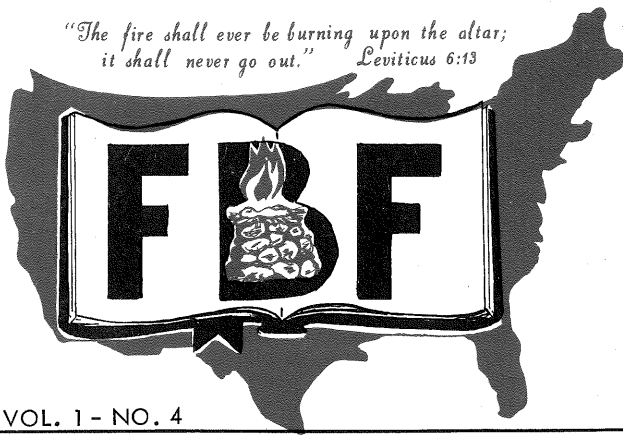


Aug. 78
Vol. 1
#4

"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship

OF AMERICA

NEWS BULLETIN

VOL. 1 - NO. 4

AUGUST 1978

Fundamental Baptist Fellowship National Meeting

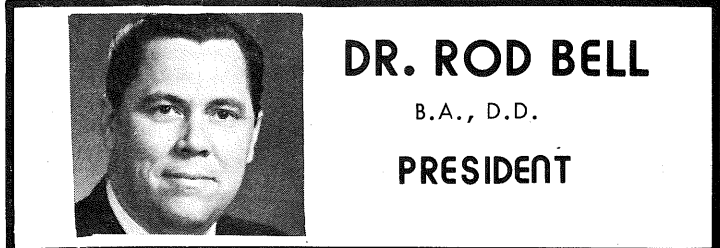
DENVER, COLORADO . . . JUNE 12, 13, 14, 1979

Dr. Ed Nelson and the people of the South Sheridan Baptist Church in Denver, Colorado are going to host our national meeting in 1979!

All Fundamental, Bible-believing preachers all over America are invited to the "Mile-High" City for a time of preaching and relaxation, sight-seeing tours through the mountains. Come and enjoy Scriptural blessing and scenic beauty! Enjoy meals at the famous Cassa Bonita Restaurant in a Mexican atmosphere that has attracted people from all over the country.

Some of the speakers already scheduled to speak: Dr. Bob Jones, Jr., Dr. J. B. Williams, Dr. Tom Malone, Dr. Rod Bell, and Dr. James A. Zaspel.

Combine your vacation and visit the beautiful Rockies! For information concerning tours, write: South Sheridan Baptist Church, P.O. Box 275, Denver, Colorado 80201, Dr. Ed Nelson, Pastor.



DR. ROD BELL

B.A., D.D.

PRESIDENT

Greetings from Virginia Beach! The summer months are flying by and the fall is rapidly approaching. Fundamentalists all over America are looking forward to their regional meetings of the Fundamental Baptist Fellowship which will be held in the fall.

Some of America's greatest preachers will be expounding the Word and stirring the saints to holy living and evangelistic fervor in our regional meetings. For information concerning the regional meeting in your area, contact your Regional Moderator. Plan to attend the regional fellow-ship in your area!

NORTHEAST

October 9 & 10 . . . Dr. Wendall Mullen, Pastor & Moderator
Farmington Avenue Baptist Church
155 Mountain Road at Farmington Avenue
West Hartford, Connecticut 06107

Speakers: Dr. B. Myron Cedarholm, Dr. Rod Bell, Dr. Bob Jones III, Dr. Allen Dickerson and others.

SOUTHEAST

October 31 - November 2 . . . Dr. Harold Kilpatrick, Pastor & Moderator
Buford Highway Baptist Church
6690 Buford Highway
Doraville, Georgia 30340

Speakers: Dr. Monroe Parker, Dr. Tom Malone, Dr. Rod Bell, Dr. John McCormick, Dr. J. B. Williams, Dr. Bob Jones.

