocent and well meaning peace-marchers as their banner.

BOOK OF SIGNS (Dover Publications) by Rudolph Koch cites the fork-shaped figure as "man" and the inverted figure as "the man dies." Koch describes the inverted figure as "the crow's foot" or witches' foot," symbol well-known in the Middle Ages as an insignia of Satan.

Marguis de Concessault says in SYMBOL OF THE ANTI-GOD (Brittany Press, 1969), "This same symbol can be found in many archives containing medieval manuscripts. The Museum of Witchcraft in Bayonne, France, has several woodcuts illustrating the Black Mass and Witch Sabbath with the symbol of the Anti-God adorning the altar as an 'unholy relic.'"

John Knox said this sign was known as "the mark of the beast."

Actually the "peace symbol" dates back to the first century. According to the voluminous records of Nestorius the Syrian, Patriarch of Constantinople (428-431 a.d.) the deranged Roman Emperor Nero (54-68 a.d.) is said to have designed the symbol of a "broken cross" to show disrespect to God at the time of the crucifixion of Simon Peter. From that date, the "Nero Cross" was known as the "sign of the Antichrist."

In 70 a.d., Titus marched in on Jerusalem with the sign of the antichrist--the broken cross. Bolsheviks in Russia painted the symbol on closed church doors...It was branded on the bodies of Gypsies and Jews during the Spanish Civil War of 1936-39. Today the Communist Palestine Liberation Front members display on their red armbands the sign of the broken Jew.

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BIBLICAL CHRONOLOGY ATTRACTS ATTENTION

The subject of Biblical chronology is anew drawing popular attention. Faithful scholars have, of course, devoted study thereto across the ages, but widespread interest has been limited. With the rise of the documentary theory and form criticism, the liberal mind has assured itself that the Bible is a human book, while the faint of heart have taken refuge in allegory, symbolism, theistic or threshold evolution, conceptual revelation, and various other devices to avoid the binds of literal interpretation with incongruities and unexplained inconsistencies. The faithful of every age have trusted the Living God to explain Himself and His ways to the extent of His purpose and according to His own timing. For this reason the Confession of Faith affirms that the Word of God is without error in the original autographs. But Old Testament dating offers a variety of puzzles. A recent study by Richard A. Teachout of Kingsley, Pa., published by the Bible-Science Association, reapproaches some of the old problems with fresh vigor, compares the testimonies of the Massoretic text and the Septuagint, considers argument from Qumran, relates to history, and concludes: "A careful study of the chronologies of Scripture will show that they are not totally inconsistent with a credible history of the earliest ages of the earth. Instead, they verify much data that is available from the study of natural evidences and the discarded remnants of past human civilizations." It is understood he plans ultimately to write a book in the creationist and anti-uniformitarian position.

SOME STILL DOUBT FALSE RELIGION IS GROWING -

Those who doubt that false religion is growing need to read such items as the following. It is an invitation appearing under the headline: A FESTIVAL TO ENLIGHTEN THE WORLD -- OREGON, U.S.A. AUGUST 9th thru 15th, 1971. Here it is: "This is to be the greatest gathering of conscious beings on this planet. Hundreds of religious leaders, spiritual teachers, and gurus of many kinds will demonstrate to the hundreds of thousands of new life seekers their techniques and wisdom. There is every expectation that meaningful interchanges between these teachers will result in a joining of their power and consciousness to move the entire Earth to a new higher level of consciousness, love, peace, and friendship. For one week up to one million persons will observe and participate in this festival of Gurus in a setting of a New World life style. A 6 hour chanting session and a 12 hour meditation for World peace will be combined with demonstrations of spiritual ability by these holy men, some of whom can raise the vibrations by their very presence, move people with a touch to **super-conscious** states, demonstrate perfect body control or miracles of materialization open the hearts of thousands by their grace. You are invited to join us by attending and contributing your energy to this turning point for greater consciousness and love for earth. Any proceeds from the Festival go to the creation of a World Ecumenical Center for all spiritual teachers. Most of the labor for the Festival is donated. Your purchase of posters or tickets supports the Festival. (Time and place details follow.)"

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REGULAR BAPTISTS SPEAK TO ISSUES -

The fortieth annual conference of the General Association of Regular Baptists was held at Winona Lake, June 27-July 2, registering about 2000 and drawing up to 5000 at Billy Sunday Tabernacle services. Churches in the GARBC now number 1426, 37 new ones having been added at Winona. In addition to great preaching, issues were addressed by the resolutions, a number of which should be summarized. On pornography, not only are parents enjoined to careful scrutiny and diligent supervision of their children's reading and entertainment, but pastors and Christian school teachers are implored to speak out boldly against it, and pastors and parents are urged to write the newspapers and other media asking closer scrutiny of material. Regarding abortion, the body voted against, and recommended that the legislatures "soberly reflect on the consequences of legitimizing the murder of the yet unborn." The Scriptures were recognized in a resolution of reaffirmation, an annual or almost annual resolution, spelling out verbal plenary inspiration so that the holy men were "miraculously used by the Holy Spirit to be the bearers of infallible truth..." Another important statement encouraged the development of Christian Day Schools. Finally, an action scoring profanity on TV, resolved that the Association protest to the networks, and that local churches be urged to protest to the managers of local stations.

* * * * *

DIVISION IN THE ACCC SETTLED BY A DRAW -

The American Council of Christian Churches organization having suffered internal problems which came to a head at Pasadena during its annual convention last October (INF-BULL = Sept.-Oct. '70 = "Piracy at its Worst" by R. T. Ketcham) looks for a better year. Pasadena having produced two sets of elected officers, division between the followers of the two different administrations resulted in polarization as to support

and stagnation as to program. Litigation in which the ACCC as plaintiff vs. Carl McIntire as defendant was settled out of court with McIntire agreeing to relinquish his various claims in exchange for the Dr. Philip Clark administrations' surrender of claims to the Christian Relief Commission as a ministry of the ACCC.

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SOUTHERN BAPTISTS IN THE THICK OF PROBLEMS WITH APOSTASY -

The annual meeting of the SBC at St. Louis in June saw a division of the house in which the conservatives won by a margin of less than four hundred. It came over the argument about whether Genesis is myth as reported in the Broadman Commentary, or truth as Southern Baptists formerly believed. Last year's convention voted to withdraw the offending volume and re-write it with a conservative interpretation, but the Sunday School Board has failed in execution of the directive. It seems Author G. Henton Davies wrote his convictions the first time and could not be hired to pretend conservatism. At St. Louis, an Oklahoma pastor moved that Davies be fired and last year's directive be carried out. The vote was 2672 for and 2290 against.

Erosion is abroad in the SBC fellowship. How else can the use of Bernadette Devlin as a chapel speaker at Mercer University be explained? She claims to be a Marxist, is said to be a Communist, and is being promoted as an unmarried mother. Has some respectable Southern Baptist a coherent explanation?

In order to cover what can not be answered, some of the Southern Baptists are turning to the deception and trickery of rhetorical devices, and dialectical slight of hand. A sample taken from the ILLINOIS BAPTIST (SB paper, 5/5/71) under the headline "I DISAGREE" follows: "A paragraph in a new book from Broadman Press rubs me the wrong way. I don't like it. I don't agree with it. This paragraph contradicts everything I ever believed about the conciliatory nature of God. The author uses proof-texts to make his point. He lifts Scriptures out of context to enforce his weak arguments. I fear what this one paragraph will do to the thinking of some readers. No. I'm not going to tell you the title or author. I'm not going to protest to Broadman Press. I'm not going to call a special Bible conference. I'm not going to present a resolution at the Southern Baptist Convention. Why? For several reasons. First, because Broadman Press never intends to endorse the contents of every book. Second, because Broadman Press must serve a wide constituency of Baptist readers. Third, because many Baptists conscientiously believe as this author does. Fourth, because I know the author. He is far more dedicated than I. I can't begin to doubt his sincerity. Fifth, because I believe that truth, despite the presence of error, will ultimately prevail. So I don't go to pieces every time I read something I disagree with. Instead, I reexamine my own thinking. And I try, with the Spirit's leadership, to fit the pieces of truth together." In other words, swallow everything Broadman prints because you are an undedicated dolt, while they are the intelligentsia.

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BURGER COURT VOTES WITH THE CONSTITUTION ON PAROCHIAID -

Boldly outlining the difference between the Warren court and the Burger court, the latter voted a resounding defeat to Parochiaid, notwithstanding President Nixon's appeal in its favor. The issue of whether government subsidies should be allowed to private schools came to the Supreme Court as a test of state laws, such as in Rhode Island, and in Pennsylvania where cigarette tax revenue was being designated for parochial school tuition. The principle of separation of church and state was strongly re-enunciated by an eight-man majority in pronouncing all such subsidies on the elementary and secondary levels unconstitutional.

HOUGHTON STUDENTS TOLD TO DEVELOP SKEPTICISM -

The June graduating class at the Buffalo campus of Houghton College, a school of the Wesleyan Methodist Church, were told by Gerald G. Winkleman, a former academic dean, to develop a healthy skepticism in religion, in politics and in intellectual pursuits, as reported in the Buffalo Evening NEWS (6/5/71). The Buffalo campus, until recently the Buffalo Bible Institute, an institution raised up during the fundamentalist-modernist controversy, was united with the Wesleyan school under the leadership of its last president, Dr. James N. Bedford, now representing Moody Bible Institute.

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NTAIBC ADOPTS RESOLUTION EXPRESSING NEW SPIRIT -

At the annual meeting of the New Testament Association of Independent Baptist Churches in May a resolution was unanimously adopted expressing what is described as a new spirit, as follows: "WHEREAS, we recognize that a division exists among those who are identified as the hard-core fundamental Baptists; and WHEREAS this division became very pronounced after the organizational meeting of the NTAIBC at Indianapolis; and WHEREAS there is great need for reconciliation and strengthening of our fundamental forces in this day of apostasy; therefore, BE IT RESOLVED, that we express our regret and concern over this division, and, BE IT FURTHER RESOLVED that we call our churches to prayer in order that we find a Scriptural solution to this problem, and, BE IT FURTHER RESOLVED, that we request the board of the NTAIBC use every means to acquaint our constituency as well as other brethren with our sincere desire not only to restore a spirit of cooperation among us and our brethren, but to seek means whereby fellowship may be restored without delay, and, BE IT FURTHER RESOLVED, that reports of progress be made available to all churches of the NTAIBC as progress is made." The statistical summary reported a count of forty-four churches represented in the annual meeting by fifty-eight pastors and messengers.

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SUBVERSIVE ELEMENTS GROW AND MULTIPLY IN USA -

Not all efforts to subvert the American system and culture are communist or Marxist. Some may be socialistic or capitalistic. Any are likely to be subtle and insidious, and eventually piratical. Three items in the 1971 news witness to the continuing growth of subversive elements. First, was the organization in New York in April of the International Organization of Journalists. This is the American chapter of an organization which was established in Prague in 1947, and which has been labelled by agencies of the U.S. government as "an international Communist front." Second was the April 23-25 international meeting on a Rockefeller estate in Vermont of the Bilderbergers headed by Prince Bernhard of Holland. Some call this the Royal Institute of International Affairs and say it is leftist. But if leftism refers to "dictatorship of the proletariat" this is extreme rightism, the goal being world government by wealth, with this as one of the conspiratorial neo-feudalistic power groups. Of their seventeen meetings across the years, this was the third on U.S. soil, all three having been on Rockefeller property. Immediately after their meeting, West Germany's financial position became so strengthened as to sneer at the American dollar, and U.S. newspapers headlined the first expected U.S. trade deficit of this century. The Bilderbergers have decided on a change in the American role. Third on our list would be the July conference in New Mexico sponsored by the National Organizing Committee of the California Peace and Freedom Party of people described as members of "independent political groups planning an offensive to develop a viable alternative to the existing political system."

