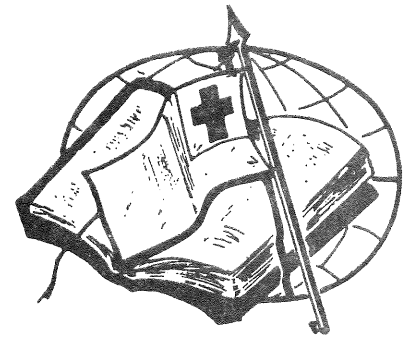


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NUMBER 1

WHAT THE BIBLE SAYS ABOUT A GODLY ATTITUDE TOWARD KEY '73

By G. Archer Weniger, D. D.

Without a doubt KEY '73 represents history's most monstrous ecumenical program in the judgment of both friend and foe. A fair statement of the broad inclusivism of this movement is well stated by the noted liberal American Baptist leader, Dr. Jitsuo Morikawa, widely known for his universalism (that all men are saved). Addressing the ABC in Denver in 1972, Dr. Morikawa said: "KEY '73 appears to be a decisive event in the religious history of America. In unprecedented degree of scale, 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." In such days of theological confusion, deception and compromise, what is the Biblical attitude for an evangelical to assume toward heretics, apostates and inclusivists? Are we to patronize them, associate with them, accept their sponsorship, increase their numbers, add to their prestige, follow their leadership, identify our churches with them, and obliterate important Biblical distinctions with them? The Bible's answer is clear:

1. Try them I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."
2. Mark them Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Verkuyl says, "and to keep away from them."
3. Rebuke them Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. Verkuyl, "Correct them sternly"
4. Have no fellowship Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Verkuyl says, "Expose them."

5. Withdraw thyself I Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."
6. Receive them not II John 10:11, "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." Verkuyl says, "Do not extend him your greeting."
7. Have no company with him II Thessalonians 3:4, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Berkeley Version says, "Do not get mixed up with him, so he may grow ashamed."
8. Reject them Titus 3:10, "A man that is an heretic after the first and second admonition, reject."
9. Be ye separate II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

* * * * *

KEY '73 EVANGELISM

A LYING SPIRIT IN THE MOUTH OF THE PROPHETS

Just ahead is a year-long program known as KEY '73 EVANGELISM. Is it a mighty movement of the Spirit of God, as some claim; or, is it a lying spirit in the mouth of the prophets -- a master-stroke of Satan to deceive?

It is not wise to "wait and see what happens" as some timid souls are urging. Unwilling to bear the reproach of speaking out against KEY '73's unbiblical program of ecumenical evangelism, they comfort themselves in the false belief that "maybe some good will come out of it" even though much of the program is unscriptural.

One does not have to "wait and see" what happens to disobedient believers, ungodly leaders and false prophets. The believer will be disciplined; the ungodly will be punished.

An excellent example of what to expect from KEY '73 may be found in II Chronicles 18 and 19 and the experiences of Godly Jehoshaphat and ungodly Ahab. Read this portion carefully and note that even though Jehoshaphat and Ahab were united in a common and worthy cause, Ahab died in the battle and Jehoshaphat came home in bitter defeat to hear the rebuke of God's faithful prophet, "Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." II Chronicles 19:2. And, don't forget that Jehoshaphat's compromise came to full fruit in the life of his son, Jehoram, who had married the daughter of Ahab. While the full effects of KEY '73 Evangelism may not be immediately observable, one trembles to contemplate the sad consequences which must inevitably follow this program of compromise in the name of evangelism. -- from Dr. M. H. Reynolds, Jr., of the American Council of Christian Churches of California.

Let not any pastor or church involved in KEY '73 remain in it only for fear of embarrassment over changing. It is not yet too late to withdraw! If Jesus comes, or your death summons falls, or KEY '73 ends, then it will be too late. -- Editor

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SUICIDE OF THE NATIONAL COUNCIL?

The NCC met in Dallas, Texas, December 4-7, 1972. Having said that, one would have to have a Hollywood or Broadway script writer describe the unbelievable goings on.

After viewing the proceedings and listening to a radical black tear the white race apart, a leader in the Eastern Orthodox Church stated that this assembly could well mark the end of the National Council of Churches.

