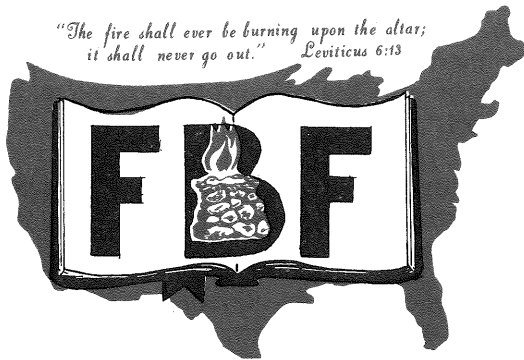


Jan/Feb 84
v. 7
#1



Fundamental Baptist Fellowship OF AMERICA

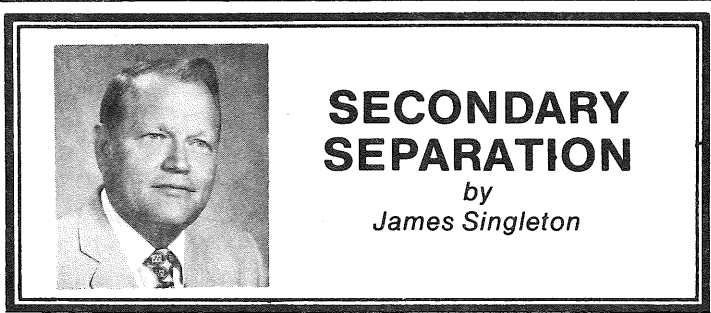
NEWS BULLETIN

VOL. 7—NO. 1

Headquarters in Virginia Beach, Virginia.

JANUARY/FEBRUARY, 1984

ANNUAL MEETING ● JUNE 12, 13, 14 GREAT RESPONSE TO SUBSCRIPTION DRIVE!



SECONDARY SEPARATION

by James Singleton

The issue of Biblical separation is of paramount importance to maintain the purity of the faith since it is the doctrine which safeguards all other doctrines. Because of this, an article in the October, 1983 issue of Falwell's *Fundamentalist Journal* on separation by Ed Dobson and Ed Hindson is welcomed as a contribution to the ongoing debate. An examination of the theses of the authors is in order.

The authors condemn what they term "secondary" separation as leading to isolation. Obviously they believe in separation of Bible-believers from apostates, but have difficulty in accepting any other form of separation such as from a "compromising brother."

Continued on Page 7

The subscription drive is moving ahead "full steam." We have had great response to the letter which was sent out asking all those on the mailing list to confirm their subscriptions. Only a few negative cards were returned, most of them being notification that the person on the list had died, moved, etc.

*If you haven't returned your renewal yet, let me urge you to do so. While you're sending it in, why not send enough for a **gift subscription** or two, to someone you know who doesn't receive the **NEWS BULLETIN**?*

If you don't know of someone, let me suggest you send in the cost of a subscription (\$7.50) that we may use to pay for some missionary to receive it. There are many of them for whom it would be a hardship to subscribe. I'm sure the Lord would be pleased if many of you who are able would assist some who are not.

Help us increase the mailing for the **NEWS BULLETIN**.

NATIONAL MEETING—JUNE 12, 13, 14, 1984 Maranatha Baptist Bible College Watertown, WI

Speakers to be: Dr. Wayne VanGelder, Pastor Gary Jones, Dr. Arno Weniger, Jr., Dr. Allen Dickerson, Dr. J.B. Williams, Dr. Bob Jones III, Dr. Ed Nelson, Dr. B. Myron Cedarholm and Dr. Rod Bell.

Anyone interested in having a booth at the national meeting, please contact Rev. H. C. Cofty, Coordinator, Grace Baptist Church, 1312 Riverview Ave., S.E., Decatur, AL 35601 or phone 1-205-353-7998.

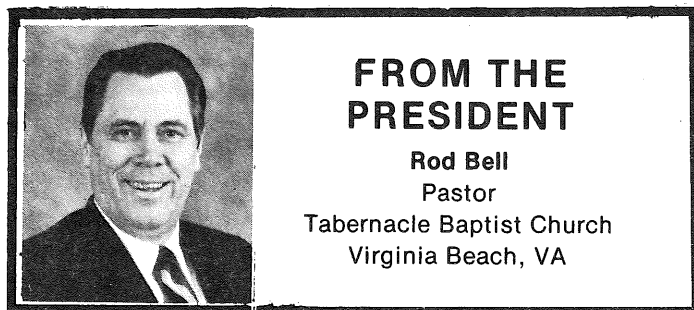
With apostasy on every hand and compromises being made in the name of Fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the F.B.F. NEWS BULLETIN for \$7.50 a year. 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 23464.

FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

Non Profit Org.
U. S. Postage
PAID
Va. Beach, Va.
Permit No. 3314

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
MINNEAPOLIS MN 55411

ADDRESS CORRECTION REQUESTED



FROM THE PRESIDENT

Rod Bell
Pastor
Tabernacle Baptist Church
Virginia Beach, VA

PRESIDENT REAGAN BACKSLIDES ON ISSUES OF RELIGION

I don't know of any President in the last century who has spoken as openly in the defense of religious faith as President Ronald Reagan, before he was elected. However, the White House does strange things to men. The facts remain:

1. As a candidate, he sought the votes of Christians, and received majority of them.
2. He called for a moment of silent prayer in his acceptance speech during the Republican National Convention.
3. As President, he declared 1983 as the YEAR OF THE BIBLE.
4. During the National Association of Evangelicals, in March, 1983, Reagan said of his Administration, that it is "... a political philosophy that sees the greatness of America in you, her people, and in your families, churches, neighborhoods, communities—the institutions that foster and nourish values like concern for others and respect for the rule of law under God."
5. In October, Reagan spoke to a religious women's group and said, "Government is not supposed to wage war against God and religion, not in the United States of America." He also said that there were no spies in our congregations and no guards at our churches.
6. In May, 1983, President Reagan played political football with the Bob Jones University tax case. He back peddled, and caused the Supreme Court to give a death blow to religious freedom in America.
7. In October, 1982, the State Department of President Ronald Reagan's Administration bowed to the pressure of Rome and refused to grant Dr. Ian Paisley, a member of Parliament and pastor of the largest church in the British Isles, a visa to come into this country and preach, while at the same time, allowing Bernadette Devlin McKowski free entrance to raise money to buy arms for the IRA.
8. In January of 1984, President Reagan committed adultery with the Mother of Harlots, by appointing an ambassador to Rome. When will there be an appointment of an ambassador to the Baptists, the Methodists and the Presbyterians? To be honest, we Baptists do not want an ambassador. **We are** ambassadors!
9. The State of Nebraska has been in a war against God and the First Amendment for the last four

years. Baptist preachers have been jailed three or four times. In fact, there are fathers in jail today, who have their children in a Baptist school, and our President and his administration have remained silent.

Now is the time for our President, who speaks boldly of his mother's faith, and his own faith in God and the Bible, to speak out and take his stand.

Incidents like this cause true conservatives to want to stay at home on election day, and not vote at all, because our champion has betrayed his religious trust and backslidden on the vital religious issues of the day.

FALL 1984 REGIONAL F.B.F. MEETINGS

WESTERN — September 24-28

To be held in various churches
Host: Pastor Dennis Walton
Moderator: Dr. James Singleton

NORTHEAST — October 1, 2

Farmington Avenue Baptist Church
155 Mountain Road
West Hartford, CT 06100

Host & Moderator: Pastor Gary Jones

MID-AMERICA — October 8, 9, 10

Calvary Baptist Church
28491 Utica Road, P.O. Box 296
Roseville, MI 48066

Host: Dr. Robert Rhoades, Pastor
Moderator: Dr. Frank Bumpus

PUERTO RICO — October 15 - 21

Iglesia Bautista Del Calvario
P. O. Box 1125
Yauco, Puerto Rico 00768

Host & Moderator: Pastor Bill Danford

MID-ATLANTIC — October 22, 23

Maranatha Baptist Church
P. O. Box 246
Elkton, MD 21921

Host & Moderator: Dr. Allen P. Dickerson

MID-SOUTH — November 6, 7, 8

Grace Baptist Church
1312 Riverview Avenue, S.E.
Decatur, AL 35601

Host: Pastor H. C. Cofty
Moderator: Dr. Charles Britt

Rocky Mountain — February, 1985
To be announced



PERSPECTIVE A FUNDAMENTALIST SURVEY OF THE NEWS

by
Homer Massey

SPECIAL REPORT: THE NEBRASKA SITUATION

The plight of imprisoned Christians in Nebraska is finally getting national attention which, hopefully, will result in legislative and/or judicial relief. Seven fathers have been put in jail, without bond, because their children are enrolled in Louisville's Faith Baptist Church School, which is not accredited by the state. Referred to as the "Nebraska Seven" by some, their case has been brought to the attention of President Reagan by a concerned congressman and has been featured on national network television.

While there has been disagreement among Fundamentalist brethren over how the situation should have been dealt with, the seven-year-old case of Pastor Sileven and the Faith Baptist Church has become a crucial test of our nation's religious liberty. A review of the case and what needs to be done is in order.

FIRST AMENDMENT AT STAKE

The basic problem is simple: Nebraska requires all schools to have their program approved and their teachers certified by the state government. Faith Baptist Church, like several others in Nebraska, has steadfastly refused to submit to state approval. We understand that there are over eighty items which must be conformed with in order to meet this approval, and that another church school in Nebraska has been told that only teachers from secular colleges will be certified. On the basis of what we have read and what good pastors have reported, no true Christian school anywhere could submit to the requirements in Nebraska.

On more than one occasion bills have been introduced in the State Legislature to exempt church schools from some or all of the requirements, but they have been soundly defeated each time. The courts, all the way from county level to state level have upheld the state's actions against the church school.

Pastor Everett Sileven of Faith Baptist in Louisville has spent a total of 120 days in jail over the past few years for operating his school without approval. In October of 1982 the local authorities arrested him and padlocked the church doors, opening them only for Sunday and Wednesday night services. Over sixty people were arrested while holding a prayer meeting at other than the specified time and were dragged from the church by state troopers.

FATHERS JAILED, MOTHERS IN HIDING

Since there has been no change in either the state's

position or Faith Baptist's, the current school year began as others had for the last several years: in defiance of the state's order. In a new effort to force the church into submission, warrants were issued for the arrest of several parents of children enrolled in the school, along with the pastor and school administrator. Seven fathers were jailed the day before Thanksgiving, but their wives had left the state, as had Pastor Sileven and his daughter, who operates the school. The men have refused to answer questions about their involvement in the school and thus have been held under contempt of court charges. The case was complicated by the difficulty in securing the required Nebraska lawyer to represent the men. Outside attorneys may assist only a local defense counselor, and, for a time, no one would take the case. The men now have the proper representation. At times, however, the court has clearly violated the rights of the men.

A concerned congressman carried the case to President Reagan, and officials of the U. S. Justice Department, the Civil Rights Commission and the U.S. Department of Education were made aware of the situation.

POPULAR OPINION IN NEBRASKA ANTAGONISTIC

Adding to these difficulties is the fact that, almost from the beginning, people in the local community and around the state have been against Faith Baptist's position. Several news reports have been negative and local residents, county officials and state legislators have resented the hundreds of outsiders who have come in to try and help Pastor Sileven and his cause. So here's a situation where the courts have ruled against the Fundamentalists, the state legislature has been opposed to providing any relief for them, the state education officials are totally unsympathetic to them, county officials have gone to the fullest extent in prosecuting them, popular opinion seems to be against them, and the man in the White House, whom they helped elect, won't allow any federal agency to do anything to help them.

One is reminded of a film the late Lester Roloff made in which he was pictured in the middle of a small intersection with stop-sign barricades closing off all four roadways. After he turned to each of them and could not pass, he knelt with his Bible in hand and prayed. Just as he faced many seemingly unresolvable situations in his struggle for freedom, these Nebraska Christians are facing great obstacles in theirs.

REAGAN BARS U.S. INTERVENTION

Even though Education Secretary Bell had told a group of Fundamentalist leaders in Washington that Nebraska's federal education funds would be threatened if it could be shown that discrimination had taken place, a Reagan administration senior aide said that "we (the administration) were unanimous against intervention." Conservative Christians are finding it increasingly difficult to depend on the White House for anything more than lip service when it comes to matters of religious

Continued on Page 4

PERSPECTIVE—Special Report: *Continued from page 3* liberty. Intervention may not have been in order, but some statement by President Reagan would have been helpful and most encouraging.

WHAT SHOULD BE DONE?

Some immediate relief may come because of pressure on Nebraska officials resulting from national news coverage. Along with network TV news and cable TV coverage, the better part of an hour of ABC's "Nightline" late news program showed the nation people being dragged out of church and the doors being padlocked. Pastor Sileven and one of the Louisville mothers got to tell their story and conservative columnist James Lofton championed the Faith Baptist cause. Perhaps a bill can be sent through the state legislature which would end this stalemate.

A judicial remedy would be long and costly, but constitutional expert William Ball has begun such a course of action on behalf of another church school in Lincoln, Nebraska which is fighting the same battle. When Faith Baptist's case reached the State Supreme Court some time ago, it lost. Their lawyers did not press the First Amendment's "establishment of religion" clause to show entanglement of the state with religion. A more permanent solution would certainly be for the courts to rule favorably on the constitutional question, as several other state courts have done. Let us pray that the case that is pressed forward will seek just a decision.

