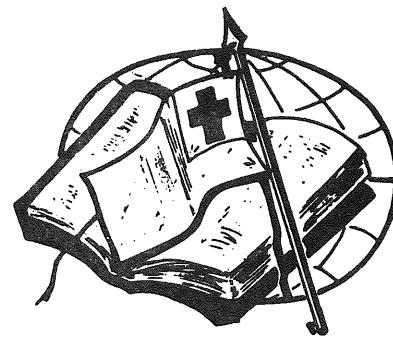


Fundamental Baptist Fellowship



President
Dr. G. Archer Weniger

Treasurer
Dr. Chester J. McCullough

Editor
Dr. M. James Hollowood

INFORMATION BULLETIN

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<u>ANNUAL</u>	<u>CONFERENCE</u>	<u>EARLIER</u>	<u>THIS</u>	<u>YEAR</u>
<u>FBF</u>	<u>MEETS</u>	<u>AT</u>	<u>PONTIAC</u>	<u>IN</u> <u>MAY</u>

The 52nd annual meeting of the Fundamental Baptist Fellowship is to be entertained this year by the Emmanuel Baptist Church of Pontiac, Michigan, Dr. Tom Malone, Pastor. The dates are to be Wednesday evening through Friday, May 10th-12th, about a month earlier than in the past several years.

In response to the challenge of unusual times, a special program of Bible study preaching has been planned following the theme: "CONFRONTING THE PERILS OF THESE LAST DAYS," the text passage being II Timothy 3:1-5.

Again the roster of speakers includes important names of the American Continent, evangelists and defenders of the faith, students of contemporary problems and of the Word of God, bringing to Pontiac and the Conference the now message from the eternal God.

Among the topics are: "The Moral Crisis and the Threat of Evolutionism," "Rock-the Modern Massacre of Music," "The Genetic Conspiracy and the Control of Life," "Tongues and the Charismatic Delusion," "Long Hair-the Badge of Rebellion," "Witchcraft and the Menace of the Occult," "Patriotism and Political Treachery," and more. This is a program designed to face problems and present answers. Every effort has been made to include the issues stalking today's neighborhoods and churches.

Those to be heard are Professor William G. Bellshaw, California; Dr. Charles Bray, Toronto; Dr. B. Myron Cedarholm, Wisconsin; Professor Frank Garlock, South Carolina; Dr. M. James Hollowood, Wisconsin; Dr. Jack Hyles, Indiana; Dr. Bob Jones, Jr., South Carolina; Pastor Vernon C. Lyons, Illinois; Dr. Tom Malone, Michigan; Professor Don Nelson, North Carolina; Dr. Monroe Parker, Alabama; Dr. Ernest Pickering, Pennsylvania; Dr. Noel Smith, Missouri; and Dr. G. Archer Weniger, California.

Dr. Tom Malone, host pastor reports that to the extent of capacity out-of-towners will be provided lodging in the homes of Michigan Baptists as a courtesy of coopera-

ting churches. Limited dormitory facilities will also be available at low cost. A list of nearby motels may be had from the host church upon request. Meals will be provided during the conference at reasonable prices. Every effort is being made at Pontiac to make the conference not only possible, but a success, a pleasure and a blessing.

For advance reservations, write early to Dr. Tom Malone, 645 South Telegraph Road, Pontiac, Michigan 48053. To phone, call (313) 332-8328.

Air passengers are given special notice, a local committee will arrange transportation from the Detroit Airport if given advance notice of arrival schedules.

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THE MISUSE OF COMPUTERS IN DETERMINING THE AUTHORSHIP OF SCRIPTURE

Joseph H. Huebscher, Ph.D. and Arthur G. Raske, Ph.D.

In recent years a number of scholars have used computers in an attempt to determine the authorship of books of the Bible, particularly Isaiah and the writings of Paul. This should interest every fundamental Bible believer since in every instance our traditional belief has come under attack. One of the first of such attacks is a book by A. Q. Morton and J. McLeman, PAUL, THE MAN AND THE MYTH, which concludes that Paul wrote only five books of the New Testament: Romans, I and II Corinthians, Galatians, and Philemon, instead of thirteen. This is interesting since F. C. Baur, in the 19th century did the same thing without a computer and came to the same conclusions. It is our belief that at best this theory has no stronger evidence to support it than any other theory, since it is based strongly upon subjective thinking and fails miserably to refute traditional beliefs. For the most part, the real evidence for Paul's authorship is largely ignored.

We feel that publications such as Morton's and McLeman's should not go unchallenged. We also feel that many Christians have not had an opportunity to learn how a computer works, what it can do and what it cannot do. As a result, many Christians are confused when confronted with the conclusion reached by such a "miraculous" machine as the computer. It is likely that the New Evangelical camp will accept many of these conclusions since they wish to retain the respect of secular scholarship they have worked so hard to attain and they will feel that the evidence is so overwhelming. Evolution of some nature, the multiple authorship of the books of Moses, and "factual errors" in the history of the Bible have already been accepted by many in the New Evangelical camp. In years to come, it is likely that arguments against the Bible's own statements about its authorship will come not only from the infidel but from professing Christians as well.

Understanding a Computer

The computer is a tool, an extremely useful tool. Man's successful space flights to the moon would be impossible without the computer. The most important characteristic of a computer that makes it so useful is speed, speed that is incomprehensible. Tasks that would take a man years to perform are completed by the computer in a matter of seconds. The computer does not perform impossible tasks but makes tasks possible that would otherwise be too time consuming. The use of a computer does not make a study more scientific, more accurate, or more correct. Just as the use of an electric

sander does not guarantee a better piece of furniture; sandpaper and elbow grease will also do the job, but it will take longer.

The computer has been used in New Testament studies to arrive at statistical characteristics of the writer's style. We wish to emphasize here that it is the person who decides whether this statistical characteristic is meaningful, reliable, misleading, or worthless, so that any conclusions are still the product of a human mind. The computer simply serves as a tool that can supply evidence that normally would not be available.

The steps in obtaining statistical characteristics are as follows. First the complete piece of literature is "typed" on special cards called punch cards. These cards are fed into a machine and the holes transferred to a tape inside the computer. We have now read the information into the computer's memory bank, where it is stored, and subject to recall at our "command." We are now ready to "ask questions." In our case all the Pauline Epistles have been copied and placed on a computer tape, to await our questions.

Some of the types of questions that have been asked are as follows: (1) How often does the word "and" occur?- the word "of"?- or other common, necessary, simple words which add little to the meaning of the sentence?; (2) What is the average number of words between successive "ands," "thes," etc?; (3) What proportion of the letter is composed of these common, simple words?; (4) What is the average sentence length?, the median sentence length?, the variation within sentence lengths? This type of statistics has been frequently used and form the basis for concluding the authorship of the Pauline Epistles. If the "answer" (in terms of numbers) from several Epistles fall within statistical acceptable limits, then it is said that they cannot be told apart; and it is assumed that they are from the same author. But if they fall outside these statistical acceptable limits, then it is said that these writings are very different in style; and it is assumed that they were written by different authors.

Unreliable Assumptions

Every conclusion is reliable only in proportion to the soundness of the assumptions of the person making the investigation. We feel that the assumptions of Morton are shaky, if not ridiculous.

He assumes that God did not inspire the writings. If a person assumes just the opposite of what really happened, then naturally any conclusions will be erroneous. This is his weakest assumption and it alone nullifies his conclusions.

He assumes that statistical methods are trustworthy. We are still not convinced that the statistical measurements used up to now are actually reliable indicators of the style of any author. They do describe a given piece of writing in a way that can be exactly duplicated by others. This, of course, can be very advantageous, but the causes changing a style are numerous and may even be unknown. These combine to decrease the reliability of this type of "style." For our purposes we will assume that these statistics do describe the style of the author, and we shall proceed with our arguments on that basis.

He assumes that the literary style for the Epistles tested did not change. Morton readily admits that styles may and do change for a number of reasons: (a) Change in time -- As a person advances in years, his style is likely to change. Morton (p. 61) feels that time is a permissible explanation for the change in the style of the writings of Isocrates. Yet this same change was not allowed for Paul. The amount

of learning, travel, doctrinal development, and the acquisition of new languages may also effect changes. (b) Audience of the Epistle -- That an author would use different styles when addressing various audiences is obvious. The style of a political speech would differ greatly from that of a personal letter to a wife, son or fiancée. Again, no allowance was made for changes in style attributed to differences in audiences to which Paul wrote. (c) Subject matter -- Morton admits that subject matter may cause a change in style (p. 59), but forgets this in comparing Romans to II Timothy. Morton allows several Greek writers to change their style for these reasons; but not Paul. (d) Circumstances -- The circumstances under which an Epistle is written needs also to be considered. Philippians and II Timothy form excellent examples. In the former, Paul was waiting to be released from prison while in the latter, he was looking forward to death. Ephesians was probably written as a circular letter which would demand another style. (e) Emotional state at time of writing -- The temperament of the writer could also influence his style. II Corinthians reveals Paul's emotions in every chapter, but Ephesians reveals very little.

The Human Element

Human reasonings. Style changes are detected by a sudden large variation in one or more of the statistics obtained. If we can find an explanation such as "this piece of writing was the only one that was a very personal letter," or "this was a very formal piece" then we will attribute the change of style to that cause rather than to a different author. Morton (p. 85) says: "that every statistically significant difference must be explained to make sure that it is not to be explained by any feature of the work before it is decided that a stylistic difference must be accounted for by a difference of authorship." The weakness of this statement is that you can never be sure that a known cause explaining the stylistic change has not been overlooked. Even more important are the unknown factors that could account for stylistic changes and are never considered.

Material chosen by humans. One of the biggest problems is the selection of "homogenous prose." Morton defines homogenous prose as a piece of writing that: "...is used in its mathematical sense to ensure that all the data are of one kind. In literary studies it is applied to works in which all the parts of the work are consistent with each other and with the whole work. This implies that homogenous prose is made up and set down by one man. Homogenous prose is to be contrasted with heterogenous prose in which work by more than one author has been incorporated..." (pp. 49, 50). Homogenous prose, therefore, is material where the author is not quoting another person, or changing styles suddenly because of change in subject, change in purpose, etc. Since this must be done subjectively, no one can guarantee that a particular selection is homogenous.

It is of interest to note that several of Morton's own works were tested using the computer method, and his style differed to such an extent that the logical answer was that he did not write all of them (M. C. Tenney, personal communication).

Every author draws from his subconscious mind phrases and sentences which he has previously heard or used. Thus, Paul could very easily and unconsciously employ a sentence used by Gamaliel or a sentence or paragraph from a sermon preached years before. These would not fit into the Epistle without affecting the homogeneity of the writing and would have a definite effect on the style. We are not saying that these things did happen, but could have as well as many other unknown variables.

These reasons are more than sufficient to account for any stylistic change in the writings of the Apostle Paul. (To be concluded next time. Dr. Huebscher is Dean of Men at Maranatha Baptist Bible College, and Dr. Raske is with the Canadian Forestry Service in Newfoundland.)

BESIDES BEING UNSCRIPTURAL WHAT'S WRONG WITH WOMEN'S LIB?

"The claim that American women are downtrodden and unfairly treated is the fraud of the century" says Mrs. Phyllis Schlafly in the February, 1972 THE PHYLLIS SCHLAFLY REPORT.

According to Mrs. Schlafly, "The truth is that American women never had it so good. Why should we lower ourselves to 'equal rights' when we already have the status of special privilege?"

"The proposed Equal Rights Amendment states: 'Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.' So what's wrong with that? Well, here are a few examples of what's wrong with it.

"This Amendment will absolutely and positively make women subject to the draft. Why any woman should support such a ridiculous and un-American proposal as this is beyond comprehension....

"Another bad effect of the Equal Rights Amendment is that it will abolish a woman's right to child support and alimony, and substitute what the women's libbers think is a more 'equal' policy, that 'such decisions should be within the discretion of the Court and should be made on the economic situation and need of the parties in the case.'"

Mrs. Schlafly adds: "Passage of the Equal Rights Amendment would open up a Pandora's box of trouble for women. It would deprive the American woman of many of the fundamental special privileges we now enjoy, and especially the greatest rights of all: (1) NOT to take a job, (2) to keep her baby, and (3) to be supported by her husband."

The articulate opponent of the Equal Rights Amendment observes that "Many women are under the mistaken impression that 'women's lib' means more job employment opportunities for women, equal pay for equal work, appointments of women to high positions, admitting more women to medical schools, and other desirable objectives which all women favor. We all support these purposes, as well as any necessary legislation which would bring them about.

"But all this is only a sweet syrup which covers the deadly poison masquerading as 'women's lib.' The women's libbers are radicals who are waging a total assault on the family, on marriage, and on children. Don't take my word for it--read their own literature and prove to yourself what these characters are trying to do.

"The most pretentious of the women's liberation magazines is called MS., and subtitled THE NEW MAGAZINE FOR WOMEN, with Gloria Steinem listed as president and secretary.

"Reading the Spring 1972 issue of MS. gives a good understanding of women's lib, and the people who promote it. It is anti-family, anti-children, and pro-abortion. It is a series of sharp-tongued, high-pitched whining complaints by unmarried women. They view the home as a prison, and the wife and mother as a slave. To these women's libbers, marriage means dirty dishes and dirty laundry."

Mrs. Schlafly writes: "The women's lib movement is NOT an honest effort to secure better jobs for women who want or need to work outside the home. This is just the su-

perfidious sweet-talk to win broad support for a radical 'movement.' Women's lib is a total assault on the role of the American woman as wife and mother, and on the family as the basic unit of society.

"Women's libbers are trying to make wives and mothers unhappy with their career, make them feel that they are 'second class citizens' and 'abject slaves.' Women's libbers are promoting free sex instead of the 'slavery' of marriage. They are promoting Federal 'day-care centers' for babies instead of homes. They are promoting abortions instead of families."

Not all women feel that the movement is for them. Mary E. Mebane is a writer and also teaches at South Carolina State. She wrote an "Open Letter to Gloria Steinem" that was published in the NEW YORK TIMES (10/29/71) saying:

"Dear Miss Steinem: How are you? I am asking your help. You see, I am in something of a dilemma. I have learned that it is your view that we blacks have a great deal in common with women's liberationists and, you see, Miss Steinem, I am both black and a female, and I am having trouble relating to your group.

"I mean, Miss Steinem, there are some difficulties there. Now you take food, Miss Steinem; that presents a difficult problem. It seems that women libbers don't want to cook it. But, Miss Steinem, I'm a good cook. I come from an ethnic group of good cooks, and our problem is to find someone to buy the food. You know, feed us.

"We black women gripe, Miss Steinem, because we have to buy it ourselves. We have a saying, Miss Steinem. We say that if he buys the bacon, we'll cook it. We mean that too, Miss S. We'll get up at two o'clock in the morning and cook it if he's hungry and we won't ask him where he's been...."

"We are for equal pay for equal work, Miss Steinem, especially for spinsters, but we think it would be so much nicer if the man made enough money to support us.

"I even see a few misguided soul sisters in the Women's Liberation movement. Come now, ladies. We've been more than equal for nearly four hundred years, ever since we stood in some Southern sun and chopped cotton from morning till night.

"Now you are complaining because some man believes that your place is in the home, where you can stay all day and watch the stories and look after the children, rather than work over somebody's steaming stove, and farm the children out to their grandmother or a neighbor, and then come home and do your work. And you don't want to do that. You've got to be kidding.

"Would you believe that there are women meeting the clock every day in factories, offices, stores, lunchrooms, and schoolrooms who don't think that the life of a housewife is so bad? Think it over, Miss Steinem."

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N E W S B R I E F S

NCC PUSHES BOARD INTERESTS: NOT PEOPLE'S -

The latest examples of NCC vocalizing on current issues follows the line of the

past; the NCC board is not interested in grassroot opinion. The NCC board is interested only in the liberal un-American line they have been stringing since the demise of the FCC. For example, they have asked Congress to oppose "all anti-civil rights proposals including proposed constitutional amendments and all anti-busing measures which can only serve to hamper desegregation, debase the quality of education at the human level and delay the attainment of equal educational opportunities." The President has also been asked to oppose all anti-busing measures.

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LANGUAGE POLLUTION NOW RECOGNIZED AS PROBLEM -

A Washington writer has complained that although Ralph Nader seems undisturbed by language pollution, the injection of impurities into our language has doubled since 1965. He says the two principal pollutants are acronyms and initialisms, which he claims are like phosphates in Lake Erie, or monoxide to Los Angeles. At length he elaborates his view of the problem, but he fails to mention that soon the English language will be so lacking in precision and directness that it will not be possible to use it to lead a soul to Christ.

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NEW VERSION OF JOSEPHUS DISCOVERED -

A Jerusalem university professor has found a 10th century Arabic manuscript which quotes Flavius Josephus differing from the familiar version. According to it Josephus says, "At this time there was a wise man who was called Jesus. And his conduct was good and was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly he was perhaps the Messiah concerning whom the prophets have recounted wonders."

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EASTERN BAPTIST COLLEGE DROPS "BAPTIST" -

Eastern Baptist College at St. Davids, Pennsylvania, the undergraduate arm of Eastern Baptist Seminary has dropped the word Baptist from its name. The school which operates under an overlapping administration with that of the seminary is henceforth to be known as Eastern College. Dr. J. Lester Harnish, a one-time conservative is president of both institutions.

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BIBLE SOCIETY EXPLOITS NUDITY -

A new low for the American Bible Society is a leaflet in color offering helps on how to become familiar with the Bible. Its attention-getter is a front-view drawing of a male nude. Some may refuse to believe this and should write ABS. They are probably proud of it and will admit printing it. FBF has a sample which bears a production number and could print the number here, but that would be promoting bad merchandise.

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MOODY BIBLE INSTITUTE MOVES FROM FUNDAMENTALIST POSITION -

Often when a fundamental Baptist evaluation of a non-denominational or interdenominational work is offered, it is heard with suspicion. Of importance, therefore, is the assessment by the Ohio Bible Fellowship of Moody Bible Institute. The OBF group of churches, formerly connected nationally with the IFCA, both non-denominational, passed a resolution in their state meeting and published it in their paper, the OBF VISITOR (1/72): "WHEREAS, the Moody Bible Institute has been a mighty force in our nation for many years, being recognized as America's foremost Bible Institute; and, WHEREAS a number of our Ohio Bible Fellowship received their training at the Moody Bible Institute; and, WHEREAS it has been the observation of many that the Moody Bible Institute has been changing rapidly in the direction of New Evangelicalism and ecumenical evangelism; and, WHEREAS the latest Founder's Week Program gives evidence of this turn in the selection of speakers, with four out of fifteen listed participants representing the Billy Graham Evangelistic Association which is the spearhead of the New Evangelicalism; and, WHEREAS this compromise will be effective in selling new evangelicalism to the hundreds of Moody's supporters who attend Founder's Week and to the thousands who hear the broadcasts emanating from the conference; therefore, BE IT RESOLVED that we, the Ohio Bible Fellowship, send our formal protest to Moody Bible Institute; and, BE IT FURTHER RESOLVED that we protect our own congregations by calling to their attention the alarming drift of this formerly trustworthy institution.

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EPP'S "BACK-TO-THE-BIBLE" BROADCAST OUGHT TO GO BACK TO THE BIBLE -

Theodore Epp's "Back to the Bible" broadcast is featuring a full page add in TWA's airplane magazine. Several who have seen it have recoiled against the Jesus-movement approach and that which suggests "Superstar" evangelism. "Jesus stayed at the Sheraton last Thursday night." The picture includes an ash tray full of cigarette butts. The associations gave the wrong impression as though Jesus had smoked that many cigarettes before He went to sleep. In the very fine print is a statement that some man read a Bible found in the hotel room and he claimed that he woke up with Jesus. This is a degrading and most accommodating form of evangelism.

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LUTHERANS DISCIPLINE CHARISMATIC INTEREST -

A Minneapolis Lutheran Church (Pilgrim) is reported as having problems with members attending pentecostal prayer meetings. Recent church action dealt with the matter by suspending twelve members, which means they are expected to continue to attend church services, but may not receive the communion.

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ROMAN NUN WORKS FOR "YOUTH FOR CHRIST" -

According to ETERNITY (11/71), a Roman Catholic nun is serving under Youth for Christ in upstate New York, starting Bible clubs in Roman high schools and leading teen-agers to a personal relationship with Jesus Christ.

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PENDULUM MAY AGAIN SWING TOWARD DISCIPLINE -

A retiring president of the Chicago Teachers Association interviewed in a news conference on radio and television was asked what changes he expected to see in the new administration and what type of personnel would be needed in the school of tomorrow. After reciting a list of mediocre inconsequentials, he suddenly took fire regarding Chicago principals and stated that tomorrow's schools must have discipline and that men must not be hired as principals unless they are capable disciplinarians.