MID-AMERICA

October 30 - November 1 . . . Host Pastor - Dr. Wayne Van Gelderen
Moderator - Dr. Ed Nelson
Marquette Manor Baptist Church
75th & Fairview, Box 507
Downers Grove, Illinois 60515

Speakers: Dr. Rod Bell, Dr. Bob Jones III, Dr. Wendell Zimmerman, Dr. Harold Sightler, Dr. Ron Comfort, Dr. Lester Roloff, Dr. Ed Nelson, Dr. Richard Angwin.

WESTERN

October 31 - November 2 . . . Dr. James Singleton, Pastor & Moderator
Tri-City Baptist Church
3230 South Price Road
Tempe, Arizona 85282

Speakers: Dr. Bob Jones, Dr. Earle Matteson, Dr. G. Archer Weniger, Rev. Donn Kittle, Rev. Dave Sproul, Rev. Wallace Higgins, Dr. James Singleton.

If you like the preaching of the Word of God, you will love to be in this fellowship!

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Minneapolis, MN 55411

ADDRESS CORRECTION REQUESTED

With apostasy on every hand and compromises being made in the name of Fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the F.B.F. NEWS BULLETIN for \$5 a year. We urge that committed Fundamentalists give solid and sustained financial backing to support this ministry and expand its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, Virginia 23462.



DR. G. ARCHER WENIGER

Research Secretary

Is Fundamentalism Going Success Crazy?.. Sixteen years ago Eternity magazine had an article in the October 1961 issue by Wm. J. Krutza on "We've Gone Success Crazy". It is revealing indeed. By modern synthetic measurements being taught in some shallow schools, one would have to judge Jesus as a failure. We realize that Eternity is a New-Evangelical periodical but the law of averages would allow them to have a good article now and then. The concluding paragraph: "Faithfulness is far more important than successfulness, for we can be faithful to a minority truth in a majority corrupt society. Christianity always involves us in a moral tangle with an immoral society. The stand against sin and against worldly popularity might not be the will of the majority, or might not make our pastors and churches popular successes, but we can be assured that God will look in pleasure upon those who are willing to deny self, take up the cross, and follow Him. The homey illustration of the hare and tortoise pictures this quite vividly. The hare, bent upon attracting attention to himself, strutted before the crowd. All the spectators were for him, some of them even thought out loud, 'What a ridiculous fete for a tortoise!'. But while the crowd cheered the hare and tormented the turtle, the clumsy turtle just kept walking, doing faithfully what he was able to do. His slow gait lacked the popular appeal, yet he passed the hare and received the reward for faithfully walking and winning the race. Perhaps it shall be this way in the Great Day when the Lord evaluates the pastors, the churches they served, and the people of the churches. 'Be thou faithful unto death, and I will give thee a crown of life!'"

When Should an Individual or a Church Practice Separation?.. One of the answers is: When one is powerless to purge out entrenched apostasy. We were surprised at this sharp indictment by a Christianity Today editorial of September 23, 1977 as they commented on the blasphemous book, "The Myth of God Incarnate", being published by Westminster Press, "An agency of the United Presbyterian Church that is charged with promoting the cause of Christ through books." The editorial stated: "The United Presbyterian Church is in a tragic state and in desperate need of a reawakening of true godliness. There are still many orthodox Christians in the United Presbyterian Church, but they seem powerless to do very much if they cannot even stop the publication of such a heretical book under the auspices of their denomination... According to an official report in 1976, forty per cent of the United Presbyterians do not believe the Bible to be the infallible rule of faith and practice. Are the other sixty per cent indifferent? Not long ago a presbytery denied ordination to a man who would not personally ordain women (though he wouldn't campaign against others doing so) while ordaining a woman who denied major portions of historic Presbyterian and Christian doctrine." This is a pretty good piece of documentation of the totally apostate condition of the United Presbyterian Church. The editor is a Ph.D. who is a solid scholar. Any person who claims to love our Lord Jesus Christ and gives a dime to such an apostate denomination should not object when he is branded as a traitor to Christ and the Christian Faith.