In the meantime we should pray for wisdom on behalf of the folk in Louisville, North Platte, Lincoln, Ainsworth, and other places in Nebraska where confrontations are occurring. At this writing Pastor Sileven is back at his church, waiting to see if he will be arrested. One of the fathers has answered questions of the court and has been released. He has withdrawn his children from the church school. Perhaps by the time this NEWS BULLETIN reaches our readers some solution will have been found. Regardless of the pros and cons of Faith Baptist's strategy over this matter, the treatment accorded them by the county officials should not have been possible in this "land of the free and home of the brave." It is an outrage in the face of our founding fathers and our great heritage in America. It will set the tone for future treatment for all of us unless it is checked now. May God give us grace to "stand in the battle."

HELMS NOT FOR U.S.—VATICAN MISSION

We are happy to report that a news article reprinted in the November/December NEWS BULLETIN which stated that Senator Jesse Helms was a co-sponsor of Senate Bill #1757 establishing diplomatic ties with the Vatican, was in error on that point. Calude A. Allen, press secretary for the North Carolina congressman has informed us that Helms had not authorized his name to be listed as a co-sponsor. The news item was carried in other publications as well as the BULLETIN.

CLARIFICATION OFFERED REGARDING "ADVOCATING VIOLENCE"

Norman Pyle, who edits the fine "Christian View of the News" recently published the following response to his reporting of the formation of the American Coalition of Unregistered Churches (ACUC) and his concern over the apparent radical approach by some of its members to civil disobedience:

CLARIFICATION: It is never my intention to deliberately be divisive. On the other hand, I do not support the "peace at any price" attitude of some who constantly weep over the fighting fundamentalists or the fundamentalists fighting as the case may be. I would certainly give more credence to the criticism of a fundamentalist than that of a liberal or an evangelical.

I received a detailed letter of explanation from Pastor Robert McCurry of East Point, Georgia in regard to the *Symposium on Theology and Methods of Christian Resistance* held in Chicago on August 8-9. This explanation was in regard to CVN Volume 8 Number 16 which dealt with the organization of the *American Coalition of Unregistered Churches (ACUC)* and the concern of some others in regard to its motives and methods. I now quote from Brother McCurry: "The impression you give that the Chicago symposium indeed did "emphasize civil disobedience, anarchy and even violence" as charged by some who attended the Atlanta meeting is not unfortunate because it is untrue. I was the moderator for the two-day Chicago symposium and I can assure you that this was NOT the emphasis nor the consensus of the symposium. The resolutions passed by the symposium included the following resolution on physical violence: "BE IT RESOLVED, that this symposium goes on record as not advocating any resort to the use of physical violence, with or without the use of death-dealing weapons, for the purpose of defending any church entities or their ministries." Therefore for anyone to say or suggest that the symposium emphasized or approved of "anarchy and violence" is untrue and unfounded.

Every pastor and ordained preacher attending the symposium was given the opportunity to speak on any subject of their choosing and to present any point of view. I know of no way to have such a forum without having thoughts, ideas, and positions presented that may be perceived by some to be—or in fact may indeed be—radical or compromising or unacceptable. I know of no way to have such a forum where everyone present will agree with everything that is said. The fact that there was such a wide divergence of thought and positions presented is evidence that the symposium was truly an open and honest forum. It is dishonest for anyone to say that the symposium represented a particular thought, idea, or position simply because it was presented or referred to by a speaker or by what was

Continued on Page 5

discussed during the question and answer periods? Would it not rather be wise for the symposium to speak for itself in the resolutions that were adopted?

I regret that a few who attended—as well as many who did not attend—the symposium have chosen, for whatever their reasons, to misinterpret and misrepresent it to others. I am also concerned that you have given the impression that the ACUC “advocates violence.” Whatever your source of information may be, I can assure you it is untrue and without foundation. It is indeed greivous and serious that anyone would, for whatever their reasons, tell you and evidently others such a blatant untruth.”

I received Brother McCurry’s kind letter at “face value.” He enclosed a copy of the “Chicago Resolutions.” I am sure he would send you a copy if you wish to write him at: Calvary Temple, 2560 Sylvan Road, East Point, GA 30344.

I repeat, it is not my intention to be divisive. However, this matter of how and over what we defend our ministries is of vital importance to all of us. May God give us wisdom as to how we should handle conflicts between our ministries and the civil government. May our position and practice be in line with the Word of God. I am sure that is the desire of all of us.

This was from “A Christian View of the News,” Volume 8, Number 17.

Further clarification and perhaps “softening” of initial rhetoric by some of those at the Chicago symposium is recorded in the official paper of the ACUC, “The Trumpet.” Don Boys, the editor, interviewed Pastor Everett Sileven of Nebraska.

Apparently Pastor Sileven had made some strong statements in Chicago about taking up weapons in the defense of his church and school. Here are the opening statements of that interview:

DR. BOYS: Dr. Sileven, I have heard rumors from across America that you are going to surround your church with armed men to drive off police officers. You are being characterized as the “John Wayne of fundamentalism.” Is that your plan?

DR. SILEVEN: Well, at no time have I ever said that I was going to do that nor have I ever planned to do that.

DR. BOYS: Has Sheriff Tesch visited your school this fall?

DR. SILEVEN: Yes, he made one visit here about a week ago with two deputies.

DR. BOYS: All right, if you knew that the sheriff were coming tomorrow to close you down and you knew that it was inevitable, would you stage a shoot out?

DR. SILEVEN: No, I would call all my friends again, and we would have an increased resistance to what we did the last time. But I believe that there are many steps we could follow before we ever considered such a thing as that.

DR. BOYS: Then, Dr. Sileven, then why did you reply to my question in Chicago as you did, and for our readers I will set the stage: My question was a hypothetical question at the Chicago meeting following your message when I said: “Let’s suppose you had tried everything to keep your school open and had failed. The deputy sheriffs were coming to close you down, and my son-in-law, a deputy sheriff in Pinellas County, Florida, has been transferred (for sake of illustration) to Nebraska. You know him to be a fine, dedicated Christian. His wife is teaching in a Christian School. You know all about that, and he has come to close you down. By the way, I trust that he would be of such character that he would not carry out such an illegal order from his superior. But he has come to close you down and he comes to you and says, ‘Pastor Sileven I’m sorry but you have to close.’ My question to you was, ‘What would you do?’ And you said, ‘I would shoot him.’ Now why did you answer that way?”

DR. SILEVEN: Well of course, you said it was a hypothetical question and maybe that was a hypothetical answer. I’m not sure. But that was a conference for the purpose of forming our theological position. I had never been asked that question before. It was a new question, certainly it was under a tense situation there in Chicago. I think that I was thinking about several other things at the time, and several other situations. I would have to say though, that for me to take a gun, by myself, and shoot a deputy would not be at all in my realm of possibility thinking.

Sileven went on to recount some of the experiences he has had in dealing with the state. One of the issues he also dealt with was the new requirement of churches (and other non-profit organizations) to participate in Social Security. He said his church and school will not pay the taxes since he believes they are direct taxes upon the church.

PERSPECTIVE: *The question of resistance to the state is a volatile one. On the one hand we must “resist” unscriptural and unconstitutional restrictions on our ministries by pressing for legislative and judicial elimination of them. This might require going against a state directive to apply for licensure or certification. It might require going to jail rather than violate one’s convictions. But resistance in the form of fighting with fists, knives, clubs, guns or the like is contrary to Biblical and historic Baptist precedent.*

While we respect the time-honored Baptist principle of soul liberty in these matters, we cannot encourage acts of violence on the part of God’s people in these days. Our prayer is that cooler heads will prevail. May we remember that the knee bent in prayer has always been a more powerful force than the knee bent while aiming a gun.

Another danger is that of adopting a New Evangelical
Continued on Page 6

PERSPECTIVE: Continued from 5

practice which is nothing more than dishonesty: "the end justifies the means." Some in the heat of the battle advocate "posing" as someone else, or "telling a little white lie" to get attention or to accomplish a goal. We cannot afford to do such things, no matter what the goal is. We dare not adopt the methods of the enemy, for "the battle is the Lord's" (1 Samuel 17:47). God has promised, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." (Isaiah 54:17)

"NON-SEXIST BIBLES" ARE NOT BIBLES AT ALL

"The National Council of Churches is standing by the volume of Bible readings recently published that eliminates references to God as solely male" reports a New York Times News Service story (St. Louis Dispatch, November 13).

PERSPECTIVE: *The lengths to which the apostates will go to satisfy the unBiblical "feminist" movement are in the news more and more lately. The following "scientific" report was reprinted in the Christian News recently:*

"Christ was also a woman" argues Edward L. Kessel in "A Proposed Biological Interpretation of the Virgin Birth" which appeared in the September, 1983 Journal of the American Scientific Affiliation, "An evangelical perspective on science and the Christian faith."

The ASA claims to be an "evangelical" group but it allows for the anti-scriptural notion and unscientific myth of evolution. The ASA journal has used the unfortunate translation of Exodus 21:22-25 found in the New International Version to support the murder of unborn infants.

Kessel concludes his lengthy article on the virgin birth in the ASA journal:

"In concluding this proposal, the following thoughts deserve emphasis: (1) The biological deduction from Scripture that Jesus was conceived as a female is based on the scientific knowledge that virgin-conceived offspring are chromosomal females. (2) Therefore the scriptural information that Jesus was born a male requires sex reversal to have occurred. (3) Having used the rational biological process of parthenogenesis to give Jesus chromosomal femaleness, God again used a natural biological mechanism to add the complementary sexual quality of maleness. This time God used the biological process of sex reversal which is fully supported by the known facts of genetics that have been described. (4) But in expanding the sexual identification of Jesus to include maleness, God did not strip away femaleness. Chromosomal femaleness was not involved in sex reversal; every cell continued to have its XX identification of womankind. (5) Thus the female embryo Jesus of the Virgin Conception and Incarnation became the two-sexed Infant of the Virgin Birth who was the androgynous Christ, bearing both the chromosomal

identification of a woman and the phenotypic anatomy of a man. (6) If this proposal is correct, the inequity of the sexes taught under the Old Covenant has been transcended and no one can longer argue effectively against the ordination of women in the Church on the grounds that Christ was a man. Christ was also a woman."

PERSPECTIVE: "All scripture is given by inspiration of God...." God could have chosen whatever pronouns He wanted in giving His Word, but He specifically gave those which clearly indicate masculinity when referring to deity. We are not at liberty to change those words and God has dramatically warned against it: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' "(Revelation 22:18,19)

MILESTONE FOR POPULAR TRACT

A simple Gospel message, "God's Simple Plan of Salvation," in tract form, celebrates its 50th anniversary this year. The first edition was printed in 1933. The author, the late Dr. Ford Porter, was certain his original order for 2000 copies would be all that he would ever need. He wanted to place one in each of the 1800 homes in Princeton, Indiana, where he pastored the First Baptist Church. He would have 200 copies left over, permitting him to enclose a tract in some of his correspondence. As a result, requests for tracts started coming to him immediately.

From this pastor having a burden for the lost in his local community, God brought about a worldwide tract ministry. Lifegate, Inc., here, under the direction of the author's son and the management of his grandson, has a single purpose—publishing "God's Simple Plan of Salvation." In 50 years more than 380 million have been published in 97 languages and in Braille. They give God all the praise and glory for the way He has blessed this simple Gospel tract, reaching tens of thousands of souls for the Lord Jesus Christ.

—Good News Broadcaster

SOUTHERN BAPTISTS & THE NATIONAL COUNCIL OF CHURCHES

After sharp debate, the Southern Baptist Executive Committee has voted 32-22 to participate in a 1984 conference convened by the National Council of Churches. The conference will be on governmental intervention in religious affairs. Other participating organizations include the National Association of Evangelicals, Lutheran Council in the U.S.A., U.S. Catholic Conference, and Synagogue Council of America.

PERSPECTIVE: *The National and World Councils of Churches have suffered justifiable adverse publicity over the past year or so, primarily regarding money channeled to terrorist organizations. In the religious*

Continued on Page 7

PERSPECTIVE: Continued from Page 6

sphere both have re-defined and misrepresented Christianity so horribly, and have butchered the Word of God so abominably, that any Bible-believing group should avoid them as they would a plague. The action described above shows again that the liberals have the upper hand in the SBC. We must "have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11)

NEW BOOK ON FUNDAMENTALISM

News that A History of Fundamentalism in America, by George Dollar, has been reprinted is welcomed by many folk involved in Bible college work and, I would think, by pastors, missionaries and evangelists also. Originally published in 1973, it has been out of print for some two years now.

But that is not the big news. Dr. Dollar has also published a second volume covering the years between 1973 and 1983, entitled The Fight for Fundamentalism. Both A History of Fundamentalism in America and The Fight for Fundamentalism are available directly from the author. Write to: Dr. George W. Dollar, P.O. Box 1234, Sarasota, Florida 33578.

Also available from Dr. Dollar is a little pamphlet entitled "Facts for Fundamentalists" which lists schools, mission boards, broadcasts and magazines according to their status as militant, moderate or modified fundamentalists.

The two books are \$6.95 each, postpaid, and the booklets are \$1.00 each. Discounts are available for booksellers.

We encourage all our NEW BULLETIN readers to take advantage of the availability of these books, especially the new Fight for Fundamentalism. The text is 263 pages and an extensive bibliography and an index bring the total to 310 pages. It is packed with historical material gathered during ten very eventful years in this movement known as Fundamentalism. Students especially will profit from it. FBF loyalists will appreciate the book's coverage of the part the fellowship has played in this "fight" for over sixty years, and the recounting of its growth over the last five or six years.

Student Drug Dealers Let Off

The New Jersey Supreme Court has ruled that students are protected by the Fourth Amendment against unreasonable searches and seizures.