In harmony with this is the report from Minneapolis that the superintendent of the Fourth Baptist Christian Day School was taken into court on charges of assault because of paddling a ten-year-old. The judge found the superintendent not guilty, however, because the complaining mother had signed an admission form which gave the school authority to paddle if and when necessary.

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METHODIST "MOTIVE" TERMINATES -

The January 1972 issue of MOTIVE, a Methodist magazine, sings its swan song. It has a thirty year history, and has collected a variety of awards and first place mentions. At its peak it had about 40,000 subscribers, but lately dropped under 10,000. The drop dramatically charts the fact that Methodists, as inclusive and as compromised as Fundamental Baptists may think them to be, did not welcome the radical positions represented in MOTIVE. BULLETIN readers recall that we have previously noted that one issue went so far as to use four-letter-words not usually considered acceptable in born-again and church circles. The hierarchical conspiracy in control of United Methodists nonetheless subsidized MOTIVE for three years to the tune of \$77,000 per year. In addition, other support under the table mounted in 1970 to as high as around \$100,000. The announced theme of the swan song issue is the Gay Liberation movement. Which documents the contention that if unsaved or unspiritual leaders get control of church and missionary funds, they will promote some facet of Satan's program. It may not always be as bad as a program of homosexuality, but it will be something less than God's best plus a lot of humanity and/or worldliness mixed in.

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IS EVANGELICALISM DYING OF OLD AGE? -

An article by this title is fairly safe, even in a neo-evangelical magazine as long as the author never bluntly states that he means New Evangelicalism. So, probably the item in ETERNITY (3/72) will make its contribution without arousing too many antipathies or enraging anyone. The Fundamentalist notices, however, that near the end the author lets down his guard and admits that the neo-evangelical is not committed to doctrine. He hides it among the baggage, thus: "...their commitment is to Christ rather than to forms or doctrines or liturgy or behavior..." But he has been steeping in the existentialist atmosphere so long he has forgotten that even Billy Graham, when removed from fundamentalist influence by fewer years than he is now, told them at Union Seminary that the only way one can know Christ is through the Bible. The neo, of course, has an explanation of that which satisfies him, but the Fundamentalist knows what it really indicates.

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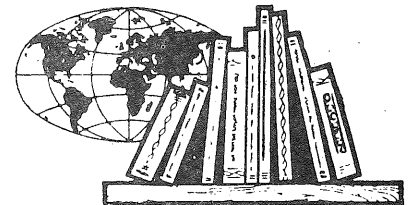
UNITED METHODIST CHURCH PREPARES NEW RULES -

New guidelines are being prepared for consideration by the General Conference of

the United Methodist Church. One of these states, "We declare our acceptance of homosexuals as persons of Sacred worth, and we welcome them into the fellowship of the church." Another recognizes the rights and values of the total abstinence position but will no longer require abstinence from alcoholic beverages by faithful Methodists. Regarding abortion the new recommended rule will be, "A decision for abortion should be made only after thoughtful consideration by all parties involved, with medical and pastoral counsel." One may wonder whether the developing child will be allowed to be considered as an involved party.

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BOOKS



A NEW MANUAL FOR BAPTIST CHURCHES, by J. E. Cobb, (Bogard Press, Texarkana, Ark-Tex. 75501, 1954, 212p., \$1.00 paper).

Here is an excellent little manual for the use of the Baptist pastor and his people. It is not only a "how to do it book," but an ecclesiology in the sense that the author asks his reader to think the teaching of the New Testament through to a consistent and acceptable systematic practice. No careful student of this manual can fail to become more devout and appreciative of the New Testament church, and of the provision God has made therein for His people. The author confesses recognition both of Pendleton and Hiscox but has his own valuable contribution to make, and takes issue with Pendleton's "church in the aggregate" idea as well as his post-millennialism.

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A SYMPOSIUM ON CREATION III, edited by Donald W. Patton, (Baker Book House, Grand Rapids, Michigan, 1971, 150p., \$2.95 paper).

This is a third in an excellent paperback series directed against atheistic evolutionary mythology and its uniformitarian setting. All in the series are valuable not only as instruction books for laymen and youth, but as tools for the pastor and Christian worker. Five of the seven essays in this book deal with various aspects of evolution, geology and/or origins in such a way as to provide professionally qualified and scientifically respectable evidence and argument against the evolutionary hypothesis and uniformitarianism. Another essay deals with the famous Scopes trial of 1925 with a view to showing it up for what it actually was, an attack upon Christianity and the Bible. The final essay deals with cells and cell structure, and argues from biology in opposition to the evolutionary presupposition.

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WITHOUT FORM AND VOID, by Arthur C. Custance, (Doorway Papers, Brockville, Ontario, Canada, 1970, 211p., \$6.00).

This is a learned but understandable treatment of the meaning of the first two verses of Genesis. Upon these hinges the doctrine of the "gap" theory, the alternative to which, for the fundamentalist position is post-Adamic catastrophism, generally ascribed to the Noahic period. The author is without question a scholar having academic

qualification in a number of areas. It seems that in the past he has subscribed to the post-Adamic catastrophism position, but more recently has felt moved to the so-called "gap," although not to the complete exclusion of later catastrophe. His arguments are based upon language, an almost entire half of the book being devoted to appendices offering detailed studies of the meaning of Hebrew words and particles involved. He also presents evidence to show how the Greek expression "the foundation of the world" may be fairly commuted to "the disruption of the world." Perhaps the most persuasive evidence is his demonstration arguing that the Hebrew verb "to be" does not appear unless a change is being communicated, thus making the reading "the earth had become without form and void." To report in any greater detail would be to destroy the strength of the author's own meticulous presentation. Notable throughout the book, next to the language detail, is the author's evident charity and gentleness with opposing positions and those who hold them. This is to be commended for study, particularly by those who like to be able to quote authority beyond column references and footnotes.

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EXPOSITION OF ISAIAH, by H. C. Leupold, (Baker Book House, Grand Rapids, Michigan, Vol. I 1968, 598p., Vol. II 1971, \$7.95 each).

This is a serious and conservative treatment of the prophecy of Isaiah. The writer holds to the unity of the Book and single authorship, even though he divides the work into two volumes after the thirty-ninth chapter. Each volume opens with a detailed outline of the portion of the Book to be covered. That the author has a high view of Scripture is assured in his treatment of the first verse, which he regards as a descriptive characterization of the entire of Isaiah, namely that it was "received," therefore divinely given. The conservative position is evidenced in the treatment of chapter 7:14 where in reference to the RSV the author states that the word "virgin" deserves to be moved out of the margin and into the text, whereas "young woman" merits no more than marginal status. In criticism, it must be recognized that the message is more devotional and synoptical than exegetical. It will serve therefore to stir one up about Isaiah's message and burden more than provide exegetical material by which to preach it. Too, it must be faced that the writer is Lutheran, therefore not a dispensationalist. While he sees Christ as the Servant, both early and in chapter 53, and even recognizes the Messiah in some of the late eschatological area, he says nothing of dispensational divisions, and recognizes no such applications of the prophetic truth expected by those dispensationally trained. On the other hand, neither does he fight it, but rather expands the message to speak for itself and say what he hears it to mean. For those desiring a scholarly treatment of the text, this is to be commended.

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THE LIVING BIBLE: PARAPHRASED, by Kenneth N. Taylor, (Tyndale House Publishers, Wheaton, Illinois, 1971, 1020p., \$9.95 up).

This is a compilation of the paraphrases of Scripture previously published as the Living series, and hence is not actually new. The publishers are to be commended for printing on the cover of the cheaper edition in as large letters as they have used, the word "Paraphrased." This word is not as large as the title words, and it should be, but the warning is at least given. The problem with paraphrases of the Bible is that the reader, soon or later, takes the paraphrase to be God's Word, which it is not. As to the paraphrase itself, enough of a devout attitude seems expressed as to persuade that Mr. Taylor intends good and blessing rather than deceit and curse. Noting the footnote on Isaiah 7:14, thereupon argues that he is inadequately prepared for

so important a work. The footnote says that the Hebrew word "sometimes means 'virgin' and sometimes 'young woman,'" whereas in Biblical Hebrew it never refers to an unchaste young woman such as any unmarried mother would be. The footnote further goes on to include information in no sense agreeable to conservative scholars. That the paraphraser has not intended to grind any particular axe seems evident, however, because he shifts easily in the New Testament from concepts of the received text to those of the neutral text, and sometimes becomes redundant by including both. Among paraphrases, this is perhaps one of the better ones. This reviewer, however, has not yet seen a paraphrase he can commend above a translation.

* * * * *

ETHICS: ALTERNATIVES AND ISSUES, by Norman L. Geisler, (Zondervan Publishing House, Grand Rapids, Michigan, 1971, 270p., \$6.95).

This treatment stands, head and shoulders, above all others in its field. This reviewer has taught ethics as responsibility has required across the years, but never from a textbook until this text appeared. This author makes a careful and clear cut analysis of the alternatives, in the first half of the book, and devotes the second half to an application of system to issues. While little needs be added by the teacher to the first half, ample opening is left in the second for the development of individual viewpoints and personal Scripture application. This author is to be commended and thanked. Not only is this a good text; it is sufficiently well written to serve as a beacon for course-charting to the many who have graduated from college without gaining an understanding of what the ethics department was about.

* * * * *

PROFITABLE BIBLE STUDY, by Wilbur M. Smith, (Baker Book House, Grand Rapids, Michigan, 1971, 166p., \$1.65 paper).

This is the second revision of a work which first appeared in 1939, now brought up to date to include reference to books available as Bible study helps published more recently. Whether one requires guidance as to available source material for the purpose indicated by the title, or is in need of a bibliographical survey, this little book meets a need and will be appreciated.

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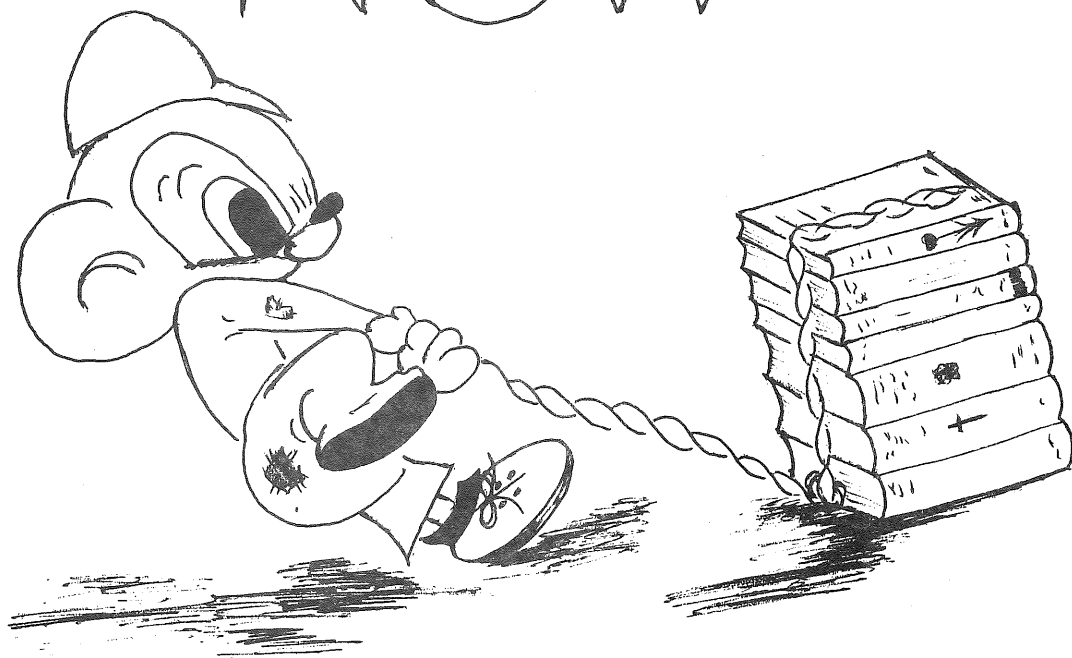
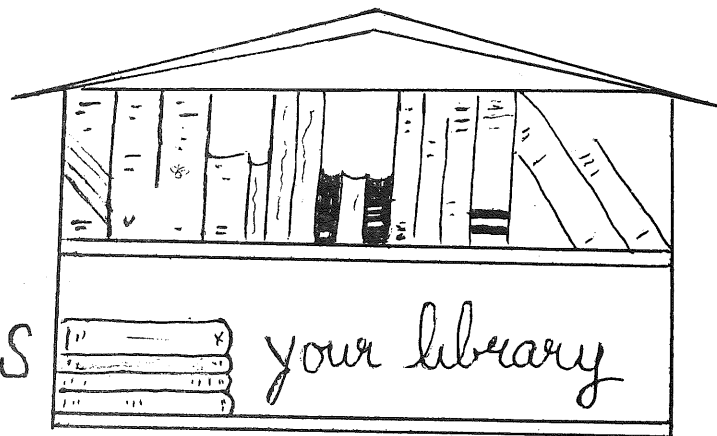
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fuse to accept Christ as Lord and Saviour will be forever separated from God.

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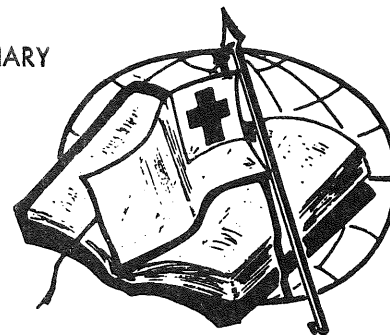
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THE SEPTUAGINT AND THE MODERN VERSIONS

An evangelical minister rejects the American Standard Version because of its liberal bias, but the same minister approves the conduct of evangelical missionaries in Japan who use a similarly defective modern Japanese version, on the ground that our Lord and His apostles used the Septuagint, notwithstanding its known deficiencies. It is suggested that if it was right for our Lord to use a defective version because there was no better version available, it must be right for Christians today to use a version like the RSV in spite of its faults.

There are several objections to this statement of the case, and it can be shown that the method adopted by the New Testament writers in their use of the Septuagint is, in fact, a strong argument against a defective version such as the RSV, NEB, TEV etc.

The Septuagint, the version of "The Seventy," was a Greek translation of the Hebrew Old Testament made at Alexandria about two hundred and fifty years before the birth of the Lord Jesus Christ. At the time of our Lord's earthly ministry it was the universal practice of Greek-speaking Jews throughout the whole of the Middle East to read in their synagogues and to quote in their discussions the Old Testament Scriptures in this Greek version.

It is agreed that the Septuagint was far from perfect, and no claim can be advanced for the divine inspiration of the translators. However, if we observe the manner in which the Apostles refer to the Old Testament Scriptures, we see a striking indication of the inspiration under which they themselves wrote. When they refer to the Septuagint, they do so under the supernatural guidance of the Holy Spirit, the Divine Author of the original revelation. Their authority is therefore higher than that of a translator.

This higher authority is shown in three ways. First, where the LXX translators were correct, the Apostles quote verbally and literally from the Septuagint, and thus remind their readers of the Scriptures with which they were already familiar in that particular form. Second, where the LXX is incorrect, the Apostles amend it, and make

their quotations according to the Hebrew, translating it anew into Greek, and improving upon the defective rendering.

Third, when it was the purpose of the Holy Spirit to point out more clearly in what sense the quotations from the Old Testament Scriptures were to be understood, the Apostles were guided to restate the revealed truth more fully or explicitly. By the hands of the Apostles the Holy Ghost thus delivers again His own inspired message, in order to make more clear to later generations what had been formerly declared through the prophets in an earlier age. By giving again the old truth in new words, the Holy Ghost infallibly imparted teaching which lay hidden in the old, but which could only be fully understood by a later generation if given in a different form.

There are about 263 direct quotations from the Old Testament in the New, and of these only 88 correspond closely to the Septuagint. A further 64 are used with some variations, 37 have the same meaning expressed in different words, 16 agree more closely with the Hebrew, and 20 differ both from the Hebrew and the Septuagint. From this it is evident that the Holy Spirit exercises independence of all human versions which He guides His Apostles to quote in the New Testament that which He had caused to be written in the Old. The Lord Jesus Christ, being One in divine power and glory with the Eternal Father and Eternal Spirit, demonstrated the same independence, and exercised the same authority.

It may also be helpful to show how different was the conduct of our Lord and His Apostles from that of present day ministers who attempt to vindicate their own inconsistent practice on such inadequate grounds. Our Lord, and those whom He appointed to be His chief messengers, were not referring to a version produced by men who denied the divine inspiration, inerrancy and authority of the Holy Scriptures, but this is the case with those who use such versions as the RSV. The New Testament writers were not referring to a version which was calculated to diminish the testimonies of Holy Scripture to the glory of the Divine Redeemer, but many of the modern versions in English and other languages are of this character. The Apostles did not deliberately reject a more accurate version already in widespread common use, in favour of an unsound version produced by "liberal scholars," but this is happening in many parts of the world today.

When the Lord Jesus Christ and the inspired evangelists quoted from the Septuagint they were referring to a version which emphatically asserts the miraculous virgin birth of the Messiah. The RSV and similar versions in English and in other languages obscure this essential truth. Before the incarnation of the Saviour the Jews held the Septuagint in high esteem, but after His birth and earthly ministry they turned against that version because it was used so effectively by Christians to demonstrate that the Messianic prophecies of the Old Testament were fulfilled in the Person and work of the Redeemer.

A little before the middle of the second century of the Christian era Aquila, who had been a Christian, but was cast out of the church for some misdemeanour, became a Jewish proselyte. Having then learned the Hebrew language, he made a new translation of the Old Testament into Greek, in opposition to the Septuagint, translating many passages concerning the Messiah otherwise than they had been rendered by the LXX, so as to make it impossible to apply those passages to the Lord Jesus Christ. Not long afterwards Symmachus, a Samaritan by birth, who became a Jew, then professed the Christian faith, then attached himself to the Ebionites, made another translation from the Hebrew into Greek. As a Judaizing Christian he was hardly likely to excell in preserving the purity of the text. About the same time Theodotion, who had once professed faith in Christ and afterwards became a Jew, produced yet another Greek version.

Jerome of Bethlehem, who saw these Greek translations of Aquila, Symmachus and Theodotion, makes it quite plain that these men were Judaizing heretics, and that their versions were made out of hatred to Christianity.

Before the birth of the Messiah the Jews used to observe a feast in memory of the translation of the Septuagint. Philo the Jew, who lived in the time of Caligula the Roman Emperor, while the Apostles were fruitfully engaged in the preaching of the Gospel, tells us in his LIFE OF MOSES that to that time they kept a yearly feast in memory of the Scriptures having been translated into Greek by the seventy-two interpreters. After Philo's days the Jews turned that feast into a fast, lamenting that such a translation had been made. As the version became more popular with Christians, it grew out of credit with the Jews, who preferred to use a version which the Christians could not so easily apply to the Messiah.

In Isaiah 7:14 Aquila, Symmachus and Theodotion departed from the rendering of the Septuagint PARTHENOS and substituted NEANIS, a term which may be applied to a young married woman, and is not a proper equivalent of the Hebrew word, which is limited by its usage in the Old Testament to the unmarried woman. PARTHENOS, Virgin, is the word used by Matthew, and this may be regarded as the inspired evangelist's confirmation of the correctness of the Septuagint Greek translation of the Hebrew word used by the inspired prophet Isaiah.

In no less than 175 of their 263 direct quotations the Apostles were guided by the Holy Spirit to make significant corrections of the version from which they quoted. Those who make indiscriminate use of the modern versions do not insist on making a proportional number of significant corrections in the RSV, NEB, TEV, and their counterparts in other languages. Even 175 corrections could make a considerable improvement in some of the modern versions, especially if the passages which diminish the Scriptural testimonies to the deity of the Lord Jesus Christ were corrected.

In the exercise of His gracious providence the Divine Author of Holy Scripture has raised up men to translate the revelation which He has given, and in many languages there are now translations which are in many respects far superior to the LXX. In so far as it is a human undertaking every translation has its imperfections, but there is a radical difference between many of the earlier versions and the modern versions which are being thrust upon Christian communities throughout the world today. The earlier versions were the product of devout scholarship which acknowledged the divine inspiration of the Holy Scriptures and the Deity of Him Who is "The Chief Subject of the Sacred Book." Many of the modern versions are the fruit of a naturalistic scholarship which diminishes or denies both.

Nothing can be gained by the pretence that our Lord Himself encouraged His disciples to use a defective version. This indeed is the very opposite of the truth. Those who would show themselves worthy of the evangelical character which they profess are encouraged by the Word of God itself to "contend earnestly for the faith once delivered to the saints" and to "strive together for the faith of the Gospel." The quiescent acceptance of unsound versions can only help to undermine the foundations of that faith. At the present time it is more than ever necessary that those who respect the divine inspiration and inerrancy of the Holy Scriptures should labour to preserve sound versions already in use, to produce faithful versions where these are not available, and to reject and expose versions which are marred by the misguided scholarship of their originators.