The Inexcusable Blindness of Canadian New Evangelicals.. The NAE of Canada is known as the Evangelical Fellowship of Canada, whose president is Dr. Charles Seidenspinner. In the EFC paper, "Thrust", for the second quarter of 1977, Dr. Seidenspinner had an incredible article entitled, "True Liberation". As examples of those liberated from sin and emancipated through the power of Christ he names Walter Rauschenbush and Albert Schweitzer. Here is the shocking paragraph: "The Liberation brought about in the Gospels is not first a freedom from a particular culture or religion, though this could follow through the impact of liberated lives. It is not simply the capturing and development of symbols so that God would become black or yellow or white, rather it calls men of all cultures, color and class to realize their deep need of being related to God. This relationship comes by the liberation from the guilt and sin and emancipation from its power through Jesus Christ. As a by-product impact is made on the world community by those liberated lives delivered from selfishness and egocentricity and made to look at the world through the eyes of their Liberator, the Lord Jesus Christ. It was through such an emancipation that Lord Wilberforce in his day came to have deep concern about economic justice. Walter Rauschenbush, Frances Willard, Janne Adams (sic), Albert Schweitzer (sic) and others sought to bring about changes in the society of their day. In their love, concern and work they reflected their own liberation and in turn the flow and concern of the Love of God seeking to meet the needs of persons in their day." We wonder where this gentleman learned so much that is so completely er-

roneous. To cite Dr. Walter Rauschenbush and Dr. Albert Schweitzer as any kind of examples of people whose lives were transformed by the grace of Christ is to be grossly misinformed, to be generous. According to the Biographical Dictionary of the Left, p. 231, we read concerning Jane Addams: "It was not until 1972 that her most extreme affiliation became known. At that time, Maurice Malkin, a charter member and long-time official of the CPUSA, wrote in his book, Return to My Father's House, that Jane Addams became a secret Communist Party member in 1928 under auspices of Arne Swaback, a party organizer in Chicago."

One of the Foremost Anti-Christian Figures was Albert Schweitzer.. This is the way Dr. Donald G. Barnhouse adjudged Dr. Albert Schweitzer in a full-page editorial in Eternity magazine for February 1959, p.5. "But despite his greatness in the eyes of the world, Albert Schweitzer is possibly the foremost anti-Christian figure in the world today. Many people think that Antichrist will be a Caesar, A Napoleon, a Hitler. Actually, Antichrist will be much more like Schweitzer. He is in apostolic succession with Ghandi as a forerunner. The philosophical world is being prepared by such men for the future Antichrist who will arise as a counterfeit Christ. In his student days Schweitzer showed his antagonism for Christ. He wrote a thesis setting forth that Jesus Christ must be explained as an epileptic. He has never withdrawn that thesis... I believe that the issue is clear cut. You must take sides with the Lord Jesus Christ against any such ideas as those put forth by Schweitzer." This noted doctor was almost worshipped by some religious-minded people. The liberals idolized him until it dawned upon them that he was a segregationist at his African hospital. He excelled in theology, music, and medicine, winning doctorates in all and gave his life to medical missions in Africa until his death a few years ago. The Christian Century for April 7, 1976 had a remarkable article by a Schweitzer admirer, Dr. Jackson Lee Ice of Florida State University: "Did Schweitzer Believe in God?" It will come as a shock to some sensitive souls to learn that Schweitzer was an atheist and defends his atheism in this way, with this quote: "Here I dare say that ethical religion of love can exist without the belief in a world ruling divine personality which corresponds to such an ethical religion." The proof of Schweitzer's Atheism is seen in this studied judgment by this liberal professor, Dr. Jackson Lee Ice, a student of the noted doctor of Lamborene: "If by God is meant the Father Almighty, maker of heaven and earth, who redeems his children by the atonement and sacrifice of his Son Jesus Christ according to the predestined plan of salvation revealed in the Bible and ascribed to by the Christian Churches, then the answer obviously is NO--Schweitzer does not believe in God."