Highlights of the meeting included: The election of the first black president, W. Sterling Cary, 45, a classmate at Morehouse College of the late Martin Luther King and almost a double in looks, administrator of the United Church of Christ Greater New York District, who described himself "as black first and a Christian second."

Cary said that "when people are reminded of their common faith, I think a new capacity will emerge. If I am wrong, my elevation will have been a great hoax."

The New President of the NCC endorsed the controversial Black Manifesto, originated by the radical James Forman, which called for 5 billion dollars in reparations for blacks from the "white churches and synagogues of America" in 1969.

At a press conference, following his election, Cary said: "The day is over when the National Council will spend a lot of its time passing resolutions. We've said all that needs to be said. This is the time for less platform rapping and for more getting down to the business of developing programs. Social conditions in this country make it necessary for racial and ethnic groups to develop separatist strategies for accomplishing their goals. As I see it, the basic thing about me is not my blackness but my humanity."

Other action taken at the Council conclave included the replacing of the Triennial General Assembly and the policy making General Board with a 347 member Governing Board, with representation on a quota system "to reflect better racial, sexual and age variations in member groups."

Besides the anti-war resolution attacking the United States as the villain and charging "massive destruction of a small and weak adversary," the NCC voted sentiments: (1) Favoring amnesty for conscientious objectors who fled the country to avoid military duty in Vietnam; (2) Condemning the jailing of newsmen who refuse to reveal sources of their stories; (3) Calling for help in the areas of unemployment, education, health needs and federal and state benefits for veterans of the Vietnam War.

The new President, W. Sterling Cary, brought the foul-mouthed black revolutionary, Leroi Jones, to the NCC platform to call for the destruction of the capitalistic system and paid \$1500.00 out of the NCC treasury for him to do it, Jones', speaking fee. Jones, who has adopted the name of Imamu Amiri Baraka, was referred to as "Brother Baraka" in the NCC's press releases.

One delegate to the conclave said that "this could well be the end of the National Council of Churches."

After the General Asser'ly's last meeting, Dr. David Hunter, the Council's deputy general secretary, who has supported innumerable left-wing causes, made a trip to the Red capital of North Vietnam, Hanoi, and triumphantly announced upon his return to the United States that there is complete religious freedom under the communist regime and that he found no evidence of any churchmen being imprisoned for their opposition to the Hanoi government. In fact, Dr. Hunter couldn't find any who were not supporting-- "the revolution!"

True Christians will wait for the latest alibis of compromising preachers and laymen who will dig up some justification for the NCC's latest unjustifiable pronouncements and actions in order to remain a part of the apostate denominations which are in the membership of the council! (COPIED AND EDITED)

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CAN THE NCC SURVIVE MR. CARY?

DALLAS -- The National Council of Churches possibly may survive the three year presidency of the Rev. W. Sterling Cary -- but not if his administration is anything like the General Assembly which met here.

Cary, a United Church of Christ official from New York City, spent nine months as chairman of planning for the triennial meeting.

The result was disastrous from the very first day, when the NCC invited black militant poet Imamu Amiri Baraka (formerly LeRoi Jones of Newark) as one of its featured lecturers.

Baraka, a playwright and porny poet, delivered a 90-minute, obviously ill-prepared, rambling hate-America-and-whitey war dance with the flatulence of a poison gas bag. It virtually could have been duplicated by using old tape recordings of anachronistic people such as Stokely Carmichael.

Baraka's ranting was devoid of the frequent and vicious anti-Semitism ("cracking steel knuckles in a Jew lady's mouth") which has been so recurrent in his writing that his invitation by the NCC evoked strong protest from leaders of the American Jewish Committee, the Anti-Defamation League and the Union of American Hebrew Congregations.

During a press conference Baraka declined to repudiate such sentiments.

It took newsmen two days to pry loose the fact that the NCC had guaranteed payment of \$1,500 to meet Baraka's lecture fee.

"His fee is of no concern to the press!" Cary loftily informed numerous reporters from national and church media.

And Dr. David Hunter, the NCC's deputy general secretary, reacted with "It's nobody's damned business! And you can quote me!"