RELIGIOUS POLL REVEALS DECAY OF CAMPUS FAITH -

The NATIONAL REVIEW has published (6/15/71) findings from a 1969-70 poll it took on the same twelve campuses sampled in 1961-63 by David Reisman, sociologist. If a decline of campus faith was indicated in 1963, decay is the word for today. The first question represented the important orthodox view of God, is He omniscient, omnipotent, tri-personal and concerned with human affairs. In 1963 the orthodox view was held by 30% of students, today only 17%. In 1963, a question about institutional religion showed that less than 25% thought there was something harmful and wrong about "The Church" or churches, whereas today 51% of students think that the total influence of the visible churches may be harmful. A devastating revelation about Romanism came in student response at Marquette University (R.C.) where in 1963, 61% avowed the infallible church position, but now only 1% do. Instead, 66% today held the church stands for "the best in human life with minor errors and shortcomings apparent." Also, at Marquette 86% opposed birth control on religious grounds in 1963, but only 8% do today.

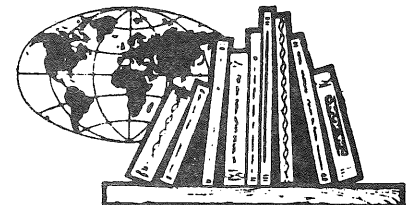
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THE "BIBLE FOR TODAY" OFFERS NEEDED MINISTRY -

A valuable ministry formerly offered in conjunction with the ACCC when Dr. Donald A. Waite served as an executive in that connection is now offered separately by Dr. Waite from his address at 900 Park Avenue, Collingswood, New Jersey 08108, and is designated the "Bible For Today." This ministry includes newsletters, tapes, Dr. Waite's personal pulpit work, and in-depth evaluations and reports of movements and events in the contemporary scene. Dr. Waite is a fundamental Baptist, well qualified for the BFT ministry, whose membership is in a GARBC church. Inquiry addressed to him will bring information about BFT.

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BOOKS



INTERPRETING GOD'S WORD TODAY, edited by Simon Kistemaker, (Baker Book House, Grand Rapids, Michigan, 1970, 313p., \$6.95).

This is an exceedingly important book for those who hold to the position of Biblical authority. Contemporary scholarship monotonously intones against the inspiration and infallibility of the Book, yet here we have a panel of seven writers in the Reformed tradition, evidently scholars in their fields, presenting considerations historical, philosophic, theological and Biblical supporting their contentions for a reliable Bible. The book is well documented and carries ten pages of bibliography. It concludes with a subject index, an index of names, and an index of texts in reference. Five of the writers address themselves, each in a chapter, to subjects of major importance in today's controversy: Genesis, the Old Testament as a whole, the Gospels, the Resurrection of Christ, and the Inspiration and Trustworthiness of Scripture. Chapter six treats the present situation in relation to confessional standards in each of the creedal denominations. Chapter seven is an accordion history and critique of interpretation and apologetics from Justin Martyr to Van Til, not omitting New Evangelicalism. This is not light and frothy and should be studied rather than read, but

the pastor who spends time in these pages is almost certain to preach with renewed fervor and depth "as a dying man to dying men."

* * * * *

THE UNITED STATES CONGRESS ON EVANGELISM: THE NEO-EVANGELICAL POSITION EXPOSED, by D. A. Waite, (The Bible For Today, Collingswood, New Jersey 08108, 1971, 140p., \$6.00 mimeographed).

This is an in-depth report and evaluation of the United States Congress on Evangelism (USCOE) which was held in Minneapolis in 1969. Admittedly, evaluations may be said to be only opinions, but the author is a qualified fundamentalist scholar. He was an eye-witness, and produced this report with much care, using all available records, personal notes and tape recordings. Moreover, he did not rush into print; the USCOE took place in September of 1969, and he did not publish until April of 1971. Those whose loved ones and friends have been captured by the ecumenical evangelism fever have here a valuable source of documented argument against disobeying God in order to get His work done.

* * * * *

THE HOLY SPIRIT, by Arthur W. Pink, (Baker Book House, Grand Rapids, Michigan, 1970, 193p., \$4.95).

Here is a thorough and devout treatment of the Third Person of the Trinity and His activities divided under thirty-two chapter headings. Space limitation provides an average of about five and a half pages for each subject, and only two or three chapters exceed this, which means that the author is concise and to the point. Nonetheless a reverent and spiritual tone throughout assures blessing as well as instruction. The frequent citing of Scripture references and the inclusion of an index of Scripture texts will be especially appreciated by the lay reader. Most Baptists would prefer to have had the chapter on Covenant theology omitted (chapter 5), but it is only three pages in length and can be overlooked with little influence on an understanding of what follows. Some also will disagree with Pink's theology of salvation as set forth in his chapter on quickening, and illuminated by his quoting Shedd: "The new life is not imparted because man perceives the truth, but he perceives the truth because the new life is imparted. A man is not regenerated because he has first believed in Christ, but he believes in Christ because he has been regenerated." Pink elaborates, saying that as birth is not the beginning of life but because of it, so also the new birth is not the beginning of spiritual life but because of a previous Divine quickening by the Holy Spirit.

* * * * *

A CHRISTIAN INTRODUCTION TO THE HISTORY OF PHILOSOPHY, by Francis Nigel Lee, (Craig Press, Nutley, New Jersey, 1969, 249p., \$4.50 paper).

This is a great book, making one to exclaim that it is good there are still people to write such books. To the Baptists' disappointment, it is written from the Covenant viewpoint, but once we know that, we can make allowances. It should be understood that this is not an introduction to the history of philosophy, but rather a summary; it is far too brief for an introduction. The novice would choke and drown. The introductory elements are to the Christian aspects and approach to philosophy in its history. Here the author has provided the thinking pastor and philosophic Bible student with both guidance and light for understanding and applying the Bible and philosophy with reference to each other.

A SURVEY OF ISRAEL'S HISTORY, by Leon Wood, (Zondervan Publishing House, Grand Rapids, Michigan, 1970, 444p., \$7.50).

The author of this interestingly written book is a Baptist, being the dean and professor of Old Testament Studies at the Grand Rapids Baptist Seminary. He is well qualified both by education and experience as evidenced in his subject matter and arrangement. His position is conservative, in keeping with which he starts Israel's history with Abraham. Also, throughout the book the testimony of Scripture is given an important place. He has a chapter on the sojourn in Egypt and the Exodus chronology, subject matter in which liberals have delighted to emphasize inadequacies if not inequities in Scripture, but this author steers with a steady hand holding evidences for the conservative position constantly before the reader. Later chronological problems, it would seem, might have been treated in a separate chapter, but the author has contented himself, perhaps wisely in consideration of space, with occasional comments plus footnotes, and an extremely helpful chart in the appendix. Bibliography, subject index, Scripture index and colorful Hammond maps are also provided. This excellent addition to the literature on the Old Testament is to be greatly appreciated.

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ISAIAH: PROPHECIES, PROMISES, WARNINGS, by W. E. Vine, (Zondervan Publishing House, Grand Rapids, Michigan, 1971, 222p., \$1.95 paper).

This is a paperback reprint of one of this author's popular works of the previous century. He believes Isaiah to have been singular, and that his message is God-breathed. Each chapter is considered separately for its inspirational and devotional challenge, emphasis being laid upon the message rather than upon the mechanics and criticism of the setting and method. The strongest recommendation for this book comes from those who have been blessed by it in the past.

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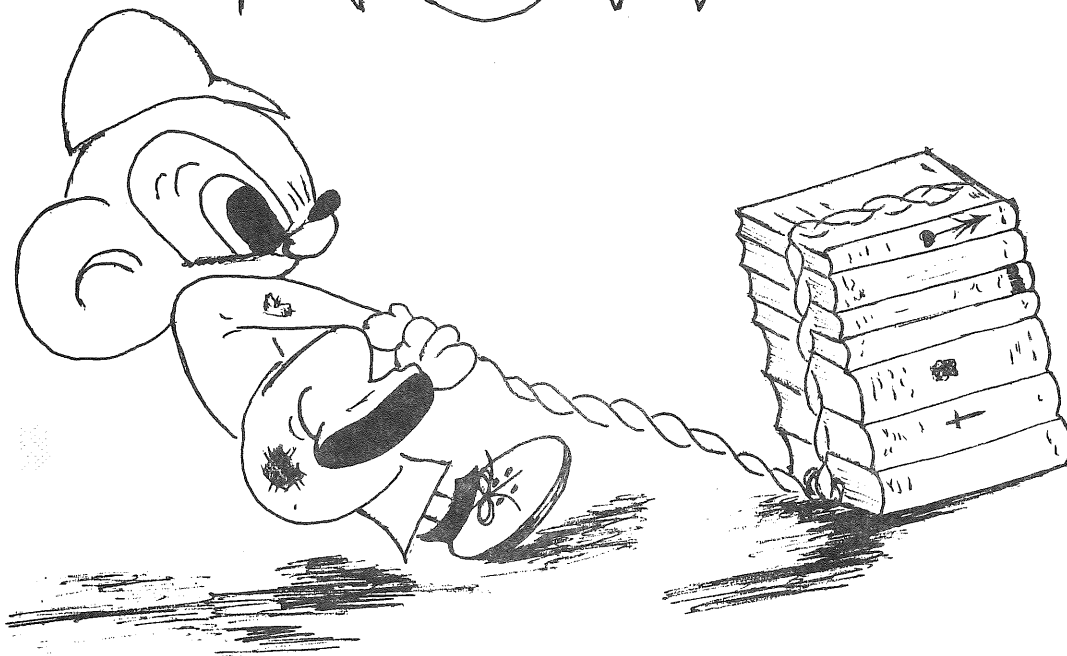
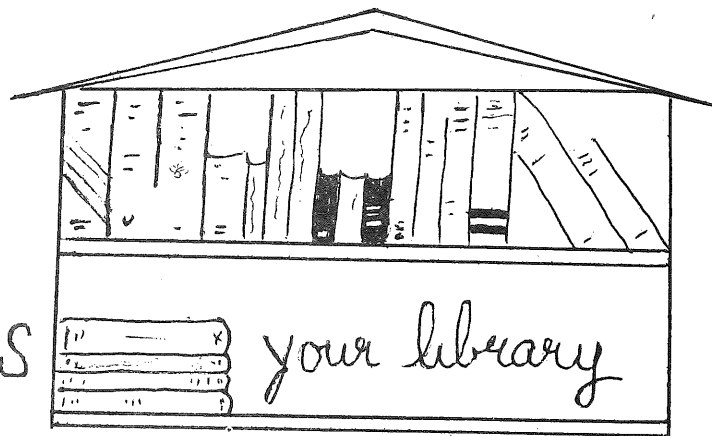
INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT (Genesis-Exodus), by George Ricker Berry, (Kregel Publications, Grand Rapids, Michigan, 1970, 404p., \$8.95).