Dr. Donald Grey Barnhouse quotes this paragraph which states a thoroughly anti-Christian position: "By having reverence for life, we enter into a spiritual relation with the world. The absolute is so abstract that we can have no communion with it. It is not given to us to serve the creative will, infinite and unfathomable, by comprehending its nature and its intentions. But we come into spiritual contact with it by the feeling of the mystery of life and by devoting ourselves to all the living things whom we are to serve." Schweitzer was a first rate pantheist. Dr. Barnhouse added: "We come into contact with Him not by adopting a feeling of reverence for ants and snakes but by being born again through faith in the redemptive work which the Savior accomplished for us when He poured out His life on the cross in order to make us partakers of the divine nature." Dr. Barnhouse was a New Evangelical, but he was straight as a die at this point.

The Ecumenical World Church Movement and the Charismatics.. Catholic Charismatics are ecumenical with all their might, which means their minimum objective is to unite the Christian world in one entity. The Religious News Service (10/3/77) reported on the big Catholic-Lutheran tongues meeting in St. Paul. Kevin Ranaghan of Notre Dame was reported: "It is God's will that we be one. While this is a happy time, it is also a sad time. As we long for unity we realize the body of Christ is in many ways broken. The situation is a serious one since how can we expect the world to believe our message--the gospel of Christ--if we continued to be disunited?" He then outlined ten ways by which everyone could promote unity.

.. Tremendous Implications for Ecumenism.. The charismatic movement has provided the fuel to revitalize the ecumenical movement toward one church. The Christian News for October 24, 1977, p. 2 had this report from the Torch (10/8/68) from the Lutheran Valparaiso University: "Several faculty members from an active group at Notre Dame spoke to the interested people here last spring. By the end of the year, about ten students and faculty were practicing glossalalia. At least one case of miraculous healing occurred, according to Jungkuntz." The VU student paper said that "Since the members of the movement find no difficulty in worshipping with each other, even when they are of different denominations the charismatic movement has tremendous implications for ecumenism, it has thus earned the disapproval of Missouri Synod conservatives."

.. The Total Blindness of Charismatics.. One of the many things which makes Roman Catholicism history's greatest perversion of the Christian Faith is the sacrifice of the Mass, which completely denies the sole efficacy of the

Blood of Christ at Calvary. The editorial in the National Courier of August 18, 1977, p. 16, a tongues paper, states: "But, while not applauding Archbishop Lefebvre's defiance, his way of doing things or his denunciation of Vatican II, we feel there is validity in the argument that the Tridentine mass might be made available for those who feel it is their way of coming closer to God. If it was good enough for four centuries, they reasonably argue, why is it suddenly so undesirable? We think that... the earliest Sunday mass in a few places could be designated for the Tridentine mass on a trial basis to determine if there is sufficient interest... In short, we hope that the Catholic church will find a peaceful solution that is ad majorem Dei gloriam, or--for the non-Latinists--for the greater glory of God."

A Statement on Capital Punishment by Gordon Clark, Ph.D. ... Capital Punishment is specified both in the OT (Gen. 9:6) and the NT (Rom. 13:4). It is implied in Gen. 4:14 and approved in Acts 25:11. Capital punishment is therefore an integral part of Christian ethics. Contemporary efforts to abolish capital punishment proceed on a non-Christian view of man, a secular theory of criminal law, and a low estimate of the value of life. The low evaluation of human life occurs in the liberal penology that holds criminal law to be solely for the purpose of rehabilitation. Not only does liberalism think that the murder of a human being is too minor a crime to justify execution; the theory constantly implies that no crime should ever be punished. Justice and punishment are deprecated as 'irrational vengeance'. This is a basic difference between Christian and liberal ethics. As such it can be resolved only by a decision on ultimate principles, to wit, whether ethical norms are established by divine decree, and secondarily what obligations God confers on civil government. The liberal arguments are superficial... God gave the right of capital punishment to human governments. He intended it to be used wisely and justly, but he intended it to be used. Abolition of the death penalty presupposes the falsity of Christian Principles." Gordon H. Clark of Butler University in "Baker's Dictionary of Christian Ethics," edited by Carl F. H. Henry, Ph.D. (page 34)

The Crucial Doctrine of Biblical Inerrancy. International Council on Biblical Inerrancy is the name given to a new organization brought into being to conduct a ten-year program "to study and defend the doctrine of Biblical inerrancy and to educate the evangelical community of its importance" according to the Religious News Service for 10/6/77. This council is composed largely of that branch of New Evangelicalism seeking to take a Biblical position on inerrancy. It is a well-known fact that the Evangelical Society is split down the center on this issue even though the ETS statement of faith is strongly in favor of this.