(The above item is released by the Trinitarian Bible Society of Canada. The newly organized Trinitarian Bible Society in the USA =(TBS-USA)= appeals for the support of fundamentalist Christians and their churches. TBS-USA is committed to the

production, publication and promotion of pure Scripture, and openly proposes to compete with other Bible Societies now gone apostate. Churches and individuals still supporting the degenerating old Societies should investigate TBS-USA and consider giving budget support to this new effort. The TBS-USA address is 900 Park Avenue, Collingswood, New Jersey 08108).

* * * * *

THE MISUSE OF COMPUTERS IN DETERMINING THE AUTHORSHIP OF SCRIPTURE

PART II

Joseph H. Huebscher, Ph.D. and Arthur G. Raske, Ph.D.

Arguments for Paul's Authorship

Inspiration. Thirteen Epistles in the New Testament claim the authorship of Paul. Hebrews does not and consequently will not be defended in this article. The belief of divine inspiration for the autographs of the New Testament demand a defense of the thirteen. Inspiration is the influence of the Holy Spirit upon the minds of certain human instruments producing writings which are complete and plenary, an absolute and authoritative record of God's progressive revelation, and identified in their verbal completeness as the Word of God. Therefore, if Paul was not the author of those books bearing his name in the text, then it can be claimed that the New Testament deliberately deceives or that these books are not a part of God's Word. Certainly any Epistle which deliberately deceives cannot be considered inspired.

Therefore, anyone who denies the authorship of any one of Paul's thirteen Epistles also denies its inspiration. Morton assumes the Bible is to be treated as any other book and ignores the findings of such scholars as B. B. Warfield of Princeton, Gausson, Harris, Custer, and others. Such evidences in favor of inspiration are so numerous and powerful that to ignore them amounts to hiding one's head in the sand. This Morton does as is demonstrated by the fact that he assumes the Pentateuch to be a composite by many authors despite the evidences produced to the contrary by A. T. Allis. He also assumes that at least two men wrote the book of Isaiah (We are aware of the recent computer study which concludes two authors for Isaiah. The same arguments used here apply to that study as well.) and quotes this as evidence supporting his hypothesis that a person cannot significantly change his style; though it is proof to the contrary, if the man Isaiah authored both sections as sufficient evidence indicates. He even goes to the extreme position of stating that no book of the Old Testament was written in the present form.

Chronology. Not only do thirteen Epistles bear Paul's name under the inspiration of God but it is quite possible for Paul to have written them. Ten easily fit into the life of Paul as sketched by Acts. The remaining three, I and II Timothy and Titus, can be dated after Acts since Acts does not end with the death of Paul. The fact that scholars are not generally agreed on the dates for incidents in Paul's life is irrelevant. Except for specific dates, the chronology still exists and thus Morton's argument to the contrary on pages 24-25 is invalid. This is also true on page 33 where he says: "Thus, a table giving dates assigned to the principle events from the crucifixion to the death of Peter and Paul by four authorities, namely Harnack, Turner, Ramsay and Lightfoot, shows that in not one out of the eleven events listed do all four agree. Disparities range from one year to 26 years. More recent authorities agree no

better." The dates have no bearing on the matter as long as the chronology fits within the lifetime of Paul and allows for the Pauline authorship. In fact, a discrepancy in the dating is expected owing to the antiquity of the events.

Character of Paul. The character of Paul is stamped on all the questioned Epistles. His call, his prayers, his personal plans and details are often mentioned; his character expressed in thankfulness, his anxiety to see souls saved, his zeal, are just a part of the evidence for Paul's authorship.

The evidence in publications of the authors mentioned is more than enough to place the burden of proof upon the assailant of authenticity. For each Epistle further evidence can be cited both external and internal, but that does not lie within the scope of this article. A number of books dealing with the introduction to the New Testament, besides individual commentaries, cite these quite thoroughly.

Nor can this evidence be dismissed with a wave of the hand, as Morton attempts, by saying: "The majority of scholars do not agree which are genuine and so is evident that their tools for the purpose up to the present have been unserviceable." (p. 20). All available evidence must be carefully weighed, both pro and con. Simply because two scholars do not arrive at the same conclusions is no reason for throwing all out of court and using only new evidence. It could well be that the basic premises of some scholars are wrong. The evidence still exists and each piece of it must be shown valid or invalid and if valid, to what extent does it influence the conclusion? The most that Morton can do is to add new evidence which too must be carefully weighed. If one fully accepted his above statement, all his evidence would also need to be thrown out since he does not agree with the majority of scholars as to which are genuine and so his tools must be "unserviceable."

Weaknesses in Morton's Conclusions

He leaves out the Supernatural. Morton does not do justice to the supernatural element in the Pauline Epistles; that they are part of God's Word; that God so guided the thinking of Paul as well as the other writers of Scripture that each word Paul wrote was exactly what God wanted him to write. The Pauline Epistles are not only one hundred per cent the work of man, Paul, but all one hundred per cent the work of God. They are without error and without contradiction in spite of Morton's unwillingness to harmonize. Morton clearly reveals his view of the supernatural when he writes concerning Luke's authorship of Acts. "It is not reasonable to dismiss an author simply because what we call miraculous was part of his everyday composite view of the course of history, even if it is only the history of a particular movement. But if it is found that he cannot think of his subject without assuming that the miraculous is the history, then we may consider whether this fact forces us to believe that he might on occasion sacrifice something for the sake of a good story. The compiler who gives us a collection of material about the first days of the church and introduces it with the bodily ascension and the Pentecost story in chapter 2 is such an author (p. 118)."

He dismisses tradition. Morton wishes to eliminate tradition as a valid argument in favor of the Pauline authorship by saying: "We cannot begin from a position of trust in a tradition that may have a vested interest in a particular conclusion. This means also that any chain of testimony about the authorship of documents in the New Testament is not valuable in proportion to the number of links in the chain (p. 17)."

First, I know of no one who begins from "a position of trust in a tradition." Our trust is in the inspiration of Scripture. If Paul is not the author of thirteen Epistles which contain his name, then these Epistles are not inspired of God. Second, it has to be proved that tradition has a vested interest in a particular conclusion

and that Morton does not when he attempts to disclaim Paul's authorship. Third, Morton must prove that various testimonies about the authorship of documents in the New Testament make a chain. If they do not, then his entire statement above becomes invalid.

He contradicts his own arguments. All the evidence for the authorship of eight of Paul's Epistles is dismissed with a wave of the magic wand as not valid and unserviceable, yet how does Morton conclude that any Epistle was written by Paul? His computer may show that the style of Romans, I and II Corinthians, Galatians, and Philemon are similar but how does he know Paul wrote them? For this he must depend on the same evidence which he has dismissed for the other Epistles; and if such evidence can stand for five Epistles, why can it not stand for all thirteen?

Or how can one know if Paul ever lived? According to Morton, Luke has clearly distorted and contradicted Paul in Acts (for which there is insufficient evidence). If so, how can one know that Luke did not manufacture Paul as a fictitious character so that none of the Pauline Epistles were written by him? The fact remains, however, that Acts is a reliable history of the early church, and all the evidence Morton cites to the contrary can be used equally well to support it. Take for example the supernatural element found in the early chapters of Acts as the bodily assumption of our Lord and the coming of the Holy Spirit in Acts 2. If Christ did rise from the dead with an incorruptible body, what happened to Him and where is He now? The answers to these questions are imperative to give credibility to the resurrection and to satisfy the natural questioning of the human mind. Also, such an event as the coming of the Holy Spirit is entirely credible to explain the origin of the church. Previous to this event the disciples were full of fear and one can hardly imagine such a group founding the church. The coming of the Holy Spirit completely and solely answers this problem.

Again, Morton points out that "one genuine work, the masterpiece of Demosthenic oratory, ON THE CROWN, (Work 18), also lies outside the limits of three standard errors from the mean. . . Work 18 is undoubtedly genuine. The result is due to a remarkable run of 25 sentences within the sample. . ." (p. 75). And he says the same is true of Work 19. But how has he arrived at the conclusion that these works are genuine? Other means than the computer must have been used.

Conclusion

The use of a computer to determine the authorship of Scripture is a new approach made possible by the development of this new remarkable tool. We feel the assumptions on which the new method is based are shaky at best, and therefore the method not as satisfactory as most other methods now in use. Morton feels that the computer method is better than all others combined when he states "the assumption that Paul is the author of all fourteen or of the majority of the fourteen Epistles in the Corpus is dead. The further firing will be to perfect the weapons, not to kill the corpse." This is absurd. The reasons we have given are more than sufficient to account for any "stylistic" change in Paul's writings. The acceptance of Morton's argument will result in believing that Paul wrote Romans 2-16 but not Romans 1. If this method produces such nonsense, then we cannot see how reasonable people can accept it.

The Bible has always shown itself to be reliable and trustworthy in all details, including those of authorship. Any born-again child of God can with utmost confidence proclaim: "Thus saith the Lord" without the slightest fear that a new method of secular scholarship will destroy the foundation upon which our faith rests. Let us not be ashamed boldly to declare the whole Word of God. (Dr. Huebscher is Dean of Men at Maranatha Baptist Bible College, and Dr. Raske is with the Canadian Forestry Service in Newfoundland.)

SATAN'S ATTACK ON CHRISTIAN EDUCATION

Dwayne H. Senn, B. A.

There are those who say that time is short. There are those who say this is not true. There are the passive ones who choose the principle of keeping the law of man's government while sacrificing the higher principle of keeping the law found in God's Holy Word. Then, there are those who are entirely in favor of the System -- usually, ignorantly so. Too long, the community mind has rocked in its rocking chair, lulled to sleep by the master minds of the self-styled humanitarian sect.

I had no such dream as the Black Liberator had. Rather, I had a nightmare. I do not see children of future generations knowing and experiencing the freedoms once cherished by all. I see scenes of the nightmare of moral and political decay. In that nightmare are swelling overtones of heartbreak like that of the mourner at a time of death.

I see the Christian being persecuted for Christ's sake. I see families broken apart by enforcement of government law--all for the "good" of the "state."

If ever you want to gain control of a community mind, even for its own benefit, you must indoctrinate the parts of the whole to automatically respond to a particular stimulus. That is, you must get the individual members of the community into the clutches of your ideology. If you want to have the opportunity to indoctrinate the community mind, you must eradicate all obstacles, even if it requires extremism to accomplish the goals. The required extremism could include the violence of silencing voices for truth. Or the extremism may be controlling the educational system.

So Satan's army is marching and is flanking her enemy, the local church and its ministry of Christian education. Satan, using the devices of humanitarianism, pacifism, equalization, civil rights and socialistic government reforms has unleashed yet another attack on the Son of God, our Saviour, the Lord Jesus Christ.

If Satan is to achieve his ultimatums, he must control education--the indoctrinating centers. He has deceived and connived until he is nigh unto victory in any number of population centers. Observe what education is doing to and planning for the community mind in America:

1. The educational system has trained the child to buck parental authority. This has been accomplished through an emphasis on relativism as opposed to absolutism. Parents represent absolutism. Absolutism has been equated to that which is not necessarily good. The child assumes he is doing right when he divorces himself from parental authority.

2. The educational system then accuses the parents for failing to communicate to the child's needs. How could the parent communicate when the child's mind has been taught to be negative toward parental guidance?

3. Since the parents are not qualified for child training, it will become the State's responsibility to assume that role. The child is totally alienated from his family and is property of the state. The child is to be placed in an environment which is much more "idealistic" and not so "destructive." In that environment he will become an integral part of the System functioning for the good of the State.

4. Once these three steps are accomplished, the indoctrination process is in

full swing. The child is taught not to think critically and creatively, but rather he is taught in a passive sense to relate to his natural habitat and environment. If he thinks this way, he will never question what is wrong with the State and the System.

5. In the end, "equality" is supposedly achieved because all act and think alike. Mass humanity is the working robot of the System.

However, not all of these objectives can be obtained easily. Satan must confuse and destroy Christ's instrumentality, the local church, for the local church teaches the absolute authority of God's Word.

Satan will then attack at the source of this local church teaching, the Christian Day School. To Satan this is the obstacle which now lies between victory and stalemate. Satan must have control of the complete community mind. He cannot allow Christian education to have its influence in the System.

How is Satan attempting to do away with the obstacle? Why not an economic attack? Allegations of inadequacy, of obscurantism, of "fundamentalist mentality" or of discrimination could both diminish support and curtail tax exemption. Taxation could force the closing of the doors and/or further submission to State control. Students once taught the truths of the Scriptures will be taught a denial of God in an atmosphere of anti-God philosophies. Once the child is indoctrinated, he will benefit the State and the System.

Another obstacle to Satan's program is God's fearless leaders. Their voices must be silenced. But once the majority of people are part of the System, the community will probably label the Gospel preacher as mentally unstable. Adequate institutional rehabilitation will doubtless be provided for those who are ill. They are too loving and humanitarian to neglect anyone.

What to do? The only source of victory is in Jesus. Do not fall passively a victim of the role of pioucity. Active proclamation of the righteousness of God and the judgment of God is the only answer. Proclaim the Gospel message and the gates of hell shall not prevail against it. (Mr. Senn teaches in the History Department of Dade Christian Schools at Hialeah, Florida.)

* * * * *

SOVIET ANTI-RELIGIOUS PROPAGANDA

A collection of excerpts from the Communist's PRAVDA was made and translated by a Roman priest, showing that the anti-religious stance of the Soviets is unrelenting. The following is quoted:

"The success of atheistic work depends very much on the degree of knowledge of the teams of the propagandists, their experience and skill. Taking that into account, the Party committees have begun to go to more trouble over them, training the teams in the faculties and departments of the evening universities of Marxism-Leninism and in various seminars and schools. . . .

"The press has a wide range of opportunities to intensify anti-religious publicity. The publishers of newspapers and magazines should print material on atheism regularly, more frequently induce persons who have broken with religion to write about it,

and throw light upon what is being done. The mass-media of information, television, radio and film, as well as the educational cultural institutions should more often address their impact to the minds and hearts of believers.

"The role of literature and art in the formation of the world view of the Soviet man, his moral convictions and his spiritual culture, and the war against survivals from the past, is increasing. The pen of the writer and the brush of the artist are called upon to serve in the noble cause of the atheistic education of the workers and of exposing the anti-scientific nature of religious concepts which are foreign to us.

"One place where, especially, religious preconceptions can be conquered is the school and the specialized intermediate and higher institutions of learning. Teachers and the professorial lecture-staff have the duty to follow through in their pupils and students.

"Upbringing in godlessness goes hand in hand with criticism of bourgeois religious propaganda. Convincingly to pull to pieces the works of present-day theologians and propagators of religion one must show how reactionary clericalism is in the capitalist lands; one has to lay bare how they try to use religious concepts to "soften" socialist theory, and their efforts to confront the ideals of Communism with religious performances and to inflame religious fanaticism.

"What is needed most of all for the forming of a new man is unyielding war against religious patterns of thought (which have no place alongside a materialistic world-view, social, scientific and technical progress) and the suppressing, once for all, of those relics from the past."

* * * * *

N E W S B R I E F S

NEW FIND OF BIBLICAL PAPYRUS SCRAPS OPENS DOOR FOR GREAT POSSIBILITIES -

The Dead Sea Scrolls found in 1947 attracted so much attention that little or no mention was made of some scraps of papyrus found at the same place and time. Now, however, after opportunity for study, an announcement of what may be termed the biggest Biblical find of the century is being made by the Rev. Jose O'Callaghan, a University of Barcelona Biblical professor, in the journal of the Pontifical Biblical Institute (Roman Catholic). He claims the papyrus scraps bear Greek writing, not Hebrew and Aramaic as do the scrolls, and that he has parts of Mark's Gospel, chapters 4 and 6, and has recognized some from Acts, Romans, I Timothy and II Peter. But that the fragments date from around 50 A.D. or even perhaps as early as 35 A.D., reduces the recognized date of any Bible manuscript from the much later one of 135 A.D., opening the door to great possibilities. What if the newly found papyrus should bear a text copy of original autographs? What if it were to contradict the neutral text theory and support the authenticity of the Byzantine text? In such a case the King James would be back in line as the best English Bible, better than all those developed since. One Biblical research scholar has commented, "This means that seven tons of German scholarship may now be consigned to flames."

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PRESBYTERIAN WOMAN THEOLOGIAN WANTS HOLY SPIRIT CALLED "SHE" -

A Presbyterian woman minister, Dr. Letty Russell, variously designated as theolo-

gian, professor, and liberationist is asking that the Holy Spirit be called "She." Not only so, but, "the least we can do is call God 'She' part of the time," she argues. A recent item in the Philadelphia INQUIRER (4/1/72) outlined her appeal as presented at Temple University for a two day symposium for reexamination of religion and Christian theology in a feminine perspective sponsored by Temple's Department of Religion.

* * * * *

HOW ONE COLLEGE HANDLED THE RADICALS -

The Warden of Wadham College, Oxford is reported to have received a list of what was called "non-negotiable demands" from a segment of protesting students who stated that unless their demands were met, they would take "direct action." The Warden wrote them a letter, as follows: "Gentlemen: We note your threat to take what you call 'direct action' unless your demands are immediately met. We feel that it is only sporting to let you know that our governing body includes three experts in chemical warfare, two ex-commandos skilled with dynamite and torturing prisoners, four qualified marksmen in both small arms and rifles, two ex-artillerymen, one holder of the Victoria Cross, four karate experts, and a chaplain. The governing body has authorized me to tell you that we look forward with confidence to what you call a 'confrontation' and, I may say, even with anticipation." The report adds that the protest seemed thereafter to melt away.

* * * * *

TIME MAGAZINE CRITICIZES ROCK VERSION OF "MESSIAH" -

Not usually pressing for conservative views, TIME surprises many by criticizing the new RCA rock version of Handel's MESSIAH. In part TIME (2/28/72) says: "Rarely has so much conceit, commercial cynicism, bad taste, musical ignorance and all-round incompetence been brought together within the grooves of a single LP. Written and arranged by Producer David Axelrod (Electric Prunes), conducted by the jazz world's Cannonball Adderley, the RCA MESSIAH has something to offend everyone. For lovers of vocal style, there is singing that would not pass muster in the 1950s-parody group Sha-Na-Na. For devotees of pure rock, there is numbingly dreary rhythm and somnolent guitar work. For connoisseurs of modesty, there is this blurb on the record jacket by the album's producer, Ronald Budnik: 'It is hoped that Axelrod's work will bring to light and punctuate the creative acumen of Handel...'

"Handel will survive; so will MESSIAH. What Axelrod's work really brings to light is the fact that the sheep of the record industry are off and herding again...."

* * * * *

HOLLYWOOD PRESBYTERIAN CHURCH NOW PASTORED BY SENSITIVITY TRAINING ENTHUSIAST -

According to reliable sources, the Rev. Lloyd J. Ogilvie, new pastor of the First Presbyterian Church of Hollywood, California, is not only an ecumenist, but an ardent enthusiast for sensitivity training. The past testifies adequately as to his interests in sensitivity; the future as planned will affirm his ecumenism. Bible believers who trust Sunday School and youth materials written by people who attend and support such a church should look for new sources and better material.

* * * * *

SUPREME COURT MAKES MOMENTOUS DECISION -

The U. S. Supreme Court handed down a momentous May decision, one that may have

broad fundamental implications regarding liberty, autonomy and education. The decision upheld one of the Wisconsin Supreme Court which had ruled that Amish parents need not regard the compulsory school attendance law which violates their religious conviction by legislating schooling of Amish children in public high schools. In time to come this may become a dyke against the rising tide claiming children to be the responsibility and fief of the state.

* * * * *

CAMPUS CRUSADE PROGRAMS ROCK - DANCE -

A Campus Crusade Conference held in Atlanta was noticed in the Chattanooga NEWS-FREE PRESS (1/2/72) thus: "They sang and danced all evening to the sounds of a Rock-band and afterwards moved out into the lobby of the hotel, joined arm-in-arm in further New Year's celebrations but it was all with the blessing of the management because this group was distinguished by one factor -- they all entered 1972 with the hope and confidence provided by a belief in Jesus Christ as their Lord and Saviour." In commenting on the reporting of the occasion, the editor of VOICE mused, "I suspect certain 'evangelical' brethren will reply with their usual retort" 'Engaging in the lust of the flesh is all right so long as souls are saved!'" But to face the revealed facts he quoted: "Shall we continue in sin, that grace may abound? God forbid..." (Romans 6:1, 2).