It subsequently became apparent why there was such a fervent attempt to conceal

expenditures of money contributed by the estimated 42 million members of 33 denominations who comprise the NCC.

It was learned that San Antonio's Catholic auxiliary Bishop Patrick Flores--who was put on the same platform as the \$1,500 Baraka, but who by contrast, had his lecture prepared--was not paid a dime.

When asked how he thought this astounding financial discrimination will appear to the nation's Catholics, including Chicanos, Cary laughed and replied, "I think they will celebrate the fact that the bishop was close enough and had enough of a budget to be with us."

Flores two years ago pawned his bishop's ring so he could help the poor.

Commented Orthodox Bishop Mark Lipa of Massachusetts after hearing Baraka's demand for revolution and the destruction of capitalism: "This is the end of the NCC."

And Houston's Methodist Bishop Kenneth Copeland added: "I'm critical of a program which does not provide someone to answer a man of this sort."

Cary, a generally soft-spoken and affable 44-year-old who bears something of a physical resemblance to the late Dr. Martin Luther King, also disclosed, when asked, that he was a signer of the notorious Black Manifesto.

When asked during a press conference if he had ever repudiated this violent, bigoted and hate-filled document, he replied instead: "Conditions in America made the Black Manifesto a necessity. And those conditions are worse now." -- Lester Kinsolving in the Washington, D. C., Evening STAR and DAILY NEWS --

* * * * *

UNITY EMBRACED BY DR. CRISWELL

Embracing the religious ecumenical movement as a means to do God's work, Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, said here Wednesday that "any man who names the name of Christ in truth and sincerity is my brother in the Church."

Although the fundamentalist pastor did not endorse membership by the Southern Baptist Convention in the National Council of Churches, when asked if he would engage in dialogue with that ecumenical body, Dr. Criswell replied, "I would not be opposed to it."

Nine members of the religious press from across the country, here to report the proceedings of the NCC General Assembly meeting through Friday at the Fairmont Hotel, interviewed the renowned Dallas pastor in his office and toured the 17,000 member church, the largest SBC church in the world.

Dr. Criswell is a 2-term president of SBC, the largest Protestant denomination in the world. Until recently, the pastor and the denomination have turned their backs on interdenominational organizations such as NCC.

Lately, however, the Council has sent out feelers for possible cooperation from SBC in mission and the denomination has responded by sending "observers" to the meeting in Dallas.

With the fast-changing world and shifts in the religious community, Dr. Criswell said the previous reason for lack of ecumenical participation by Southern Baptists--that it is a convention of associations of individual churches which speak for themselves--is no longer valid.

"That is an excuse," declared the pastor. "We all know the convention does take positions which are adhered to by the churches."

About ecumenism in general, Dr. Criswell told the reporters, "The world is now so non-Christian with Christians so overwhelmingly out-numbered by paganism...I am in sympathy with any man, anywhere who stands up and names the name of Jesus, Glory, look."

About himself, Dr. Criswell said, "I believe in the literal translation of the scripture, the virgin birth, resurrection, the miracles and all. But I believe it is possible, if a man is really right with God and has the spirit of Christ, to stay true to any position and yet sit down with his brother whose theology differs." There are some, the pastor quipped, who call him a "funny-dam-mentalist." But picking up a Bible from his desk, Dr. Criswell referred to the writing of Paul which told about sending apostles out to minister in different ways to different kinds of people, comparable to present day denominationalism. W. A. Criswell told reporters covering the General Assembly of the National Council of Churches that he "would not be opposed" to dialogue with the ecumenical body. (Condensed from the Dallas Morning NEWS 12/7/72)

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PENTECOSTALISM NEARER ROMANISM THAN PROTESTANTISM ACCORDING TO ANALYSIS

An Australian appraisal of Pentecostalism is the subject of a summer serial in CHRISTIAN NEWS, the speakers to which claim Pentecostalism is nearer to Romanism than to Protestantism, according to both Romanists and Pentecostals. The discussion originated upon announcement of official dialogue between Pentecostal theologians and Roman Catholics at Rome (cf. CHRISTIANITY TODAY 12/3/71 p. 45).