..Negative Evangelical Reaction Surfaced.. Dr. Clark Pincock of the McMaster Divinity School in Ontario, said: "The last thing we need is a ten-year inerrancy campaign. Our concern should be with the blatant liberals who demythologize parts of the Old and New Testament." The RNS dispatch from Philadelphia continued: "Jack Rogers, editor of a volume on Biblical Authority recently published by Word Books, commented, 'We need to spend our energies not in defending a particular theory, but on what the Scriptures say themselves and the Lord of creation, adjusting our lives according.'" The point is, however, that the position of verbal inspiration and Biblical inerrancy is exactly the position which our Lord Jesus Christ assumed toward His Word. The sparks will fly.

..An Alignment of New Evangelicals who are members of this council and trying to stand for inerrancy include: Earl Radmacher, Gleason Archer, Edmund Clowney, Norman Geisler, John Gerstner, Harold Hoehner, Donald Hoke, Harold Lindell, J. I. Packer, Robert Preus, Frances Schaeffer and R. C. Sproul. Dr. Jay Grimstead, a graduate of Fuller, is the executive director. The truth is that these highly respected scholars are all, in large part, by compromise, over the years, responsible for the tragic situation which now exists in evangelicalism.

An Indictment of the Inclusivist Church in the Last Century.. The sainted Bishop J. C. Ryle was born May 10, 1816 in England, was converted at Oxford University, and in 1880 he became the first Bishop of Liverpool. He went to be with the Lord on June 10, 1900 at the ripe old age of 84. He was an extraordinary scholar of the Word. He was probably one of the best "Baptists" the Anglicans had. He wrote: "I warn everyone who loves his soul, to be very jealous as to the preaching he regularly hears, and the place of worship he regularly attends. He who deliberately settles down under any ministry which is positively unsound is a very unwise man. I know well that many think it a shocking thing for a man to forsake his parish church. I cannot see with the eyes of such people. I do believe, if false doctrine is unmistakably preached in a parish church, a parishioner who loves his soul is quite right in not going to that parish church. To hear unscriptural teaching 52 Sundays in a year is a serious thing. It is a continual dropping of slow poison into the mind. I think it almost impossible for a man willfully to submit himself to it, and not take harm. I see in the New Testament we are plainly told to 'prove all things' and 'hold fast that which is good.' (1 Thess. 5:21)." The better word for what one ought to do is Separation--"And touch not the unclean thing."

The Insanity of Soren Kierkegaard, One of Carter's Favorite Theologians

During the presidential campaign of 1976 Jimmy Carter let it be known that his four favorite theologians were: Reinhold Niebuhr, Paul Tillich, Karl Barth, and Soren Kierkegaard. Not one of these believed the orthodox Christian Faith, and not one believed that the Bible was the objective, divinely inspired revelation of God. It happens that Jimmy Carter's Kierkegaard was insane for 21 years until his death at 43 years, with empty liquor bottles all around him. The documentation of this insanity can be found in "Varieties of Christian Experience" (Augsburg) pp. 106, 113, 114. The author is Dr. Sverre Norborg, Ph.D. (U. of Oslo) who taught at University of Minnesota in the Philosophy Department. He writes: "In the autumn of 1835 comes the fatal breakdown, that never was healed. He has covered up that accident or incident with the mystifying, willed fog of anonymous confession... Historical analyses by Landmark, Heiberg, Hirsch, Geismar, Elle Kilde and others, together with a remarkable psychiatric study by Hjalmar Helweg, seem to point to both. From the age of twenty-two till a relapsing death at forty-three, Soren Kierkegaard suffered from a manic-depressive insanity, according to psychiatric standards. "Remember, this was written by an admirer and disciple of S.K. In a footnote at the bottom of page 114, he states: "For analysis of Kierkegaard's mental illness the decisive source is H. Helweg: 'S. Kierkegaard. En Psykiatrist Studie.'" Dr. Norborg states on page 106: "Scandinavia has given world literature three great names. All three were mentally absolutely sick men: Ibsen, Strindberg, and Kierkegaard." On page 113, Dr. Norborg wrote: "In conclusion: The tragedy of Soren Kierkegaard. A psychopathic soul, an eremite, a life-long martyrdom. He was born with a psychopathic burden, he had more added later on in life, giving us a total picture a manic-depressive personality." Kierkegaard must be regarded as the father of existential philosophy (both theistic and atheistic) and the "grandfather" of the wickedly deceptive system of Neo-orthodoxy, after Karl Barth. It is ironic that this sick personality (S.K.) is held up before seminarians in New Evangelical institutions such as Denver Seminary, as the supreme example of the Christian life and as a Champion of evangelicalism.