* * * * *

DALLAS SEMINARY: YESTERDAY AND TOMORROW -

The latest promotional folder from Dallas Seminary plays upon the theme of the Dallas of Today and the Dallas of Tomorrow, and that the Dallas of Today is preparing the leaders of Tomorrow. Intentionally or unintentionally it may be a medium communicating more truth than might, on the surface, be discernable to many. Of six person-ages pictured and quoted urging Dallas as the place for future leaders to train, four have been identified in word or deed (or both) with the apostasy of contemporary compromise: Bill Bright of Campus Crusade, J. Vernon McGee, Stephen Olford and C. Stacey Woods. If tomorrow's leaders are to communicate a message of transformation and separation, they better not follow the advice of such multitude mixers.

* * * * *

IS ROME CHANGING: BECOMING EVANGELICAL, CHARISMATIC, EVEN EVANGELISTIC? -

Prolix opinions from individuals and organizational offices today insist that Rome has changed. She is now evangelical; she is so blessed of the Holy Spirit as to evidence charisma; she is even participating in evangelistic efforts. Most of the middle-of-the-roaders think so. They are linked with EXPLO '72, KEY '73, NAE, the Graham organization, etc. On the one hand they may tell how filled with the Holy Spirit the nuns someplace are, and on the other, how advisable it is to study at Dallas. A more analytically based opinion is given by Wilson Ewin in CHRISTIAN HERITAGE (3/72), not rushing into print as critics are usually accused of doing, but one year after the 1971 Montreal week which included Romanists, David du Plessis Pentecostalists and a mixed multitude amidst. The entire article is worth reading, but one reference must suffice to expose the lie being lipped by many. A priest who spoke was asked privately afterwards about penance, indulgence, purgatory and the mediatorship of Mary, and in reply reaffirmed historic Roman dogma. As to the mass, he assured that the daily sacrifice of the mass is still the offering of Jesus in sacrifice.

* * * * *

EXPLO '72 SUPPLANTS HEINZ 57 -

Campus Crusade's great EXPLO '72 program promises an ecumenical (albeit evangelistic) stew including Bill Bright, Arthur Blessitt, Ira Galloway, Billy Graham, Vernon Grounds, Lester Harnish, Bob Harrington, Walter Judd, Harold Ockenga, Ted Raedeke, Tom Skinner, John Walvoord, Thomas Zimmerman and others. For music there is "A Christian Woodstock," "A Jesus Music Festival," a number of "Christian Rock Bands" and such great Christian talent as Johnny Cash and Larry Norman. Punkt.

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GOSPEL TELECASTER COMPLAINS OF MINNEAPOLIS CHANNEL -

A Gospel telecaster using outlets in Illinois, Wisconsin, Minnesota, North Dakota, South Dakota and Nebraska has notified his listening family that the management of his Minneapolis station has given notice that all Christian programs are to be dropped. It seems that a new policy of "public service religious programming" is to be effected. That is thought to mean that the Council of Churches will have charge of distributing a limited amount of free time.

* * * * *

GRAHAM'S FRANCISCAN AWARD RESPONSE ARGUES PARALYSIS AND MORTIFICATION OF EVANGELICALS-

News of Billy Graham's acceptance of the 1972 Franciscan International Award for True Ecumenism has been widely publicized. Few, however, noted what achievement the award was about. Read it slowly: it was for being ecumenical. Apparently the Roman Catholics like Graham's type of ecumenism. In earlier years they gave the same award to Lawrence Welk and to Harry Reasoner, so they must have liked their kind of ecumenism too. The Fundamentalist is unable to imagine Billy Sunday being chosen, or accepting if chosen.

* * * * *

WORLD COUNCIL PLANS ONE-WORLD PASTORAL PLACEMENT -

The World Council of Churches' Commission on World Missions and Evangelism has set up machinery to serve in finding personnel for churches throughout the world without reference to denomination. The Commission is inviting requests for help at the Geneva office.

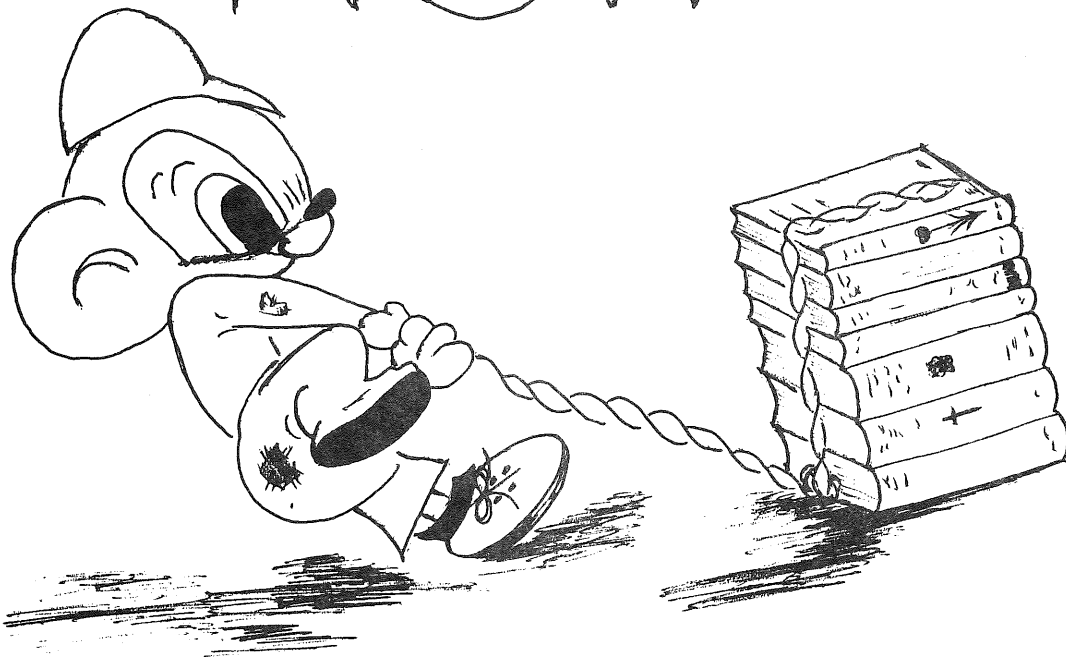
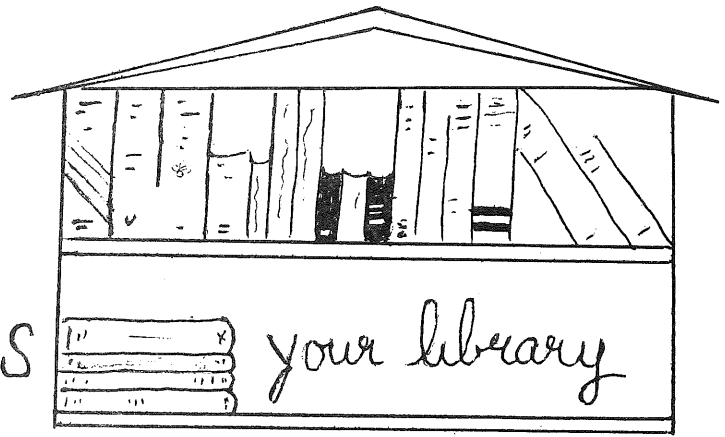
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1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

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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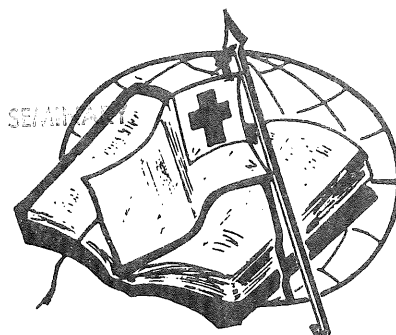
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THE SERMON IN DISREPUTE

John Timmerman

I grew up as a minister's son in what may now be called the golden age of the ministry in the Christian Reformed Church. My father enjoyed respect, confidence, authority, and affection. He was a dignified man when the ministry enjoyed great dignity. He meticulously prepared his sermons, which possessed both art and insight. They were listened to by intelligent audiences, even though many had little formal education. He felt it his duty to proclaim what he considered the full counsel of God as far as his abilities permitted. The minister and audience constituted an harmonious unit. None felt the urge to muscle in, share rare wisdom and searing hang-ups or personal encounters with the Lord. The audience felt instructed, inspired, and cleansed. Audience participation would have been regarded as intrusive, unmannerly, and unprofitable as we would regard it in a good play, where no one but a fool would rise to re-interpret MACBETH. That day, to my deep personal regret, seems to be about finished.

Many people seem to relish the new day coming, the day of audience participation, the day when the worm will turn and ultimately devour the lark. Some want not only attenuation of the minister's role, but are ready to scrap every custom about worship. This, I suppose, includes the role of the clergyman, who will become some sort of moderator or facilitator.

He will be engaged in arranging the moveable seats so we can see each other better; he will be busy hustling about with hymnbooks and contemporary ballads, patiently tolerating seven rambling opinions on neighborhood projects, ordering the holding of hands and the letting go of hands, seeing to it that everyone is listening actively, while preparing the next spontaneous remark, plugging people into new programs, guiding the mass analysis of texts, and summing up the consequences. Having done all this:

At last he rose, and twitched his mantle blue
Tomorrow to fresh fields and pastures new.

Audience participation is the sparkling word today, but I don't like audience

participation in the exposition of texts in Sunday services. Some say the single voice in front is a bore and a drone, but are seventeen bores any better? The participants are as likely to be neurotic exhibitionists as mature and gifted saints. If a group wishes to discuss the sermon afterward, and the minister wishes to participate, that is another and probably a profitable matter, but to invite instant opinion on the meaning of texts seems absurd to me. A well-prepared and substantial sermon to which I actively listen means infinitely more to me than comments even by gifted people, who can't be masters of everything.

The Sunday sermons are the most significant and often most pleasurable parts of the Sunday services to me. The poetic calibre of many hymns is slight; the responsive readings in uneven pace and frequent dissonance are not always an inspiration. Many are so intent on reading words that words is all they hear. I greatly prefer a trained and articulate reader. If the sermon disappears, a fine and rewarding experience will vanish, and I shall be poorer for it. Discussion of Scripture on Sunday by many voices hold no attraction for me. There are suitable societies for such activity, where many of the severest critics of sermonic exposition never appear. Finally, I fear that if the sermon goes, the audience will diminish too, but maybe that is what some members want--no organized church services but little cells where congenial spirits meet to talk to each other about the religious life. (Reprinted by permission from THE REFORMED JOURNAL, 4/72, Copyright by Wm. B. Eerdmans Publishing Company. The author is a Calvin College English professor.)

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AMERICA'S NEW RELIGION

(Seldom does a fundamentalist editor find something in a pridefully liberal journal so good as to want to copy, and in the case of the INFORMATION BULLETIN, perhaps never before. However, the following guest editorial by A. James Rudin is borrowed from CHRISTIAN CENTURY (4/5/72) in the hope that it may provoke thought. If you, the reader, don't like the idea, we'll not do it again. -- Ed.)

The recent uproar caused by the scheduling of two National Football League play-off games on Christmas Day points up a central truth about contemporary American society: professional football has emerged as a new religion which supplements--and in some cases even supplants--the older religious expressions of Judaism and Christianity. Rabbis who have long lamented the proliferation of athletic events on Jewish holy days (one remembers Sandy Koufax absenting himself from a World Series game because it was played on Rosh Hashanah) can draw little comfort in observing that their Christian counterparts are now also victims of the same aggressive and disrespectful forces.

A few examples clearly illustrate that pro football is indeed America's new religion. The players, both rookies (novices) and veterans (ordained clergy), often train in secluded areas like Redskin Park, Virginia (monasteries). The coaches (the hierarchy) demand total commitment from their charges, including abstinence from alcoholic beverages. Pro football has its distinctive uniform (religious garb) and its weekly ritual of emotional and violent confrontation with the opposing team (sin). And of course there are hundreds of thousands of devout followers who witness and participate in these rituals by invoking traditional and hallowed chants. It is not unusual for these pilgrims to travel hundreds of miles to witness a game, sometimes braving the bitter cold with the zeal and ardor of ancient martyrs. Moreover, in per-

forming their acts the players intone mysterious incantations and employ a specialized nomenclature that few laymen can comprehend. Commentators give explanations that sometimes obscure and distort simple truths--a problem, alas, common to all religious systems. Some players endorse specific brands of helmets, footballs, shoulder pads and uniforms, and the articles so blessed are, in turn, used by the young (and the not-so-young) in the hope that the miraculous power of the sponsors will be transferred to them.

More important than the external trappings is the philosophy (dare I say theology?) of pro football. Instead of salvation and redemption, the goal is now collective victory: for Vince Lombardi has taught us all that "Winning isn't everything: it's the only thing." George Allen, coach of the Washington Redskins, has even enunciated the new religion's eschatology: "The future is now."

In the past, religious vocabulary has often entered the language of statecraft (how many "crusades" for good government have there been in American life?). But now pro football supplies the political sector with appropriate terminology, the most famous instance being President Nixon's economic "game plan." Finally, there was historically an uncomfortably close relationship between religion and the temporal leaders of the state. Today Mr. Nixon, acknowledging the authenticity and efficacy of pro football, identifies with the new religion by visiting the practice session of his favorite team, by watching two games at once on TV, by making telephone calls to locker rooms offering presidential praise and/or consolation, and by suggesting special plays to a coach. (Incidentally, the President's code name within the Secret Service is "Quarterback.")

If Jewish and Christian leaders are disturbed by the phenomenon of pro football as a religious force, they can gain solace by identifying with any quarterback who faces a critical "third and seven" situation: "This too shall pass."

* * * * *

WOMEN'S MOVEMENT LIBERATES FROM ADVANTAGES AS WELL AS DISADVANTAGES

As soon as thirty-eight states ratify the equal rights for women amendment it will become part of the Constitution, and will be law within two years. This means that by 1974 or soon thereafter, mothers will be equally responsible with fathers for the support of children. It will make unconstitutional any law prescribing punishment of deserting fathers. It will assure the addition of many children to welfare support rolls. It will strike out all labor and industry laws providing favor or special protection of women. It will discontinue the divorce courts' custom of giving custody of children to the mother. It will end the long observed idea that the divorced husband automatically owes alimony to his divorced wife; this will hinge upon special court action which may just as readily result in the woman paying alimony to the man. Many changes are potential.

* * * * *

APOSTASY ON THE RAMPAGE AMONG THE METHODISTS

"Rev." Cecil Williams, pastor of the Glide Street United Methodist Church of San

Francisco, was one of the main speakers--and THE main attraction--at the United Methodist General Conference held in Atlanta, Georgia in April. Williams' home "church" in San Francisco is world-famous as a haven for radicals of every stripe and color, communists, revolutionaries, prostitutes and homosexuals. Press reports state that he permits nudity in his "church," and performs homosexual "marriages." According to the Atlanta newspapers, more than 6,000 people overflowed the First Methodist Church of Atlanta, and the Williams meeting was moved to the Atlanta Civic Center Auditorium.

ATLANTA CONSTITUTION religious writer Bill Buchanan reports: "Backed by a jazz combo known as the Soul Exposition, the bush-bearded black man got his service off to a rousing start with a gut-rending version of 'Precious Lord, Take My Hand...' and proceeded to preach a 50-minute sermon interrupted frequently by his own antics and thundering applause. The free-wheeling, hand-clapping pastor of Glide Memorial United Methodist Church predicted that the institutional church as it is now known will soon die to be replaced by a new church--a church that will 'accept people for what they are. Be vitally concerned about humans--not property. And always be way, way, way out there where the suffering is.'... 'Hey, people! Hey, United Methodists! Hey, you! Wake up--revelation, resurrection, revolution are here.'"

"'I am convinced that the church has to die,' THE ATLANTA JOURNAL quotes Williams as saying to another crowd. Speaking of his own 'church,' Williams boasted: 'I killed the church. I shocked it to death.' Church life too often is spent 'waiting to go to heaven,' he said. 'That heaven stuff is out for me,' he continued, expressing an ever-present need to improve human relationships here on earth. 'If we can't work it out now, you know we can't work it out when we get to some other place,' he declared. Williams heavily stressed a proposition that 'theological baggage' and heavy doctrinal debate do nothing to serve human beings in the present. Williams talked often about 'freedom' and 'liberation' from 'oppression' nurtured by church teachings. He readily warmed to the subject of 'liberation,' white teeth gleaming through his bushy black beard... 'Hey, now's the time to do it,' he said, calling on churchmen to 'move' and 'free' themselves."

Without knowing it, this degenerate, apostate "preacher" TOLD THE TRUTH THAT time! Not only did HE kill his church, but EVERY modernist preacher in the nation--EVERY infidel in ANY religious institution or organization--is a CHURCH KILLER! A "church" apart from the Word of the living God--a "church" apart from the Christ of Calvary--a "church" which offers no salvation and no hope--is not only a "dead" church, but is MUCH WORSE than NO CHURCH at all. There is NO deception in all the world as great as "religion"--man-made religion--satanic religion--religion WITHOUT Christ. God pity these religious infidels and apostates, and ALL who SUPPORT them! We have heard many Methodists say, "I did not leave my church; my church left me." And many Presbyterians and many Southern Baptists are saying the same thing.....
(Copied and Edited.)

* * * * *

THE CHARISMATIC MOVEMENT: CHRISTIAN? SUB-CHRISTIAN? ANTI-CHRISTIAN?

A carefully studied and correct answer to whether the modern charismatic renewal movement is Christian, sub-Christian or anti-Christian is the only key to whether the born-again and Bible-believing New Testament Christian can have anything to do with it, or on the other hand, should make it a major consideration of his spiritual life. A studied answer is, of course, never reached in haste.

As grist for study, attention is pointed to a full page testimony on "Baptist Renewal" in NEW COVENANT (5/72) a magazine describing itself as the "monthly publication serving the Catholic Charismatic Renewal." The author is the Rev. Bill Taber, a Baptist pastor in New York State. One of only two of his references to Jesus by name is in quoting a motto hung over his desk which reads, "Jesus is the Bridge over troubled water." Regarding this he states that he had been lost in the troubled water and had been trying to build his own bridge across it when he was put in contact with the charismatic renewal in the Roman Catholic Church, which revealed the power of the Holy Spirit to him. A number of times in the testimony he uses the expressions "the Lord" and "our Lord," and it may be presumed these refer to the Lord Jesus Christ, but of this one cannot be sure since many refer to either the Father or the Holy Spirit, or even in a general sort of way to God by such expressions. The second of his two references to Jesus is embodied in a statement which is at once the most theological statement, the most existential, and the most subjective statement of the entire piece: "I had been acquainted with traditional Pentecostals all my life, but I needed an affirmation of a non-fundamentalistic approach to Scripture and at the same time the unashamed presentation of Jesus Christ as our Lord and Savior and the Holy Spirit as our constant companion and guide." In other words, the Jesus of the literal New Testament is one person, a Person with whom he is at odds, while the Jesus of his subjective charismatic experience is not the Jesus of the literal New Testament, and is acceptable to him because that Jesus accepts him. This is the whole message of salvation as he presents it. As to service, he states that of those open to the Spirit's leading, "Many are being called to community. Some are being called to deeper commitment in other areas. All are being summoned to follow our Lord..." but if the lord we are summoned to follow is not the Lord Jesus Christ who is introduced on the pages of a literally inspired and infallible New Testament, he is not the lord it is safe to follow. The Scripture plainly warns, "For many shall come in my name, saying I am Christ; and shall deceive many."

* * * * *

WOE UNTO THEE, HARRISBURG!

The American Council of Christian Churches (ACCC) (Fundamentalist) with offices at Valley Forge, Pennsylvania has reported that during the trial of the "Harrisburg Seven" at Pennsylvania's capitol, a series of news-worthy events took place, many of which were not chronicalled in the secular press. Credit is due also to National Laymen's DIGEST for collating them as follows:

THE COMMUNIST PARTY OF PENNSYLVANIA, along with Episcopal Bishops, the Augsburg Lutheran Church, a delegation from the United Church of Christ, and the YWCA-YMCA were involved in the so-called HOLY WEEK program March 23-April 3 at the Pennsylvania state capitol.

THE DEVIL, 30 feet tall, along with his demons, led the HOLY WEEK parade down State Street in Harrisburg, April 1st. Along with the Devil were Rep. Bella Abzug, Daniel Ellsberg and William Kunstler. Two banners glaringly advertised the presence of the Communist Party.

DANIEL BERRIGAN, the Jesuit Priest who was imprisoned for destroying draft records was there to place a telephone call to the Communist Vietnamese delegation in Paris. Berrigan expressed the support of the Harrisburg rally for the Communist delegation and the Com-

munists replied with encouragement for their co-workers demonstrating in Harrisburg. A delegation in the center of the crowd waved the Viet Cong, Red Chinese and United Nations flags as Berrigan conversed with the Communists.