In ruling, the court threw out evidence of drug dealing by two high school students. In one case, evidence had been obtained by rummaging through a student's pocketbook, and in the other by opening a school locker with a master key.

STRAIGHT TALK

Remember, you cannot strengthen the weak by weakening the strong. America represents the last hope of mankind, during our time, to be free. The enslaved people of the world look to America. We may yet have the morality and the courage to free them from Communist tyranny. But if we lose our freedom, who will free us? If the lamp of freedom is blown out in America, the world will be thrown into darkness.

Tom Anderson in Straight Talk magazine

SECONDARY SEPARATION, Continued from Page 1

A series of questions on "What Should I Do?" is followed by a "Parable of Pastor Average" who is having difficulty determining the extent of his separation. Dobson & Hindson admit that the examples given are "somewhat simplistic—if not ridiculous." We agree! The whole article is an attempt by sarcasm to dispose of a problem troubling Dr. Falwell as he seeks to lead Fundamentalism down new pathways it has never travelled.

The Fundamentalist Phenomenon, edited by Falwell with Dobson & Hindson, faculty members at Liberty Baptist College, issued a call for unity between fundamentalists and evangelicals that was staggering in its implications. Starting with the assumption that there is "little difference between the theological framework of Fundamentalists and that of Evangelicals" (page 8), Falwell concluded by proposing a joint-working relationship between the two groups to save America and promote world evangelization (pp. 222-223).

The only hindrance to uniting the two groups, according to Falwell, is the *extremes* in the two movements. Only the "radicals" (p. 222) divide us, he claims, graciously referring to these extremists as the "lunatic fringe" (p. 222).

On the Evangelical wing, Falwell sees the lunatics as the "young" or "worldly" Evangelicals. On the Fundamentalist side, the author designates the lunatics as the hyper-Fundamentalists who are defined as believing in extreme separation and practicing a rather narrow exclusivism (p. 248).

Having established to his own satisfaction that there are few differences between Fundamentalists and New Evangelicals and that only extremists divide the two groups, Falwell then proposes his solution. The Evangelicals should rid themselves of their lunatic fringe, the young Evangelicals. The Fundamentalists must rid themselves of their lunatic fringe, the hyper-Fundamentalists with their extremes of separation. The two groups can then join forces for world evangelization.

Since it was what the authors contemptuously and sarcastically term "secondary separation" that caused the division between Fundamentalists and New Evangelicals, it is necessary to downgrade and eliminate that concept if Falwell's dream is to be attained.

Following the separation of Bible-believers (called Fundamentalists) from theological liberals in the first part of this century, a new group arose in the 1940's. Spearheaded by John Carnell, Carl Henry, and Harold Ockenga, this movement became known as New Evangelicalism. It was critical of Fundamentalism because of its preference for confrontation and separation rather than dialogue and infiltration. The popularizer of the movement became Billy Graham and his spectrum on the same platform to promote evangelism.

WITNESSING TO CATHOLICS CONCLUSION

by Evangelist Don Wilson

Doubtless the most sensitive area of Romish doctrine is the "Eucharist," which promotes the idea of an "unbloody sacrifice" for the remission of sins. How people can have such confidence in the "mass" in light of the Scripture which says, "*Without shedding of blood is no remission*" (Hebrews 9:22), is difficult to comprehend. No sacrifice for sin can be described, Scripturally, as "unbloody." Furthermore, Christ's body is not repeatedly broken nor His blood continuously offered to put away sins as Roman tradition insists. Scripture confirms that: "*By His own blood (Christ) should offer Himself often, as the high priest entereth into the holy place every year with blood of others. For then must He often have suffered since the foundation of the world: but now once in the end of the world hath (Christ) appeared to put away sin by the sacrifice of Himself*" (Hebrews 9:25,26). The sacrifice of the "mass" is a recrucifixion of Christ each time it is offered! Again, the offering up to God by a priest occurs each time the "mass" is celebrated. Nothing more contradicts God's Word which reveals that Christ, "*through the eternal Spirit offered Himself without spot to God*" (Hebrews 9:14). No man despite his office, can effectually make such an offering to God.

The U. S. Conference of Catholic Bishops in its "Instructions on Eucharistic Worship" (August 15, 1967, see Catholic Mind, September, 1967, n.3, p. 45), quoting from the Decree on the Liturgy issued by Vatican Council II explained that in the Eucharist "Christ is eaten." By this the Bishops reaffirm the ideas of transubstantiation; that is, Christ is present substantially, really, spiritually, and personally in the "mass" offered by the priest so that the communicant literally eats the flesh and drinks the blood of the Lord Jesus Christ. By their participation in this sacrifice, the church teaches the communicant that he fulfills the teaching of Jesus that, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (John 6:53); however, when Jesus declared: "*Whosoever eateth My flesh, and drinketh My blood, hath eternal life*" (John 6:54), He was by no means advocating the paganistic teaching of transubstantiation commonly called "cannibalism."

Rather, in the Lord's Supper Jesus substituted His actual flesh and blood with unleavened bread and unfermented "fruit of the vine." Only "born again" believers partook of these symbolic representations, and they did so only in memorial of His body broken and blood shed once for all on the cross. The eating of Jesus' flesh and the drinking of His blood was never a literal physical act, but rather always a literal spiritual experience inwardly when an individual repents and believes.

It is vital now that the soul-winner point his subject away from any idea of salvation through religious ceremonies to the Word of God which reveals that the

gospel of Christ "*is the power of God unto salvation to everyone that believeth*" (Romans 1:16). He should emphasize heartily that salvation comes only to "believers" and never to participators.

Another prominent point the soul-winner should establish in his Catholic subject is that Christ built His church upon Himself and not upon Peter. Describing who Jesus was Peter declared: "*Thou art the Christ, the Son of the living God*" (Matthew 16:16). Confirmation came quickly that, Peter learned this not of flesh and blood, but of the Father in Heaven. Then Jesus said: "*Thou art Peter, and upon this rock I will build My church....*" (Matthew 16:18).

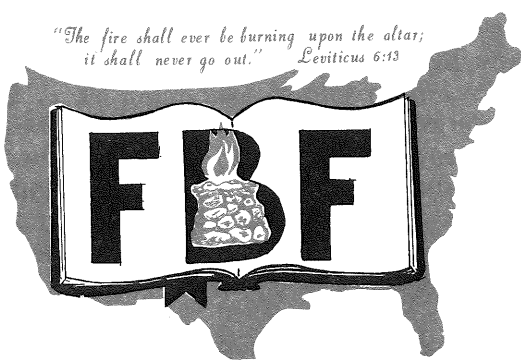
The Greek words for "Peter" and the "rock" are not synonymous. They are not spelled alike and neither are they in the same gender; their meaning is totally different. It is therefore wrong to say that Peter is the rock upon which Christ built His church as the Roman church teaches! Rather, it was Peter's confession revealed by the Father upon which Christ built His church. The soul-winner should establish that Christ is the Rock upon which the church is built by the use of I Corinthians 10:4, Deuteronomy 32:1-4, Psalm 18:31, Ephesians 2:20, I Peter 2:6-8. These Scriptures clearly show that Peter is never referred to as the "rock" as Rome would have us believe. This teaching immediately quenches any possibility of the Catholic church being the true church and the pope being the apostolic successor of Peter. It is well at this point for the soul-winner to lead his subject to Jesus' statement about Himself: "*I am the way, the truth, and the life; no man cometh unto the Father, but by Me*" (John 14:6).

While this article would have us beware of the temptation to ignore the negative, it would equally warn against any spirit of argumentation or of putting people down. May we knowledgeably and humbly walk with God and always "*esteem others better than ourselves.*"

G. CAMPBELL MORGAN ON THE SEPARATION OF THE CHURCH

Many preachers regard G. Campbell Morgan to be the greatest expository preacher of the twentieth century. In his book *The Acts of the Apostles*, on page 493, he wrote these words: "There is a toleration which is treachery. There is a peace which issues in paralysis. There are hours when the Church must say No, to those who ask communion with her, in the doing of her work, upon the basis of compromise. Such standing aloof may produce ostracism and persecution; but it will maintain power and influence. If the Church of God in the cities of today were aloof from the maxims of the age, separated from the materialistic philosophies of the schools, bearing her witness alone to the all-sufficiency of Christ, and the perfection of His salvation, even though persecuted and ostracized and bruised; it would be to her that men would look in the hour of their heartbreak and sorrow and national need. The reason why men do not look to the Church today is that she has destroyed her own influence by compromise."

Mar/Apr 84
v. 6
2



Fundamental Baptist Fellowship OF AMERICA

MAY 16 1984

CENTRAL BAPTIST SEMINARY

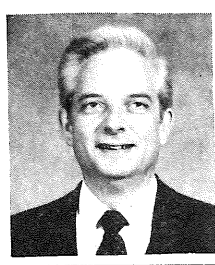
NEWS BULLETIN

VOL. 6—NO. 2

Headquarters in Virginia Beach, Virginia.

MARCH/APRIL, 1984

ON TO WATERTOWN! Annual National FBF Meeting — June 12, 13, 14



“ROMAN CATHOLICISM AND JUSTIFICATION”

by
Charles Britt

Recently, on a nationwide television program, Evangelist Jack Van Impe, who once was considered to be in the Fundamentalist camp, made shocking statements that strongly implied that the Roman Catholics now believe the same thing Bible-believing Christians believe about justification by faith! I could not believe my ears when I heard this. Either this evangelist is too naive to be on television and trusted by God's people for discernment about the evils of Romanism, or he is seeking to compromise his message against their false doctrine with the idea that he could perhaps reach more Roman Catholics with the Gospel. This latter route is the same one taken by Evangelist Billy Graham

years ago, and we see where this compromise has led. **Christians beware!**

Let me quote the official doctrine of the Roman Catholic Church concerning justification:

“Justification is not remission of sins merely, but also sanctification and the renewal of the inner man by the voluntary reception of grace and divine gifts. . . .”

(Council of Trent, Chapter7)

In Chapter 9 this same Council stated: If anyone teaches that “justifying faith is nothing but trust in the divine mercy which pardons sins for Christ's sake, **let him be anathema!**”

The Romanists confuse the two doctrines of Justification and Sanctification and therefore teach that a person is saved by how he grows in grace—salvation by works! We grow because we have been saved, not in order to be saved! See Ephesians 2:8-10.

On Sunday, January 22, 1984, I preached a message to our people at Thrifhaven Baptist entitled “What Are the Teachings of Roman Catholicism?” This message is available on cassette tape, and I recommend that

you get it to be informed and to reach any Catholic friends who are victims of this error. The only way we can win Catholics to a saving faith in Jesus Christ is to tell them the truth. If we say there is no difference between what we believe and what they teach, the Gospel we preach to them would be negated and their souls will be damned. For a Romanist,

Continued on Page 7

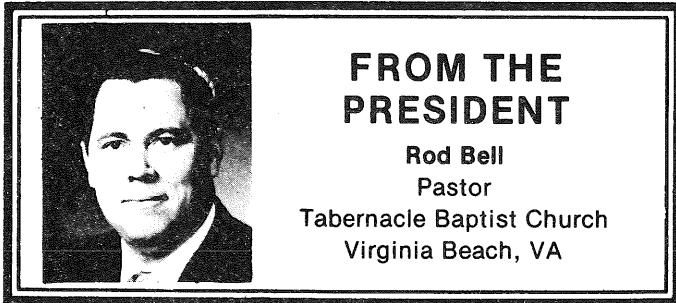
FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

Non Profit Org.
U. S. Postage
PAID
Va. Beach, Va.
Permit No. 3314

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
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 \$7.50 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 23464.



FROM THE PRESIDENT

Rod Bell
Pastor
Tabernacle Baptist Church
Virginia Beach, VA

Before we know it, our national meeting will be under way at Watertown, Wisconsin, on the campus of Maranatha Baptist Bible College. Be sure to clear your calendar for the dates of June 12, 13, and 14 and plan to be with us.

Speakers will be *Dr. Wayne Van Gelderen* pastor of Marquette Manor Baptist Church in Downers Grove, Illinois, *Pastor Gary Jones* of Farmington Avenue Baptist Church, West Hartford, Connecticut,

Dr. Arno Weniger, Jr., President of Maranatha Baptist Bible College; *Dr. Allen Dickerson*, Pastor of Maranatha Baptist Church in Elkton, Maryland; *Dr. J. B. Williams*, Deputation Secretary for Baptist Mid-Missions; *Dr. Bob Jones III*, President of Bob Jones University, Greenville, South Carolina; *Dr. Ed Nelson*, Pastor of the South Sheridan Baptist Church, Denver, Colorado, *Dr. B. Myron Cedarholm*, Chancellor of Maranatha Baptist Bible College and yours truly.

There'll be plenty of great preaching and good fellowship with preachers and Christian workers from around the country. We hope to see you there.

Write to Pastor H. C. Cofty, National Coordinator, if you are interested in having a display booth at the meeting. His address is Grace Baptist Church, 1312 Riverview Avenue, S.E., Decatur, Alabama 35601, and his phone number is area code 205, 353-7998.

to trust in Christ and/or to serve Him.



HENRY PARSONS CROWELL 1855 - 1944

He was honored and respected in the business world as an innovative and successful empire-builder, who none-the-less exemplified honesty, integrity and Christian character. His biographer observed, however, that "had Mr. Crowell died prior to 1900 he could be briefed as—no disparagement intended—just another successful Christian businessman. It was his career after the age of forty-three which gave him a place in the Faith Chapter."¹

His commercial successes include building into large corporations the Quaker Oats Company and the Perfection Stove Company. In addition he was a pioneer in certain aspects of the livestock business. A painting of Mr. Crowell hangs in the Saddle and Sirloin Club located on the top floor of the Livestock Record Building at the Chicago Stock Yards.