A new member of the Kregel Reprint Library, this makes available again the first volume of a set, reprinted unabridged from an 1897 edition. The text offers a bold-face Hebrew in Hebrew orthography with literal English between the lines. A small-print column to the left offers the KJV and to the right, the RV. The Hebrew of Genesis is that of Baer and Delitzsch, and of Exodus, that of Thiele. The introductory material includes a paradigm of the Hebrew verb and several pages of rudimentary Hebrew grammar and rules to keep the user handily reminded. Students of the Word will be glad for so helpful a tool, recognizing that only by familiarity with the original text can one truly know what the Bible actually says. Now that this has been reprinted, it is to be hoped that Hebrew teachers in Bible colleges and seminaries do not encounter multiplied "pony" problems.

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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.

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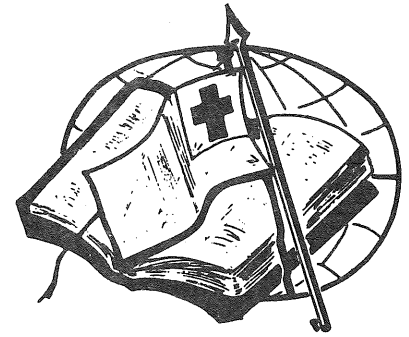
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OUR CONTINUING PURPOSE

M. James Hollowood, D. D.

By way of a report, for which we have been asked, it seems best to speak of our purpose in producing the INFORMATION BULLETIN.

The theme passage of FBF is in Jude 3 where the writer exhorts that we should "earnestly contend for the faith." A little further, (vss. 15, 16) the same writer names those with whom we are to contend: "...all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." With this in mind it seems fairly easy to list FBF's areas of interest, and to tell the reader what kinds of material he is likely to find in the BULLETIN's pages.

Approaching from the philosophic viewpoint, we see six levels: materialism, naturalism, humanism, mysticism, spiritualism and personalism. Most of what the Bible condemns can be seen to be related systematically to one or more of the first four. All for which we contend is related theologically to the spiritual and/or the personal.

From the religious viewpoint, we proclaim Biblical Christianity, claiming it as the Fundamentalists' position. From such a position, we see no alternative but to contend against Neo-orthodoxy, the contemporary existential theology, New Evangelicalism, the new Romanism, cults, neo-pentecostalism, devil worship and religions of the Powers, subjective religion, the ecumenical movement and ecumenical evangelism.

Some understand the world and its problems best by making an analysis in terms of the pressure philosophies. The most felt of these today are scientism, evolutionism, world federationism vs. nationalism, anti-establishmentism vs. establishmentarianism, communalism vs. individualism, socialism vs. private enterprise, secularism, nuclear destruction, genetic manipulation and general social and cultural erosion. FBF stands opposed to every anti-Biblical pressure philosophy, and is committed to exposure of

their erosive strategies.

Some people analyze all world news in terms of conspiracies; and at this present writing no one can prove them wrong, especially if Lucifer's conspiracy is placed at the head of the list. After that, a fairly accurate accounting would enumerate the Roman Church ecumenical conspiracy, the Communist conspiracy, the Nietzschean-National Socialist or New Feudalism idea, the Kazar "Elders of Zion" idea variously named suspect as Rothschild Zionism and the A.D.L. Then there is the Council of Foreign Relations (CFR), and its British syndrome the Royal Institute of International Affairs (RIIA), and the more mysterious and more international de Bilderbergers, all of which are neo-feudalistic. As if that were not enough, the list is capped by the genetic conspiracy which runs the gauntlet from planned parenthood, through abortion and the Genocide Convention to the proposed idea of mass test-tube reproduction.

Most people are able to distinguish, and some view with alarm the manipulating programs with which society is cursed. Some of these are designed to further the monolith, others to oppose it. By like token, some are permanent (like situationism) while others are only temporarily used and tolerated (like sex education, coexistence and unionism). A list of programs should include welfarism, mongrelization, ecumenism, sensitivity training, the liquor and entertainment industries, controlled news media, riots, obscenity, pornography, hippie-ism, yippie-ism, authentication, the Greening of America, Pop-art, Pop-music, Rock music, occultism and narcotics, not to overlook faulty and opportunistic professional fundamentalism.

FBF is committed against all wrong of every kind, and is reminded that Jesus said "Occupy 'til I come." May God help us to do it!

* * * * *

THE NEO-GLOSSOLALIAL MOVEMENT AND MODERN THOUGHT

David Potter*

Recently, the "Tongues" movement has been recognized as the fastest growing "ism" in America. The glossolalial experience, which was long confined almost exclusively to the Pentecostal denominations, has gained large followings in many of the old line denominations, including the Roman Church. It has invaded such unlikely places as Notre Dame University.

The Evangelical camp boasts many leaders in the tongues movement. Witness Billy Graham's participation in the dedication services for Oral Roberts University. Roberts is affiliated with the liberal United Methodist denomination, but his message is still "evangelical."

How something like the ecstatic tongues experience can make such strange bedfellows, and how this movement has experienced such phenomenal growth is on the surface remarkable. Yet all these events are definitely in the mainstream of the philosophical and theological trends of our day.

To understand what is happening and why, one must grasp the basics of the Tongues Movement, The New Evangelicalism, and some of the other trends of today.

The Tongues Movement is an imitation and a substitute. Born of Arminianism, it

substitutes ecstatic experience for the authority of the Scriptures. Arminian theology denies the scriptural authority for the assurance of salvation. Thus we find an emphasis on having "feeling," "a personal experience," or "an encounter" with God. All based on feeling.

"Tongues" is only an imitation of the New Testament gift of speaking in foreign languages. This gift was discontinued after the early days of Christianity because the complete revelation of God in the Bible had come and the things "in part" passed out of existence because they were no longer needed.

Fundamentalism has, in the last two decades, been infiltrated by a pseudo-intellectual attitude which grasps (or is grasped by) new ideas of current thought. Among these is the sell-out of science teachers in Christian schools to theistic evolution. Of note also is a week set aside to honor Soren Kierkegaard at Fuller Seminary.

It is not surprising, then, to learn that rejection of absolute authority of the Scriptures in some areas has led to departure in other areas. For instance, Evangelicals still preach the Gospel message, but they think they are now intelligent enough to improve on God's methods. So is born the "New Evangelicalism." The new method is to be as inclusive as possible and not to offend anybody (except perhaps some of the separatists).

The very latest things in modern thought had their beginnings in the nineteenth century. A trio of Europeans, two Germans, and a Dane, made most significant contributions.

The two Germans were Hegel and Kant. Kant popularized the philosophy called "rationalism." This must not be confused with the "rational," because it is not necessarily "rational." Rationalism means that man begins with himself rather than an assumed set of absolutes, such as the Bible.

The thought of years has shown that this leads to the conclusion that man is only a machine. Hegel came to the rescue. He brought a new way of thinking that was irrational. In his system, nothing is absolute. True and false are relative and can be gradually approached. Something can be both true and false at the same time.

These two ways of thinking were combined in a kind of "irrationalrationalism" by Soren Kierkegaard, the Dane. He despised Hegel, yet adapted his illogical logic in what he called a "leap of faith." Faith to him was something contrary to reason. This "leap of faith" has nothing to do with the logical, sensible faith spoken of in the Bible. The Bible faith is based on "thus saith the Lord." Kierkegaard's faith is based on itself; a "faith in faith." It finds its ground in experience.

Kierkegaard's ideas have permeated philosophy. Modern philosophers of this school are looking for a "final experience" or an "authentication" to give meaning to their lives. One renowned teacher of this school of thought cautions his brighter students not to commit suicide, because if they found out that suicide was not the final experience, they would end their search prematurely.

The real thinking hippies are looking for this experience in sex and drugs. The experience itself doesn't matter. It could be helping a little old lady across the street or beating her to death, just as long as it is something which gives a feeling that one cannot explain.

One is reminded of such catch phrases as "get high on God," and "religion turned him on," which come from the New Evangelicals.

The Orientals arrived at these conclusions many years ago. That is why the Buddhists spend so much time meditating. Their sources of knowledge are reason, experience, and intuition; the last two being most important.

The old liberal denominations have nothing to offer on Sunday mornings except a book review and a pat on the back. This is no longer adequate.

The Ecumenical movement has bogged down because people's beliefs are too widely different. The ecumenists are faced with the problems of combining Romanism, liberal Protestantism, Judaism, Islam, the pagan religions, and atheism. Impossible? Not really, if the union is based on experience as opposed to reason and authority.

Glossolalia offers something for everybody. To the Evangelical, it is not only an assurance of salvation, but also an assurance that the Holy Spirit approves of some (see the example of Cornelius in the Book of Acts).

To the atheist, it is an escape from mechanistic determinism. To the liberal protestant, it is something much more than what he is getting. To the Neo-orthodox, it represents an existential experience, a leap of faith. To the Roman, it is much more dramatic and meaningful than the old rituals.

As the Tongues movement continues to grow and expand, the Fundamental Baptist needs to know the position of the Bible so that this defection from the truth will not take him unawares.

**David Potter is a 1971 graduate of Maranatha Baptist Bible College and is a ministerial student at San Francisco Baptist Theological Seminary.

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WHAT DOES TEV "GOOD NEWS" TRANSLATOR
ROBERT BRATCHER ACTUALLY BELIEVE?

A recent excellent item in THE BAPTIST EXAMINER (7/3/71) asked a similar question and offered some valuable points, along with documentation, to conclude that apparently Robert G. Bratcher is a rank unbeliever. What a pity the American Bible Society has been captured by so anti-Christian a philosophy as has possessed it in these recent years! TBE reports that Bratcher wrote to Julius C. Taylor (7/16/70) "The New Testament writers probably never intended their work to be the gospel record for the future -- so there is not a sterile order to the scriptures."

Of more importance than all the other flagrant denials in Bratcher's "Good News For Modern Man," it seems to the Fundamentalist, is one we pointed out in 1967 (INF. Bull=May-June='67). We have read many critical reviews of TODAY'S ENGLISH VERSION but have not seen that anyone else has noted Philippians 2:6. There Bratcher renders the report regarding the Lord Jesus Christ to say "...he did not think that by force he should try to become equal with God." Even Kittel, against whose liberalism many have warned, does not go that far.

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N E W S B R I E F S

SOUTHERN PRESBYTERIANS ELECT LIBERAL MODERATOR -

The Presbyterian Church in the U.S., the more conservative remaining branch of the old line Presbyterians chose a new moderator in June, the most liberal of three candidates. He is Dr. Ben Lacy Rose, a professor at the Union Theological Seminary in Virginia. He is ecumenical and favors COCU. The other two were opposed to COCU and critical of the NCC. One candidate withdrew after the first ballot, however, depriving the Presbyterians of the excuse that the conservative vote was divided between two candidates.

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SOUTHERN BAPTIST OPEN LETTER LIKENS BILLY GRAHAM TO THE "FALSE COURT PROPHETS" -

The official journal (KATALLAGETE) of the Southern Baptist Committee of Southern Churchmen recently carried an open letter to Billy Graham in which the executive director (Rev. W. D. Campbell) and the editor (Rev. James Y. Holloway) charged Graham with likeness to the "false court prophets" of Israel and Judah. It speaks of his giving his blessing to "current kings," and calls the criticism applicable "...whether it is Lyndon Johnson, Richard Nixon, George Wallace or Edmund Muskie you press to your bosom." The blessings in reference are said to have been given "...whether in the semi-secrecy of a political convention...the pages of LIFE magazine, the records of your innermost prayers about political maneuvering on the national level on the golf course...or at the East Room of the White House." KATALLAGETE might have added some expression of feeling aroused by a photo which appeared in the ILLINOIS BAPTIST (SB state paper) (6/30/71) showing Mayor Richard J. Daley singing a hymn with Billy Graham. He is quoted saying: "This hall is used for many purposes, but there is no meeting in my opinion more significant to our people than this crusade of Billy Graham."