RALPH ABERNATHY of the SCLC assured the Harrisburg demonstrators of his support, punctuated with profanity, "in the spirit of Martin Luther King." A collection was taken for the Angela Davis Defense Fund, **ELIZABETH McALISTER**, one of the Harrisburg Seven who are charged with conspiracy, addressed the demonstration while the jury was deliberating in the Federal Court Building. This Catholic Nun says, "We want to show the powers-that-be that resistance is still a reality. We want people to see that religion is truly a dangerous force...."

The YWCA, YMCA and FRIENDS MEETING

HOUSE were the sites of workshops sponsored by the Harrisburg Defense Committee during HOLY WEEK. "The Holy Week program offers opportunities to explore the possibilities for resistance... and solidify a network of committed resisters." These workshops included "Destruction of property and Sabotage," "Medical Aid for Indochina," "...building nonviolent social change in America," "High School Organizing," "Living Revolution and Prophetic Struggle," and "The Politics of Human Liberation."

A CROSS with a young negro strapped on was raised during one of the Harrisburg HOLY WEEK demonstrations March 23-April 2. The speakers pointed out that Jesus Christ and Richard Nixon were crucifying the poor people in America. The crowd responded, "Crucify Him!" According to the Holy Week Program, "The Jewish Feast of Passover recalls the liberation of the Jews from slavery in Egypt. The Christian Holy Week commemorates the passion, death and resurrection of Christ... Just as amoral politics is a deadening force, so is apolitical religion."

Our ACCC representatives witnessed a session in which methods of sabotaging industry were described. The reaction of one confused young lady was, "I DON'T KNOW WHAT THE END OF THINGS WILL BE... How to make a new society... You just know how to put your life to the best purposes... You really don't know how to make the differences come—WHERE IS IT GOING TO?" When will our churches wake up to the fact that our most valuable resource, our youth, is being perverted in hopeless causes while the churches are too busy with their programs to capture this precious resource. THE HARRISBURG SONG was distributed by young people during the demonstrations. The lyrics are, "We came together for Holy Week, to let the world know we're for peace, free our brothers is what we said, we want freedom before they kill us dead... we join to form a new nation... we came here because we choose life... WE'LL FIGHT OUR REVOLUTION..."

CLERGY AND LAYMEN CONCERNED (National Council of Churches), the National Welfare Rights Organization, the War Resisters League, War Tax Resistance, Newway Center in NYC, D. C. Free Clinic, Mental Health Study Center, Md.; West Banch Free School,

Williamsport, Pa.; Committee of Concerned Asian Scholars; National Union of Theological Students; Boston Women's Center and Men's Liberation; Southern Conference Education Fund; Institute for Policy Studies; Hospital Workers 1199; Angela Davis Defense Committee; People's Panel on Grand Juries; The Harrisburg Counter Trial; the Molly Maguires; Project Air War; National Student Association; People's Coalition for Peace and Justice; Crossroads; National Action/Research on the Military Industrial Complex; Number Nine, Md.; and the National Peace Coalition were organizations cooperating in the Harrisburg demonstrations.

EPISCOPAL BISHOPS, Robert Spears from Rochester, N. Y.; Lloyd E. Gressle from Bethlehem, Pa.; and Lyman C. Ogilby from Philadelphia participated in the demonstrations. Rev. Don Prange of Metro Act in Rochester, Bob Lecky of *American Report* and Richard Shaull were other supporters from "the Religious Community." Delegations came from Wisconsin, Illinois, Iowa, New York and Koinonia Farm in Georgia. "The Long Island caravan has shown the NARMIC air war slides in churches along their route," says coordinator Gail Pressberg.

THOUSANDS OF DOLLARS were spent by revolutionary groups in Harrisburg. Big name radical speakers were on the program. Elaborate TV, sound and communications equipment was furnished. There were FREE clinics, day care center, meals, movies, concerts and lodging for demonstrators. Where do these poor working people get the kind of money to finance such extravagant efforts?

THE DESTRUCTION OF CHRISTIANITY and the overthrow of the U.S. government by an atheistic socialist revolution is the underlying motive of the so-called "Peace Movement." Dressing revolution in religious terms, symbols and garb does not change its malintent. In Harrisburg, a Jesus Freak took the microphone at the HOLY WEEK rally. He carried a Bible and preached Jesus Christ as the answer to national problems. The peace crowd responded with profanity and blasphemy. One demonstrator commented, "He isn't one of us!" Obviously the concerns of Biblical Christianity and the goals of the Peace Movement are in conflict.

Insurance people still label tornadoes earthquakes, floods and such like as "acts of God" although they usually snicker about it somewhat. Facing facts, there is only one other direct source, the Prince of the Power of the Air. Pennsylvania is reported to have suffered the lion's share in deaths, property damage and homeless people during the reign of Hurricane Agnes, with 39 deaths, \$1.25 billion worth of damage, and 250,000 made homeless. After reading the above reminder, is there any wonder the Pennsylvania disaster was most tragic in the Harrisburg area? Was Agnes from the Prince of the Power of the Air, or was it an act of God?

The Fundamental Baptist Fellowship is a research and propaganda agency dedicated to spreading the message of Baptist Fundamentalism.

To do a better job, FBF needs additional funds. FBF appreciates personal gifts. In addition, however, more church gifts are needed. Is FBF in your church budget?

Now is the time to fight error with truth. FBF is anti-inclusive, anti-new evangelical and anti-ecumenical. Personal gifts can be listed for tax credit.

N E W S B R I E F S

LIBERAL SCHOOLS SUFFERING FINANCIALLY -

It was inevitable that the man in the pew, as inertia-bound as book-review platitudes and liberal philosophy may have made him, would eventually fight back with a pocketbook stab. For too long have the hierarchies been supporting efforts and calling for programs contrary to the layman's interests, and then expecting him to pay the bill. Accumulating results include extensive budget-cutting by the National and World Councils, Episcopalian offices only twenty-percent staffed, merging of institutions such as Crozer with Colgate Rochester, and the close-down of many schools, publications and services. Late news reveals that even the prestigious Union Seminary of New York has cut its teaching staff 30% to 40% after recording a \$450,000 deficit in 1971.

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ROMAN THEOLOGIAN HINTS NEW PROTESTANT REBELLION -

Roman Catholic theological professor Hans Kueng of Tuebingen University has for some time been accused of non-Roman ideas and maverick-like posture, but a new book has now confirmed critics. Previously he denied papal infallibility, but his new WHY PRIESTS? raises questions thought by analysts to be "bluntly protestant." Not only does he state that the "Eucharistic celebration is not a sacrifice" and that the sacraments need to be "subordinated to the word," but that "one cannot maintain historically that the bishops are in a direct and exclusive sense the successors of the apostles."

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CONVENTION OFFICIAL ON EASTERN SEMINARY BOARD -

The executive minister of the Pennsylvania and Delaware Baptist Conventions was elected to the board of Eastern College and Eastern Baptist Seminary in May. He is the Rev. R. Eugene Crow, formerly minister of evangelism of the American Baptist Churches of the Southwest, a 1944 EBTS graduate.

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GRAHAM SEES WORLD REVIVAL COMING -

Billy Graham is reported to be expecting a great world-wide revival. On the basis of personal observation and privileged information, he is said to have told a chapel audience at Southwestern Baptist Seminary, "We are either in an awakening right now or on the verge of an awakening." He reported that revival has developed in Rumania and Czechoslovakia, and that Christians in China are memorizing entire books of the Bible. Said he, "I have never seen God working in such power as He is right now." We have not heard it quite this way from other sources, but hope Graham is right on this.

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NEW LIBERAL BOOK COMMENDS FUNDAMENTALIST PHILOSOPHY -

A new book by the director for civil and religious liberty of the NCC compliments fundamentalism, intentionally or otherwise, by explaining the workability of authori-

tarian philosophy. Dean Kelley, a staunch and prominent United Methodist, in WHY CONSERVATIVE CHURCHES ARE GROWING (Harper and Row) says that since religions exist essentially to explain the meaning of human existence in ultimate terms, successful religions are the ones that maintain exclusiveness, strict discipline, zeal, a distinct code of behavior and a high profile of unshakable beliefs.

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MISUNDERSTANDING OF FUNDAMENTALISM -

Fundamentalism is misunderstood in various ways by various people, sometimes purposely, sometimes in ignorance. Fundamentalists ought to put on a campaign for a correct definition. Recently we saw the church paper of a Bible Church in an Alabama city which plainly announced that Fundamentalism "teaches (along with John N. Darby) that our unbelief and division have become the cause of the discontinuation of these signs (meaning tongues and other sign gifts). Some teach that if we would pay the price they would be revived." Most FBF readers know that in some areas of the South there are pentecostalist snake-handlers who call themselves "Fundamentalists," but most people who have had schooling know that those people are NOT Fundamentalists. The reference in the above mentioned paper to John N. Darby suggests that these people know better than to print a definition of "Fundamentalism" which is so unrelated to fact. Because there are people loudly shouting and boldly printing fallacies, sometimes purposely and sometimes in ignorance, true Fundamentalists ought often to publish the doctrines and accurate definitions of the Biblical Baptist position.

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AMERICAN BAPTIST CONVENTION TO BECOME A "CHURCH" -

The American Baptist Convention (ABC) in 1972 annual business voted another name change. After January 1, 1973, ABC is to stand for American Baptist Churches. The next step will be to change from plural to singular. A former president of ABC, Dr. L. Doward McBain, recently wrote (FOUNDATIONS Vol. XV #2 p. 160): "For a long time we have been becoming a church; indeed in a recent poll taken in representative groups of American Baptists in many areas of the country, many preferred the name 'American Baptist Church'... In this body which is emerging from a convention to a church, something has been going on..."

* * * * *

COVENANT THEOLOGY ROUSES JEWISH IRE -

The Covenant Theology idea that the Christian church is "the new Israel of God," presented in Palm Sunday worship by U.S. Senate chaplain L. R. Elson, pastor of the National Presbyterian Church at Washington brought forth a bitter and blistering complaint from the Jewish Community Council of Washington, D.C. Two other clergymen were also attacked, an Episcopalian and an Armenian Church pastor, for alledged Palm Sunday slander or indiscretion against Jews or Israel. The council is made up of 167 synagogues and other Jewish organizations. Elson being 65, resigned his pastorate in May but plans to continue with the Senate.

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ROMAN ECUMENICAL NEWSLETTER DISCONTINUED -

An eight year old Roman Catholic ecumenical newsletter has been discontinued.

Probably the most valuable to non-Catholics of all Roman publications, the VOICES OF OUR BROTHERS has died with the current outgoing ecumenical tide. When the push of ecumenism was strong in the 1950's, OUR SUNDAY VISITOR undertook a free subscription plan for protestant pastors, to familiarize them with R.C. thought and position. When the free subscription plan was abandoned along with the special ecumenical edition eight years ago, VOOB was launched with Dale Francis as editor. Now, it too has been terminated. Was it a failure, or so great a success as to be no longer needed?

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LITHUANIAN CATHOLICS CHARGE SOVIET DISCRIMINATION -

Charging discrimination and repression, 17,000 Lithuanian Catholics have signed a letter to Leonid Brezhnev, detailing their complaints. Report has it that this is now their fourth letter, but a copy of this latest was sent also to the U.N. Of countless like protests behind the Iron Curtain, few have been known to have been regarded by Soviet officials.

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SDA SPONSORS "JESUS MOVEMENT" STYLE PROMOTION -

The Seventh Day Adventist "Voice of Prophecy" is the backer of contemporary, "Jesus Movement" style promotion, papers, tracts and brochures now being seen on college campuses and in many Bible-believing churches, even in the literature racks of some fundamental Baptist churches. As is always the case with SDA material, the seventh-dayism and other legalism is hidden until the advanced stages of the promotion. The keyword to watch for is "WAYOUT." Titles of pieces or series include WAYOUT, WAYOUT TRIP, THE MAN FROM WAYOUT, HANG UPS, and HIGHWAY SCENES. The organization also offers free radio spot promotion tapes for any who can secure time on the local radio station.

* * * * *

ECUMENICAL EVANGELISM VIOLATES SCRIPTURE -

The born-again are convicted by the Holy Spirit when they run counter to God's will, which may well be the key to the problem of why ecumenical evangelistic efforts are attracting large crowds. Could it be that the majority of those involved are only mentally converted while still spiritually unregenerate? What other explanation can there be for today's total disregard and violation of many Scriptures like II Corinthians 5:17 and II John 9-11?

The two big ecumenical efforts in the news are EXPLO '72, just past, and KEY '73, planned for next year. A number of Fundamentalists have rather ably analyzed EXPLO '72. Looking forward to KEY '73 the General Association of Regular Baptist Churches in annual fellowship sessions at San Diego, California, June 26-30, adopted the following: "SINCE the Word of God enjoins believers to 'believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world' (I John 4:1); and SINCE the Scriptures clearly warn: 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds' (II John 9-11) and INASMUCH AS the program, organizational makeup and personnel of KEY '73 completely ignore the above teaching of Scripture in the name of evangelism; and INASMUCH AS the Executive Committee of KEY '73 includes leaders from apostate denominations; and INASMUCH AS KEY '73 'proposes to raise an overarching Christian canopy in both Canada

and the United States under which all denominations, congregations and Christian groups may concentrate on evangelism during the year 1973,' and SINCE KEY '73 leaders emphasize that it is a 'smorgasbord of ideas' in which 'each church or group may choose the precise form or extent of its participation' and that 'varieties in evangelistic expression are anticipated' thus opening the door to confusion about the central message of evangelism; BE IT RESOLVED: That we, the messengers to the annual meeting of the General Association of Regular Baptist Churches, meeting in San Diego, California, this 30th day of June, 1972, go on record as being thoroughly opposed to any ecumenical evangelism which seeks to promote unscriptural cooperation without regard to the doctrinal position of the participants; and BE IT FURTHER RESOLVED: That we warn our people of the confusion which will result from a KEY '73 program that allows the presence of liberals, Roman Catholics and others whose social gospel or sacramental gospel is not the Gospel of Christ; and BE IT RESOLVED: That we urge our pastors to boldly proclaim the message of Galatians 1:8. 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' BE IT FURTHER RESOLVED: That we urge our pastors and people to faithfully, fervently and daily reach the lost of our communities with the Gospel of Christ in a program of evangelism that honors the full intent of the Great Commission and insures the purity of the local New Testament Church."

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RUSSIA'S NIKODIM ON VIOLENCE -

Metropolitan Nikodim has been paraded before the eyes of the world as the official leader of Christianity in the USSR, exuding an atmosphere of sweetness and light. Quite a different aroma is emitted by the following words of Nikodim quoted from ONE CHURCH (1972 #2): "Radical social changes may be either evolutionary or revolutionary ...In a number of cases circumstances arise which compel revolutionary forces to take compulsory and even violent steps which sometimes lead to armed conflicts and bloodshed."

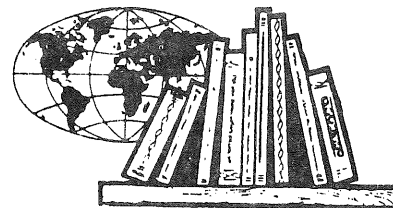
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LIBERALISM INFLUENCES PARSONAGE LIFE TOO -

The Rev. Dr. Howard J. Conn, 61, senior pastor of Plymouth Congregational Church of Minneapolis, and his wife are ending a thirty-four year marriage in divorce, the pastor doing the suing. Together they wrote the congregation a letter explaining the situation, saying, "This is no hasty decision but one we have discussed from very early in our marriage..." Three officers of the church also wrote the congregation explaining that they had accepted Dr. and Mrs. Conn's decision "with sorrow but with the hope and prayer that it will be a positive step for each of them..."

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BOOKS



THE SECOND COMING BIBLE; by William Edward Biederwolf, (Baker Book House, Grand Rapids, Michigan, 1972, 728p., \$4.95 paper).

This is a highly worthwhile study book, a reprint of a work of half century ago, most recently offered by Baker as THE MILLENNIUM BIBLE in 1964. It is designed, according to its introduction, "as a help to those who desire to study for themselves as to what the Scriptures really do testify concerning the important event known as the Second Coming of our Lord." The product is a commentary on every verse the author has found bearing upon the return of Christ, starting with the Abrahamic Covenant in Genesis 12, and continuing through Revelation 22:12. A little over 40% of the treatment is of Old Testament prophecy. For each interpretation offered, supporting authorities are cited, of whom a total of almost 500 are listed. The Bible text used is that of the American Standard Version. The author's claim for the work is that it is neither premillennial, postmillennial nor non-millennial, but rather "an impartial study from the standpoint of pure exegesis..." Dr. Biederwolf was well known as a Bible teacher and evangelist holding the premillennial view, and was one time president of the Winona Lake School of Theology.

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A SYSTEMATIC STUDY OF BIBLE DOCTRINE, by Thomas Paul Simmons, (Associated Publishers, 400 Lake Shore Drive, Daytona Beach, Florida 32014, 1972, 521p., \$6.50).

This is a fifth edition of a work which originally appeared in 1936, now reprinted as a memorial edition to the author and carrying eighteen unnumbered introductory pages of appreciation and tribute to him. An earlier edition was foreworded by Prof. F. D. Whitesell commenting, "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 treatment is especially helpful 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 the treatment is presented, including support in both argument and Scripture will appeal to students and pastors, bringing popularity to this fifth edition. The author's position is Baptist, premillennial, pretribulational, Calvinistic and local church as apposed to invisible church with reference to ecclesiology.

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BIBLICAL REVELATION - THE FOUNDATION OF CHRISTIAN THEOLOGY, by Clark H. Pinnock, Moody Press, Chicago, Illinois, 1971, 256p., \$4.95).

This is an important book which should be owned as well as read by pastors and thinking laymen. In it the author calls for recognition of the choice between subjective faith and faith founded upon doctrinal norms. Opting against the subjectivism of contemporary popular positions, he argues for inerrant propositional revelation in the Bible, and elaborates the importance of the position from both the positive and negative points of view. Positively, inerrant propositional inspiration has been historically and unanimously held until very recently; negatively it has during the past hundred years been under attack, but in no case because of change in fact or evidence, but only of mind. Of the book's six chapters, the first three carry the meat of the subject while the others consider current issues and problems as related to a right or wrong view of Scripture as the case may be. Both Pinnock and Moody Press are to be thanked for providing, in this day of inflation, so much theology for the asking price.

THE ENLISTING SUNDAY SCHOOL, by D. O. Silvey, (Baptist Publications Committee, Little Rock, Arkansas 72201, 108p., \$1.25 paper).

Here is a highly worthwhile paperback, whether for individual or group study. It deals with Sunday School organization, teaching and promotion in a motivating style. Principal thrusts are attracting people, holding them, evangelizing them and teaching them. It seems highly unlikely that a teaching staff giving serious study and practice to principles here outlined could fail to improve their Sunday School in number, in evangelistic results and in quality. Materials in reference are publications of the North American Baptist Association.

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THE EARLY EARTH, by John C. Whitcomb, Jr., (Baker Book House, Grand Rapids, Michigan, 1972, 144p., \$1.50 paper).

This is a much to be appreciated paperback by one of the co-authors of THE GENESIS FLOOD, a foreword having been provided by the other, Dr. Henry M. Morris. In arguing for the truth and literalness of the Bible, Dr. Whitcomb takes his position on creation as accomplished in six solar days, and examines specifics from Scripture as in the order of succession as Biblically recounted. Arguments undertaken are the refutation of theistic evolution and of various theories calling for a blend of Scripture and evolutionary hypothesis, and the refutation of the idea of a gap between Genesis 1:1 and 1:2. This is popularly handled so that even high schoolers may enjoy and understand most of it. In addition to the index of names and subjects, the author has included an index of Scriptures cited.

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GO YE - AND TEACH, by Ralph Cottrell, (Baker Book House, Grand Rapids, Michigan, 1971, 133p., \$1.95 paper).

Pastors know that generalities, pious platitudes, traditional cliches, and great swelling sounds signifying nothing deaden the Sunday School. But breezy talk and vapid discussions of unresourceful ignorance have a killing effect too. Here is a paperback to be thrust upon the teachers or studied in a group; it deals with the teacher's challenge, his motivation, his consecration, his preparation, and his presentation. Note as a sample of its tone, "The lesson taught by the teacher is to be: (1) Doctrinal, though some will not endure it; (2) Wholesome, tending to improve the mind or morals; (3) Truth, based upon fact, not fancy." Abundantly interlaced with Scripture, this is the best thing in its field we have seen lately.