But Henry Parsons Crowell is dear to the memory of Fundamentalists because of his support and encouragement of many Christian organizations. He is remembered mostly for his long association with Moody Bible Institute. His wise and capable leadership brought M.B.I. through many hard places and his shining image as a Christian gentleman influenced many

When he saw that compromise in Christian work diminished its effectiveness, he launched an all-out attack on inclusivism. As President of the Board of M.B.I. he issued a statement:

"FAITH MUST NOT SUPPORT MEN IN AUTHORITY WHO, THOUGH THEY ARE THEMSELVES BIBLE BELIEVERS, ARE TOLERANT OF OTHERS IN POSITIONS OF TRUST AND AUTHORITY WHO DO NOT SO BELIEVE."²

Mr. Crowell saw that the battle against the "leaven of the Sadducees" was being lost in Christendom by reason of "*tolerance toward believers who were tolerant toward unbelievers.*"³

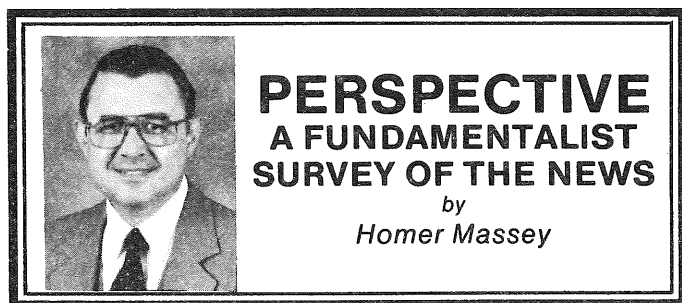
Undoubtedly this was not a popular principle in Crowell's day. It isn't today, either. It is much easier to accommodate those who may be in a position to further one's cause. But in the realm of God's work, this principle is eternal. It is the principle of *separation*—not first or second or some other man-made division—but simply *no cooperation* with those who are tolerant of unBiblical beliefs and practices, whether they are saved or not.

May God give us some new *separatists* in this day on the order of Henry Parsons Crowell!

¹ Richard Ellsworth Day, *Breakfast Table Autocrat* (Chicago: Moody Press, 1946), p. 155

² *Ibid.*, pp. 268-269

³ *Ibid.*, p. 269



PERSPECTIVE A FUNDAMENTALIST SURVEY OF THE NEWS

by
Homer Massey

"IN VITRO" — ONLY THE BEGINNING

When the nation's first *in vitro* fertilization clinic opened in Norfolk, Virginia, there was much opposition from church and right-to-life groups who feared the opening of a Pandora's box of genetic experimentation.

Medical leaders, however, kept saying that all they wanted to do was help couples who had difficulty in conceiving children normally. They pointed out that only the husband's sperm and the wife's eggs would be used. The eggs would simply be fertilized in a glass laboratory dish, then implanted in the prospective mother's womb.

Recent developments around the country, however, indicate that initial fears were well-founded. This news release from the Norfolk **Ledger-Star** for March 2 gives the details:

"Women who cannot have children even with current artificial insemination techniques may be helped by a procedure expected to begin this summer at Eastern Virginia Medical School.

"A program that for the first time would help women who cannot produce their own ova, or egg cells, is expected to be approved for the Howard and Georgeanna Jones Institute for Reproductive Medicine later this month by an EVMS subcommittee.

"The procedure would take eggs donated by one woman, fertilize them in a laboratory dish and transfer them to the infertile woman for a normal pregnancy.

"It would meet a 'considerable demand' from women who cannot produce their own ova, or have genetic problems that they do not want to pass to their offspring, said Dr. Howard Jones, president of the institute. Between 25 and 30 women have applied for such a program in the last year, he said.

"The EVMS program would be the first in the country to use donated ova in this fashion, Jones said. The procedure is different from the *in-vitro* fertilization procedure now used at the institute.

"That process is used to impregnate women who can produce their own eggs, primarily those with blocked or missing Fallopian tubes, or for couples in which the husband has a low sperm count.

"In the *in-vitro* process, hormones are used to artificially stimulate the woman's ovaries so that they produce multiple eggs.

"Normally, one ovum is produced each month. When mature, the eggs are removed from the woman's ovaries and fertilized with her husband's sperm in a laboratory dish.

"The fertilized eggs—typically two or three—are then implanted in the woman's uterus for normal development. Multiple births, however, are rare, because fertilized eggs are not always successfully implanted.

"The process has not been able to help women who cannot produce eggs.

"The program using donated eggs was approved 'in principle' by an EVMS subcommittee that must approve all programs using new, 'experimental' procedures involving people, said Dr. Leo Horan, the subcommittee's president. Both he and Jones said they expected that the program would receive final approval at the subcommittee's meeting March 20.

"If it is, Jones said, the institute probably will begin using donated ova this summer."

Notice the use of the term "experimental" as used by Dr. Horan. This is not the only "experimental" procedure being worked on in this country, Britain, and Australia, and certainly won't be the last. The existence of "sperm banks," frozen eggs and the growing practice of using "donors" for various purposes are only steps to the ultimate goal of genetic manipulation. How many steps will it take to begin altering genes and chromosomal structure to eliminate, as the socio-medical experts say, "the criminal mind"?

They plan to win the battle against opposition by taking it one step at a time. By the time the opposition dies down on one procedure, another subtle step will be taken, and they will "wait out" the opposition, and so on.

These are matters that should be left in the realm of God's natural order.

EXPOSING THE MORMONS

The following is a review of the film "The God Makers" which appeared in the March, 1984 issue of Contemporary Christian magazine:

"What can you do when your church, friends, or family are being challenged by Mormonism and you need some straight answers right away? Pick up a film print or video cassette of the 56-minute documentary *The God Makers*.

"This new release from Jeremiah Films explodes many myths about the attractive Mormon cult, utilizing testimonies from Mormons as its primary evidence. In fact, the material is so incendiary that some churches showing the film have experienced abusive phone calls, threats, and vandalism in connection with its screening.

"When was the last time you were told by Mormons that God resides physically on the planet Kolob in another galaxy, sexually propagating earth-children through multiple wives? Or that Jesus and Lucifer were brothers, who got involved in a family quarrel about who would come to earth as its savior? *The God Makers* presents a short, animated sequence illustrating these teachings as described in official Mormon writings.

"Who could not be moved by a father's tears over the suicide of his 17-year-old Mormon son? (The young man's suicide note explained that he could not deal with his guilt for not 'measuring up' to Mormon works-oriented perfection.)

"Who could not be a little angered by the large commercial holdings of the Mormon church, or chilled by the fact that the Satanic Bible lists the word 'Mormon' as one of its several-names for Satan? And behind the Mormons' Osmond-like sugar-coating, there is an abnormally high rate of depression and suicide among their women.

"This seemingly endless stream of startling revelations keeps the viewer engrossed in the documentary from beginning to end.

Continued on Page 4

MORMONS, Continued from Page 3

"One fascinating sequence, which must be particularly objectionable to the Mormon church, is the re-enactment of certain temple ceremonies (by ex-Mormon bishops), such as baptism for the dead and temple marriage. Many Mormons are never permitted to see these rituals, and those who do are forbidden to reveal them—upon penalty of death. The strange, almost occultic language of these ceremonies leaves a haunting impression.

"For non-Mormons, *The God Makers* should cure the tendency to view the cult as a benign, distorted view of the Christian faith. (Seventy-five percent of converts to Mormonism come from Christian churches.) For Mormons, the film reveals enough truth to shock many of them all the way to biblical Christianity." —Kevin Cushing

Several FBF preachers have used this film and recommend it for informing folk in Fundamental churches about the Mormon cult. It is available through Christian Film Distributors of America.

CRISWELL: THEN AND NOW

In 1948, Dr. W. A. Criswell reported to the Dallas Baptist pastors on the recent S.B.C. National Convention: "I deplore the politics in the Convention." He then made particular reference to the efforts of the liberal element to elect Dr. John Buchanan, an ardent modernist, to the presidency of the Convention. Criswell and others put forth and elected instead the popular conservative pastor, Dr. R. G. Lee.

"The time has come," Dr. Criswell continued, "that we should not wait for an outsider to wake us up (the "outsider" being J. Frank Norris) and call our attention to certain tendencies among us. We should correct them ourselves.

"For some time practically all of the guest speakers of the Southern Baptist Theological Seminary have been Modernists from the leadership of the Federal Council of Churches. That is their plan, to send their speakers to our seminaries and colleges and thus permeate our institutions with their modernism."

Dr. Criswell also referred to the Southwestern Baptist Theological Seminary, expressing the same regret concerning their guest speakers. This was just prior to the use of the chairman of the Executive Committee of the Federal Council of Churches (forerunner of the National Council), Dr. E. T. Dahlberg, as commencement speaker at Southwestern. That event simply pointed up the problem Dr. Criswell referred to.

That was over 30 years ago.

Recently Dr. Criswell has made some strikingly similar statements about the seminaries and colleges of the S.B.C. Of course, he was right in 1949 and he is right today. The question is, what has been done about it in the intervening years?

Several conservative presidents have been elected by the Convention, including Criswell, who served for several years. Much protest has gone forth and various symbolic gestures have been made, but through all the years nothing substantial has been done to eliminate the liberal factor, or even to stop the growth of it. It is unfortunate that so many people have given their

money and loyalty to these programs over the years, because there is no indication that they can or will be salvaged.

GEORGE DOLLAR'S BOOKS

*We anticipated some questions from our readers about our recommendation of Dr. Dollar's books in the last **News Bulletin**. While we have no desire to broadcast the details of problems a brother has brought upon himself, we must say that to recommend books for the valuable information they contain does not mean that we endorse everything the author or publisher does. We are not recommending George Dollar to our FBF readers, but his books, the first of which has been used in various training ministries for over ten years.*

*Most of our readers do not have access to the library of a large Fundamental college or seminary and thus must make use of books such as **A History of Fundamentalism in America** and **The Fight for Fundamentalism**. We hope our readers understand.*

PUBLIC HIGH SCHOOL WALKS A CAREFUL LEGAL LINE

POWDER SPRINGS, GA (RNS) — Every morning, the 1,600 students at McEachern High School in suburban Atlanta, get out of their seats, pledge their allegiance and listen to a thought for the day. Sometimes the thought comes from the Bible, sometimes it doesn't.

During Christmas, reference is made only to the "holiday season." The same applies during the spring.

That is the extent of this school's official involvement in religion, according to its principal, Ralph Williams. "We try to follow all the federal laws. We want to make sure everyone feels good about their beliefs," he said.

Unofficially, however, McEachern High School could qualify as one of the most evangelistic public schools in the nation, through after-school programs that attract half its student body.

Three hundred students are in its school chapter of Fellowship of Christian Athletes, making it the largest FCA club in the nation. Five hundred students are in the "God Squad," the school's Christian-oriented club for non-athletes.

The Cobb County School System prohibits religious-oriented clubs from meeting during classes. So every other Wednesday, the FCA meets in a revival-like atmosphere after school. "Huddle Squads," subdivisions of the FCA chapter, meet in members' homes during the week.

The high religious interest at the school is due to coaches and head coaches "who are committed to Christ," Mr. Williams said—one Cobb school official also noted the conservative and rural heritage of the area.

Mr. Williams said he has allowed exceptions to the no-prayer rule—upon the death of a McEachern student and, three years ago, when the president was shot.

Continued on Page 6



FIRST-HAND REPORT ON THE NEBRASKA SITUATION

by
Pastor Ed Nelson

I am writing this Tuesday afternoon, March 13. I have just returned from North Platte, Nebraska. I decided to write this brief report and get it in the mail by tomorrow morning so that you would have a report of what is taking place.

Last Friday, the Unicameral Legislature in Nebraska voted down a bill that was favorable to the Christian schools. The vote was 26-20. This means that the legislature voted against the report of the Spire Commission, the governor's task force that studied the whole issue and brought forth a report largely favorable to the Christian school position.

There were only seventeen working days left for the legislature to do something. Nebraska pastors decided to make a new move in North Platte. They called for some of us to come to North Platte and confer with them on Monday, March 12. Their plan was to have Pastor Bob Gelsthorpe stop reporting to the sheriff's office every morning at nine o'clock, remaining there until school was out at 3:30 p.m. The Scripture on which this action is based is Daniel 6. In that chapter we see Daniel doing exactly what he had done aforetime—kneeling in prayer and thanking God three times a day with his windows open toward Jerusalem (v. 10). Daniel decided to do this after the writing had been signed. Pastor Gelsthorpe reasoned that he, along with other Nebraska Christians, had been waiting for the legislature to act, hoping they would give something favorable. They did act! The "writing" was accomplished last Friday, March 9, when they voted against the Christian schools.

Therefore, Pastor Bob (as he is affectionately called by many residents of North Platte) decided to follow Daniel's example and do "as he did aforetime." He reported to the church and its school this morning at 9:00 a.m.

I stood with a group of school children, members of North Platte Baptist Church, neighboring Nebraska pastors, and pastors from other states. We were gathered in a brief service in front of the church. At 9:00 a.m. Pastor Bob said, "My watch says it is nine o'clock. Come on, young people, let's go inside and start our school for today." The young people marched in in an orderly fashion with Pastor Bob accompanying them. He was doing what he had done aforetime.