The Difficult Ideology of Existentialism. A part of the 20th century revolution in philosophy was the emergence of a wicked system of thought named Existentialism. It challenged the entire method of procedure of the older philosophical systems. Dr. Bernard Ramm, a New Evangelicalist now living in Northern California, had this definition in Eternity magazine in December 1961, p. 14: "Existentialism is subtle and complicated but we must describe it as follows: whereas traditional philosophers thought of truth as a knowing mind grasping a knowable object, existentialism insisted that there was a new dimension of truth in which person encounters person: whereas the traditional philosophers believed that the way to truth was by the proper use of one's reason, the existentialists believed that truth was encountered by a profound, inward movement of the emotions (subjectivity); whereas the traditional philosophers sought the hallmark of truth in its coherence or consistency or practicality, existentialism finds the hallmark of truth in the paradoxical; and whereas traditional philosophers thought of truth as a matter of intellectual, 'objective' comprehension, the existentialists claim that truth is grasped only in the passion of decision." We can then begin to see what Soren Kierkegaard had in mind when he said that a heathen bowing down to an idol with passion had more of the truth than a complacent Christian. Kierkegaard was the father of existential philosophy, both atheistic and theistic.

The Important Issue of Capital Punishment. A young man caught robbing a bank in Brooklyn held off police for fifteen hours in an armed struggle, but during this time he became talkative to newsmen: "I'll shoot anyone in the bank. The Supreme Court will let me get away with this. There's no death penalty. It's ridiculous, I can shoot everyone here, then throw my gun and walk out, and they can't put me in the electric chair. You have to have a death penalty; otherwise this can happen every day." (Christianity Today, September 29, 1972, p. 36) He forgot that law enforcement officers still inflict the death penalty. His accomplice in the robbery was killed by FBI bullets that brought the siege to an end. Only a strong death penalty would save this young man in this life, and possibly get him ready for the next life.

..The Struggle Over Capital Punishment.. This is a hot issue both in the religious and secular world. Several documents on this issue are available from the Seminary in San Francisco. The latest is a sermon by Dr. William G. Colman, which was delivered over the air in the Detroit area on station SKLW on January 28, 1951. 10 copies for \$1 from S. F. Baptist Seminary, 1225 Franklin St., San Francisco, CA 94109.

..Dr. Billy Graham Favored Death Penalty.. The San Francisco Chronicle for June 15, 1968 carried an article by Lester Kinsolving in which he quoted the evangelist: "The Bible certainly had the death penalty in the Old Testament laws and I don't see anything in the New Testament that does away with it," said Billy Graham at the Southern Baptist Convention. Dr. Graham was further quoted: "In one Caribbean country that I was in last year, a law was passed punishing rape with a cat-of-nine tails, then prison for three years, then the cat-of-nine tails again. They haven't

CONTINUED. . .

had a single case of rape since they passed that law."