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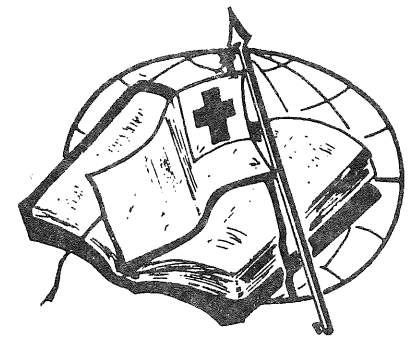
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FOURTH BAPTIST CHURCH
2105 PREMONT AVE., N.
MINNEAPOLIS, MN. 55411

Fundamental Baptist Fellowship

CENTRAL BAPTIST



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THE DRIFT OF THE TIMES - SOUND THE ALARM

By Charles Haddon Spurgeon (1834-92)

Friends will have noticed with interest the repeated debates in the London Baptist Association, as to whether there should be "A creedal basis" and what that basis should be, if it were decided to have one. There seems to be a current opinion that I have been at the bottom of all this controversy, and if I have not appeared in it, I have, at least, pulled the wires. But this is not true. I have taken a deep interest in the struggles of the orthodox brethren; but I have never advised those struggles, nor entertained the slightest hope of their success. My course has been of another kind. As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my one counsel has been, "Come ye out from among them." If I have rejoiced in the loyalty to Christ's truth which has been shown in other courses of action, yet I have felt that no protest could be equal to that of distinct separation from known evil.

I never offered to the Union, or to the Association the arrogant bribe of personal return if a creed should be adopted; but on the contrary, I told the deputation from the Union that I should not return until I had seen how matters went, and I declined to mix up my own personal action with the consideration of a question of vital importance to the community. I never sought from the Association the consideration of "A creedal basis," but on the contrary, when offered that my resignation might stand over till such a consideration had taken place, I assured the brethren that what I had done was final, and did not depend upon their action in the matter of a creed. The attempt, therefore, to obtain a basis of union in the Association, whatever may be thought of it, should be viewed as a matter altogether apart from me, for so indeed it has been.

I may, however, venture to express the opinion that the evangelical brethren in the Association have acted with much kindness, and have shown a strong desire to abide in union with others, if such union could be compassed without the sacrifice of truth. They as good as said: We think there are some few great truths which are essential to the reception of the Christian religion, and we do not think we should be right to as-

sociate with those who repudiate those truths. Will you not agree that these truths should be stated, and that it should be known that persons who fail to accept these vital truths cannot join the Association? The points mentioned were certainly elementary enough, and we did not wonder that one of the brethren exclaimed, "May God help those who do not believe these things. Where must they be?" Indeed, little objection was taken to the statements which were tabulated, but the objection was to a belief in these being made indispensable to membership. It was as though it had been said, "Yes, we believe in the Godhead of the Lord Jesus; but we would not keep a man out of our fellowship because he thought our Lord to be a mere man. We believe in the atonement; but if another man rejects it, he must not, therefore, be excluded from our number." Here was the point at issue; one party would gladly fellowship with every person who had been baptized, and the other party desired that at the least the elements of the faith should be believed, and the first principles of the Gospel should be professed by those who were admitted into the fellowship of the Association. Since neither party could yield the point in dispute, what remained for them but to separate with as little friction as possible?

To this hour, I must confess that I do not understand the action of either side in this dispute, if viewed in the white light of logic. Why should they wish to be together? Those who wish for the illimitable fellowship of men of every shade of belief or doubt would be all the freer for the absence of those stubborn evangelicals who have cost them so many battles. The brethren, on the other hand, who have a doctrinal faith, and prize it, must have learned by this time that whatever terms may be patched up, there is no spiritual oneness between themselves and the new religionists. They must also have felt that the very endeavor to make a contact which will tacitly be understood in two senses is far from being an ennobling and purifying exercise to either party.

The brethren in the middle are the source of this clinging together of discordant elements. These who are for peace at any price, who persuade themselves that there is very little wrong, who care chiefly to maintain existing institutions, these are the good people who induce the weary combatants to repeat the futile attempt at a coalition, which, in the nature of things, must break down. If both sides could be unfaithful to conscience, or if the glorious Gospel could be thrust altogether out of the question, there might be a league of amity established; but as neither of these things can be, there would seem to be no reason for persevering in the attempt to maintain a confederacy for which there is no justification in fact, and from which there can be no worthy result, seeing it does not embody a living truth. A desire for unity is commendable. Blessed are they who can promote it and preserve it! But there are other matters to be considered as well as unity, and sometimes these may even demand the first place. When union becomes a moral impossibility, it may almost drop out of calculation in arranging plans and methods of working. If it is clear as the sun at noon-day that no real union can exist it is idle to strive after the impossible, and it is wise to go about other and more practicable business.

SEPARATION IS A DUTY -- Numbers of good brethren in different ways remain in fellowship with those who are undermining the Gospel, and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to "come out from among them." To stay in a community which fellowships all beliefs in the hope of setting matters right is as though Abraham had stayed at Ur, or at Haran, in the hope of converting the household out of which he was called.

Complicity with error will take from the best of men the power to enter any suc-

cessful protest against it. If any body of believers had errorists among them, but were resolute to deal with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

There are now two parties in the religious world, and a great mixed multitude who from various causes decline to be ranked with either of them. In this army of intermediates are many who have no right to be there; but we spare them. The day will, however, come when they will have to reckon with their consciences. When the light is taken out of its place, they may have to mourn that they were not willing to trim the lamp, nor even to notice that the flame grows dim.

Our present sorrowful protest is not a matter of this man or that, this error or that; but of principle. There is something essential to a true faith -- truth which is to be believed; or else everything is left to each man's taste. We believe in the first of these opinions, and hence we cannot dream of religious association with those who might on the second theory be acceptable. Those who are of our mind should, at all cost, act upon it. The Lord give them decision, and wean them from all policy and trimming!

The party everywhere apparent has a faith fashioned for the present century -- perhaps we ought rather to say, for the present month. The sixteenth century Gospel it derides, and that, indeed, of every period except the present most enlightened era. It will have no creed because it can have none; it is continually on the move; it is not what it was yesterday, and it will not be tomorrow what it is today. Its shout is for "Liberty," its delight is invention, its element is change. On the other hand, there still survive, amid the blaze of nineteenth century light a few whom these superior persons call "fossils"; that is to say, there are believers in the Lord Jesus Christ who consider that the true Gospel is no new gospel, but is the same yesterday, today, and forever. These do not believe in "advanced views," but judge that the view of truth which saved a soul in the second century will save a soul now, and that a form of teaching which was unknown till the last few years is of very dubious value, and is, in all probability, "another gospel, which is not another."

It is extremely difficult for these two parties to abide in union. The old table of the collier (coal miner) who went home to dwell with the fuller (cloth processer) has nothing to it. The fuller would by degrees know the habits of his coaly companion, and might thus save the white linen from his touch; but in this case there are no fixed quantities on the collier's side, and nothing like permanency even in the black of his coal. How can his friend deal with him, since he changes with the moon. If, after long balancing of words, the two parties could construct a basis of agreement, it would, in the nature of things last only for a season, since the position of the advancing party would put the whole settlement out of order in a few weeks. The adjustment of difficulties would be a task forever beginning and never coming to an end. If we agree, after a sort, today, a new settlement will be needed tomorrow. If I am to stay where I am, and you are to go traveling on, it is certain that we cannot long lodge in the same room. Why should we attempt it?

Nor is it merely doctrinal belief. There is an essential difference in spirit between the old believer and the man of new and advancing views. This is painfully perceived by the Christian man before very long. Even if he be fortunate enough to escape the sneers of the cultured, and the jests of the philosophical, he will find his deepest convictions questioned, and his brightest beliefs misrepresented by those who dub themselves "thoughtful men." When a text from the Word has been peculiarly precious to his heart, he will hear its authenticity impugned, the translation dis-

puted, or its Gospel reference denied. He will not travel far on the dark continent of modern thought before he will find the efficacy of prayer debated, the operation of divine Providence questioned, and the special love of God denied. He will find himself to be a stranger in a strange land when he begins to speak of his experience, and of the ways of God to men. In all probability, if he be faithful to his old faith, he will be an alien to his mother's children, and find that his soul is among lions. To what end, therefore, are these strainings after a hollow unity, when the spirit of fellowship is altogether gone?

The world is large enough, why not let us go our separate ways? Loud is the cry of our opponents for liberty; let them have it by all means. But let us have our liberty also. There is a right of association which we do not forego, and this involves a right of disassociation, which we retain with equal tenacity. Those who are so exceedingly liberal, large-hearted, and broad might be so good as to allow us to forego the charms of their society without coming under the full violence of their wrath.

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone a liberty, but our duty. I have raised my protest in the only complete way coming forth, and shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track.

* * * * *

U.S., SOVIET DECLARATION OF PRINCIPLES

MOSCOW (AP). -- Here is the text of a joint declaration of principles to guide Soviet-American relations, signed Monday by President Nixon and Communist party chief Leonid Brezhnev:

Basic principles of relations between the United States of America and the Union of Soviet Socialist Republics:

The United States of America and the Union of Soviet Socialist Republics,
Guided by their obligations under the charter of the United Nations and by a desire to strengthen peaceful relations with each other and to place these relations on the firmest possible basis,

Aware of the need to make every effort to remove the threat of war and to create conditions which promote the reduction of tensions in the world and the strengthening of universal security and international cooperation,

Believing that the improvement of U.S.-Soviet relations and their mutually advantageous development in such areas as economics, science and culture, will meet these objectives and contribute to better mutual understanding and businesslike cooperation, without in any way prejudicing the interests of third countries,

Conscious that these objectives reflect the interests of the people of both countries, have agreed as follows:

FIRST: They will proceed from the common determination that in the nuclear age there is no alternative to conducting their mutual relations on the basis of peaceful coexistence.

Differences in ideology and in the social systems of the U.S.A. and the U.S.S.R.

are not obstacles to the bilateral development of normal relations based on the principles of sovereignty, equality, noninterference in internal affairs and mutual advantage.

SECOND: The U.S.A. and the U.S.S.R. attach major importance to preventing the development of situations capable of causing a dangerous exacerbation of their relations.

Therefore, they will do their utmost to avoid military confrontations and to prevent the outbreak of nuclear war. They will always exercise restraint in their mutual relations, and will be prepared to negotiate and settle differences by peaceful means.

Discussions and negotiations on outstanding issues will be conducted in a spirit of reciprocity, mutual accommodation and mutual benefit.

Both sides recognize that efforts to obtain unilateral advantage at the expense of the other, directly or indirectly, are inconsistent with these objectives.

The prerequisites for maintaining and strengthening peaceful relations between the U.S.A. and the U.S.S.R. are the recognition of the security interests of the parties based on the principle of equality and the renunciation of the use or threat of force.

THIRD: The U.S.A. and the U.S.S.R. have a special responsibility, as do other countries which are permanent members of the United Nations Security Council, to do everything in their power so that conflicts or situations will not arise which would serve to increase international tensions.

Accordingly, they will seek to promote conditions in which all countries will live in peace and security and will not be subject to outside interference in their internal affairs.

FOURTH: The U.S.A. and the U.S.S.R. intend to widen the juridical basis of their mutual relations and to exert the necessary efforts so that bilateral agreements which they have concluded and multilateral treaties and agreements to which they are jointly parties are faithfully implemented.

FIFTH: The U.S.A. and the U.S.S.R. reaffirm their readiness to continue the practice of exchanging views on problems of mutual interest and, when necessary, to conduct such exchanges at the highest level, including meetings between leaders of the two countries.

The two countries welcome and will facilitate an increase in productive contacts between representatives of the legislative bodies of the two countries.

SIXTH: The parties will continue their efforts to limit armaments on a bilateral as well as on a multilateral basis. They will continue to make special efforts to limit strategic armaments. Whenever possible they will conclude concrete agreements aimed at achieving these purposes.

The U.S.A. and the U.S.S.R. regard as the ultimate objective of their effort the achievement of general and complete disarmament and the establishment of an effective system of international security in accordance with the purposes and principles of the United Nations.

SEVENTH: The U.S.A. and the U.S.S.R. regard commercial and economic ties as an important and necessary element to the strengthening of the bilateral relations and thus will actively promote the growth of such ties.

They will facilitate cooperation between the relevant organizations and enterprises of the two countries and the conclusion of appropriate agreements and contracts, including long-term ones. The two countries will contribute to the improvement of maritime and air communications between them.

EIGHTH: The two sides consider it timely and useful to develop mutual contacts and cooperation in the fields of science and technology. Where suitable, the U.S.A. and the U.S.S.R. will conclude appropriate agreements dealing with concrete cooperation in these fields.

NINTH: The two sides reaffirm their intention to deepen cultural ties with one another and to encourage fuller familiarization with each other's cultural value. They will promote improved conditions for cultural exchange and tourism.

TENTH: The U.S.A. and the U.S.S.R. will seek to ensure that their ties and cooperation in all the above mentioned fields and in any others in their mutual interest are built on a firm and long-term basis.

To give a permanent character to these efforts, they will establish in all fields where this is feasible joint commissions or other joint bodies.

ELEVENTH: The U.S.A. and the U.S.S.R. make no claim for themselves and would not recognize the claims of anyone else to any special rights or advantages in world affairs. They recognize the sovereign equality of all states.

The development of U.S.A.-Soviet relations is not directed against third countries and their interests.

TWELFTH: The basic principles set forth in this document do not affect any obligations with respect to other countries earlier assumed by the U.S.A. and the U.S.S.R.

Moscow, May 29, 1972

For the United States of America

Richard Nixon - President of the United States of America

For the Union of Soviet Socialist Republics

Leonid I. Brezhnev - General Secretary of the Central Committee

(The above item was datelined May 30, 1972).

* * * * *

PITFALLS OF CONSERVATIVES: MIXING CHURCH AND STATE

"We were disappointed not to see you participating in the Washington MARCH FOR VICTORY." "Support the Prayer Amendment -- bring Prayer and Bible reading back into our Public Schools." "Join our Christian political party." These and similar sentiments are frequently sent to us by sincere but misguided Christian conservatives who fail to understand the proper separation of Church and State.

It is generally recognized that theological liberals have attempted to get the Church involved in political, economic, and social issues where it has no business. Unfortunately some conservatives are similarly attempting to get the Church to speak out on matters where it should remain silent.

The Lutheran Church-Missouri Synod at its 1971 convention affirmed the right of the Church, as a corporate entity, to influence institutions of society such as government, business, and labor. A statement called "Social Ministry Affirmations" was adopted by the synod declaring that the objective of the Church's influence should be to "sensitize (the institutions) to the task of improving the quality of life at every level." Attempts to bar the Church from making statements on "secular" issues were defeated.

The resolution adopted by the LCMS said: "We call on the church, as a corporate entity, to use in responsible ways those channels that are open to it to influence other structures and institutions such as government, business, and labor, to sensitize them to the task of improving the quality of life at every level. Mark 2:8-9; Acts 6."

The VOICES OF OUR BROTHERS, a Roman Catholic publication, commented: "Another of the fairly unexpected stands taken by the Lutheran Church-Missouri Synod was in a resolution that affirmed the right of their church, as a corporate entity, to influence institutions such as government, business and labor. This affirms not just the necessity of Christians to act for justice in society but puts the church in a position where it can join Presbyterians, Methodists, Episcopalians and others in exerting pressure on corporations. The position isn't a radical one, just one that moves an organization that was considered strongly conservative alongside other activist churches.

One would expect LCMS liberals to praise these Social Ministry Affirmations, but even some of the synod's conservatives have been backing them. Dr. Martin Scharlemann defends them in AFFIRM, which is published by LCMS conservatives. (It should be noted that a later article in AFFIRM by C. A. Swanson took issue with the Social Affirmations.) Dr. Jacob A. O. Preus, the conservative president of the LCMS, claims that these Social Ministry Affirmations are "significant, good, and pointing in the right direction."

From time to time CHRISTIAN NEWS is asked to publicize some movement for Christian political action or a Christian Political Party. We published a report of the first congress of the National Association for Christian Political Action.

What does the Bible say about the Church getting involved in political, social and economic matters? Jesus did not come to settle earthly matters. "Teacher," someone in the crowd said to Him, "tell my brother to give me my share of the property our father left us." "Man," He asked him, "who appointed Me to be your judge or to divide your property?" (Luke 12:13, 14).

Christ said: "My kingdom is not of this world" (John 18:36). Paul says: "But we are citizens of heaven" (Philippians 3:20). "The weapons we fight with are not those of the flesh but have the power before God to tear down fortresses" (II Corinthians 10:4).

(The above is taken from a presentation of the Rev. Herman Otten editor of CHRISTIAN NEWS, to a meeting of the Lutherans Alert. The larger portion, omitted, comprises statements from the Lutheran confessions and utterances of recognized Lutheran leaders. This is offered because the position voiced is being inquired after by Fundamental Baptists in various parts of the country.)

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N E W S B R I E F S

CHRISTIAN REFORMED CHURCH SHIFTS FROM INERRANT SCRIPTURE POSITION -

Seeking a broader understanding on the authority of Scripture, a seven point declaration has been drawn up and submitted to the churches of the Christian Reformed Church as "pastoral advice." CHRISTIAN BEACON notes (8/17/72): "The pronouncement of

the Christian Reformed Church leaves out the word 'infallible,' leaves out the word 'inerrancy,' and makes no references of any kind to 'verbal inspiration.' We have such phrases as the 'full authority of Scripture' and 'that Scripture is self-authenticating.' This is the kind of language which the liberals have used and have accepted as satisfactory to their means of interpretation."

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A PRINCETON FIRST: DOCTORAL DEGREES TO WOMEN -

Princeton Theological Seminary, the Olympus of Presbyterians has awarded the Doctor of Theology degree, calling it "The highest theological degree which can be earned," to two women. This is a first for Princeton, women having not previously been qualified for doctoral studies at Princeton. News columns of the school's alumni paper list the two new doctors as Ms. Joyce H. E. Bailey and Ms. Elizabeth Gordon Edwards.

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AMERICAN BAPTIST ECUMENISM NOW SENDS BAPTIST CHILDREN TO CATHOLIC TEACHERS -

Ecumenical practice by American Baptists was exemplified in the 1972 "Ecumenical Vacation Church School" at Warrens, Wisconsin. The Junior Department was assigned to meet at St. Andrews Catholic Church, while the younger departments met at the Baptist Church. The Junior High Department met in the basement of the local bank where at least one of their two teachers was Roman Catholic.

* * * * *

CHRISTIAN NEWS DEMONSTRATES LUTHERAN SACRAMENTARIANISM -

Exposure of ecumenical compromise and modernistic unbelief with reference to the inspiration and inerrancy of the Bible is the chief purpose of the magazine CHRISTIAN NEWS. Upon occasion the INFORMATION BULLETIN has commended CHRISTIAN NEWS for forthrightly opposing Christ-denying liberalism in the various Lutheran synods. But Lutheranism is Lutheranism. It is sacramentarian, which means that it believes there is a saving power in the sacraments. That means that there is more than one way of salvation. During the summer, CHRISTIAN NEWS reminded us of its Lutheran and unbiblical sacramentarianism by running a series by the Rev. Peter Krey in which he proved to his satisfaction (but not to ours or the Scriptures') that baptism works forgiveness of sin and therefore gives eternal life. To keep the record straight, we want to say, we still think CHRISTIAN NEWS is the best popular Lutheran newspaper we know of, but it is Lutheran rather than Biblical.

* * * * *

CHRISTIAN AND MISSIONARY ALLIANCE PEOPLE BEING FED CO-EXISTENCE WITH COMMUNISM -

The ALLIANCE WITNESS (7/19), official organ of the Christian and Missionary Alliance carried an illustrated article about President Nixon's visit, while in Russia, to a service of the Moscow Baptist Church. The writer of the article, David E. Kucharsky was on the scene as a newsman for CHRISTIANITY TODAY for which paper he serves as managing editor. CHRISTIAN BEACON (8/17) reports, "Mr. Kucharsky commended the President's journey and argued for peaceful coexistence throughout his feature. He claimed that the high point of the trip was worshiping with President and Mrs. Nixon at Moscow's Baptist Church." Regarding this he is quoted, "Some people regard this as a showcase church, but I did not get that impression. It is in the same building as the

Baptist Union offices, just as the old Gospel Tabernacle has been under the same roof as the C&MA international headquarters in New York City." It is to be hoped that the C&MA readers are more discerning than their magazine which is feeding them such a pietistic but undiscerning and unspiritual compromise line.

* * * * *

DATE SET FOR COMMUNIST AMERICA -

The date for America's Communist Revolution has been set for 1976, the 200th anniversary of the Declaration of Independence. The forces, the majority of whom are probably blind followers and not probably organizationally connected to Moscow now number considerably higher than did the count of communists in the population of Russia at the time of the Russian Communist Revolution. These forces are multiplying following by saying that the 1976 revolution is a continuation of 1776, which was started (say they) as a "people's revolution" but later aborted by capitalistic control. Jesus warned in Luke 21:9 that there would be "commotions" or "disorders," and Paul wrote Timothy about the coming of "perilous times" (II Timothy 3:1).