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A JEW CONFIRMS ASPECTS OF THE "CONSPIRACY" ALLEGATION AGAINST B'NAI B'RITH -

The Anti-Defamation League of B'nai B'rith has for many years been accused by certain of being party to a Zionist plot to destroy gentile culture and religion (Christianity) and to rule the world. In February a Washington news item reported that Saul Jofte, a Jew was ousted from an important executive position with B'nai B'rith because he objected to political activity of the organization, and financial aid going to Zionism. It is reported that he has filed a multi-million dollar law suit and will both publicize and prove his contentions.

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LATEST FROM SEX EDUCATIONISTS -

A color movie which contains a 15-minute sequence showing a couple having sexual intercourse has been made for screening to school children.

The sex act scene is contained in a 20-minute educational movie made for schools by Martin Cole, a genetics lecturer at Aston University in Birmingham, England. Cole chose the movie's 20-member cast from friends and said he had no trouble finding volunteers for the scene. The act was not simulated and the man and wife were identifiable.

He said most of the cast are parents, "who feel there is a great need for realistic and modern approach to sex education."

The movie is called, "Growing Up." It is the first big project of the Birmingham-based institution for sex education and research, which Cole helped establish in 1969.

The movie shows the development of the human body through adolescence through adulthood. Cole predicted that "the majority of schools in Britain would be using it in five years."

- CHRISTIAN CRUSADE WEEKLY 5/16/1971 -

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FREE METHODIST WRITER ENDORSES PLANNED PARENTHOOD -

Long critical of the Methodists for their liberal interpretations and unbiblical practices, the Free Methodists, it appears, are learning how to travel the same road. Their official publication LIGHT AND LIFE (6/8/71) carried an article by Mrs. Solveig Arnold, a Free Methodist social worker in which she says: "Some do not have the time, talent or sensitivity needed to 'train up a child.' Some have dedicated their lives to good causes--even Christian causes--but their children have been 'sacrificed' in the process. Love, of course, may be present, but if a parent does not have time or energy to communicate love, the child is shortchanged." Her conclusion is that parenthood should not be entered except for right reasons, and that some should not become parents at all.

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BILLY GRAHAM AS A TRUSTEE BOOSTS LETOURNEAU COLLEGE -

Recent LeTourneau College promotion includes a letter by Dr. Billy Graham who is one of the College trustees. Among other statements, Dr. Graham says, "LeTourneau College is growing and maintaining the kind of spiritual standards and conduct that I greatly appreciate." His appeal is, "I am going to ask you who believe as I do to join me in supporting LeTourneau College at this time."

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MARRIAGE IS UNDER ATTACK -

The institution of marriage is currently under attack everywhere. This is probably a strategy of one of the conspiracies, is obviously anti-Biblical, and unquestionably delights the Adversary. The philosophic base is in existentialism, which like Dewey's progressivism holds nothing to be final, therefore that no commitment can be for life. (This means, of course, that Christianity and existentialism are irreconcilable since Christianity calls for an everlasting commitment between the believer and His Lord.) Monogamy and faithfulness are everywhere being held up for ridicule and challenge; in books, papers, magazines, TV, and now in church. It is hardly news that the NCC and WCC churches have for some years had a "go-easy" policy on divorce, and now abortion. More recently sentiments of laxity are being voiced among Roman Catholic clergy and educators. Disturbing indeed, however, is the late expression among certain conservatives and some wanting to be called Fundamentalists, that all the Bible requires is that a spouse limit himself or herself to one legal partner at a time! Not only is this being preached, but we are making lists of divorced and re-married pastors, churches which now tolerate divorce and re-marriage in the pastoral office, and churches which tolerate divorce and re-marriage on the deacon board. This is all part of the trend toward communal living including communal cohabitation, the chief purpose for which is destruction of individualism with its sense of responsibility and accomplishment.

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GRAHAM CALLS HIGH BIBLICAL VIEW IRRELEVANT -

In a syndicated column, Evangelist Billy Graham has answered a question by stating "...but I do admit that a high Biblical view is irrelevant..." That means that in his opinion the "inspiration question" and the "inerrancy question" do not apply and do not matter. His office can probably explain so as to show that he meant something else, but the important fact is that the question of the reliability of the Bible does matter. If the Bible is not reliable, from what sources shall we gain reliable religious information and spiritual truth; certainly not from corrupt church leaders, dancing ecstatic neo-glossalalics, or pot-smoking, lotus-postured meditants! (Nor, we might add, from Graham's writers.)

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FULLER TRAINED PROFESSOR TO TEACH BIBLE AT EASTERN -

Eastern Baptist Seminary has called Dr. D. George Vanderlip to teach English Bible and Biblical Theology, filling the post formerly held by Dr. Nelson Baker. This makes him the James A. Maxwell professor of English Bible. He moves to Eastern from the position of dean at Northern. Vanderlip was trained at Fuller Theological Seminary.

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WCC HAS PROBLEMS OVER BUDDHIST -

Many members of churches in the NCC and WCC have preferred to deny rather than face the fact that the WCC now has included a Buddhist on the staff. A few of the churches have complained, however, and the news notices have confirmed the truth of the Fundamentalist report: the WCC actually has included a Buddhist on the staff. Probably most American Baptists, Methodists, Presbyterians USA, and others are either unregenerate or too immobilized by spiritual paralysis to do anything about it.

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UNICEF TRICKS CHILDREN AND TREATS NORTH VIETNAM -

According to a mid-August news announcement, \$200,000 worth of supplies is being donated to the North Vietnam Red Cross by UNICEF (the UN Children's Fund). The largest single contributor to UNICEF is the USA (remember Hallowe'en?). North Vietnam does not contribute.

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BIBLE SOCIETY THINKS "SUPERSTAR" IS AN EFFECTIVE TOOL -

The BIBLE SOCIETY RECORD (June-July '71) published by the American Bible Society carries a favorable report of a recent ecumenical program which used "JESUS CHRIST, SUPERSTAR" and the "GOOD NEWS FOR MODERN MAN" paraphrase of the New Testament as principal means to seek to reach youth. The program was enthusiastically written-up as an "effective teaching tool." Commendation of their subverting paraphrase and "the blasphemous rock SUPERSTAR is now added to mounting evidence of the Bible Society's having evacuated their former trustworthy and Biblical position.

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CAMPUS CRUSADE PROMOTION USES ROMAN PRIEST'S TESTIMONIAL -

The National Leadership Institute for Evangelism of the Campus Crusade for Christ International is using the testimonial of a Roman priest in advertising their Leadership Institutes for Evangelism. He is Monsignor Michael Regan of the Immaculate Heart of Mary Church of Atlanta, Georgia. Recent advertising material describes him as one of "the outstanding pastors" who endorse the institutes. If Campus Crusade is teaching Biblical evangelism, we shall expect to read soon about this unusual priest's separation from Romanism.

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BRITISH METHODIST FORECASTS DISAPPEARANCE OF ORGANIZED CHURCH -

An important British churchman, Dr. Kenneth G. Greet who as Secretary of the Methodist Conference is considered that church's leading functionary, opined recently that if the present "accelerating decrease" in church membership in Britain continues, forty years will see the conclusion of British church history. He expects the Anglican Church to last longer than the others because of having more reserves of wealth and greater residual status.

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PASS THE PROPAGANDA, PLEASE -

In various ways, reports of religious interest, activity and freedom in Russia continue to be circulated. CHRISTIAN BEACON (6/71) had an item about a professor from Kansas traveling about and visiting churches to show a film made in Moscow by the Moscow State Movie Company which claims to be a "documentary" film about religious freedom in Russia. BEACON suggests this is like the Mafia making a picture to praise the FBI, and observes that at a convention of Soviet moviemakers the theme was "More and better propaganda films" to flood the world.

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THE UNDERGROUND PRESS LOOKS AT BILLY GRAHAM -

The Berkeley BARB is a degenerate paper of the radical hippie crowd in the People's Republic of Berkeley. It is interesting what a reporter of this paper, Nick Benton, had to say in the issue of August 6, 1971 after attending the Graham Oakland Coliseum Crusade of July 31: "It was a strange sensation...being in the belly of the (fascist, American) whale, the shame of it all was so obvious that I felt there was no way it could really keep a hold on us much longer. Billy's preaching seemed weaker than when he'd rap me in fear and awe when I'd see him on TV as a kid. In those days, he used to hold a Bible in his hand, thump the podium with his other hand and talk about the terrible Judgment Day. This time he used all the key words overused to describe our so-called existential plight--loneliness, alienation, purpose, meaning. And it was all to show that in Jesus Christ there was some sort of joy...compensation for oppression. Very little talk of Hell, and no promises of miraculous healing, eternal salvation or even the Kingdom of God...just some rapid form of transcending alienation through a sense of joy...Billy was really disappointing, but then the whole show was really telling us just where it is at with the 'establishment' these days. Behind the great sun-tan, the Madison Avenue appeal, is a pervasive boredom and an inability to get it up...It's almost kind of sad, because I get the feeling Billy still believes, himself, what he is saying. He believes all the compromises he's had to adopt into his message in recent years as much as the message, itself. Just like Nixon...Which, of course, was so unlike Jesus. For no matter how badly the church, or the establishment controlling the church, has shmucked it up, anyone who can read the Good Book for

himself will see unmistakably that whoever that Jesus was, he was no Billy Graham."

- BLU-PRINT 8/30/71 -

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A COMPLIMENT TO BAPTISTS -

Dr. Milton Rokeach, psychology professor at Michigan State University, made a study of the value systems of Christians and Jews. He then concluded that Jews and nonbelievers express the greatest compassion for their fellowman. Roman Catholics tended to regard religious values as more or less irrelevant as guides to a sympathetic social outlook. The professor found that Protestants gave more consideration to personal salvation than to helping their brothers. The Baptists (whom he classed as Protestant) were the MOST CONCERNED with salvation and the Episcopalians the least.

The professor does not say what he believes about the value of salvation, but it is implied that he values the ideals of nonchristians and Jews above those of Christians. Be that as it may, he paid a distinct COMPLIMENT to Baptists when he said they were the "most concerned about salvation."

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THE CAPRICE OF LSD -

A Philadelphia medical student, twenty-four, spent his summer working with mental patients suffering ill effects of LSD, and wanted to discover the nature of their sufferings. He decided to try one dose of LSD himself and asked his wife to observe him and note his reactions. Within twenty-four hours he was dead.

* * * * *

SWEDEN BANS HORMONE-FATTED MEAT -

Meat animals fattened by use of hormones have been banned from Sweden, one of the countries where feeding hormones to meat animals is prohibited. The U. S. not only permits hormone fattening, but probably produces more beef for market by the hormone process than otherwise. Critics of the practice comment that a most popularly employed substance has caused cancer in mice.