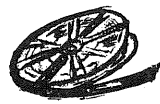
..Dr. G. Archer Weniger Writes Senator John V. Briggs.. "We want to congratulate you on your vigorous defense of capital punishment. We want to let you know that we associate ourselves with you in this struggle. We want to do everything we can to enlighten the population to the true Biblical position on the subject of capital punishment. It is important for us to do everything we can to dispel the delusion that is abroad, fostered by the liberals; namely, that capital punishment is an unChristian thing and out of line with the Christian Faith. This is a lie of monstrous proportions and it must be counteracted."

Recent Studies Reveal that Capital Punishment Does Work... The National Enquirer for November 5, 1977 carried a major article by Don Horne on the deterrent effect of the Death Penalty. The first three paragraphs: "Three recent studies dramatically reveal that capital punishment does have a deterrent effect on potential murderers. 'In our population of about 200 million, our present homicide rate is 10 murders per 100,000. But back in the mid-1960s, around the time capital punishment was phased out, we had a homicide rate exactly half of today's rate--5 per 100,000' said Dr. James A. Yunker, professor of economics at Western Illinois University who studied national data on murderers and executions from 1960 to 1972. Although 'the vast majority of statistical work done on the death penalty has concluded that executions have no effect on the homicide rate,' Dr. Yunker points out that 'my study indicated that about 156 lives would be saved each year by each additional murderer we execute.'"

The Wickedness of Ecumenical Evangelism. Dr. Horace F. Dean is a noted Fundamentalist leader of suburban Philadelphia who is exercising an enormously effective ministry in his advanced years. In a letter of November 21, 1977 to one of the most prominent editors in the Christian world, he reminded him of a fact which we did not know and so share it with a select Christian constituency: "At Philadelphia Graham invited Homrighausen of Princeton to pray on the platform. He has been number one Neo-orthodox in the nation, very doubtfully a born-again believer." No greater enemy of the Bible could hardly be conceived. Dean Elmer Homrighausen wrote in the book, "Christianity in America," on page 12: "Few intelligent Christians can still hold to the idea that the Bible is an infallible book, that it contains no linguistic errors, no historical discrepancies, no antiquated scientific assumptions, not even bad ethical standards. Historical investigation and literary criticism have taken the magic out of the Bible and have made it a composite human book, written by many hands in different ages. The existence of thousands of variations texts make it impossible to hold the doctrine of a book verbally infallible. Some might still claim for the original copies of the Bible an infallible character, but this view only begs the question and makes such Christian apologetics more ridiculous in the eyes of sincere men." Such a man is honored on the platform of ecumenical evangelism. This actually represents nothing new, nor unusual in the quarter century of this ministry of disobedience, as it was called by the late Attorney James E. Bennet. A long line of modernist unbelievers and apostates have been honored on Graham platforms, including: Bishop Pike (in Detroit and San Francisco), Gerald H. Kennedy, Norman Vincent Peale, Bishop Richard Raines, Archbishop A. M. Ramsey, Leslie Weatherhead, E. Stanley Jones, Toyohiko Kagawa, Robert Schuller, and a host of others. The three basic evils of ecumenical evangelism, as practiced by Dr. Graham: (1) It is sponsored by men who do not believe the Gospel the evangelist has been preaching. (2) It gives honor and Christian recognition to men who are apostate from the Christian Faith. (3) It gives its converts to churches who do not believe the Gospel by which they were saved, nor the Word of God by which alone a new convert is nourished in the Faith.

British Unbeliever Malcolm Muggeridge and Jerry Falwell. Sharing the same program together for the National Religious Broadcasters annual convention in Washington, January 22-25, 1978 were the noted British unbeliever, Malcolm Muggeridge, Jerry Falwell, Stephen Olford, Luis Palau, Marabel Morgan, Robert A. Cook and James Earl Massey a black liberal, and others. Mr. Muggeridge has expressed his faith or unbelief in a book entitled: "Jesus Rediscovered," published first in 1969 by Doubleday and more recently by Ken Taylor of "The Living Bible" firm of Tyndale House. On the divine conception of Jesus: "Christ's mother, Mary conceived him out of wedlock, but believed, when an inner voice, or angel, told her that her pregnancy was divinely ordained." p. 1. He disposes of the Deity of Christ this way: "to imagine this deity having a son in a particular sense, and this son to have been born of a virgin, and to have lived on earth for thirty years or so as a man; then to have died and to have risen from the dead, is, as far as I am concerned beyond credibility." p. 95. Regarding the Resurrection of Christ, we might say that Mr. Muggeridge developed the "vulture theory" explanation for the empty tomb. He suggests that perhaps "some 'body-snatcher' looking for jewels and a crown stole the body and then abandoned the body to the vultures." p. 99. He claims that it is not important whether Christ actually rose from the dead. This is what he thinks of the doctrines of the Faith: "The various dogmas of institutional Christianity--like, for instance the doctrines of the Trinity, or of the Immaculate Conception--just do not impinge; I neither believe nor disbelieve