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PAPYRUS CHALLENGE TO HIGHER CRITICAL IDEAS STILL STANDING -

Earlier in the year the news of Roman Catholic Biblical Scholar Jose O'Callaghan's opinion as to the early date (50 A.D.) of some papyrus fragments identified as from Mark's Gospel was greeted by jeers from a segment of the intellectual balcony. No scholarship has refuted his hypothesis, however.

The WESTMINSTER THEOLOGICAL JOURNAL (5/72) carries a paper by Westminster alumnus Dr. David Estrada, now of the faculty of the University of Barcelona in which the claims of Dr. O'Callaghan are discussed. Estrada concludes thus: "The verifying of these identifications would mean a death blow to those theories which pretend to explain the composition of the Gospels as a slow process of gestation in the bosom of the early Christian communities...We ask whether Father O'Callaghan is not right when he stated to this writer, 'Papyrus 7Q5 brings us to an almost immediate approximation of the life of our Lord.' Evidently, among the questions which will have to be restated and further studied in the light of these identifications is that of the dating of Mark's Gospel and other New Testament books. Also, the whole problem of the patristic tradition on the formation of the Gospels will have to be reexamined."

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AMERICAN BAPTIST APPRAISAL OF KEY '73 -

When the ABC (formerly American Baptist Convention, now American Baptist Churches) discussed KEY '73 at Denver in May, and voted unanimous cooperation, Dr. Jitsuo Morikawa appraised KEY '73, saying, "...religious forces of the right and left are reaching out toward each other in a common, corporate evangelistic enterprise. ...There is an amazing mixture of fundamentalists, conservatives, liberals and ecumenists, spanning the whole religious spectrum of America." This is the same Morikawa who as the ABC's liberal Secretary of Evangelism was in 1965 saying, "...men are no longer lost." He is the same Morikawa who told the NCC: "The redemption of the world is not ultimately dependent upon the churches we build, the missionaries we send, and the souls we win for Jesus Christ."

The Fundamentalist wonders how the American Baptist man in the pew can be excited about any program that excites Morikawa. Further to be wondered is how the delegation of the American Baptist Churches got their authority for a unanimous vote of coopera-

tion when surely some of the churches will not cooperate.

* * * * *

QUESTIONING EXPLO 72's TALENT -

No explanation has been offered for the report that one of the musical performers swore in the hearing of a microphone while setting up equipment for a later platform presentation at the great Dallas EXPLO '72 in June. The incident, however, promoted interest among a number to discover what type of work and what testimony the various so-called "Christian musicians" may have had since June. This approach completely ignores all Christ-denying activity before Dallas on the ground of New Evangelical argument that these people may not have been completely dedicated before EXPLO, but could be expected to be afterward. Among notes gathered are: Kris Kristofferson gave an interview to a national magazine "with a can of beer in one hand and a cigarette in the other;" that at least one of the members of "The Disciples" group has been featured performing in a night club; and that Johnny Cash has been performing in Las Vegas. A recent printed item on Cash also denies the late claims of religion made for him. If fundamentalist music is not always in keeping with Carnegie Hall quality, let it at least show forth the beauty of the Lord in terms of separation and consecration:

* * * * *

PAT BOONE ENTERTAINS AT PLAYBOY CLUB -

"Charismatic singer, Pat Boone and family, recently entertained at the Playboy Club-Hotel in New Jersey. When questioned, he defended his appearance there on the basis that 'he welcomed the chance to spread his own Jesus-people thought.' Later, on the Johnny Carson Show, Boone said, 'it was fun for us and I had no misgivings about it...' Boone further stated that the Playboy Club 'amazingly did the best business they've had so far...great audiences, in fact, family crowds and it was sort of funny for us to look out and see, you know, these ladies and gentlemen and their children being waited on by bunnies with these big floppy ears (laughter) and Carson remarked, 'and that's all you noticed about the bunnies, huh?' Pat Boone may have had the baptism of the spirit but you may be sure it was not the Holy Spirit." - COPIED -

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LIBERAL CHRISTIAN CENTURY HAS FINANCIAL PROBLEMS -

The truism that religious publications can not last without either a crusade or a supporting constituency is being noted by CHRISTIAN CENTURY's management. The secret is out that things have been so tight that to continue publication they have dipped into endowment capital reducing it by probably two-thirds of the starting total of \$750,000.

* * * * *

TAYLOR'S LIVING BIBLE ANALYZED BY DAVID OTIS FULLER -

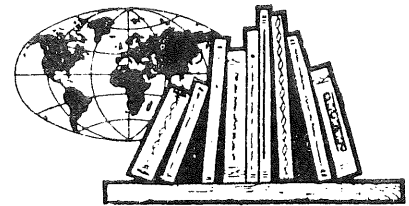
Dr. David Otis Fuller has prepared an excellent folder in which he catalogs departures and subtractions in the text of the LIVING BIBLE as compared to the King James Version. Copies for distribution may be had at twenty-five for \$1.00 by writing the author at 811 Wealthy Street, Grand Rapids, Michigan 49506.

* * * * *

Much controversy has raged about the new Southern Baptist Broadman Commentary. Its liberal position denies both the inspiration and inerrancy of the Bible, and the treatment of the early chapters of Genesis as mythology provoked the SBC in annual convention in 1970 to order a re-writing of the Genesis volume. However, an effort to have the entire twelve volumes withdrawn failed at the 1972 convention. In demonstration of the rank liberalism in control of the Sunday School Board, the board in a summer meeting voted to commend the editor, Dr. Clifton J. Allen for his "realistic concern for the need of preachers and other serious students of the Bible" and for his "unswerving commitment" to the Bible.

* * * * *

BOOKS



EARTH'S MOST CHALLENGING MYSTERIES, Reginald M. Daly, (Baker Book House, Grand Rapids, Michigan, 1972, 403p. \$3.95 paper).

This book concludes in a plain statement that evolution is a state religion in America, taught in government schools, paid for by the tax-paying people, many of whom are opposed to the hypothesis. The author tells the story of a West Coast teacher starting a biology course by holding up a Bible in one hand and a biology book in the other and throwing the Bible into the wastebasket with the comment that when the students have had the course, they will do the same with their Bibles also. Among the mysteries treated are creation, fossils, the Ice Age, the mountains, and the continents. At times, amidst the treatment, it may seem as if the author, by use of quotations, gives undue credence to some of the claims of evolutionary science, whereas probably this is only to give place to a completely tolerant and open attitude to all claims of evidence, in case any of it can be shown to be tenable. By this method the author is able to show how exceedingly ridiculous are many of the claims of the evolutionist. This volume should prove of especial value to pastors, teachers and parents; to all who have responsibility with youth who are being fed the evolutionary hypothesis. To some, the book may be loaned. To most it should be administered in small doses with explanation and love. This is very helpful and valuable.

* * * * *

COMMENTARY ON FIRST PETER, by Robert Leighton, (Kregel Publications, Grand Rapids, Michigan, 1972, 511p., \$8.95).

This is a reprint of a moving treatment published first in 1853, the chief work of its author, a Scottish Presbyterian preacher who later allowed himself to be absorbed by the establishment. It is told that he intended none of his studies for publication, but that after his death relatives allowed the printing of several. The treatment, not technical or exegetical, is expositional and might well serve as devotional reading, or to provide the sparks, and blazes for a preacher's hearth. Many a pastor has lived through experiences Leighton shows Peter to have treated, and might well bless his listeners in trials with the views and answers elaborated upon in these pages.

WHY CONSERVATIVE CHURCHES ARE GROWING, by Dean M. Kelley, (Harper and Row, New York, 1972, 184p., \$6.95).

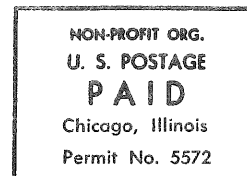
This book, subtitled "A Study in the Sociology of Religion" is written by one of the executives of the National Council of Churches, and asks regarding the institutional churches, "Are the churches dying?" The answer drawn from the author's observations and statistics is that the so-called "main-line" organized churches are dying, while the more conservative and radical ones are not. It seems that all the bland toleration of the coexistence philosophy congregations of the ecumenical movement has served only to disenchant, while the more particular and narrow minded separatistic works have grown by leaps and bounds. It appears strange that such a conclusion should be verbalized from within the NCC, unless it is calculated to arouse particularism of some incurable type. Or is it a private defense to the beat of the death rattle in the throat of COCU? Especially puzzling is the fact that the graphs are drawn to vastly overemphasize the decay of ecumenical institutionalism in contrast to conservative growth. Adding a spiritual factor to the sociological study sums up the matter in a fundamentalist dictum: given a chance, the Gospel has drawing power the ecumenical message knows nothing of.

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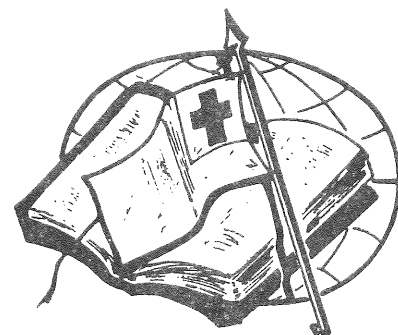
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CHRIST AND THE MODERN MIND, edited by Robert W. Smith, (Inter-Varsity Press, Downers Grove, Illinois, 1972, 312p., \$3.50 paper).

In this symposium, twenty-six educators undertake to document a relationship between Christ and all the various fields and disciplines of life, each writer devoting himself to showing the relationship as observed in and from his own particular academic viewpoint. The usual problem of an approach of this type is that if it fails to convince, its failure is academic, hence it is not good enough; while if it succeeds, its success is rationalistic and leaves little room for the function of faith. The greater value and utility of the book is not therefore so much for evangelizing students but supporting the faith of university people already evangelized. For evangelistic use, these approaches and arguments had best be digested by the personal worker or preacher, and administered thoughtfully and prayerfully as the Lord leads. Although not all of this will find quick and complete agreement, this is a vast collection of information and argument in depth.

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ARE SELF-PERPETUATING MISSION BOARDS SCRIPTURAL?

By J. A. Johnson

(Baptists have long studied questions raised by mission philosophy. Many hold all missionary work must be administered from the local church as the sole base. Others believe in cooperation of churches through mission boards and agencies. For those who believe in an agency, the question about board elections is a sticky one. On this issue Dr. Johnson offers the following worthwhile study. A former missionary to India, he administers for the International Biblical Baptist Fellowship.)

"And the apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them" Acts 11:1-3.

The question which we pose as the title of this editorial could be considered a controversial one in some circles. Be assured that in choosing this as our subject we are not doing so to arouse controversy. We believe that the question deserves careful consideration from the standpoint of the Scriptures.

Clearly stated, the question is whether the control of a mission board should be vested in the hands of individual leaders who join together and form a self-perpetuating organization to promote and oversee the ministry of missions, or should such an organization be formed and controlled by leaders appointed for this purpose by local churches?

The advocates of the latter policy feel strongly that theirs is the truly New Testament position. They believe strongly that the local churches ought to oversee and control all aspects of the Lord's work, including that of missions. They believe that only through a mission set-up such as theirs can this be done. They believe that self-perpetuating missions boards are, therefore, unscriptural. Let us seek to find the answer from the Scriptures. Certainly it cannot be found elsewhere.

At the outset, let us state that we are in full sympathy with a strong local church emphasis. We are convinced that all missionary activity must have as its goal the establishment and nurture of Scriptural local churches. All ministry in any local area ought to be spearheaded by and related to a sound local church in that area as soon as one can be formed there. Scriptural churches ought to be self-propagating by working towards the evangelization of the areas immediately surrounding them, and lead in the establishment of other local churches in those areas.

But what about the sending of missionaries to other countries, and to more remote areas for pioneer evangelism? Certainly the local church to which a missionary belongs ought to commission and send out that missionary as the church at Antioch did with Paul and Barnabas in Acts 13:1-3. They ought to give to the support of the missionaries while they are on the field as the church at Philippi did as recorded in Philippians 4:15. The local churches which send and support are entitled to a report of the work of the missionaries (Acts 14:26-28), and a missionary's local church should take charge of any discipline related to that missionary as the need for such may arise. The local church is the chief sending agency. A mission board is an auxiliary agency, formed to assist and promote missionary activity. Do the Scriptures require that local churches must control the mission boards, or is there a better method?

Who Directed Missionary Activity In The New Testament?

The answer to this question is most significant. The twelve apostles were chosen and commissioned by Jesus, not by a local church. While it seems that there was an organized local church with a definite membership roll prior to the day of Pentecost (Acts 1:15), the enlargement and outreach of that church was a result of their ministry, and nowhere does it suggest throughout the book of Acts that any local church directed their missionary effort or sought control over it. While not inspired, certainly the title of this book is revealing. It is accurately named, "The Acts of The Apostles," not, "The Acts of The Local Churches." Some might prefer to call it "The Acts of The Holy Spirit," but if so it is a record of the acts of the Holy Spirit through the apostles in missionary evangelism.

Although saved in the church age, the apostle Paul was chosen and commissioned as a missionary to the Gentiles entirely apart from a local church (Acts 9:6; 26:15-18). This is in marked contrast to the seven deacons who were chosen by the church in Acts 6 to be the servants of the church. The Bible makes it abundantly plain that pastors, evangelists, etc. are given by Christ to the church (Ephesians 4:8, 11-13), and that these are leaders of the church rather than servants of it as the deacons are. It is a sad fact that in many Baptist churches this truth is not recognized, and so deacons become managers rather than servants of the church, the pastor not being allowed to assume his God-appointed position of leadership.

The missionary outreach recorded in the book of Acts was almost entirely the result of the initiative and vision of individuals as they responded to the operation of the Holy Spirit in their lives. A careful consideration of the information given in this book and in the epistles makes it evident that the men involved in missionary ministry assumed the leadership necessary to make it effective. While the church at Antioch recognized God's missionary call to Paul and Barnabas and participated in sending them out on their first missionary journey (Acts 13:1-4), and while they reported back to this church, there can be no doubt but that the direction of the work was entirely in their hands. They themselves made the decision to make a second missionary journey (Acts 15:36). The decision related to taking John Mark with them was one which they had to decide between themselves without the assistance of a church-appointed mission board (Acts 15:37-39). Barnabas and Mark went where they apparently believed that the Lord would have them to go (Acts 15:39), while Paul decided to take

Silas with him, and, having done so, also went out at the direction of the Lord (Acts 15:40-41). At Lystra he decided to take Timothy with him (Acts 16:1-3) without consulting a mission board.

Would missionary evangelism have been carried out as desired by God had it been left under the control of local churches? The answer seems to be an emphatic "no!" The church at Jerusalem had little or no missionary concern. The first major outreach beyond its local area seems to have been a result of being forced to scatter because of persecution rather than obedience to the commands of Christ (Acts 8:1-5; 11:19-21). At the direction of the Holy Spirit Peter preached to Gentiles as recorded in Acts 10. Had he consulted the church about it, they would have forbidden him to do so, and they contended with him afterwards for having done so (Acts 11:1-3).

We can find no evidence throughout the book of Acts of any board appointed or authorized by a local church or local churches to oversee and control the work of missions. Reports were made to local churches by both Peter (Acts 11:4ff) and Paul (Acts 15:4; 14:27). God's commission to missionary activity in the lives of His servants was recognized (Galatians 2:7; Acts 13:1-3). Certain policies were recommended (Galatians 2:10). Doctrinal controversy was settled (Acts 15:2, 6, 22-29). But decisions related to the actual ministry of reaching the lost was made by those engaged in this ministry in consultation with one another.

The epistles give similar testimony. Many people have an exaggerated idea of the spiritual vitality of the churches of the New Testament. Careful study reveals woeful errors plaguing many of them. The Jewish churches clung to the Mosaic law and opposed those who taught otherwise (Acts 21:17-21). The church at Corinth was divided over personalities and corrupt with sin and error (I Corinthians 3:3; 5:1; etc.). The believers at Galatia were engulfed in the error known as Galatianism. Only the church at Philippi seemed to manifest some missionary vision (Philippians 4:15). Would it not have been foolhardy to entrust the oversight of missionary activity into the hands of spiritual babes such as these?

What about the churches of our generation? How many local churches have adequately engaged in a program of world-wide evangelism? How many church members even tithe, let alone give sacrificially above the tithe to evangelize the world? What about the schisms and carnal politics so rampant among both local churches and larger fellowships of churches? How many godly pastors have left a church with a broken heart because of the internal wrangling and opposition of carnal members? What about the divisions between pastors over loyalty to various leaders and/or Baptist colleges and seminaries? Must the control of missionary activity be subjected to such influences as these?

Perhaps our problems are far deeper than merely how mission boards should be brought into existence and perpetuated. Could it be that most Baptist mission boards now in existence have erroneous concepts as to the purpose for their existence? We find that some good Baptist mission boards require a missionary candidate to sign a statement that he recognizes and will be subject to a field council. Another board states that personal freedom on the mission field must be limited for the purpose of cooperative action, declares that the field conference determines matters on the field and that the board at home has right to disapprove all decisions of the field conference. We wonder if the apostle Paul would have been willing to work under such conditions. Would Baptist pastors in America sign a statement that they would be willing to recognize and be subject to a field council elected from among and by their fellow pastors in a particular State of the U.S. to which they might be called by a church? But if missionaries have to work under these rules on a mission field, why should pastors not also have to follow the same restrictions on the home field?

Could it be that Baptist concepts of a democratic government lead to such authoritarian views? Can making the will of the majority binding on a dissenting minority work in every area of the spiritual realm? Have not the majority of men, even born again believers, been persistently at variance with the full purposes of God because of carnality? This was true in the first century church (Philippians 2:19-21). Is it any less true today? What absolute proof do we have of democratic action in the early church other than in the choice of deacons, as recorded in Acts 6? This was fitting, for deacons are servants of the church. (It is unfortunate and unscriptural that in many places today deacons are considered to be rulers over the church rather than servants of it.) Does not the Bible speak of elders (i.e., pastors) as rulers of the church (I Timothy 5:17; I Thessalonians 5:12, 13; Hebrews 13:17)? If, in spiritual matters, the church followed the direction of Spirit-filled pastors rather than democratic action, would it not be much better? Is this not what the early church did? Let democratic action in the church be reserved for property and other mundane matters!

We submit that the missionaries of the New Testament era did not operate on a democratic pattern, but at the direction of the Spirit of God, being absolutely free to individually seek and follow that direction (cf. I Corinthians 16:12). Any direction or leadership which was given to missionary activity came then from spiritual leaders involved in that activity, NOT FROM COMMITTEES SET UP BY LOCAL CHURCHES. Therefore, the most Biblical type of mission board is a self-perpetuating one, composed of spiritual leaders who are actively engaged in a missionary outreach both at home and abroad. No mission board has any right to be authoritarian in its relationship to its missionaries. Its sole purpose must be to give assistance and fellowship.

* * * * *

FIRST CREATION CONVENTION A GREAT SUCCESS

The first creation convention to be held was termed a success by those who attended sessions at the Holiday Inn Central in Milwaukee, Wisconsin, October 10-13. The theme "A Challenge to Education" was forcefully presented by these guest speakers: Henry Morris, John Whitcomb, Clifford Burdick, Walter Lang, A. G. Tilney, John Moore, Douglas Dean, Bolton Davidheiser, John Klotz, George Mulfinger, Donald Chittick, Kelly Segraves, William Tinkle, Frank Marsh, Walter Lammerts, and Wilbert Rusch.

A crowd of 400 attended the opening session on Tuesday evening to hear Drs. Henry Morris and John Whitcomb, authors of the significant work on creationism titled THE GENESIS FLOOD, which is in its 13th printing. Average attendance at the sessions was 200 and approximately 300 attended the banquet on Wednesday evening.

In attendance were scientists, teachers, students, and interested laymen and laywomen. Representatives of various Bible colleges, science institutes, and church agencies were present.

At the Friday noon luncheon Stanley Taylor, producer of Films for Christ showed a preview of his latest movie "Footprints in Stone." This documentary of his research on dinosaur and human footprints in the Paluxy River of Texas was thoroughly enjoyed.

The book of convention essays A CHALLENGE TO EDUCATION was distributed at the convention. Additional copies are now sold at \$5.00 per copy. Discounts are being offered on quantity orders.