On the side of Roman testimony, one speaker cites a book by a priest, Edward O'Connor, THE PENTECOSTAL MOVEMENT IN THE CATHOLIC CHURCH, which makes a number of interesting claims: "Although they derive from Protestant backgrounds, the Pentecostal churches are not typically Protestant in their belief, attitudes or practices" (p.23); "Catholics who have accepted Pentecostal spirituality have found it to be fully in harmony with their traditional faith and life. They experience it not as a borrowing from an alien people, but as a connatural development of their own" (p. 28); "...it cannot be assumed that the Pentecostal movement represents an incursion of Protestant influence" (p. 32); "The spiritual experience of those who have been touched by the grace of the Holy Spirit in the Pentecostal movement is in profound harmony with the classical spiritual theology of the (R.C.) church" (p. 183).

From the book, CATHOLIC PENTECOSTALS by Kevin and Dorothy Ranaghan, both active Roman laymen whose acquaintance with Pentecostalism is largely in terms of the charismatic movement on the Notre Dame campus, the same speaker quotes: "THE CROSS AND THE SWITCHBLADE is the account of the life and spiritual adventures of David Wilkerson. The book spoke of the indwelling and powerful Spirit as the motive and moving power for Christian lives. It was very old doctrine. It was a very traditional doctrine. It was a very Catholic doctrine" (p. 9, 10), and sums his argument saying "Pentecostalism...is in its essential nature Roman Catholic."

Another speaker argues that there is no compromise between the Roman Catholic and the Protestant streams of thought. "Either you have the Protestant relation to God or you have the Catholic, but you cannot have both." He then proceeds to state that "Pentecostalism does not belong to the true Protestant stream of thought..." This he buttresses by the argument that "like Romanism, Pentecostalism is overwhelmingly subjective."

In contrast to both Romanism and Pentecostalism, the Reformed and Lutheran positions are objective to the extent that they emphasize the principles and requirements of the creeds, and the Baptists are objective to the extent that we emphasize the principles and requirements of the Word of God.

Summarizing, the second speaker shows that in anthropology as well as theology, Pentecostalism is akin to Romanism but differs with Protestantism. As to the nature of the Christian man, both Romanism and Pentecostalism hold that sanctifying grace is something that works in man to make him pleasing to God, and so that he can do good works, whereas the Reformers held that the continuing existence of the old nature in the believer prevents his being pleasing to God, the investment of Christ in the believer being God's reason for taking satisfaction with reference to the believer. As to theology, whether soteriology or pneumatology, Pentecostalism lines up with Romanism on every point, and never with a Protestant position.

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WHAT BECAME OF THE NEW BIBLE SOCIETY?

In a recent BULLETIN (Nov.-Dec. '71) the provisional start of an American auxiliary of the Trinitarian Bible Society of Britain was reported, but no follow-up developments have been published. The reason has been given in an open letter to TBS "friends in the USA," as follows: "We regret that it is not practicable to proceed with this plan at the present time, but we would like our many friends and fellow-helpers throughout the USA to know that we greatly value their prayerful interest...."

The breakdown of arrangements was partly because the American committee had assumed that the new American society would be an independent and autonomous affiliate of the British unit, whereas the British, it seems, had in mind only that the American office would raise money to be sent to England, and distribute printed material written and produced in England. In no sense could this meet the needs of the American churches with their large count of membership, and their many missionaries with all their need for Scripture portions and faithful translation.

To meet this need, a group of fundamentalists is working on the development of a new Bible society for the United States. At this writing the name of the organization will probably be Majority Text Bible Society, with the philosophy that correct readings of disputed passages should be decided with due influence being allowed to the majority of the texts extant, rather than to one or two especially favored texts, as has been the growing custom during the past century. In general terms, this would constitute a return in textual criticism to the methodology which produced the King James Version.

The development of the Majority Text Bible Society, upon the executive committee of which the INFORMATION BULLETIN Editor serves will mean that once again there will be in the United States a Bible society committed to a pure text. It will be opposed

to modernism, unitarianism, paraphrasing and the anti-miraculous. Its directors will not be selected exclusively from those whose interests are solely linguistic, but will include men whose records show them to be militant fundamentalists, men who have not been ashamed to stand and be counted as believing in a literal Bible having a pure text and a miraculous message.