* * * * *

"DEATH OF GOD" HAMILTON RE-ASSUMES PROPHETIC ROLE -

Dr. William Hamilton, the "Death of God" theologian has a new message. No longer at Colgate, he is now dean of arts and letters at Portland State University in Oregon. He is playing safer this time, less religious, more secular, and objective enough to assure that his opponents can not easily tamper with the subjects of his prophecies. His word for the world is that we are to see a counter-culture the most demonstrative tenet of which is that work is a corrupting influence which is not beneficial to society. Further, it has no interest in the past because of its being a lie, and no interest in the future because setting goals is repulsive. The counter-culture is the product of a philosophy which rejects its elders as of no further use or benefit, and because family ties fabricate a bondage which compete with the more desirable communal society the members of which can be chosen at will for their pragmatic and enjoyment values. As to religion, this is also a pragmatic matter, the validity of any given religion being based entirely upon its usefulness in meeting the individual's need. Accordingly it is of no moment or difference whether one worships Christ or Lucifer, a stock, a stone, or the gods of Olympus. Hamilton says JESUS CHRIST, SUPERSTAR is part

of the counter-culture, that it is commercial and not religious, and that churches that accept it as the real thing do so because they fail to recognize the real thing.

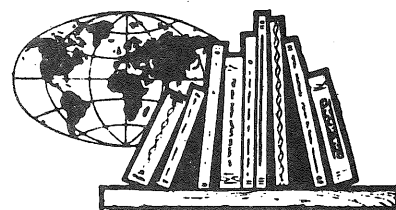
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SUBVERSIVE, ANTI-AMERICAN, ANTI-CHRISTIAN ELEMENTS AT WHEATON COLLEGE -

Any who think the Wheaton campus offers a corrective and beneficial environment should read the August 1 issue of THE NATIONAL LAYMEN'S DIGEST. There is the account of a phony peace treaty, written in Hanoi by communist student leaders of North Vietnam, and negotiated by a delegation of the National Student Association sent from the U.S. to Hanoi for the purpose. Among those endorsing the treaty were the Wheaton College student body president, and the editor of THE RECORD, which is the Wheaton student newspaper. An article in THE RECORD (4/23/71) is said to have attacked those who preach Romans 13; it also attacked the FBI, and various branches of the U.S. Government. Although the matter has been laid before the trustees of the college, no report of action has come forth.

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BOOKS



MODERN ART AND THE DEATH OF CULTURE, by H. R. Rookmaaker, (Inter-Varsity Press, London, and Downers Grove, Illinois, 1970, 256p., \$2.35 paper).

Here is the answer to the need for a contemporary treatment on art forms to answer the questions of the inquiring philosophic mind. Dr. Francis Schaeffer says regarding this book, "Two things can be said about his work (Rookmaaker's). The first is that he is one of the few men in the area of art history who has any unified view of art. The second thing is even more important, and that is that he is about the only qualified art historian whose unified view of art centers in a real Biblical view. I don't know of any other work that compares with his, and it would seem to me that this book is going to be a significant one in the most profound sense of that word." It is not possible to read the thoughts of the contemporary world without including art. To most people this is but a meaningless puzzle, but it need no longer remain so. Students of today's trends will appreciate this valuable assist.

* * * * *

A SURVEY OF THE NEW TESTAMENT, by Robert H. Gundry, (Zondervan Publishing House, Grand Rapids, Michigan, 1970, 400p., \$6.95).

This is designed as a survey of the New Testament rather than an interpretation. The author leaves much of the interpreting to the reader using his Bible, or to the teacher whose class is using the book as a text. The material is attractively written from an evangelical point of view, and is delightfully arranged with paragraph heads in the margin, type variety as needed, and pictures. The student will appreciate the fact that each book of the New Testament is outlined. One chapter is devoted to what the author calls a harmonistic study of the Gospels, for which in the appendix he adds an index to the Scripture verses treated. Several chapters carry bibliographies which the author has divided into designated positions, such as conservative, liberal or Ro-

man Catholic. This reviewer regrets that it seems no consideration is allowed for the possibility that Matthew's Gospel may have been written first; without which possibility there appears no other likelihood than that Mark was first and Matthew copied from him; a difficult conclusion since Matthew was an eye witness and Mark only a student of this history.

* * * * *

BIBLE STUDY SOURCE-BOOK, by Donald E. Demaray, (Zondervan Publishing House, Grand Rapids, Michigan, 1971, 400p., \$3.95 Kivar).

Originally published by another firm in 1964, this is now re-offered by Zondervan's in highly usable form. But for two things against it, it should be lauded to the skies. It includes a vast amount of excellent material, attractively presented, and well arranged for easy assimilation. There are pictures, summaries, historical and biographical sketches, outlines, delightful maps, and indices, not to mention the boldface marginal captions throughout the book. Unfortunately, the text employed is the RSV, which is against it. The other misfortune is the section on English translation of the Bible where the author, except in the case of the Jehovah Witness New World Translation, has inadequately differentiated among the various translations, leaving the layman to wonder why so many, and toward which position or system of interpretation each might lean.

* * * * *

BRIEF STUDIES IN CHRISTIAN DOCTRINES, by J. B. Cobb, (Baptist Publications Committee, Little Rock, Arkansas, 1957, 317p., \$3.50).

This is a doctrine book authored and published by Baptists. It recently came to our attention on the information that it had recently been reprinted, which may or may not be true. It is an excellent presentation, having clarity of outline and ample Scripture reference. That it is only a doctrine book may be contested at points, however, because the author involves amply in theological presentation and discussion as he seems to sense the need. His fairness to differing positions and faithfulness to the Word is demonstrated in his handling of the dichotomy-trichotomy question, where he counsels students to study thoroughly to come to an independent conclusion. A number of problems are avoided by including the treatment of salvation together with Christology in the chapter on the doctrine of Christ instead of separately as is often done. The strong emphasis on the local church one expects in a Baptist book characterizes this author's detailed presentation of ecclesiology in his chapter on the church. The eschatology is premillennial and pretribulational. This work is to be commended highly as a very suitable text for individual study, or for the Bible institute or college classroom.

* * * * *

NEW PERSPECTIVES ON THE OLD TESTAMENT, edited by J. Barton Payne, (Word Books, Waco, Texas, 1970, 305p., \$6.95).

This is a book for study, not for reading, and will be of interest and profitable to pastors, students and scholars, but not to laymen. This is a symposium, the third in the series produced by the Evangelical Theological Society, and is comprised of papers presented by seventeen men on as many subjects, at the anniversary sessions of the Society held in 1968. The aim of the occasion was to treat areas of interest with reference to late Near Eastern archaeological findings and their influences or effects on Biblical discussions. Thirteen of the writers are American, one South African, and three English. To review the subject matter would not be possible; it can but be noted that one writer argues vigorously against the neo-orthodox mythological interpretation of Genesis 1-11, and in favor of the historical interpretation; another, a

fundamental Baptist, offers data and pleads for an early date for Exodus; two others examine Daniel's vocabulary, one studying Aramaic words, and another Greek, and both, finding evidence favoring an early date for Daniel. Here is some study grist for long winter evenings.

* * * * *

THE CHRISTIAN HALL OF FAME, by E. L. Towns, (Baker Book House, Grand Rapids, Michigan, 1971, 223p., \$2.95 paper).

This is a one volume representation of the Christian Hall of Fame, which is a gallery of famous Christians at the Canton Baptist Temple in Canton, Ohio, the realization of an idea of the pastor, Dr. Harold Henniger. From Ignatius to Martin R. De Haan, the book includes 180 pictures of the great preachers and missionaries, each accompanied by a biographical sketch. In the cases of many, a sample of the individual's sermonizing or writing is included. It is to be hoped that all the information has been carefully checked for accuracy. In the account on Uncle Bud Robinson, it is claimed he was a stutterer concerning which this reviewer knows nothing but no mention is made of his lisp. Perhaps here is a correction for future editions which will doubtless be demanded. During these years when no up-to date encyclopedia of religious knowledge has been produced, a variety of works such as THE CHRISTIAN HALL OF FAME could profitably be welcomed.

* * * * *

THE ROOTS OF FUNDAMENTALISM, by Ernest R. Sandeen, (University of Chicago Press, 1970, 328p., \$12.00).

This is an intensely fascinating account offering treatment of considerable history plus historic arguments raised by the Fundamentalist-Modernist controversy. Of particular interest are the arguments against the need for literal inerrant Scriptures, along with documentation on both sides of the conflict. In connection therewith the author shows that at least some of the "Fundamentalists" recognized the "new birth experience" as the base for Christianity rather than an inerrant Bible, an error the like of which has cropped up again in contemporary New Evangelicalism. Manifestly a number of erroneous ideas are included in the author's thesis. Not only does he believe that contemporary New Evangelicals are Fundamentalists, but also he supposes that being a millennialist constitutes one a Fundamentalist. He seems unaware of the Canadian Fundamental Baptists whose vigorous contention has been for the amillennial position. One wonders how he might place the Wisconsin Synod Lutherans, or Herman Otten, or the Michigan Reformed Fellowship, all of whom claim to hold for inerrant Scriptures, yet reject millennialism. The book is not a mere polemic against Fundamentalism, however, but a studious examination of history, trends and evidences, much of which may prove helpful to those Fundamentalists who have time for the evaluations of those who differ with them.

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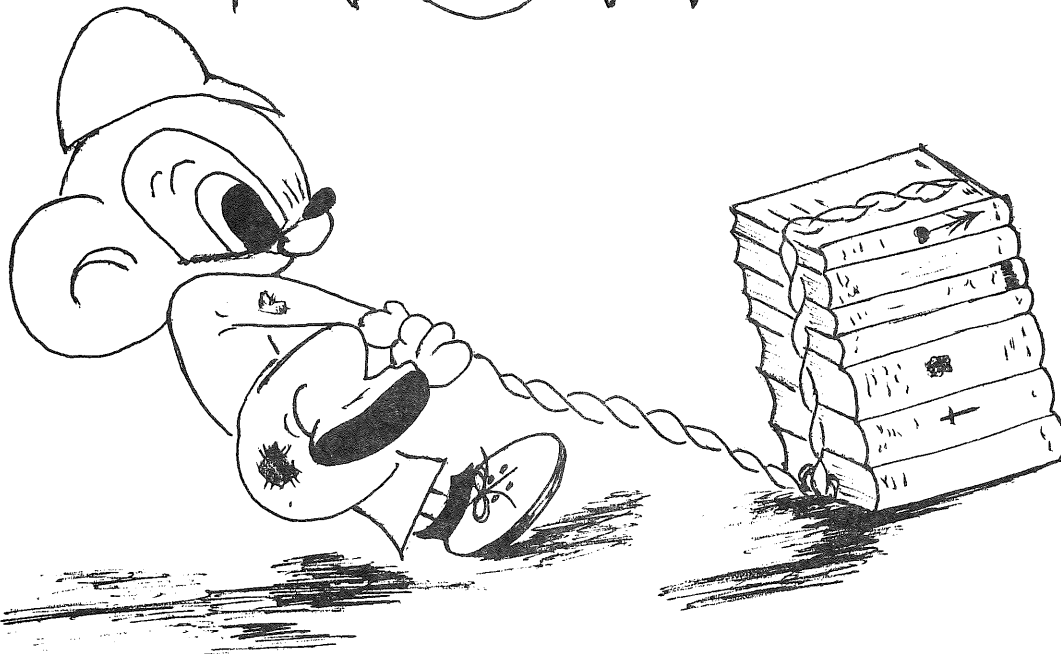
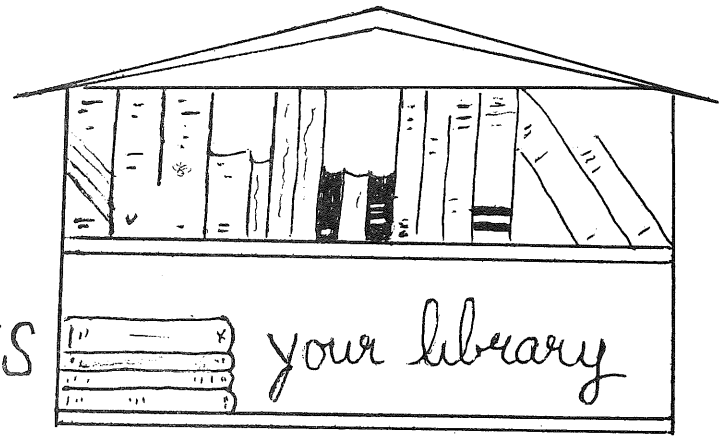
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1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