"What's more, he did it with 'his windows being open.' Last night, more than twelve hours before he started school this morning, he delivered a letter to Judge John Murphy at his home, thereby notifying the judge of what he was going to do before the media notified him. He also delivered a copy of the letter to the county attorney, Mr. Charles Kandt.

This morning the local media were present at the service. Following the opening of school, a number of people began hand delivering brochures, published by North Platte Baptist Church explaining exactly why Brother Gelsthorpe had taken this action. As they went through the community, they took a census. One of the questions was this: "Do you support legislation allowing for the First Amendment rights of religious freedom?" I just phoned the pastor and learned that thus far the census has revealed that 90% of those polled are in favor of First Amendment religious freedom rights!

We do not know what will happen.

Will the judge order Pastor Bob to be placed in jail?

Will the legislature realize something must be done and pass favorable legislation? Answers to these questions remain to be seen.

The question is will Nebraska treat Christians fairly and not discriminate against these good people? Or will the state continue in its unfair practice against Christian families who want their children in a Christian school? They demand Christians to bow to the state religion of humanism. They want students in Christian schools tested, but they do not test the students in public school. **PRAY THAT NEBRASKA WILL BEGIN TREATING THE CHRISTIANS FAIRLY.**

What can you do?

1. Let's get our churches praying for the Nebraska situation now. Pastors, we need your church to pray that God will intervene. It appears that certain legislators' hearts are set in concrete. God can miraculously change their minds. We need a great concert of prayer from churches all over America.
2. You can write Pastor Bob Gelsthorpe today, letting him know of your prayer and concern. Also, they will need funds to continue to battle, and we can all help in that. Please write to:
Pastor Bob Gelsthorpe
North Platte Baptist Church
P.O. Box 641
North Platte, Nebraska 69101
(308) 534-5279
3. You should contact your local media and ask them to report on this terribly unfair action.

I believe Pastor Bob is standing Scripturally and wisely. His attitude, his demeanor, and his leading of the people is that of a man who is walking humbly with his God. The North Platte Baptist Church voted unanimously to back their pastor. His personal goal in his stand is that it will be "CHRIST LIKE." He has a good testimony in the town and wants to maintain that testimony.

FLASH!!! As I write this, I have just now talked to Brother Gelsthorpe. He said it looks as though he will be arrested and taken to jail on Thursday, March 15. So I believe by the time you get this, he will be in jail—and will probably remain there until the end of the school year **UNLESS** the Nebraska Legislature acts.

As of today, the fine for Pastor Bob and the church is \$20,000, and it is increasing \$400 every school day! We need to back this pastor, this church, and the Nebraska Christians with our prayers.

Also pray for Bob's wife, Julene. She has her hands full with five small children.

Also pray for the interim pastor at the church, Brother Jud Riley. Pastor Riley and Pastor Gelsthorpe are sincerely trying to stand for God with Scriptural attitudes and actions.

BELOW IS A COPY OF PASTOR GELSTHORPE'S LETTER WHICH HE DELIVERED TO JUDGE MURPHY IN ADVANCE

March 12, 1984

I would like to express my thanks to you for permitting me to testify before the Legislative hearings on Education Bills earlier this year. We made valiant attempts to influence the Legislature to give us a Christian School Bill! that would be

Continued on Page 6

NEBRASKA SITUATION, Continued from Page 5

acceptable both to the State and the Churches involved in this controversy. Between 30 and 35 Bills and Amendments have been drafted this Legislative Session to try to resolve the problem but, so far, they have been unsuccessful.

This last Friday the Senators voted down a Bill that could have resolved the problem, and advanced in its place Senator Tom Vickers Bill 928 with Amendments that are unacceptable with the Christian School Community. The main objection with this Amendment is the requirement for teacher testing. It has been common knowledge in the Legislature, since prior to the beginning of the Session, that the Christian Schools cannot live with this kind of control.

The Governor's Task Force on the Christian School Conflict headed by attorney Bob Spire specifically indicated that teacher testing could be a violation of our First Amendment rights and is a poor alternative to student testing. Bear in mind that the Spire Commission was an unbiased, non-partisan group of professional people and the Governor endorsed their report.

Therefore, your Honor, because of all these things it is with great burden that we are compelled to respond in the following manner:

1. I cannot in good conscience report to the Sheriff's office after the 48 days I have spent in confinement;
2. I am compelled to resume the full responsibilities of the pastorate including the administration of the North Platte Christian School.

I do not make this decision lightly. After earnest prayer and consultation with the members of the North Platte Baptist Church, and other Christian leaders in the State of Nebraska, who are also effected by this decision, I have decided to proceed with this course of action.

Your Honor, I will be praying for you as you deliberate on my course of action.

In Christ,
Rev. Robert D. Gelsthorpe
II Peter 3:18

Editor's Note: This report was a special edition of Dr. Nelson's "Mile-Hi Evangelist," and is reprinted with his kind permission.

PERSPECTIVE, Continued from Page 4

ACLU SUES OVER SCHOOL BIBLES

BOISE, IDAHO—The American Civil Liberties Union has filed suit in U. S. District Court to stop Gideons international from distributing free New Testaments to elementary school students in Idaho, Montana, Wyoming, and North Dakota.

The suit names as plaintiffs Magdalena Ripplinger, a fifth-grader from Jerome, Idaho, and her father, Joseph. ACLU lawyers say the practice of distributing New Testaments in public schools violates the constitutional prohibition against state establishment of religion.

TEEN TRAGEDY

Teenage America is struggling against booming rates of suicide, venereal disease and alcohol and drug abuse making healthy adulthood an "unrealistic" goal for many the American Academy of Pediatrics says. Dr. Strain, academy president, emphasized special health problems confronting adolescents 12 to 18 years of age:

—The suicide rate for teenagers has more than tripled in the last 20 years. Suicide is the third leading cause of death among males and the fourth leading cause among females.

—Alcohol and drugs kill 8,000 teenage drivers a year and injure 40,000 others.

—About 1 million teenage girls become pregnant each year: 650,000 are unmarried; 20,000 are 14 or younger, and 400,000 have abortions.

—Epidemic proportions of venereal disease are reported with estimates that these diseases in the child-bearing population result in 300,000 damaged infants annually. Gonorrhea alone occurs in 700,000 adolescents a year.

Chattanooga News—Free Press

**FALL 1984 REGIONAL
F.B.F. MEETINGS**

WESTERN — September 24-28

Sept. 24-25: Simi Valley Baptist Church
Simi Valley, CA. Host: Pastor Ross Davis
Sept. 27-28: Manor Baptist Church
San Leandro, Ca, Host: Dr. Glen Roades

NORTHEAST — October 1,2

Farmington Avenue Baptist Church
155 Mountain Road
West Hartford, CT 06100
Host & Moderator: Pastor Gary Jones

MID-AMERICA — October 8, 9, 10

Calvary Baptist Church
28491 Utica Road, P.O. Box 296
Roseville, MI 48066
Host: Dr. Robert Rhoades, Pastor
Moderator: Dr. Frank Bumpus

PUERTO RICO — October 15 - 21

Iglesia Bautista Del Calvario
P. O. Box 1125
Yauco, Puerto Rico 00768
Host & Moderator: Pastor Bill Danford

MID-ATLANTIC — October 22, 23

Maranatha Baptist Church
P. O. Box 246
Elkton, MD 21921
Host & Moderator: Dr. Allen P. Dickerson

MID-SOUTH — November 6, 7, 8

Grace Baptist Church
1312 Riverview Avenue, S.E.
Decatur, AL 35601
Host: Pastor H. C. Cofty
Moderator: Dr. Charles Britt

Rocky Mountain — February, 1985
To be announced

PERSPECTIVE, *Continued from Page 6* **WHAT ABOUT THE POSITION OF C. S. LEWIS?**

Clive Staples Lewis was born in 1898 in Belfast and died in England on the same day JFK was assassinated. He was a noted scholar of English literature and the author of a number of widely read religious books. Wheaton College is probably the intellectual shrine of this scholar. Since we just can't "buy," on New Evangelical recommendation, such scholars as William Barclay, Malcolm Muggeridge, J.B. Phillips, Donald Coggins and others as being orthodox, we likewise have to examine C. S. Lewis. J. D. Douglas, writing in *Christianity Today*, for December 20, 1963 (p. 27) reports the reservations of Dr. Martin Lloyd-Jones of historic Westminster Chapel of London: "Dr. Lloyd-Jones told *Christianity Today* that because Lewis was essentially a philosopher, his view of salvation was defective in two key respects: (1) Lewis taught and believed that one could reason oneself into Christianity; and (2) Lewis was an opponent of the substitutionary and penal theory of the Atonement." Dr. W. Wesley Shrader of the First Baptist Church of Lewisburg, Pennsylvania, from a non-Fundamentalist viewpoint, wrote a letter to the editor in *Christianity Today* for February 28, 1964 (pp. 34-35) in which he stated: "C. S. Lewis, though having great love and respect for the Bible, would never embrace the fundamentalist (literal-infallible) view of the Bible. He would accept no theory of the 'total depravity of man.' He rejected the 'substitutionary theory' of the Atonement. In the social order he leaned a little more to the left than to the right. He believed that all economic systems, built on the foundation of interest and usury, were illogical, untenable, and corrupt. He was a beer drinker. I have it on good authority, that he was a heavy beer drinker (noon and evening). He was strongly addicted to the weed and was never seen without his pipe. He... married a divorced woman; the conditions of her divorce were not above criticism. So if conservatism and fundamentalism joyously accept C. S. Lewis, perhaps some of the rest of us have a chance." Sidney Chapman, professor of philosophy at Spring Arbor College in Michigan wrote in *Christianity Today* for February 28, 1964 (p. 33) that C. S. Lewis not only rejected the substitutionary and penal theory of the Atonement, and taught that one could reason oneself into Christianity, but he also "rejected the doctrine of the total depravity of man." Clyde S. Kilby of Wheaton stated in *Christianity Today* (January 3, 1964, p. 15) that "Lewis denies the doctrine of total depravity." Herman Otten in his book "Baal or God?" writes of the Australian theologian Henry P. Hamann on page 79 as follows: "Hamann then goes on to quote from the writings of such recent theologians as C. H. Dodd, James Stewart, C. S. Lewis, and G. C. Bosanquet to show how they reject the Christian doctrine of justification by faith alone."

—BLU-PRINT, 1975

THE FALSE CRY FOR UNITY AMONG CHRISTIANS

The noted Bishop J. C. Ryle is commenting on Luke 12:51 stated: "Thousands of well-meaning persons now-a-days are continually crying out for more 'unity' among Christians. To attain this they are ready to sacrifice almost anything, and to throw overboard even sound doctrine, if, by so doing, they can secure peace. Such people would do well to remember that even gold may be bought too dear, and that peace is useless if purchased at the expense of truth. Surely they have forgotten the words of Christ, 'I came not to send peace, but division.'"

WHAT'S WRONG WITH S.B.C. SEMINARIES?

The problem is simply raw neo-orthodox unbelief all through their seminaries. This is illustrated by an article by veteran SBC theologian *Dr. Fred L. Fisher*, professor of New Testament for more than 21 years at the SBC Seminary in Mill Valley, near San Francisco. Dr. Fisher wrote an article in *The California Southern Baptist paper* for January 21, 1965: "This is what we mean when we say that behind the Bible is a revelation which preserves it for our time. ***The Bible is not a revelation of God***; it is a record of that revelation. To say this is not to belittle the Bible; it is only to recognize it for what it is... Scientific and historic statements reflect the knowledge that men had of the world in that day; such statements may be in error; they are subject to the judgment of facts. But they are only the framework; they do not constitute the heart of the Bible. To admit that they may be in error does not disturb the faith of the Christian; if they are proved to be, faith still retains its strength... The point is that the accuracy or inaccuracy of this statement is not vital to our faith... The Bible expresses God's authority and it is authoritative only when God actually speaks to us through it." This statement is loaded with unbelief. He states that the Bible is not the Word of God, but only a record of it. This is a higher critical lie. This not only belittles the Bible, it simply destroys it in the minds of Southern Baptist sheep who love to follow their leaders. To accept the fact that the Bible is a human book containing errors in fact, is to open up the mind for all sorts of attack upon the Christian Faith, with Fuller Seminary, an example, as well as every SBC seminary. The Bible is authoritative whether we read it or not, whether "God actually speaks to us," or whether we think of it or not. It stands forever as the objective Word of the Living God in all of its parts, inerrant through and through.

—from the BLU-PRINT

Catholicism and Justification, *Continued from Page 1*

or a Baptist for that matter, to be saved he must repent of his sins and false ideas about salvation and receive the finished work of the Lord Jesus Christ on the cross. "Ye turned to God from idols to serve the living and true God" (1 Thess. 1:9). Added Note: On his program aired in Memphis, Sunday, January 22, 1984, Dr. Van Impe praised the Roman Catholics for their anti-abortion stand with no warning whatever about their damnable hersies. Beware!