Churches and individuals interested in helping with the expense of launching such a costly project should send checks to the treasurer, the Rev. Theodore Ertle at P. O. Box 6005, Grand Rapids, Michigan 49506.

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N E W S B R I E F S

IFCA CRITICAL OF IFMA LACK OF SEPARATION -

Note is made in an Independent Fundamental Churches of America report to its constituency of inclusivism in policies and personnel of certain of the Independent Fundamental Missions Association affiliates. In particular, mention is made that during the IFMA annual meeting (55th), the Rev. Robert Evans, one of the founders of the Greater Europe Mission undertook to promote the ecumenical World Congress on Evangelism and Missions which is to be held in 1974 in Europe, sponsored by like interests as those behind both the Berlin and Minneapolis congresses. Too, the General Director of Sudan Interior Mission has announced that he has been authorized by the SIM Board of Directors to serve on the Planning Committee of the 1974 Congress, in addition to participating by attendance. The IFMA Executive Secretary, the Rev. E. L. Frizen in the same meeting made public the fact of his plans to attend the Congress. Among a list of facts to be considered by IFCA churches and people are: that the "IFCA is on record as being in opposition to any yoke with Roman Catholics in evangelism or otherwise;" and that the "IFCA is on record as being in opposition to any unequal yoke with unbelievers even though they may claim to be Christian. No person can be a Christian and at the same time deny the deity of Jesus Christ." Concluding the critical publicity, IFCA people are asked to note the problem and its seriousness unless "those missions so involved halt their associations and overt acts toward ecumenism and violation of the Scriptural principles of separation..."

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CBA SPEAKERS NOW GETTING ON NCC PROGRAMS -

Dr. David Hubbard, president of Fuller Theological Seminary was invited to speak at the National Council of Churches meeting in Dallas in December, according to report: This makes him the first CBA clergyman to be included by this so inclusive organization. It will be recalled that he included himself with the WCC when he attended their Uppsala meetings as an observer in 1968. His attitude was explained in 1967 when he wrote, "Our openness to churchmen and scholars with whom we know we are in theological disagreement is a tangible demonstration of our concern for loving-kindness." So, according to his own evaluation, Dr. Hubbard has more loving-kindness than Jesus. Jesus addressed hypocrites and rejectors as "whited-sepulchres." At least, he has more loving-kindness for liberals and radicals as suggested by the scheduling at Fuller for January's Morgan Lectures of Dr. Robert McAfee Brown of Stanford University. Dr. Brown has attracted much attention the past several years by his criticisms of the law and the American status quo.

SECRET WHITE HOUSE STUDY ENVISIONS "BIG BROTHER" COMMUNICATIONS SYSTEM -

An AP item from Washington informs that a secret White House study of plans to wire every American home, car and boat into a central communications system under government control was made public recently by Rep. William S. Moorhead (D-Pa.). The study which was prepared for President Nixon's Domestic Council envisions a "wired nation" providing a disaster warning system and dispensing a wide variety of services and information. Planned some time ago and dated August 1971 but only lately told to the press, the control program calls for a special receiver in each home of the nation, the activating switch being installed at government headquarters, or an extra and special outside-controlled circuit in each family radio or television. The plan is to be elaborated by the addition of regular government programs not only on radio but also television, a goal for 1980 being envisioned including as many as ten full-time channels of government telecasting by that time. Big Brother is to be speaking and America is to be watching him.

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"BAD NEWS" NOW IN DENIM -

The "Good News For Modern Man" per-Version of the New Testament popularized by the American Bible Society has now appeared as "hip-pocket size" and with a blue denim cover. It is offered thus to harmonize with the jeans of the "Jesus Freaks."

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AMERICAN BAPTIST FILM PRESENTS IMMORAL IMPRESSION -

It is reported that a "Christian film" produced for the American Baptist (Convention) Churches by Gateway Films includes a variety of immoral scenes "impressionistically handled." That abundance of pornography prevails without aid from church-related promotional arms seems evident.