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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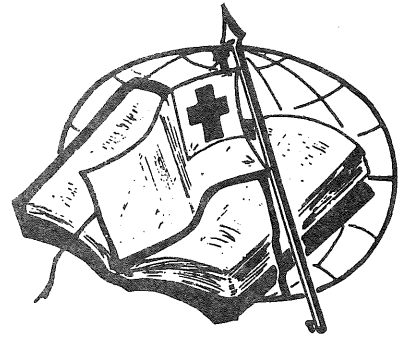
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NEW BIBLE SOCIETY FORMED

Dr. Donald A. Waite

After several years of planning, discussing, and praying about the matter, there was finally formed, on Friday afternoon, October 22, 1971, in the city of Cleveland, Ohio, a United States Auxiliary of the TRINITARIAN BIBLE SOCIETY in London, England, which was originally founded in 1831. The name of the auxiliary is the "TRINITARIAN BIBLE SOCIETY IN THE U.S.A."

Present at the founding of this new American organization was Rev. Terence H. Brown, Secretary of the TRINITARIAN BIBLE SOCIETY in London, who told of the principles and purposes of the Society and helped to guide in organizational details. Also present were Rev. Gordon D. Mellish and Rev. Gerald Hamstra, Secretary and Vice President, respectively, of the TRINITARIAN BIBLE SOCIETY auxiliary in Canada.

The Auxiliary having been formed, the following members of the T.B.S. (U.S.A.) Executive Committee were elected: (1) PRESIDENT: Mr. Everett W. Fowler; (2) VICE PRESIDENT: Dr. Arthur G. Fetzer; (3) TREASURER: Dr. E. J. Knight; (4) SECRETARY: Dr. D. A. Waite; and other members of the Executive Committee as follows: (5) Dr. E. L. Bynum; (6) Rev. C. W. W. Cook; (7) Rev. Theodore W. Ertle; (8) Dr. M. James Hollowood; (10) Mr. James T. Roberts; (11) Rev. R. Kenneth Smelser; (12) Dr. Ralph I. Yarnell.

A suggested draft for the "ARTICLES OF FAITH, OPERATION, AND ORGANIZATION of the TRINITARIAN BIBLE SOCIETY in the U.S.A." was prepared in advance of the organizational meeting by a committee of four who had been previously selected by informal groups during the period of discussion of the new group. These "ARTICLES" were then passed as amended by the Executive Committee of the T.B.S. (U.S.A.).

The object of T.B.S. in the U.S.A., as stated in their ARTICLE III, B, is as follows: The object of this Society is to promote the Glory of God, and the salvation of men, by circulating, both at home and abroad, in dependence on God's blessing, the Holy Scriptures, which are given by "inspiration of God" (II Timothy 3:16), and are

able to make men "wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15). (Art. III, B).

The purpose of T.B.S. (U.S.A.) is to: . . . serve as a tax-exempt, non-profit, religious organization in the U.S.A. through which individual donors and contributing congregations may cooperate in the production and worldwide distribution of the Holy Scriptures, in cooperation with the TRINITARIAN BIBLE SOCIETY of London, England. (Art. III,A).

The policy of the T.B.S. (U.S.A.) in Bible translation sets it apart from the present American Bible Society, the New York Bible Society, or the United Bible Societies as follows: This Society shall circulate the Holy Scriptures, as comprised in the 66 canonical books of the Old and New Testaments, without note or comment, to the exclusion of the Apocrypha. All copies circulated and published by the Society shall be those based upon the Masoretic Hebrew Text of the Old Testament and the Received Text of the Greek New Testament which formed the basis for the King James Version translation of 1611. In the English language, the version presently conforming the closest to this principle is the Authorized King James Version. (Art. IV, A).

In matters of what has been termed "ecclesiastical separation," the Society's Executive Committee members must, as individuals, before nomination to office, be: in sympathy with, and will have fellowship with only those Christian movements and organizations whose leaders and/or sponsors are not connected with the apostasy. (Art. VI, B, 4, b, (4)).

In addition to a strong, fundamentalist, Biblical position on the doctrine of the Trinity, the Person of Christ, the Virgin Birth of Christ, the substitutionary death of Christ, the bodily resurrection of Christ, salvation, Heaven and Hell, spiritual unity, and the purity of the local church, the Society's position on the Bible itself is especially significant:

We believe in the plenary, verbal, Divine inspiration of the Holy Scriptures in the original languages, and their consequent inerrancy and infallibility in all matters with which they deal (II Timothy 3:16-17; II Peter 1:21; I Thessalonians 2:13), and that the sixty-six canonical Books of the Old and New Testaments are the Word of God and the sole, supreme and infallible rule of faith and practice, and that the books known as the Apocrypha are not the inspired Word of God. (Art. II, A).

As to membership in the T.B.S. (U.S.A.), The members of this Society shall consist of those who acknowledge in writing their belief in and acceptance of the "ARTICLES OF FAITH, OPERATION AND ORGANIZATION" of the Society, and who unite to support the Society by contributing at least \$3.00 annually. . . . (Art. V).

Rev. Terence H. Brown, T.B.S. Secretary from London, reported that there have been interested people from all 50 States who have expressed interest in the T.B.S. through the years. Rev. Gordon Mellish, T.B.S. Secretary from Canada also indicated that he had been receiving requests for TBS Bibles, Testaments and portions, and other letters expressing interest in the formation of a T.B.S. auxiliary in the U.S.A. for many years.

The TRINITARIAN BIBLE SOCIETY has been helping various missionaries all over the world for 140 years in preparing sound, uncorrupted versions of the Old and New Testament Scriptures, and now, with the formation of a United States Auxiliary, expects to see its work expand to even greater potential in the months and years which lie ahead.

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FROM AN OLD BOOK

A 1915 paperback titled GETTING THINGS FROM GOD, by Charles A. Blanchard, early president of Wheaton College, closes with the following account:

"I knew a minister who was marching in the Knights Templar parade in St. Louis, by the side of a bartender. He himself told me that he feared that God would strike him dead as he marched through the streets of the city. He told me that he promised God that if He would spare his life to get back to his church, he would terminate his relations with that order. But he did not do it and when he had broken his promise to God he denied that he had made it. Such is the fearful power of sin in the human soul. God will do everything for anyone that he will permit God to do,--I mean everything good. "No good thing will he withhold from them that walk uprightly" (Psalm 84:11).

* * * * *

DOCTORS TELL SUPREME COURT THEY OPPOSE ABORTION

WASHINGTON, D.C. (RNS)--The U.S. Supreme Court have received an "amicus curiae" brief and motion supporting a contention that an unborn fetus is an autonomous human being entitled to full protection of law.

The brief was signed by 220 physicians including many fellows of the American College of Obstetrics and Gynecology and some 100 are from 39 of the nation's leading medical schools. Some signatories took the so-called "pro-life" stand against the "abortion - on - demand" movement for the first time.

In their brief, the physicians asked the court to consider medical and other scientific evidence of the "humanity" of the unborn and to weigh a section of the document dealing with the medical complications of legally induced abortions.

The brief was filed in support of appellees in two cases pending in the Court--one from Texas, the other from Georgia.

In the Texas case, a U.S. district court held that the state's abortion laws are unconstitutional "because they deprive single women and married couples of their right, secured by the Ninth Amendment, to choose whether to have children."

In Georgia another U.S. district court declared that procedures for reaching an abortion may be controlled but that reasons for which an abortion may be obtained may not be regulated "because such action unduly restricts a decision sheltered by the constitutional right to privacy."

The physician's brief contends that the Texas and Georgia courts neglected to consider whether the victim of the abortion, the unborn, has constitutionally protected rights. It holds that in the Texas case the court did not consider whether the unborn is a person under the Fifth and 14th Amendments or otherwise has legally protected interests.

It also notes that in the Georgia case the district court commented only in passing on the question of the legal personality of the unborn for constitutional purposes.

The brief contends that the unborn is an autonomous human being, the recent medical recognition of which has led to the development of new specialities concerning the fetus from the earliest stages of pregnancy.

"Modern obstetrics has discarded as unscientific the concept that the child in the womb is but tissue of the mother," the physicians brief stated.

It cited Dr. H. M. I. Liley, a New Zealand pediatrician whose husband, Dr. Albert Liley (a signatory of the brief), perfected a technique of intrauterine transfusion of the unborn, as stating: "Another medical fallacy that modern obstetrics discards is the idea that the pregnant woman can be treated as a patient alone. No problem in fetal health or disease can any longer be considered in isolation. At the very least, two people are involved, the mother and her child."

The Physicians took issue with a contention that abortions should be considered no differently than any medical procedure taken to protect maternal health, thereby they claim, completely ignoring the developing human being. They gave the Court a detailed medical account of the development of the fetus from conception through six months to demonstrate why they believe modern science has established the humanity of the unborn.

"This review of the current medical status of the unborn," the doctors stated, "shows conclusively the humanity of the fetus by showing that human life is a continuum which commences in the womb. There is no magic in birth. The child is as much a child in those several days before birth as he is those several days after."

Noting that traditionally the fetus was not considered in common law as alive before "quickening," the doctors' brief argued that "modern science has proven conclusively that any law based on quickening is based on shifting sands--a subjective standard even different among races. We know that life precedes quickening."

The brief argued that its medical review indicated that "viability," is also a flexible standard "which changes with the advance of these new medical disciplines some of which are hardly a dozen years old."

It stated that new studies also indicated that viability "will become an even more relative concept and children will survive outside of the womb (in artificial placentas) at even earlier ages than in the past."

Contending that the unborn child is as much a patient as the mother, the doctors stated, "In all the literature opting for permissive abortion, this simple truth is ignored. . . ."

"When the physician accepts that he has two patients, he has no difficulty applying his skill for the benefit of child and mother. Every doctor practicing can tell this Court when in his medical judgment an abortion is necessary to preserve life."

The lengthy brief included a long section on the medical hazards of legally induced abortion, stating that the bulk of medical literature does not support claims that it is "X times safer to have an abortion than to carry the child to term."

The brief added: "The medical hazards of legally induced abortions are significant and must be recognized. When one focuses only on selected abortion mortality rates from Eastern Europe to make claims regarding the safety, one is looking for a motive to sell abortion."

8. Increased cooperation and integration in the denominational theological faculties (building up common libraries for seminaries, common educational organization, mutual recognition of lectures and projects).
9. Investigation of possibilities for establishing a common theological and ecumenical center for basic studies.
10. Ecumenical cooperation in public life (common attitudes to certain issues, common initiatives and action).