★ NATIONAL ★ FUNDAMENTAL BAPTIST FELLOWSHIP SCHEDULE

Plan to attend the National F.B.F. Meeting

JUNE						
S	M	T	W	T	F	S
						1 2
		3 4	5 6	7 8	9	
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

TUESDAY June 12, 1984

- 10:00 a.m. REGISTRATION
- 7:00 p.m. Dr. B. Myron Cedarholm
"His Purpose"
- 8:00 p.m. Dr. J. B. Williams
"His Practice"

WEDNESDAY June 13, 1984

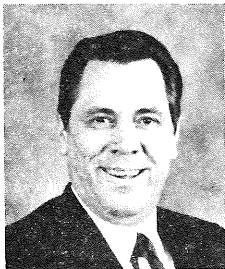
- 9:00 a.m. Coffee/Continental Breakfast
- 9:30 a.m. PRAYER TIME
- 10:30 a.m. Pastor Gary Jones
"His Prayer Life"
- 11:30 a.m. Dr. Wayne Van Gelderen
"His Person"
- 11:30 p.m. Lunch
---FREE TIME---
- 7:00 p.m. Dr. Bob Jones, III
"His Preaching"
- 8:00 p.m. Dr. Allen Dickerson
"His Pulpit"

THURSDAY
June 14, 1984

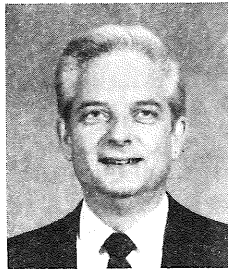
- 9:00 a.m. Coffee
- 9:30 a.m. PRAYER TIME
- 10:30 a.m. Dr. Arno Q. Weniger, Jr.
"His Paternal Life"
(Family Relationship)
- 11:30 a.m. Dr. Charles Britt
"His Perception"
(Discernment)
- 12:30 p.m. Lunch
- 2:00 p.m. OPEN FORUM
---FREE TIME---
- 7:00 p.m. Dr. Ed Nelson
"His Politics"
- 8:00 p.m. Dr. Rod Bell
"His Power"

If you desire to have a display booth at this meeting, please contact Rev. H. C. Cofty, National Co-ordinator, at (205) 353-7950

Write for brochures from headquarters at 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464
The CALENDAR Is Full Of Great Preaching By These Outstanding *Fundamentalists In This Decade!*



Dr. Rod Bell, President



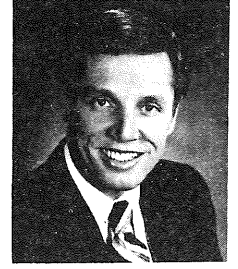
Dr. Charles Britt



Dr. B. Myron Cedarholm



Dr. Allen Dickerson



Dr. Bob Jones, III



Pastor Gary Jones



Dr. Ed Nelson



Dr. Wayne Van Gelderen



Dr. Arno Q. Weniger, Jr.
Host



Dr. J. B. Williams

★ JUNE 12, 13, 14, 1984 ★

★★★ National meeting being held at the Maranatha Baptist Bible College, Watertown, Wisconsin ★★★

May/June 84
#3

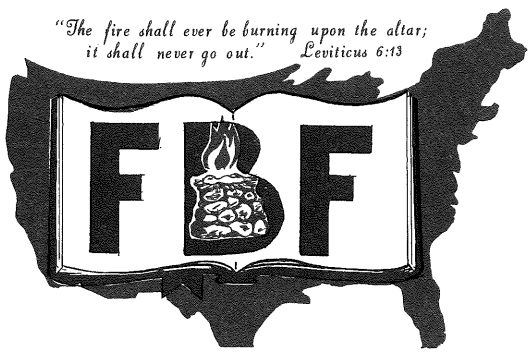
Fundamental Baptist Fellowship

OF AMERICA

NEWS BULLETIN

JUN 14 1984

LIBRARY
CENTRAL BAPTIST SEMINARY



VOL. 6—NO. 3

Headquarters in Virginia Beach, Virginia.

MAY/JUNE, 1984

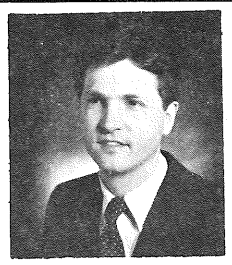
BAPTIST FUNDMENTALISM '84

Special Report Page

★ ★ National Meeting ★ June 12, 13, 14, 1984 ★ ★

WHY SHOULD YOU CARE ABOUT LEGAL ISSUES?

by
Lester A. Heinze
Executive Director
National Civil Liberties
Legal Foundation



Are you aware that for the first time in the history of America, churches are being forced to use the Lord's tithes and offerings to pay what is, in our opinion, an unconstitutional and discriminatory FICA tax?

Are you concerned about the 1.5 million abortions every years?

Do you realize infanticide is becoming commonplace?

Do you know there is growing legal sympathy toward euthanasia?

Have you heard that four U. S. states, thirty-eight municipalities and ten counties have civil rights legislation protecting homosexuals?

Does it bother you that a number of cities are zoning

against home worship services and church-planting ministries?

How many freedoms must you lose before you would be moved to action? How much is your freedom worth? The sad truth is that too few people are actually thinking about questions like these.

Most Bible-believing Christians agree that God ordained three institutions—family, church and government. For some reason, we realize it takes work, involvement, education AND COMMITMENT to have a godly family or church. Yet when it comes to government, some well-meaning Christians feel they have no responsibility. Nothing could be farther from the truth!

Most informed Christians, however, are aware of, and even alarmed at the accelerating attacks on religious and other constitutionally guaranteed freedoms. Recent Supreme Court decisions have declared that "public policy," the unwritten whims of an unelected bureaucracy, is superior to historic Constitutional freedoms. Attorney John McLario noted that in the past twenty years alone, "our judiciary has legalized the murder of unborn and infant children; it has sanctioned and encouraged homosexuality and lesbianism as legitimate and 'alternate' lifestyles; it has decriminalized sex crimes between consenting adults; it has established divorce on demand; it has removed prayer and Bible reading from the public schools; it has approved the teaching of the religion of secular humanism in the public schools; and it has allowed children access to

Continued on Page 7

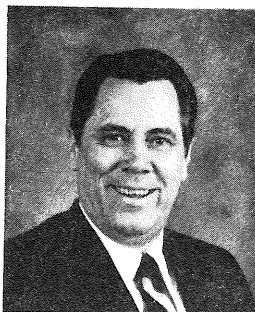
FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

BULK RATE
U. S. Postage
PAID
Virginia Beach, VA
Permit No. 560

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
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 \$7.50 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 23464.



**FROM THE
PRESIDENT**

Rod Bell
Pastor
Tabernacle Baptist Church
Virginia Beach, VA

We hope to get this issue out just prior to our National Meeting in Watertown, Wisconsin, but possibly some of you will be getting it in the mail about the time we gather together. We look forward to a great meeting on the campus of Maranatha Baptist Bible College. Topics and speakers are: ***The Fundamentalist—***

- His Purpose*..... Dr. B. Myron Cedarholm
- His Practice*..... Dr. J. B. Williams
- His Prayer Life*..... Dr. Gary Jones
- His Person*..... Dr. Wayne Van Gelderen

- His Preaching*..... Dr. Bob Jones III
- His Pulpit*..... Dr. Allen Dickerson
- His Paternal Life*..... Dr. Arno Weniger, Jr.
- His Perception*..... Dr. Charles Britt
- His Politics*..... Dr. Ed Nelson
- His Power*..... Dr. Rod Bell

It is not too soon to remind you about planning to attend a regional meeting near you later this year. The list appears elsewhere in this issue. These meetings have grown each year and new ones are added. They are a source of inspiration, information, fellowship and challenge. Mark your calendar and make your plans to be with us when an FBF Regional Meeting comes near you.

Finally, we appreciate the response to the *FBF News Bulletin*. Make your subscription current if you haven't done so, and give some gift subscriptions. The cost is \$7.50 per year.



**PERSPECTIVE
A FUNDAMENTALIST
SURVEY OF THE NEWS**
by
Homer Massey

FROM FOSDICK TO FALWELL

Have you ever read something so well-written that you thought, "I wish I'd said that"? This is how I felt when I read John Ashbrook's editorial on "The Most Dangerous Deviation" in a recent issue of the Ohio Bible Fellowship's VISITOR. I think you'll feel the same way when you read it:

"The thesis of this editorial may be expressed in a single sentence. The most dangerous deviation is the one closest to your own position. Our century thus far has been a record of deviations from doctrine and practice. At the risk of offending my readers I would observe that the deviations have run the gamut all the way from Fosdick to Falwell.

"Some will start out of their chairs at my audacity in naming two such men in the same sentence. I recognize the chasm which lies between but let me use these men to illustrate my point. When Fosdick spoke, his error was so blatant that the simplest saint in our pews would have recognized and fled from it. But when Falwell speaks, much of what he says is what you or I would say. The people in our pews listen and cannot tell the difference. Unless we expose the Biblical disobedience involved, our congregations will be swept

over the falls—with us in the boat.
"Fosdick's folly was blatant unbelief. It did not destroy fundamentalism. Rather, it crystallized the movement and resulted in a healthy separation which produced fundamentalist churches, schools and missions. Where are those institutions today? Most of them have been stolen from fundamentalist ranks by new evangelicalism. Why did this movement succeed where modernism failed? It succeeded because it was much closer to fundamentalism. Fundamentalists hesitated to expose the movement because the men in it were brethren. As a result the churches, schools and missions moved into a new camp. Falwell's folly does not sound nearly as bad as Fosdick's. He claims to be a fundamentalist; yet he continues on his merry way assembling all the king's horses and all the king's men to put fundamentalism and new evangelicalism together again. It is hard for the local pastor to speak out without sounding like a jealous malcontent. But speak out we must; for history will continue to show that ***the most dangerous deviation is the one closest to your own position.***"

MORE FROM NEBRASKA

It is difficult with an every-other-month publication to keep up with what continues to develop in Nebraska, but it has been such an important arena that we feel it should be followed through to its conclusion.

The latest is that a bill has finally gotten through the legislature giving consideration to the Christian schools in Nebraska. It is nowhere near what is needed and a far cry from the fine recommendations of the Governor's special panel on the issue. Apparently the Nebraska Education Association worked behind the scenes to ensure the defeat of a bill containing those recommendations on the promise

PSEUDO ~~BAPTIST~~ FUNDAMENTALISM '84

A FIRST-HAND REPORT
by Homer Massey

The "Event of the Century" took place as scheduled April 11-13 in Washington, D.C., with little attention from the press and even less from radio and television. Baptist Fundamentalism '84, the brainchild of several independent Baptist leaders but promoted largely by Jerry Falwell, may or may not have accomplished its stated goals, but it did do one thing: it promoted Jerry Falwell.

POSITIVE ASPECTS

There were many good Bible messages during the two days and three nights. It is always a thrill to hear the Word of God proclaimed, and even more so with an enthusiastic crowd present.

The congregational singing was tremendous. The large convention choir made up of volunteers from those attending the meeting, did well with mostly old favorites. Many of the special groups and soloists stirred the crowd with gospel and patriotic arrangements.

One cannot help but be proud to be in a gathering where the President and the Vice-President of the United States are speakers. Both had appropriate and inspiring words for the conservative Christians in attendance.

For someone not involved or knowledgeable about the inner struggles of the Fundamentalist movement, Baptist Fundamentalism '84 was undoubtedly an enjoyable experience. Not the "event of the century," but an extraordinary Gospel Meeting, to be sure.

BITS AND PIECES

Since there were no statements or resolutions issued by the gathering, and since the messages were mainly positive in nature, one cannot easily evaluate the impact of Baptist Fundamentalism '84. While admitting the fact that the Bible was preached and Christ was exalted, one must expect more of a meeting which purports to be a major event in Fundamentalism.

Crowd Size

There were several secondary aspects which ought to be noted. The crowd was, for most of the sessions, smaller

than anticipated. A good one-third of the convention floor was partitioned off for the sessions, which we assume, would be about one-third of the 26,000 seating capacity.

In the promotional literature Baptist Fundamentalism said there would be a choir of 3,000, but in the Convention Center only about 1800 seats were set up for the choir. Even then, the convention choir had to use every other row of their seats to give the appearance of fullness. Only on the final night when President Reagan spoke was there much of a crowd.

The student body of over 4,300 from Liberty Baptist College in nearby Lynchburg, Virginia was transported to the meetings to help build attendance. On Friday afternoon and evening additional buses from Lynchburg brought faculty, staff, more students and church members.

"Sidelong Swipes"

In a meeting noted mostly for positivism, some negativism nonetheless crept in, in the form of some "side-long swipes" at Bob Jones University and others. There were indirect but clear swings at BJU's position on interracial marriage which led to the landmark Supreme Court decision affecting religious liberty. This was unfortunate since even the new evangelicals have been kinder to BJU in this struggle.

Negativism

In addition, several references were made to the "feuding" and "rivalries" which the speakers said had characterized fundamentalism in the past. According to Baptist Fundamentalism '84, fundamentalists must "begin to develop a new 'image'." Dr. Falwell said, "we need to stop shooting our own wounded and join forces together," referring to debates and controversies within fundamentalism.

There are all issues which have been raised before. The analogy of "shooting our wounded" has been used for years as an attempt to discredit any criticism or exposure of a brother's compromise. It never has been a good analogy, however, since the "shooting" (exposure) is not aimed at any "wounded," but at turncoats and deserters.

"Ecumenical" Displays

Visiting the display areas is always a learning ex-

Continued on Page 4

perience at a convention. Among the usual array of publishers and entrepreneurs, however, were some which one should not expect at a Fundamentalist gathering. For example, a large poster was in one of the areas, inviting folk to "Urbana '84" sponsored by Inter-Varsity. Well-known as an annual New Evangelical gathering for years, Urbana '84 features Billy Graham, Luis Palau, Gordon MacDonald, along with various representatives of ecumenical mission boards and seminaries.

At another table was Teen Challenge which spread out literature inviting these good independent Baptists to "Jesus Challenge '84." This July meeting features a collection of mostly charismatic speakers and musicians such as Doug Oldham, Dr. Elder, Dan Yutzy, Terry Talbot, Honeytree, Roger Cooper Band, Steve Archer, Benny Hester Band ("a steamy brew of talent, convictions and heaty rock 'n roll") to mention just a few.