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RELIGION IN SECOND PLACE TO SPORTS AMONG AMERICANS -

A poll taken in mid-1972 in the Twin Cities revealed that the number one topic of interest was religion to only 14% of those sampled, while sports holds first place with 16% of the population. This is in striking contrast with the findings of 1966 when the same sampling was previously done. In 1966 religion held the lead with 39% of the population, and sports only 14%. Sports interest has not gained much; which prompts question about what has become of the people who used to be interested in religion.

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DEVOLUTION IN NEW YORK COSTS \$6 MILLION OUT OF EDUCATION FUNDS -

A late 1972 report of erosion in New York schools involving classroom-robberies of teachers and others by armed assailants announces a \$6 Million expenditure for a minimum of 1200 armed security men. This will not be enough according to Albert Shanker, president of the United Teachers Federation. At present there are 300 guards in the high schools and 100 in elementary schools, and Shanker has called for the addition of 2000 for a total of 2400. Scripture says iniquity will abound.

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EQUAL TIME ALLOWED TO HELL IN BROOKLYN CHURCH -

A Unitarian Church at Brooklyn Heights, N. Y., saw and heard strange things recently, according to report, when the pastor invited three persons interested in witchcraft to offer incantations and give public expression to their ideas. In explanation he stated, "All sides have a right to be heard."

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DEAD SEA SCROLLS PUBLICATION TO BE RESUMED -

Late news from Jerusalem has it that after a five year delay, publication of the Dead Sea Scrolls is to be resumed. The work was interrupted at the time of the 1967 war in Palestine, but although the Israelis acknowledged the publishing rights of the scholars involved in the work, and were eager to assume sponsorship of the project, the work was not restarted because of objection to the mention of Israel on the title pages of future volumes. Lately, under terms of a compromise, Israel will not be mentioned but the organizations involved in the work will be credited instead. Oxford University Press is doing the publishing.

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EQUAL RIGHTS NOT ENTIRELY ADVANTAGEOUS -

Attention has been drawn to an item in THE WEEKLY LABOR FORECAST AND REVIEW (11/18/72) in which changes proposed on the basis of the Equal Rights Amendment are discussed. It seems that Assistant Secretary of Labor George C. Guenther has stated, "All provisions relating to separate facilities based on sex are eliminated. Separate facilities for each sex have no basis in sanitary standards." Regarding revised rules for construction of toilet rooms in industrial plants the proposal states, "Every water carriage toilet facility shall be set entirely free and open from all enclosing structures and shall be so installed that the space around the facility can be easily cleaned." This abolishes the present requirement that each "facility shall occupy a separate compartment which should be equipped with a door, latch and clothes hangar." Another "Equal rights" change would be the abolishment of retiring rooms with couches for women.

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SOVIETS INCREASE ATTACKS ON RELIGION -

The official Communist newspaper, PRAVDA, recently carried an editorial for the third time this year that censured the growth of religious sentiment behind the Iron Curtain. It detailed that young people are wearing crosses and holding meetings despite churches and mosques having been closed in the industrial area southeast of Moscow. Also on the same day as the last editorial, the military newspaper RED STAR, warned against "survivals of the past" among the armed forces, citing a "stubborn survival of religious practices."

Other strong attacks on religion also are being made in Rumania and Czechoslovakia of the Communist-bloc in furtherance of the official advocacy of atheism. A report in Prague's VECER newspaper stated that even Communist officials are having religious rites at their funeral services and "so-called citizens' committees" are not performing their proper duties. Premier Nicolae Ceausescu of Rumania has called for an intensified atheistic campaign, an anti-religious outburst. CHRISTIAN BEACON 12/21/72

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LUTHERAN PASTOR IN SPECIAL SERVICE AS BARTENDER -

Emulating Paul's willingness for secular work as a tentmaker when necessary, the Rev. Dale Lind, associate pastor of St. Peter's Lutheran Church (LCA) of New York is reportedly both manager and bartender in a tavern. In keeping with his expanded activities, the LCA Synod is reported to have issued him a call to "special service," which is interpreted as meaning he is now in a field having a very limited supply of personnel, that of Bartender-Clergyman.