At the banquet on Wednesday evening, Oct. 11, following a stirring address by Dr. Douglas Dean, representatives of branch chapters and associate groups gave summarized reports of their activities in attempts to reach the schools with creationism. Some of the chapters are donating copies of creation oriented textbooks and other creationists books to schools and libraries in their area. Chapter members are also working for adoption of legislation authorizing the teaching of creation as an alternative theory to evolution in tax supported schools. A number of school board members from the U.S. and Canada were in attendance to gather information. The Milwaukee chapter reported making headway with attempts to provide a creationist explanation for exhibits at the public museum, and the Detroit chapter reported it has been offered exhibit space at the Cranbrook museum. The sons of board member, Dr. Albert Anderson, of Fitchburg, Massachusetts, have been offered space in the school library for a Bible-Science display.

Creationists can no longer be ignored, neither can creationism be ignored as a viable theory to account for origins. The speakers, nearly all of whom are distinguished men of science in their respective fields, presented authenticated evidence that evolution is merely a theory which must be accepted on blind faith because the evidence does not support it. On the contrary, the scientific evidence fits the Biblical account of origins.

Interest generated through this convention has led Bible-Science Association board of director members to schedule another such convention for 1974, also in Milwaukee. In connection with this proposed convention it is planned to hold a Youth Rally on the weekend immediately following the convention.

TELEVISION PROGRAMMERS TO HEAR FROM THE PUBLIC

An announcement from the Columbia Broadcasting System to the effect that late television "shows" are to include "X-rated" films should be received by the American public as a warning if not a threat. This is a challenge which will reveal how many members of the Bible-preaching churches are vital and sincere, and how many are mere professors suffering with the rigor mortis of hypocrisy. The CBS warning goes on to state that if after these films have been shown on the late programs over a period of time, the public has little or no objection, they will then also be used during earlier hours also. This is a time for moral protest! It is to be hoped that many personal letters (not mimeographed postcards) will be sent. The message should be simple, clear-cut, brief-and-to-the-point, but COURTEOUS. Nothing is to be gained either by expressions of anger, or by pious recitations of religion. But those in the entertainment industry need to learn that whatever seems to the Christian to be obscene and pornographic offends him, and that he is opposed to the telecasting companies that use such and that he will boycott the products advertised thereby. Of course, often a threat of boycott is empty, because carrying it out may cost. Again, that is where genuine conviction will show up as over against hypocrisy. The next few weeks will reveal what the Bible-preaching church people can do. At CBS, personal letters may be addressed to Dr. Frank Stanton, 51 West 52nd Street, New York, New York 10010. This is the office of the president of the Columbia Broadcasting Company.

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WHERE HAVE ALL THE BABIES GONE? -

"Where have all the babies gone?" is a cover title to an editorial comment and an article in FORBES for September. The point is that figures forecast that 1972 will record the lowest birthrate in American history, even during the depression. We are still above zero population growth, but even that won't be true 50-70 years from now at the present rate. The decreasing grade school enrollments will be in high school in a year or two and after that in college. Which means that business, industry, and education must plan accordingly. In many cases, temporarily delayed expansion of public education facilities will be permanently postponed, and public school teachers now striking for higher wages and better contracts may be looking for different jobs. Still, however, there will be a need for pastors, evangelists and Christian teachers and workers, for as long as the "field is the world."

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IFCA IGNORES OPPORTUNITY TO PRESSURE KEY '73: FAILS TO TAKE STAND -

The independent Fundamental Churches of America (IFCA) held their annual convention for 1972 at LaMirada, California, the campus of Biola College. Dr. Marion Reynolds, a fundamentalist leader of Los Angeles, a leader in the fundamentalist American Council of Christian Churches (ACCC) and a former leader with the IFCA, writes regarding the attitude of the IFCA convention: "We were sorry however, to learn even after we supplied considerable original documentation on KEY '73, there was no action taken which would have been a real help to independent churches throughout the nation...but apparently the IFCA leadership didn't want to embarrass Biola College and others who are supporting and participating. The Associated Student Body of Biola is a full member of KEY '73. It would no doubt be difficult, but we would still pray and urge IFCA leaders to take a public position on KEY '73, not on the basis of personalities but strictly on the issues."

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"MODERN" JESUS IN BRAZIL STIRS FUROR -

Faithful members of the Roman Catholic Church in Brazil have become enraged over a poster used in promotion of a religious revival campaign sponsored by the Roman Catholic Church in Brazil. The poster depicts a "modern" Jesus wearing a green shirt and a yellow tie with two doves of peace facing each other on each side of the necktie. One irritated churchgoer in the state of Sao Paulo commented: "Jesus is wearing sinner's clothes. It's the end of the world."

Still another parishioner in a church near Brasilia, the national capital, told the vicar: "This is not our Christ." The uproar created in Brazil by this "modern" Christ poster recalls to mind several drives within the United States to create a "20th Century relevant Jesus," such as the United Church of Christ introducing a Jesus in a clam-digger's outfit in their Sunday school literature, a few years ago, and the claims of many of the hippie and yippie crowd, all slovenly dressed, bearded and long-haired males, that they are hearkening back to the way Jesus looked in the First Century.

There is no historical evidence to bolster the claims of those who want to tell what Jesus looked like. In fact, sculptures and plaques of male heads from the First Century B.C., and First Century A.D., unearthed by archeologists, show closely-cropped hair styles for the males of that era. All so-called pictures of Jesus existing today are merely artist's "conceptions."

(National Laymen's DIGEST)

WOMEN'S LIBERATION ON RELIGIOUS MARCH -

The United Methodists having faced the possibility of the early appearance of a "Madam Bishop," the libbers are proceeding to stir for a "new gender" for God, and the elimination of "male oriented" language from the Book of Discipline. In June, a woman was ordained the first rabbi in American Judaism, and the third woman was ordained in the Lutheran ministry. Two women have been ordained to the priesthood of the Anglican Church at Hong Kong, although at New York this would not yet be possible, the doors there being at present open to women no further than the diaconate. The Roman Church has a committee of U.S. bishops studying whether their priesthood should be open to women, which, if they decide in the affirmative may raise another question, that of how the collar may look under the feminine chin. An American Baptist woman recently lost her ordination after immorality involving an ex-priest, but a high count of American Baptist churches seem to be electing women to their deacon boards. And now, some of the more conservative congregations are making the change gradually by electing women to the trustee board.

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"WOMEN'S LIB" ENTHUSIAST CRITICIZES JUDAISTIC MASCULINE PERSPECTIVE -

Mrs. Sandy Eisenberg Sasso, a rabbinical student at Philadelphia's Temple University spoke at the American Jewish Committee meeting in New York early this year, criticizing Judaism's masculine emphasis. "There is an urgent need to balance the predominantly masculine perspective in Judaism with a feminine counterpart," she said. She anticipates ultimate ordination as a rabbi.

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NEW BOOK SAYS BILLY GRAHAM CHARACTERIZES AMERICA -

A new book written by a Lutheran and a Presbyterian and titled RELIGION AND THE NEW MAJORITY says that Evangelist Billy Graham is "the quintessential middle American." The authors, Dr. Lowell Streiker of Temple University, and Gerald Stroeber of the Institute of Human Relations of the American Jewish Committee "strongly recommend that the National Council of Churches and the denominations carefully evaluate all current social and political programs with the intention of eliminating those which in actual or potential terms increase polarization within American life." It is their view that "moderate fundamentalism" is a major force in the United States and that "any candidate who hopes to win the presidency had better give this serious attention."

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NIEBUHR NAME IN CONFLICT IN NEO MAGAZINE -

Reinhold Niebuhr's name is to be removed from the masthead of the magazine CHRISTIANITY AND CRISIS which he founded and edited because his widow and son have filed objection to opinion expressed regarding Israeli policy. The article appeared March 20, was by Israel Shahak, a lecturer at the Hebrew University in Jerusalem, and alledged that the Israeli annexation of the former Jordanian sector of Jerusalem was "immoral."

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BILLY GRAHAM WELCOMES ROMAN CATHOLIC PARTICIPATION IN KEY '73 -

The Catholic VOICE for May 4, 1972 reports: "Evangelist Billy Graham said here that he welcomes Roman Catholic participation in KEY '73, the massive interdenomina-

tional evangelism effort planned next year. Mr. Graham, who recalled that he was one of the original organizers of KEY '73 along with Dr. Carl Henry, said his evangelistic association will cooperate '100%' in the effort. 'I think it's wonderful for Catholics to come in and get involved in evangelism,' he said in an interview. He said there are 'thousands of evangelical Catholics.' He noted that each denomination is free to take part in KEY '73 as it sees fit."

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LORDSHIP SALVATION -

Attention is being drawn to a new emphasis on a doctrine of salvation currently being called "Lordship Salvation." The error seems to be shared by some evangelicals and some fundamentalists. Defined, the view states that in order for a person to be saved, one must not only receive Christ as Savior, but must also make Him the absolute Lord and Master of his life. It is based on the rendering of Romans 10:9 which says "...if thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." The error is in failing to recognize that whereas confession of Christ as Lord is done upon receiving Him, the actual enthronement of Christ as absolute Master of life is seldom evident in Christian experience until most of life has been spent in the school of His discipline.

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METHODIST MINISTER SAYS PORNOGRAPHY HAS THERAPEUTIC VALUE -

A Methodist minister of San Francisco, who also serves the WCC as chairman of a committee on human sexuality revealed his view of pornography while testifying as a defense witness in a case over the seizure by U.S. Customs agents of printed matter from Denmark which was confiscated at Portland, Oregon, as obscene. The Rev. Ted McIlvenna is reported (UPI) to have told a federal judge that pornography has a therapeutic value in society. "Today," he said, "people have accepted nudity as well as once repressed forms of human behavior."

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AMERICAN BIBLE SOCIETY PROMOTED BY SYNCRETISM -

Syncretism -- mixing evil with good -- is again being used by the American Bible Society to promote their Christmas budget. The 1972 Christmas seals are being distributed with an appeal signed by Dale Evans and Roy Rogers. Although Evans and Rogers have been pushed by the Neo-evangelical world as born-again Christians, they are still in the entertainment world with its sham, liquor, sensuality and sexuality. Scripture says that when salvation comes, old things pass away.

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BOB JONES UNIVERSITY UNDER FEDERAL PRESSURE BECAUSE OF POLICIES -

The Internal Revenue Service has taken action to discontinue the tax deductible status of Bob Jones University on the ground that school policy violates democratic standards. Further, the use of educational funds from the Veterans Administration is being barred on the ground that policy violates the 1964 Civil Rights Act. The matters are in litigation with the BJU administration contesting the pressuring decisions. Actually the VA action is not directed against the school so much as it is the denial of the right of a veteran to spend his educational allowance at the institution of his choice.

SOUTHERN PRESBYTERIANS START NEW CONSERVATIVE BODY -

In the threatening shadow of a new Confession scheduled for adoption in 1975 by the Southern Presbyterian denomination, a new Presbyterian "Church" was launched in late summer at Savannah, Georgia. The new body includes twelve substantial conservative congregations in six states with many more reported considering affiliation. The Rev. Todd Allen, leader and moderator of the new denomination is pastor of Savannah's Eastern Heights Church, one of the two congregations in specific in the landmark Supreme Court decision several years ago when Eastern Heights voted to withdraw from the Southern Presbyterian "Church" and the court awarded the property to the local congregation. At issue is liberalism which Allen and others claim started as early as 1938 in the Southern Presbyterian body, but which now has changed not only the faith of the Westminster Confession but also has altered the area of ministry from spiritual to social and political. Southern Presbyterian is the denominational body of Dr. L. Nelson Bell.

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WARNING AGAINST THIEME -

A violent reaction has developed across the country in nearly all Fundamental groups against the teachings of Dr. Bob Thieme of Houston. Pastor Frank B. Thompson of the First Baptist Church of Pound, Wisconsin 54161, who has studied Thieme's writings extensively, has issued this statement: "After reviewing the recent materials that have appeared in several national papers on the heresy of Robert Thieme of Houston, Texas, one must conclude that he has apostatized from the faith. No man can deny the precious blood of Christ and not be an apostate. The deceived followers of Robert Thieme are following in his destructive steps. We solemnly warn his followers to leave this faith-wrecking teaching and get back to your Bible and your Fundamental Church." (BLU-PRINT)

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MIRACLES IN INDONESIAN REVIVAL NOW REPORTED NOT AUTHENTIC -

The so-called great Indonesian revival of 1966-67 claiming spectacular miracles is now being de-bunked as a result of investigation seeking first-hand testimony and eye-witnesses, which according to report, cannot be found in agreement. Stories of astounding miracles such as walking on water, raising the dead, walking across an unbridged chasm, and turning water into wine were spread by both speakers and writers including Dr. Clyde W. Taylor of the NAE, Dr. Eric Frykenberg of CBFMS, and Kurt Koch the occultism specialist. It now appears that without any intentions toward deception, the elaborations were the product of "charismatic vision" of persons surrounding Indonesian Evangelist Mel Tari, who holds that the period was a "tremendous working of the Holy Spirit."

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METHODIST DEFINES "SAVED" -

The "Your Faith" department run by Iowa Bishop James S. Thompson is a question and answer section in Methodist TOGETHER magazine. One of the questions treated (6/72) was, "What does it mean to be saved?" The Bishop's reply was: "The answer given in Acts 16:31 is simple: 'Believe in the Lord Jesus, and you will be saved, you and your household.' Many Christians stop there without realizing how revolutionary that simple statement is. To believe is to act in faith, to take risks, to be involved in the life of the world. To be saved is not a static situation of peace and satisfaction. It is a dynamic experience which comes every day. We are always being saved, just as our bodies are always overcoming those forces which seek to destroy us. One is saved

when he trusts his life so completely in the hands of God that there is no time to be anxious or boastful about being saved."

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MISSOURI SYNOD THINKS JESUS DANCES -

A Missouri Synod Lutheran Sunday School literature series is headed by the title "The Lord Dances With Me." Ignoring Scriptural principles and injunctions, this is secular psychology at best, and Satanic at worst. It follows the line of psychological behaviorism, promotes "touch and tell" and sensitivity training, and Freudian role playing. Of course, in any Sunday School where Jesus is no longer available as Savior, the idea that a dance partner is available may be welcome news.

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UNCERTAIN NEW EVANGELICALS TURN INDECISIVELY TO McGOVERN -

Bible-believing Christians everywhere were surprised by the rise in late September and early October of a New Evangelical thrust for George McGovern for president. Greater was the surprise of fundamentalist leaders who were circularized by appeals for funds to help elect McGovern. As a liberal Methodist and ecumenist, McGovern has since student days been identified with the social teachings of Babylon, against the fundamental spiritual teachings of the Word of God. He represented the liberal Methodist position at the WCC meeting at Uppsala, and has long been one with the interests of NCC and WCC. Notwithstanding, New Evangelicals sponsored an October McGovern rally at Wheaton College which resulted in his endorsement and promotion. This was in spite of the critical report that his speech savoured of humanism if not socialism rather than spiritual truth. "Intellectual world" leaders involved included teachers, staff and personnel from Asbury College, Calvin College, Fuller Theological Seminary, Gordon-Conwell Divinity School, Trinity College and Wheaton. In addition, personnel from a number of purportedly evangelistic and missionary organizations were also involved in and identified with the liberalizing promotion.

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VATICAN REPORTED SHORT ON FUNDS -

Late RNS reports have it that funds are scarce at the Vatican and that expenses of Vatican agency programs are to be unmet due to the crisis. For relief, an Italian property was sold early this year so that the Holy See payroll could be met, but that act, it is said, has but postponed facing the issue of the need for revenue for official activities.

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NEW EVANGELICAL HERESY -

New Evangelicals give great emphasis to "Intellectualism." They like to keep step with the liberals in their "scholarly" studies of the Holy Scriptures. But the Word of God is not understood by the intellect but by the Holy Spirit and by revelation from God. (Read again Matthew 16:13-17, and I Corinthians 2:6-16.) The result is that many New Evangelicals are making concessions to the liberals, thereby undermining the very foundation of our faith. A current example of this is found in CHRISTIANITY TODAY (8/11/72). In an article by Dr. Bernard Ramm, he actually denies the verbal inspiration of the New Testament, holding that so-called "church material" (additions, interpretations, revisions, unintentional accretions) have been inserted into

the original text. That kind of "theology" or "scholarship" should be called by its right name -- heresy! (FEA NEWS & VIEWS)

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SALVATION ARMY EXPERIMENTS WITH ROCK MUSIC -

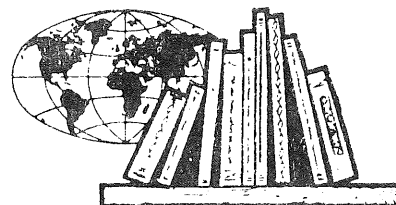
According to the New York TIMES, the Salvation Army used a thirteen member teenage rock group to tour their Eastern Territory this past summer. The correspondent reporting opined that to some Salvationists at least, the venture struck a jarring note, especially where traditional brass band music played by uniformed instrumentalists having short, neatly trimmed hair has been the general rule. News of the idea must have leaked in advance, however, as Salvation Army rock bands were reported in summertime appearances in Nova Scotia and the Mid-west also.

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EASTERN BAPTIST SEMINARY ANNOUNCES SPECIAL LECTURES: SOME ELICIT COMMENT; SOME ELICIT NO COMMENT -

The special lecture series for the 1972-73 academic year at Eastern Baptist Seminary has been announced. Founded in protest of modernism, the school has a 1972-73 program in contrast to that of 1925-26. One name is that of L. D. McBain, the Eastern alumnus who at the 1961 New Dalhi WCC meeting was unsure that Scripture is anywhere categorical about Jesus being God. Another is Franklin H. Littel, a Methodist long time opponent of the HCUA, whose name was listed by the Communist DAILY WORKER in connection with the Rosenberg Clemency Appeal. A third, Dr. Paul W. Hoon, being from Union Theological Seminary, elicits no comment from FBF; this is enough.

BOOKS



COMMENTARY ON ROMANS, by William S. Plumer, (Kregel Publications, Grand Rapids, Michigan 49501, 1971, 646p., \$8.95).

This is a reprint of an excellent work first published in 1870. The author was a vigorous Presbyterian who pioneered the start of several congregations, pastored a number of larger churches, and taught in several theological schools. The treatment is expositional rather than exegetical, but is none the less forceful. On every page the pressure of the preachments of the Word are sensed, as the writer used his pen to preach as convincingly as if he were in the pulpit. As to doctrine it may be said, he is an old-evangelical. It might be expected that he would deal with the question of water in chapter six, but he omits it. On this passage, to his credit, and to the reader's blessing, he says in part, "...our baptism declares that we have done with the world as a portion, and with sin as a practice. We have died unto sin, and in baptism we so profess. Thus the first formal argument against loose living, to which some allege the doctrines of free grace lead, is that a sinful life is contrary to our sacramental engagements. If baptism teaches anything, it teaches our cleansing from sin. He who is baptized and lives in sin, is a hypocrite, a mere pretender. He has not put on Christ. He is not like Christ. He is not subject to Christ. If Christ does not save us from sin, he does not save us from wrath. His name was 'Jesus, for he shall save his people from their sins' (Matthew 1:21)." It is intensely interest-

ing to note that Plumer thinks rendering the Hebrew and Greek not alone important, but has added quotations from Murdock's Peshito, as well as translations from a Latin rendering of Arabic and Ethiopic texts. This is a study well worth owning.

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THE BOOK OF ISAIAH, by Edward J. Young, (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 3 Vols., 1965, 1969, 1972, 1717p., \$9.95 each).

It has been a long wait but the lover of Biblical studies will delight in the completion of this great set, three of the volumes of the New International Commentary on the Old Testament. Volume one covers chapters 1-18; volume two, chapters 19-39, and volume three, 40-66. A division being observed after chapter thirty-nine, it must be hastily assured that Dr. Young held to the unity of the prophecy, with no place for a second Isaiah. The work is exegetical and Biblical rather than theological. Hence, the author's covenant position as distinguished from a dispensational view is doubtless less prominent. Objections will, of course, be voiced by dispensationalists, because Young was amillennial, and it shows; however his careful handling of the Hebrew

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will arouse murmurings from the covenant camp also. Those with little or no background in Hebrew will in no wise be shut out from this great treatment but will be glad for the author's transliterations of the Hebrew words. It is only to be hoped that they will not commit the error of attempting public pronunciation from Young's spelling in English orthography. The owners of these books are assured a lifetime of enjoyable and enriching study, their hearers being also blessed by the dividends. This is doubtless now the most complete treatment on Isaiah available.

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THE PLAIN TRUTH ABOUT ARMSTRONGISM, by Roger R. Chambers, (Baker Book House, Grand Rapids, Michigan, 1972, 146p., \$1.25 paper).

This is a tidy treatment, exactly as the title indicates. The author is not only opposed to Armstrong, but writes enough about the doctrines of Armstrongism to convince any doctrinally taught person of the errors of this heresy. This is a good book to have around to give or lend to any who are detected to be courting an interest in the world of Armstrong.