Jerry Falwell's picture hung along with James Dobson's at the display put out by Thomas Nelson Publishing Company, publishers of the Revised Standard (Per) Version.

There were other questionable occupants among the many good displays. It was apparent that more close screening ought to have been done.

Personal Promotion

Jerry Falwell has been accused of using his high level of visibility through TV, the Moral Majority, etc., as a springboard to future political office. Whether that is true or not only time will tell. At times during Baptist Fundamentalism '84, however, it did seem to be the case. Two prime examples were the introductions of the Vice-President and the President on Friday. Each time as the crowd waited in anticipation, an off-stage voice proclaimed, "Ladies and Gentlemen, the Vice-President of the United States, and Dr. Jerry Falwell." The same was true when President Reagan appeared. The platform took on the appearance of a political rally. The whole meeting seemed to be an endorsement of Jerry Falwell's evangelical-fundamentalist coalition, contemporary theology's very own "rainbow coalition."

Music

Although there was a lot of good enthusiastic music at Baptist Fundamentalism '84, many of the special singing groups used the contemporary style and arrangements also used (and often produced) by the charismatics. Professional, slick and backed by taped orchestra accompaniment, these "performances" with their resultant applause are apparently the trend in many churches today. Although tastes vary, this trend does not bode well for the Fundamentalist movement.

Granted, these are "bits and pieces" and may seem to be "picky," but, put together with the missing elements to be seen shortly, they help give an overall picture of Baptist Fundamentalism '84.

MISSING ELEMENTS

One of the goals of the meeting was to achieve unity. A *Washington Times* article on Baptist Fundamentalism '84 began, "Fiercely independent Baptist funda-

mentalists, seeking to unite their oft-feuding constituencies, have come to Washington in a rare exercise in 'internal ecumenism'...." (*Times*, Friday, April 13, 1984).

Dr. Jerry Falwell was said to be "a national leader of the fundamentalists" in the article. Reporters quoted him as saying that this meeting would represent a "burying of the hatchet, spiritually" among the fundamentalists of 110,000 independent Baptist congregations across America.

These were noble but very ambitious goals. Were they accomplished?

No Baptist Consensus

One of the distinctives which has enabled Baptists down through the centuries to be "freedom fighters" has been the autonomy of local churches. True New Testament Baptists have not been known for having one spokesman or for yielding authority to committees or councils. Perhaps this goal of Baptist Fundamentalism '84 was asking too much. Or, perhaps the leaders presumptuously fancied themselves and their meeting to be the "redemption" of the Baptist fundamentalist position, but this was not and is not so.

The oldest continuous Baptist separatist group in the country, the Fundamental Baptist Fellowship of America did not have its leaders even asked to participate. The F.B.F. went on record as being opposed to Baptist Fundamentalism '84.

Also on record as opposing the gathering was the National Representative of the General Association of Regular Baptist Churches, another long-time group of independent Baptist, in an official publication of the group.

How could Baptist Fundamentalism '84 represent all the independent Baptists, much less all the Fundamentalists, when many pastors and leaders around the country would not participate in or promote the meeting? Pastors of two of the largest independent Baptist churches in America who declined to speak or be involved are Dr. Jack Hyles of Hammond, Indiana and Dr. Lee Roberson of Chattanooga, Tennessee.

Other leading independent Baptists who turned down the opportunity to be in on the "event of the century" included Dr. Curtis Hutson, editor of the *Sword of the Lord*, Dr. Tom Malone of Pontiac, Michigan, Dr. James Earls of Chesapeake, Virginia, and Dr. Walt Handford of Greenville, South Carolina.

No, Baptist Fundamentalism '84 did not accomplish even a facade of unity, in spite of claims to the contrary. **No True Representation of Fundamentalism**

Again and again in the promotional literature for Baptist Fundamentalism '84 one of the purposes was said to be "to reaffirm the doctrines of Fundamental Baptist movement today," or "the reaffirmation of the fundamentals of the faith."

First of all, can men such as Jerry Falwell, given his record of compromise, represent Fundamentalism? Dr. Falwell has openly sought cooperation in spiritual

Fundamentalism '84, Continued from Page 4

campaigns with the New Evangelicals and has been defended in doing so by many of the men involved in Baptist Fundamentalism '84. He has cooperated with and encouraged leaders of apostate churches and of neo-evangelical churches and schools. Graduates from his schools are guided by their teachers into denominational churches and New Evangelical mission organizations, and neither of them know why it's wrong.

He and the majority of those in Baptist Fundamentalism '84 will have no problem with government control of Church schools because they seek and sell themselves for state and regional accreditation for their schools and colleges.

No Separation

Second, the goal of "reaffirming the fundamentals" was not met at Baptist Fundamentalism '84, because, out of some 23 sermons given, *there was not one on Biblical Separation!* One title held some promise, but the content of "The Evils of Ecumenism" was very shallow and certainly did not deal with the principles of Separation.



SECONDARY SEPARATION

by James Singleton

Note: This article by Dr. Singleton was inadvertently cut short in the January-February issue. It is here reprinted in its complete form.

The issue of Biblical separation is of paramount importance to maintain the purity of the faith since it is the doctrine which safeguards all other doctrines. Because of this, an article in the October, 1983, issue of Falwell's *Fundamentalist Journal* on separation by Ed Dobson and Ed Hindson is welcomed as a contribution to the ongoing debate. An examination of the theses of the authors is in order.

A series of questions on "What Should I Do?" is followed by a "Parable of Pastor Average" who is having difficulty determining the extent of his separation. Dobson & Hinson admit that the examples given are "somewhat simplistic—if not ridiculous." We agree! The whole article is an attempt by sarcasm to dispose of a problem troubling Dr. Falwell as he seeks to lead Fundamentalism down new pathways it has never travelled.

The Fundamentalist Phenomenon, edited by Falwell with Dobson & Hindson, faculty members at Liberty Baptist College, issued a call for unity between fundamentalists and evangelicals that was staggering in its simplications. Starting with the assumption that there is "little difference between the theological framework of Fundamentalists and that of Evangelicals" (page 8), Falwell concluded by proposing a joint-working relationship between the two groups to save America and promote world evangelization (pp. 222-223).

The only hindrance to uniting the two groups, according to Falwell, is the *extremes* in the two movements. Only the "radicals" (p. 222) divide us, he claims, graciously referring to these extremists as the "lunatic fringe" (p.222).

On the Evangelical wing, Falwell sees the lunatics as the "young" or "worldly" Evangelicals. On the Fundamentalist side, the author designates the lunatics as the hyper-Fundamentalists who are defined as believing in extreme separation and practicing a rather narrow exclusivism (p. 248).

Having established to his own satisfaction that there are few differences between Fundamentalists and New Evangelicals and that only extremists divide the two groups, Falwell then proposes his solution. The Evangelicals should rid themselves of their lunatic fringe, the young Evangelicals. The Funda-

The reason there was no separation at Baptist Fundamentalism '84 is because *they do not acknowledge that Separation is a "fundamental."* These good, sincere men still operate under the delusion that there are "only 5 fundamentals" and Separation is not one of them.

CONCLUSION

On the one hand Baptist Fundamentalism '84 did very little for the unglamorous cause of Biblical Fundamentalism. Good gospel meetings are fine, but they are not the "stuff" of Fundamentalism. On the other hand the event will work against the cause of Fundamentalism in that many preachers and church people will have been lulled to sleep by the niceness and neutrality of what happened. Jerry Falwell's continuing amalgamation of belief and unbelief in the name of moral reformation has gotten a boost.

It will be much more difficult in some circles now for folk to see the error that Fundamentalism '84 has glossed over. May God give us not only patience and understanding but also courage and determination to stand and to help others to stand. "... and having done all, to stand." (Ephesians 6:13)

mentalists must rid themselves of their lunatic fringe, the hyper-Fundamentalists with their extremes of separation. The two groups can then join forces for world evangelization.

Since it was what the authors contemptuously and sarcastically term "secondary separation" that caused the division between Fundamentalists and New Evangelicals, it is necessary to downgrade and eliminate that concept if Falwell's dream is to be attained.

Following the separation of Bible-believers (called Fundamentalists) from theological liberals in the first part of this century, a new group arose in the 1940's. Spearheaded by John Carnell, Carl Henry, and Harold Ockenga, this movement became known as New Evangelicalism. It was critical of Fundamentalism because of its preference for confrontation and separation rather than dialogue and infiltration. The popularizer of the movement became Billy Graham and his spectrum on the same platform to promote evangelism.

While Graham himself held to fundamental doctrines such as the virgin birth and deity of Christ, salvation by grace through faith, and the infallibility of the Bible, Fundamentalists separated from him because of his compromises. Remember that Graham was not a "young" evangelical, a tangential element in the movement. He was in the main lane and a leading exponent of this theological compromise.

When during the late 1950's and 1960's **The Sword of the Lord** carried numerous articles condemning New Evangelicalism, Rice's paper was not dealing with the "lunatic fringe" of New Evangelicalism, but New Evangelicalism itself.

When in a recent issue of **The Sword** Dr. Curtis Hutson, successor to Dr. Rice, calls New Evangelicalism "an enemy of Fundamentalism" and mentions negatively Ockenga and Graham as leaders of that movement, he is not dealing with the "lunatic fringe."

Falwell apparently sees only the fringes as being wrong in New Evangelicalism. At this point he parts company with Dr. Rice and is at the opposite end of the spectrum from Dr. Hutson.

The term "secondary separation" as used by Falwell is simply an excuse to disobey the plain teaching of Scripture concerning separation.

More deadly to the cause of Biblical separation than Billy Graham is Jerry Falwell, since Graham was honest enough to affirm that "God has bypassed Fundamentalism" and divested himself of the name, preferring to be called an Evangelical. Falwell digresses from Fundamentalism by definition, and those who follow him forsake the right to be called the true heirs of the Fundamentalist-Liberal controversy.

PERSPECTIVE, *Continued***HAL LINDSAY—ON DRINKING**

Lindsay says that Jesus enjoyed wine-drinking and that the Bible does not teach absolute abstinence: "...Then it says, 'Be of sober spirit.' Now, this doesn't mean, you know, lay off the booze. I mean there are passages which do say that you should never get drunk. That's a sin. And there are all kinds of principles and direct statements in the Scriptures which say that if you're leaning on any kind of a stimulant, any kind of a drug, any kind of booze in order to be able to cope with life that you're wrong.

"Because we're not to be drunk with wine wherein is excess, we're to be filled with the Spirit, it says. And that's talking about the Holy Spirit. Of course a guy who is really experiencing a maturing process where he is growing in his understanding of God's Word, where the Holy Spirit is giving him a renewed mind so that he sees life from God's perspective and he has an understanding about the daily details of life that is God's attitude toward them, and he is experiencing the power of the Holy Spirit in his life, he doesn't need a lot of stuff. He doesn't need anything really. Although he can be like Jesus and enjoy a glass of wine or two with some friends and it is not a sin. And you know that's just as much Scripture as the other thing that I said, and a lot of people don't see that.

"I just came from the South where they still feel if you smell a cork you couldn't be a Christian. And that's as absurd as the other. Jesus made 120 gallons of wine for a wedding out of water. So the Scripture doesn't teach, you know, absolute abstinence, but it does teach that you should never use it as a crutch, and it does teach that you should never use it to get drunk. So, if you're the kind that is physically prone toward alcoholism, of course, you can't have it, 'cause that's a crutch..." This confirms the fact that once one gets on the New Evangelicalist tobaggan, he will become sympathetic to worldliness in his life. Dr. Charles Woodbridge's famous analysis of New Evangelicalism was that it represents a shift in: mood, methodology, doctrine and finally in the life. (From a tape cassette of a message delivered on March 31, 1976, by the noted Dallas Seminary author, Hal Lindsay.)

THE FATHER OF NEW EVANGELICALISM USED TO BELIEVE IN ECCLESIASTICAL SEPARATION

One of the earmarks of New Evangelicalism is its rejection of the Biblical doctrine of Separation from unbelief, heresy, apostasy and inclusivism. In 1944, Dr. Harold John Ockenga, the self-confessed father of New Evangelicalism (Wheaton Centennial Address), brought out a splendid commentary on II Corinthians in which he said concerning II Corinthians 6:14-18: "Separation, therefore, means that we are to come out from unclean organizations and we are not to touch that which is unclean. The Bible does not give us a list of the things which are unclean, but we are led to believe that everything contrary to the righteousness of Christ, to the faith and to the light of the Word is unclean.

"People often write and ask if it is necessary for them to leave a church in which the teaching is unbelieving. Personally, I cannot see how anyone can support a program which is dedicated to that which is contrary to God's Word. John the

Beloved declared, 'he that biddeth Godspeed' to such teachers partaketh of their iniquities. When a church or an organization has gone irreparably to that which is anti-Christian it is time for the believer to separate himself from it.

Whenever a lesser question arises, range it on one side or the other of the Cross according to its correct position, whether it is on Christ's side or Satan's side, and then choose between. This may cost one much in the way of sorrow, disappointment and tears, but he ought to be willing to do it for the sake of the Lord." This is good advice. Three years later, Dr. Ockenga repudiated the "Come-outer" movement at the opening convocation service at the founding of Fuller Seminary in 1947.