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TIME-LIFE EMERGENCE OF MAN TO BE REJECTED BY BIBLE BELIEVERS -

Pastors and Christian leaders everywhere will want to warn their constituencies against the new series of books now being offered by the TIME-LIFE book interests. Evolutionism is the philosophy of the program, assuming as an established fact that life began about 3.5 million years ago. One of the promotion pieces inadvertently continges upon truth in stating that as the reader studies he will "experience the stranger-than-science-fiction excitement of the earth's beginnings." Without controversy, the fantasies of the evolutionary hypothesis are indeed stranger than average fiction.

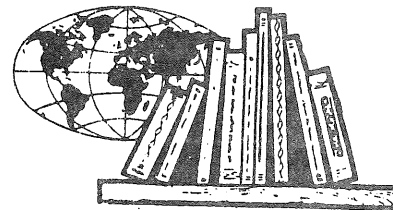
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TO BE ANTI-COMMUNIST IS NOT NECESSARILY PRO-FUNDAMENTALIST -

Many suppose that all saved people are fundamentalists, and they should be; but not all saved people are thinking people, hence, saved people are not all necessarily and automatically logical; the result being that many who are saved are not fundamentalist. By the same rule, not all anti-communists are fundamentalists. It would be safer to propose that all fundamentalists are anti-communists, but even that is not true, because many have never thought deeply enough to realize that unequal yokes in economic ideology are as wrong for the Christian as any other kind.

The foregoing is all called forth by the announcement that Billy James Hargis's "Christian Crusade" has invited former Congressman Walter Judd as a 1973 speaker. Coupled with recent promotion which states, "To meet forces of liberalism, socialism and Communism 'head on' we need your financial support and your prayers...", this is confusing. Dr. Judd was a great legislator, whose time in Congress was very unwisely and too-soon terminated by corrupt political machinery and a mis-led electorate. He is a learned American, a very gracious gentleman, a good friend, and a person of vast experience, but he is also a theological liberal. He holds to the modernist position of the Fatherhood of God and the brotherhood of man. True, he is a skilled opponent of communism. But such efforts must be supported by social, political or ideological funds, not by Christian tithes and offerings.

BOOKS



CHATS FROM A MINISTER'S LIBRARY, by Wilbur M. Smith, (Baker Book House, Grand Rapids, Michigan, 1951, 283p., \$2.95 paper).

This is a reprint in the Minister's Paperback Library from a 1951 copyright. The

author, as the title indicates, chats about many books and writers, the circumstances of writing, the opinions and positions held, other comparable volumes on similar subjects, and sometimes, which would be better, or best as the case might be. Preachers who long for an adequate library, and those who want to get fuller value out of their present supply of books, and all who want to save time by knowing ahead of time some of what may be expected from certain authors and volumes should read books like this, about books.

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GREAT PULPIT MASTERS SERIES, reprints by (Baker Book House, Grand Rapids, Michigan, 1972, 256p., \$2.95 paper).

JOHN H. JOWETT = Twenty-seven sermons, largely evangelistic, and notably warm-hearted and persuasive.

DWIGHT L. MOODY = Twenty sermons, all but one of which are from the great evangelist's early preaching. The last one is one from his mature years, comparison with which suggests something of his development in thought, persuasion and method.

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CHARLES H. SPURGEON = Sixteen messages said to have been prepared and used in services observing the Lord's Supper; of especial interest to pastors.

R. A. TORREY = Fifteen sermons reflecting the devoted attitude of the man, and his fascination for the appeal of Scripture.

* * * * *

THE NEW COMPACT TOPICAL BIBLE, by Gary Wharton, (Zondervan Publishing House, Grand Rapids, Michigan, 1972, 536p., \$4.95).

This is a newcomer to Zondervan's "Bible Handbook Series." It includes not only words appearing in Scripture, but also many topics and concepts covered in Scripture but not appearing in the word forms one might seek in a concordance. In addition there are names of people, places, objects, events and a variety of terms useful to the searcher of Bible truth, many of which are treated as in a Bible dictionary. Sunday School teachers and Bible students will be delighted to find so much excellent material so handily arranged.