them, and feel no inclination to defend or denounce them. I find them perfectly comprehensible, perfectly harmless, and so far as I am concerned--totally without significance. Nor does the historicity of the Gospel's account of Christ's birth, life and death worry me at all. If, tomorrow someone were to unearth another Dead Sea Scroll proving that, in earthly terms, the traditional Christian story just didn't happen that way, it wouldn't disturb my attitude toward Christianity at all." p. 71. The NRB convention is under total control of the New Evangelicals. The only one of the speakers making any kind of claim to being a Fundamentalist is Dr. Jerry Falwell. It might be helpful to write Dr. Jerry Falwell and ask him for his justification in the light of II John 9-11 and Galatians 1:6-9 for allowing his name to be associated on the same program for this convention --his address is: P.O. Box 1111, Lynchburg, VA 24505.



FBF TAPES



POWERFUL MESSAGES FROM THE FBF NATIONAL MEETING !!

Dr. Rod Bell - "Divine Perspective of Love in Fundamentalism"
Fundamentalist: 'Have You Left Your First Love' "

Dr. Bob Jones III - "Four Qualities of the Fundamental Church"

Dr. Monroe Parker - "Fundamentalist and Separation Unto God"

Dr. John McCormick - "The Near Tragedy of Partial Obedience"
"Fruit Bearing of Fundamentalism"

Dr. Allen Dickerson - "Fundamentalist--To Obey is Better
Than Sacrifice"
"The Cross of Fundamentalism"

Dr. G. Archer Weniger - "Fundamentalism and Separation"

Dr. B. Myron Cedarholm - "Fundamentalism In Times Like These"

Dr. James Singleton - "The Embryonic Stage of New Evangelicalism"

The above tapes are available for \$3 each and can be ordered from:
Calvary Baptist Church, 1017 N. School St., Normal, Ill. 61761.



SEARCHLIGHT

Guest writer for this issue:
Pastor Don Wilson
CALVARY BAPTIST CHURCH
Keokuk, Iowa

HOW SAFE HAS "LIBERALISM" MADE AMERICANS?

God instituted "capital punishment". In Genesis 9:6, He declared: "Whoso sheddeth man's blood, by man shall his blood be shed." Furthermore, the Almighty ordained government for the maintenance of justice. The Scriptures teach: "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well."

"Liberalism" wilfully departs from God's wisdom. It ridicules whatever would contradict its basic ideal, "permissivism". It was a "liberal" court which abolished "capital punishment", cast prayer and the Divine Word out of the classroom, and handcuffed policemen to restrictions which celebrate criminals and censure society. For instance, in Chicago last year there were 405,841 reported crimes. Less than 7 per cent were indicted and only 3 per cent were jailed. Despite the fact that spending for law enforcement is up 700 per cent since 1964, 67 per cent of our city dwellers are afraid to go out after dark.

Arnold Barnett, M.I.T., produced figures which indicate there is greater likelihood of violent death in our cities than was faced by the average American soldier during World War II. There is in America a murder every 28 minutes, a robbery every 82 seconds, and a forcible rape every 11 seconds. If one is a black-belt expert in Kung Fu, perhaps he could walk after dark with reasonable safety, but while he did, his house would be subject to burglary which occurs in America every 13 seconds.

But "peace" is possible, even in a world which impeaches presidents while it releases murderers. Jesus said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," "therefore, being justified by faith, we have peace with God though our Lord Jesus Christ."