Hans Kung recognizes the problems, and is actively breaking the way for the re-gathering of the Christian churches. (ie- Christian from the ecumenical viewpoint=Ed.).

* * * * *

AMERICAN CHRISTIANS OF ALL RACES, WAKE UP!

There are many wonderful leaders among the black people--intelligent, godly, desirous of seeing genuine progress among their people; but few, if any, are allowed television time because they do not follow the destructive line. Rev. Dr. J. H. Jackson of Chicago, Baptist pastor and for fifteen years President of the 6.5 million Negro National Baptist Convention gives the Negroes sound advice, but television and the press ignore him. In his convention message in Atlanta last September he bluntly told the black people that the tactics of race radicals was losing the civil rights battle:

"Why has the fight been lost?...We have lost the fight psychologically, for there are many today that have lost faith in this nation and do not believe that the U.S., as it is now constituted, can and will grant first-class citizenship to all Americans. Many now believe that civil disobedience is a more powerful and dependable weapon for achieving civil rights than are the just laws and the courts of the land. The many acts of destruction, such as the burning of cities, rioting, looting and killing that are now associated with the struggle are grim testimony that we have lost the non-violent aspect of the struggle.

"The American Negro has now lost the image that he once held as an innocent, helpless, yet deserving and worthy creature who needed only a chance. He is now regarded as one of the most dangerous threats to the orderly conduct and growth of American life. For the first time in our history, the Negro has earned the title of a leader of riots, and, for the first time in our history, the Army of the U.S. has placed the Negro on the list of dangerous enemies of the nation against whom the nation must be defended.

"...The Negro race has won as companions white 'liberals' who are determined to use the Negro race to help them divide and destroy the unity, fellowship, and life of this nation...The purpose of these white 'liberals' is the complete regimentation of 22 million Negroes as an army, to be marshaled under their leadership and direction, and to be used by them at will.

"Any group of white Americans who condone us in any form of lawbreaking, and who encourage us to demonstrate in such a way that we hinder our own growth and development--such leaders do not plan to give to us firstclass citizenship or to recognize us as equals under the law."

"While the mortality rates alone do not present a total perspective analysis, they should not, on the other hand, be isolated from the 100 per cent mortality, numbering already in the hundreds of thousands, of innocent unborn children. Indeed one must recognize that the performance of legally induced abortion upon healthy women is not the practice of medicine at all, but rather another example of the violence of our times, the use of one more technological skill to destroy human life.

"The unborn's life is entitled, like all other persons' lives, to equal protection under the law. . The voidance of state abortion statutes by court or legislature is government action which deprives the innocent unborn of life and thereby deprives them of equal protection and due process."

The signatories of the brief included Dr. A. W. Liley, Auckland, New Zealand, the first doctor to transfuse an unborn child within its mother's womb; Dr. Woodard Beacham, Tulane University, co-founder and first president of the American College of Obstetricians; Dr. Robert Gross of Harvard Medical School, first to operate successfully on congenital heart disease.

Also signing the brief were 30 physicians associated with the University of Minnesota including Dr. Fred Mecklenburg, clinical instructor of obstetrics and gynecology and director of Family Planning Program.

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LIBERAL ROMANISM IS ECUMENICAL - ECUMENICAL ROMANISM IS LIBERAL

That separating liberalism from ecumenism is, in the long run, not possible is evidenced in the list of ecumenical advisements drawn up by Rome's liberal theologian, Dr. Hans Kung. Unless the dogma of the Roman way proves strong enough to absorb in stride the leaven of the harlot daughters, the accomplishment of Kung's ten points will be a fulfillment of Scripture. Old Rome will be gone, and the Rome of prophecy shall have been unveiled:

1. Unconditional and mutual recognition of each other's baptism.
2. Regular exchange of preachers, catechists and professors of theology so that we can become acquainted with what we have in common and on what we disagree.
3. More frequent (and not only exceptional) common services of the Word, already allowed, and an investigation of the conditions required for a common eucharist.
4. More freedom with regard to participation in services in other Christian churches (particularly in the case of mixed marriages).
5. As far as possible, the common use of churches and the setting up of common churches and presbyteries.
6. The regulation of the question of mixed marriages by the recognition of the validity of all mixed marriages and the leaving of the decision about education and baptism to the conscience of the partners (an ecumenical marriage rite).
7. The fostering of common biblical study in the communities and at the academic level (common translations and commentaries).

N E W S B R I E F S

BIBLE-SCIENCE ASSOCIATION ACTIVE FOR CREATIONISM TEACHING IN SCHOOLS -

The Bible-Science Association is actively working in a number of areas to have creationism included along with evolutionism in the teaching of the public schools. The Bible-Science men view evolutionism as a faith, since there is no proof, and no evidence except to those who have accepted the evolutionary faith. They therefore hold that the Biblical six-day-creation account stands on at least as legal grounds in the public school. By this approach, California law now includes creationism along with evolutionism in school Science courses.

In Wisconsin, Democrat Carl Otte has introduced legislation to require all schools teaching evolution to include balanced instruction on all major theories of origins including creation. In studying the question, a variety of experts are being heard, some provided by the Bible-Science Association's Eastern Wisconsin Branch.

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METHODISTS PARADE RAW PORNOGRAPHY BEFORE MINISTERIAL STUDENTS -

The revelation that raw pornography is being paraded before United Methodist ministerial students at the Southern Methodist Perkins School of Theology was recently made by a United Methodist minister. The argument of those who defend the practice is that the young men must become used to the sights, thoughts and vocabulary of the so-called "real people" the like of whom they are going to deal with when they enter upon their ministries.

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FORMER AGRICULTURE SECRETARY DECRIES ROCK FESTIVALS -

"Youthful rock music festivals are among Satan's greatest successes" says Ezra Taft Benson, former Secretary of Agriculture. He is now one of the twelve apostles of the Mormons, and states, "The legendary orgies of Greece and Rome can not compare to the monumental obscenities found in these cesspools of drugs, immorality, rebellion and pornographic sound... Through his many agents, his Satanic majesty has proclaimed his intentions to destroy one whole generation of our choice young people."

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SMORGASBORD RELIGION IN CAROLINA -

A new "church" in Charlotte, N.C., advertises itself with the following ecumenical glow: "Instead of attempting to tell an individual what he must believe, the University Church would serve as a marketplace of ideas in order to enable each person to hammer out a set of beliefs on his own." In keeping with the contemporary philosophy of the dynamic, the prospectus adds, "It is expected that these beliefs will change from time to time as one discovers new insights and has experiences."

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NORMAN VINCENT PEALE CELEBRATES EASTERN BAPTIST ANNIVERSARY -

Dr. Norman Vincent Peale spoke on November 3 to about 600 celebrants of the 20th anniversary of Eastern Baptist College. The school originated as the college department of Eastern Seminary at Philadelphia, but was made a separate unit in 1952, both

institutions being continued under a single board. Dr. Lester Harnish serves as president for both. Eastern was first founded in 1925 as a protest against modernism, particularly as taught at Crozer Seminary, then at Chester, Pa., more recently merged with Colgate Rochester.

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FAMOUS ROCK OPERA TREATED ROUGHLY BY MAJOR BROADWAY CRITICS -

It took a while, but the so-called rock opera, "Jesus Christ, Superstar" finally arrived by getting to Broadway, only to demonstrate that it might have been better for it, had it not arrived. The major critics, all but one, treated it harshly. POST's Watts described it "flat, pallid and actually pointless." For the TIMES, Clive Barnes called the total effect "brilliant but cheap."

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"JESUS MOVEMENT" UNDERSTOOD AND CLASSIFIED -

A variety of resolutions adopted by various church groups has addressed the issue of the Jesus People Movement, revealing a good understanding of the phenomenon. Few question that some genuine conversions can be claimed, in some areas more than in others, but continuance in sin, communal living and the prevalent discounting of New Testament ecclesiology are generally repudiated. With the Jesus People in focus, the Wisconsin Fellowship of Independent Baptist Churches (formerly CBA) resolved in part, "...the necessity of separation from worldliness, the primary importance of the local church as God's ordained program for the people of God of this age, and recognition of the fact that if any man be in Christ he is a new creature, old things have passed away, and thus he will live a changed and godly life."

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BAPTIST: TO BE OR NOT TO BE -

Recent news tells about the CBA in New Jersey having a new church missionary who is a graduate of Houghton College and Trinity Evangelical Divinity School. No wonder many Baptist churches are not Baptist! Of course it is possible this brother may have become a genuine Baptist by personal study of the Word, if his schools allowed him freedom to study and follow the Word. Houghton is Wesleyan Methodist, an Arminian, sprinkling, holiness group; Trinity is Evangelical (today that means New Evangelical), ecumenical and inclusive. If any Baptist leader can afford a non-Baptist education, certainly the planter of new churches can not! Such practice is not brand new in the CBA; it has been going on a long time, but it is not a practice which can become less ludicrous and ridiculous by becoming time-worn.

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GEOGRAPHIC SOCIETY OPPOSING BIBLICAL REVELATION IN NEW RELEASE -

The National Geographic Society has published a new book in which the anti-biblical position of the Society is reaffirmed. Promotion of the book claims man's religion has evolved along with him, from "primitive nature worship through idolatry to the worship of a superior power," and ultimately "to the great living religions we know today." Elaborating, it affirms that "Christianity had its roots in Judaism, and also contains elements of Zoroastrianism, as well as the thinking of Greek philosophers..."

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ACLU OPPOSES CHRISTMAS OBSERVANCE IN SCHOOLS -

The Southern California chapter of the American Civil Liberties Union (ACLU) notified all school superintendents of their area that Christmas decorations (also Hanukkah) and programs having religious significance or symbolism violate constitutional separation of church and state. The opinion also added that students were not to be required to attend any holiday observances.

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MARITAL DEVIATION ENCOURAGED AT ABC GREEN LAKE CONFERENCE -

One of the summer conferences held at Green Lake, Wisconsin, sponsored a liberal professor who spoke in favor of encouraging youth who want to experiment with alternate forms of marriage and family life. Green Lake is the national conference center owned and operated by the American Baptist Convention, probably the most liberal of all "Baptist" groups in the U.S. Dr. Edward Thornton, professor of pastoral theology at (ABC) Colgate-Rochester Divinity School opined that "the church" should give "open support" to youth who experiment with "alternate forms" of marriage, and called for a new "openness to new life styles." He urged church pressure on legislative bodies to liberalize abortion measures, and to pass laws guaranteeing financial security during child-bearing years. In his view traditional church endorsed practices and standards tend to develop inward fears and self-rejection among those who fail to measure up, for which reason he called for a "major housecleaning." Not all the laymen agree with the speaker. Some recognized that his program required abandonment of their concept of sin. For this they deserve credit, but now they need to face the fact that Dr. Thornton did not get on the program by mistake but that his view outlines the direction the ABC is rapidly moving.

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PSYCHOLOGIST SPEAKS OUT AGAINST FREEDOM; FAVORS BENIGN COLLECTIVISM -

A new book by Harvard psychologist B. F. Skinner, BEYOND FREEDOM AND DIGNITY calls for a recognition of how well behaviorism works for animals, meeting all their needs without involving ideologies, and urges a behavior oriented culture as a controlled society for man. He views the emphasis upon freedom and rights as a source of dissatisfaction and perpetual unrest, because of the freedom ideal being a perpetually expanding one and therefore impossible of realization. He says individual freedom and personal dignity have assumed fetish proportions and must be set aside. To be preferred, he thinks, is a planned and controlled society in which needs, desires and pleasures are provided in exchange for desirable behavior. To Skinner's disappointment, however, an experimental behavioristic commune in Virginia is not working very well; after four years it continues to need outside subsidy, there being insufficient desirable behavior among the members to produce an adequate crop yield to feed its population.

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NEW "CONSERVATIVE" PRESBYTERIAN DENOMINATION BEING FORMED -

Blaming liberal and ecumenical trends in the Presbyterian Church U.S. (Southern), leaders of four segment groups thereof are working on a new denomination, or "Church." Rallying around the conservative position of the PRESBYTERIAN JOURNAL, they state their hostility to the NCC and their antipathy for current proposals that a union be sought with the United Presbyterian Church.

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LUTHERAN HOUR SPOKESMAN OPINES ON DIVORCE -

A Lutheran Hour message on the divorce problem gained so much response that a second printing was needed to supply the more than 8000 requests. In it, Dr. Oswald Hoffman said that the answer to an unhappy marriage is not divorce. Divorce often leads to another unhappy marriage, leading to another divorce. That's not the answer. It is the end rather than a new beginning. Said Hoffman, "Marriage depends on faith. Faith makes for a new beginning each day. Faith works by love, whenever Jesus Christ is in that faith..."

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MISSOURI SYNOD AUTHOR EMBRACES MILLENNIUM; ANNOUNCES DATE FOR MILLENNIAL REIGN -

A Minnesota Lutheran engineer, turned Bible student and free lance prognosticator has written a book in which he not only embraces millennialism, but also sets dates for a number of events prophesied in Scripture. He is Kenneth Aune of Burnsville, and his book is titled GOD, HISTORY AND THE END OF THE WORLD. Employed by Honeywell, and having worked on the development of nuclear warheads, he foretells a cosmic explosion when Halley's Comet collides with Earth in October 1986 killing at least a billion, and barely fore-running the Battle of Jerusalem in March 1990. The Millennium, he says, is to begin in May of that year.

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UNIVERSITY DOCTORAL THESIS SAYS SEXUAL PURITANS ARE HAPPIER -

A sociology doctoral thesis written for UCLA documents by research that the more puritanical a couple is about matters relating to sex, the more likely they will be to enjoy a happy marriage. The student writer is the Rev. Allan G. Snider, an Assemblies of God minister. He interviewed 208 couples of the Los Angeles area, and concluded that fundamentalists tend to have happier marriages than either Roman Catholics or liberal Protestants.

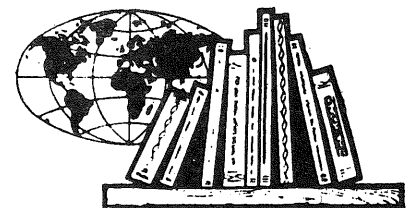
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CORRECTION -

Our September-October issue credited the book BRIEF STUDIES IN CHRISTIAN DOCTRINES by Cobb to the wrong publisher. We apologize, and offer the item properly in this issue.

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BOOKS



BRIEF STUDIES IN CHRISTIAN DOCTRINES, by J. E. Cobb, (Baptist Sunday School Committee, Texarkana, Arkansas 75501, 1957, 317p., \$3.50).

This is a doctrine book authored and published by Baptists. It recently came to our attention on the information that it had recently been reprinted, which may or may not be true. It is an excellent presentation, having clarity of outline and ample Scripture reference. That it is only a doctrine book may be contested at points, how-

ever, because the author involves amply in theological presentation and discussion as he seems to sense the need. His fairness to differing positions and faithfulness to the Word is demonstrated in his handling of the dichotomy-trichotomy question, where he counsels students to study thoroughly to come to an independent conclusion. A number of problems are avoided by including the treatment of salvation together with Christology in the chapter on the doctrine of Christ instead of separately as is often done. The strong emphasis on the local church one expects in a Baptist book characterizes this author's detailed presentation of ecclesiology in his chapter on the church. The eschatology is premillennial and pretribulational. This work is to be commended highly as a very suitable text for individual study, or for the Bible institute or college classroom.

* * * * *

A SYSTEMATIC STUDY OF BIBLE DOCTRINE, by Thomas Paul Simmons, (Associated Publishers, 250 Midway Avenue, Daytona Beach, Florida 32014, 1969, 503p, no price given).

This is a fourth edition of a work which originally appeared in 1936. An earlier edition was welcomed by Prof. F. D. Whitesell with the comment, "If Baptist people would study such a book as this, it would set them straight in their own thinking and help them combat error effectively." The present edition is introduced by Dr. Roy Mason who states that it "teaches the doctrines that have become unpopular because of the changing times and doctrinal looseness that characterizes whole denominations of this day." The author's position is Baptist, local rather than invisible church, premillennial, pretribulational, and Calvinistic. His presentation is of particular value at this time because of the prevalence of discussion on the issues. His helpfulness is especial in that he faces problems squarely, stating his arguments, leaving none to wonder which way he would direct. That this is a theology rather than a doctrine book is supported by inclusions such as that English Particular Baptists influenced Baptists in America to be predominantly Calvinistic, the documentation being a comparison of the Philadelphia Confession's strong statement with the New Hampshire Declaration's diplomatic avoidance of the particular issue. The clarity with which this author offers his system, supporting with both argument and Scripture, will appeal to students and pastors, bringing popularity to this fourth edition.

* * * * *

THE TRAINING OF THE TWELVE, by A. B. Bruce, (Kregel Publications, Grand Rapids, Michigan 49501, 1971, 552p., \$6.95).

Lovers of spiritual reading matter, contemplative, analytic, and profitable will feel deeply indebted to Kregel's for re-printing this old favorite from the previous century. Often praised, it is popularly desired by habitués of used-book-stores, and regularly recommended to Christian students and those in preparation for Christian service. Designed for repeat reading, it attracts varying tastes to its different parts, depending upon their interests. Some prefer the author's analysis of each of those Jesus called; others enjoy his subjective analyses; some are blessed by identifying with Jesus in problems as He faced them, although for this reviewer, perhaps, Jesus is too human. Every pastor and Christian worker should become more usable by absorbing the training the Lord gave His chosen. This book not only has one of those old fashioned "meaty" tables of contents, but is helpfully indexed, in addition to, which there is also an index of those Scriptures from the Gospels discussed in the substance.

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THE LIFE OF MARY BAKER G. EDDY AND THE HISTORY OF CHRISTIAN SCIENCE, by Georgina Milmine, (Baker Book House, Grand Rapids, Michigan, 1971, 495p., \$5.95).

This is a photo-offset reprint of an exceedingly rare book first copyrighted in 1909 and later renewed in 1937. The substance had been earlier popularized through a serial presentation in McCLURE'S MAGAZINE during 1907-1908. The reading of any single chapter is argument enough as to why the book has been unobtainable from almost immediately after its printings. It is so frank, so revealing and so unflattering to the person, memory, abilities and character of Mrs. Eddy that her constituents doubtless bought (or used any other conceivable means to procure) and withdrew from availability every copy. Question will, of course, be raised about the truth and validity of the account. In addition to twenty pages of fine print introduction identifying the researchers and detailing their method, Bakers has also made accessible an additional sheaf of available testimonial. Readers may rest assured that anything to the contrary which might have been proven in courts of law would certainly have been argued there by the indomitable Mrs. Eddy. Nor would McCLURE'S have dared, or having dared remained unscathed, could the account have been disproved. No library on the cults can be considered complete without this important book.

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OLD TESTAMENT TIMES, by R. K. Harrison, (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1970, 357p., \$6.95).

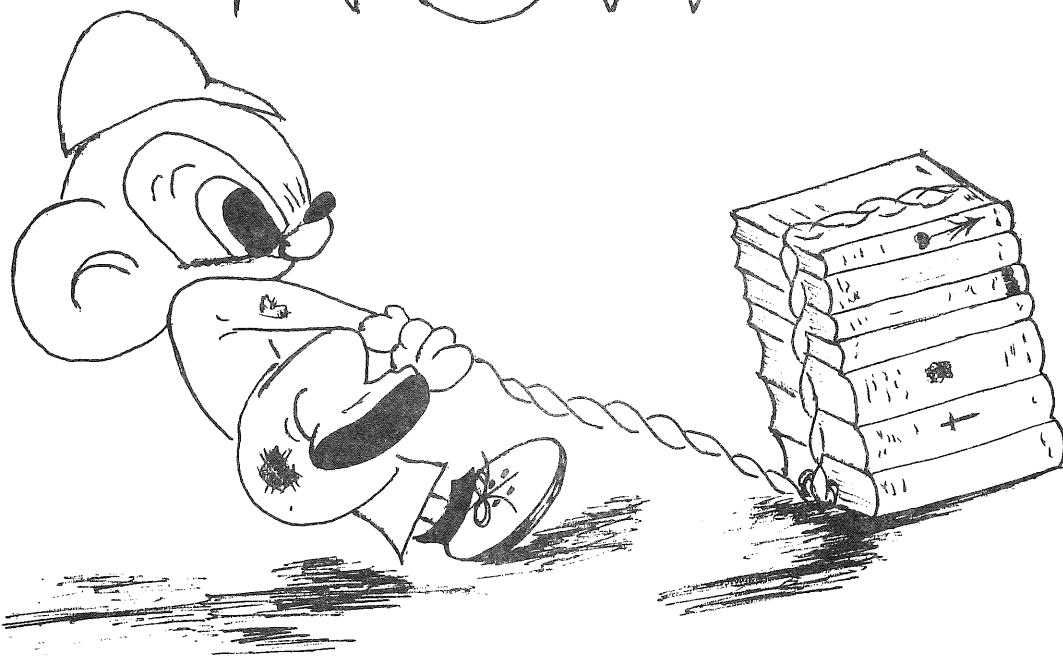
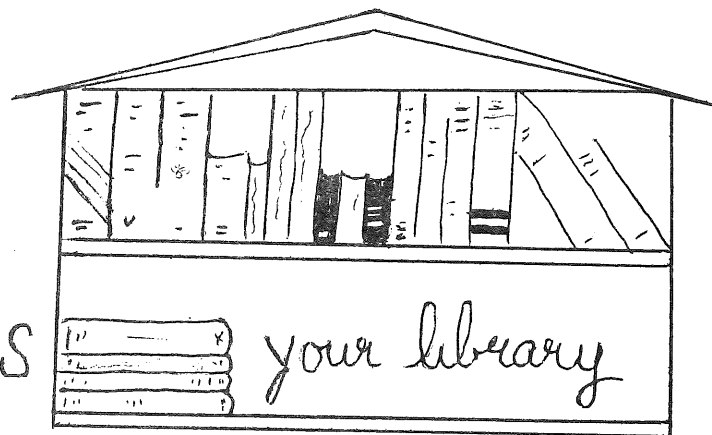
This is a less than technical account of Old Testament history and so-called "pre-history," largely in secular terms, and with divisions and dates as generally proposed and acceptable to a secular approach. The value of the work is in what it offers to alert the Bible student to awareness of the world that co-existed with the world of the Bible, but outside of it, and also in many informative lessons about that world. The danger of this or any other similar work is, of course, that some who should know better, may take as Gospel truth the various unvalidated hypotheses of geology, archaeology, and historical philosophy necessary to any accounting of times and places concerning which actual knowledge may be rare. The book is very well and interestingly illustrated, and indexed, including an index to Scripture references.

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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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