DR. CRISWELL ENTERTAINED MOSCOW PREACHERS

Dr. Criswell wrote in 1976: "Not in a lifetime shall we ever see again the opportunity that God has afforded us in our dear First Baptist Church, this coming Sunday, November 14. The two great leaders of the Christian witness in Russia will be with us for our Lord's Day services. Alexei Bychkov, who is the Executive Secretary of the Evangelical Baptist Union for all Russia, will be our preacher for 8:15 o'clock...At the 10:50 o'clock service the preacher will be Michael Zhidkov, pastor of the First Baptist Church of Moscow...At 6:00 o'clock in the evening in the main auditorium, we shall have the opportunity to ask these two Christian leaders behind the Iron Curtain any questions that you would like to ask."

Dr. Criswell's promotional eulogy in his church bulletin: "Michael Y. Zhidkov is senior pastor of the Moscow Baptist Church and is vice president of the Baptist World Alliance. He was born in 1928 in Leningrad, the son of Yakov I. Zhidkov, a well-known Baptist leader and was converted at the Moscow church in 1943. He has been a full-time Christian worker since 1958, and was ordained to the pastoral ministry in 1965. His theological training is from Spurgeon's College in England and MacMaster's University in Canada." MacMasters, incidentally, is liberal and has been for years.

These Russians are KGB police agents says a Russian evangelist. The *Louisville Times* for November 12, 1976, carried the story: "Is there religious persecution in the Soviet Union?...Two Russian Baptist ministers say there are some limitations on churches, but no widespread repression of religious activity. But a Russian evangelist, Paul Voronaeff, disagrees. And he claims that the other two Russian visitors, Alexei Bychkov and Michael Zhidkov, both officers in the Baptist World Alliance, are agents for the KGB the Soviet secret police force...The two men laughed and shook their heads in the negative when asked about Voronaeff's charges."

Southern Baptist Seminary was reported in the *Christian News* for November 29, 1979, p.12: "After these Russians spoke in chapel, Voronaeff held a press conference in front of the Alumni Chapel. He identified the two speakers as well-known agents of the Soviet intelligence establishment who have repeatedly been identified as KGB agents by members of the unregistered churches in the Soviet Union...Bychkov is known as an atheist among the Russian Christians. When he spoke at the chapel service, Bychkov avoided reading from the Bible." The *Louisville Courier Journal* for November 12, 1976 sated: "Bychkov, a third-generation Baptist, is president of the European Baptist Federation."

LEGAL ISSUES, *Continued from Page 1*

contraceptives without parental notice and consent.” In each case, these judicial decrees were made without waiting for elected representatives to legislate the public will.

No doubt you are concerned, too, and would like to do something to halt the increasing erosion of religious and other constitutionally guaranteed freedoms. Perhaps you've said to yourself, “I am just one person. What influence do I have? What difference can a single individual make?”

WHAT IS THE NATIONAL CIVIL LIBERTIES LEGAL FOUNDATION?

NCLLF was conceived to meet the needs of concerned Christians just like you. You cannot, single-handedly, fight the ACLU, the powerful homosexual lobby and the forces of secular humanism, immorality and permissiveness that are shaping our laws. But with your support, NCLLF Can! Let us be your advocate as we confront the growing numbers of liberal justices, legislators and bureaucrats that are denying you the individual rights and basic liberties guaranteed by the constitution.

NCLLF is a conservative, non-profit, tax-exempt, public interest legal foundation insuring personal liberties and the national interest whenever they are jeopardized. We take an OFFENSIVE stand to preserve traditional moral values, and constitutional freedoms—especially religious freedom and its free exercise.

Our purpose is to protect citizens and organizations by providing legal representation on matters of public interest at all levels of the judicial and administrative processes. We choose issues and initiate litigations which will challenge the abuse of religious and personal freedoms that are increasingly directed against American citizens by power-hungry bureaucrats, selfish interest groups and liberal government officials. Our goals are to provide exhaustive education, aggressive advocacy and responsible representation.

Here's what two prominent Christian leaders have said about our organization:

“For too long the enemy has been taking the fight to the gates of the church and Christian school. Now a legal organization has been raised up of God to take the battle to the enemy—to choose the issues, the courts, and the judges where ‘we’ can win. ‘We’ will start the fires for a change and let them defend themselves.

“Under the very able direction of Attorney John McLario and a notable board of directors, NCLLF will become the ‘ACLU in a white hat.’ It will be the good arm of the law against the bad. Its targets will be groups like the ACLU and federal and state bureaucracies, including departments of education and social services. It will look for state laws which are dangerous to religious freedom—laws on the state books that have never been implemented but could be devastating if they were. It will seek to get those laws removed. It will instigate legal actions against those who are abusing the Constitution, and religious freedom in particular . . .

“NCLLF is long overdue and stands alone among the conservative legal organizations fighting battles for freedom-loving people. [NCLLF is] an offensive legal entity which will initiate and litigate cases against the encroachments of totalitarian and socialist practices of state and federal governments, it will bring welcome relief to the churches, Christian schools, and families heretofore forced to a defensive posture and constantly fearful of where the heavy hand of conformist government will strike next . . .

[NCLLF] is the first legal bright spot to appear on the horizon to fight for conservative principles and Christian people.”

—Dr. Bob Jones III, President
Bob Jones University

“For a long time, American citizens have needed a legal organization which would aggressively defend individuals and organizations who are denied those individual rights and basic civil liberties guaranteed by the Constitution. I believe the National Civil Liberties Legal Foundation, Inc. is just that organization and I recommend its full support by those who take a conservative stand and who are concerned that our personal liberties are in jeopardy.”

—Dr. Joseph A. Rammel, President
Pillsbury Baptist Bible College

WHAT CAN YOU DO TO PRESERVE YOUR CONSTITUTIONAL FREEDOMS?

Arm yourself for the defense of your civil liberties! Join NCLLF and make your voice heard! For your tax-deductible membership dues, you will automatically become an NCLLF “Advocate.” As an “Advocate,” you will receive our newsletter, “*The Guardian*,” which will inform you of contemporary legal issues as well as up-to-date NCLLF activities and litigation. Your tax-deductible contributions will be used to provide legal representation for individuals and organizations whose fundamental civil liberties are threatened.

If religious freedom crumbles in this country, Christians have the most to lose. Since Christians have the most at stake, certainly it ought to inspire us to defend our freedoms. To arm ourselves for battle in the courts of this land, we need your financial support. Your forefathers paid the price—with their homes, their fortunes and their very lives. What price will you pay?

Edmund Burke said, “all that is needed for evil to triumph is that good men do nothing.” You need not stand by helplessly as your civil liberties are snatched from you. Become an NCLLF “Advocate.” Preserving your heritage is our business.

If you or a friend would like to become an NCLLF Advocate, please write for membership information. If you would like to make a tax-deductible contribution to aid the fight for fundamental civil liberties, please make checks payable to NCLLF and send to:

**NCLLF
P. O. Box 18658
Milwaukee, WI 53218**



PERSPECTIVE, Continued**NEBRASKA, Continued from Page 2**

that a substitute bill would be introduced. The substitute bill, amended a little, was what finally passed. It essentially requires the testing of the teachers in Christian schools.

How the bureaucracy will interpret and apply the law remains to be seen, but it does provide some relief. For more detailed information you may write to Dr. Al Jannney, Christian Legal Defense & Education Foundation, Inc., P.O. Box 41209, Jacksonville, FL 32203-1209. The March/April issue of their paper, The ADVANCE contained a report on Nebraska.

NEW EVANGELICAL "HELPS" FOR SOULWINNING

The sad situation that prevails is seen in Youth for Christ's magazine **Campus Life** for March, 1979, P. 30. A student writes for counsel on how to deal with and win a faculty member. YFC President Jay Kesler responds: "In such cases, it's good to offer something to read other than the usual devotional books or tracts. A book like C. S. Lewis's **Mere Christianity** is a great way to pen up people's minds. I've also found that Chuck Colson's Book **Born Again** has been a way of communication with certain people. If the person has a deep intellectual commitment, I think probably the best things available right now is Malcolm Muggeridge's book **Jesus Rediscovered**."

—THIS IS ENOUGH TO WARN PEOPLE AGAINST— Youth for Christ, if this is the type of thinking found in its leadership. C.S. Lewis, in the book recommended, refers to the substitutionary sacrifice of Christ, which is right at the heart of the Gospel and without belief in which no one can be saved, as a "very silly theory." This book by Muggeridge is a theological disaster, which scoffs at the Deity of Christ, the bodily resurrection, and other matters vital to the Faith.

—MUGGERIDGE REJECTED THE DEITY OF CHRIST on Page 95 of **Jesus Rediscovered**. "To imagine this deity having a son in any 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."

—MUGGERIDGE REJECTED THE VIRGIN BIRTH on Page 1 of his book: "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." So far as we know, Mr. Muggeridge has not publicly apologized to the Christian world for this kind of blasphemy against Christ and the mother of His humanity.

—MUGGERIDGE STARTED THE "VULTURE THEORY" of the Resurrection. On Page 99: "I even prefer to suppose that some body-snatcher... So he waits till the

job is done, finds out where the corpse has been laid, drags the stone away and then making sure that no one is watching, decamps with the body. . . The man contemptuously abandons the body to the vultures, who in their turn leave the bones to whiten in the sun— those precious, precious bones." In a widely circulated letter dated September 10, 1974, Dr. Jerry Falwell defends Muggeridge. If these are the views of Muggeridge, he is not within a million miles of salvation. If these are not his present views, he owes the world, Christian and secular, a statement of penitence and repudiation of such indefensible unbelief.

—the late G. Archer Weniger

FALL 1984 REGIONAL F.B.F. MEETINGS

WESTERN — September 24-28

Sept. 24-25: Simi Valley Baptist Church
Simi Valley, CA. Host: Pastor Ross Davis
Sept. 27-28: Manor Baptist Church
San Leandro, Ca, Host: Dr. Glen Roades

NORTHEAST — October 1, 2

Farmington Avenue Baptist Church
155 Mountain Road
West Hartford, CT 06100
Host & Moderator: Pastor Gary Jones

MID-AMERICA — October 8, 9, 10

Calvary Baptist Church
28491 Utica Road, P.O. Box 296
Roseville, MI 48066
Host: Dr. Robert Rhoades, Pastor
Moderator: Dr. Frank Bumpus

PUERTO RICO — October 15 - 21

Iglesia Bautista Del Calvario
P. O. Box 1125
Yauco, Puerto Rico 00768
Host & Moderator: Pastor Bill Danford

MID-ATLANTIC — October 22, 23

Maranatha Baptist Church
P. O. Box 246
Elkton, MD 21921
Host & Moderator: Dr. Allen P. Dickerson

MID-SOUTH — November 6, 7, 8

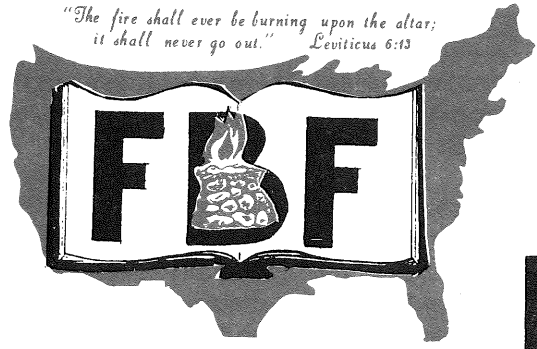
Grace Baptist Church
1312 Riverview Avenue, S.E.
Decatur, AL 35601
Host: Pastor H. C. Cofty
Moderator: Dr. Charles Britt

Rocky Mountain — February, 1985
To be announced

July 3
V. 7
4

AUG 20 1984
LIBRARY
CENTRAL BAPTIST SEMINARY

"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. 7—NO. 4

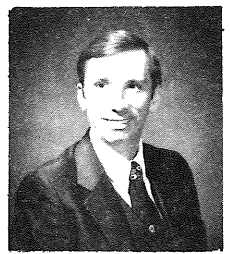
Headquarters in Virginia Beach, Virginia.

JULY/AUGUST, 1984

NATIONAL MEETING A SUCCESS RESOLUTIONS IN THIS ISSUE, PAGE 3

TEACH US TO GIVE

by
Pastor Dave Barba
Falls Baptist Church
Menomonee Falls, Wisconsin



Great preaching was the keynote of the annual FBF meeting in Watertown. Great messages instructed; clear messages proclaimed. Yet there was more than instruction and proclamation. Motivation abounded, evidenced most clearly by the large number of preachers at the altar on Thursday night pleading for the power of God. Every sincere preacher wants God's power. He longs for it, prays for it, and sacrifices for it. Yet at this meeting, we sought something more than that: something for others, something for our children. That desire was shown by a question discussed in depth at the afternoon forum. Dr. Bell read the question: "Why is it that our Christian schools are turning out mediocre students who are apathetic and worldly?" Important

question. The panel attempted to provide an answer.

Dr. Bob Jones, III, spoke in answer, "We have necessary rules in our schools. But the students are keeping the rules for the wrong reasons. They are failing to see real Christian love in the leaders' lives. That's my observation...I hope you fellows have the answer." (He had to rush to catch a plane.) Dr. J. B. Williams was next. "We must not ignore the fact that we are turning out many good students." (Several amens from the crowd.) He had earlier noted that we fundamentalists have adopted the "kosmos mentality" of the unsaved. We are too concerned about money, status... all the things for which the worldly man sells his soul. Dr. Ed Nelson was next. The incident he related was quite fascinating: "Last year the leadership of our school decided to withhold all demerits during the first nine weeks of school. The teachers were instructed to deal with each discipline problem on a personal basis. I began interviewing the seniors, and each one told me this was the greatest year we had ever had. But wait... February came. Usually we had had a 'Love Western Style' Day near Valentine's Day with work suspended and staff and teachers serving the students." Dr. Nelson explained that "Love Western Style" had been cancelled this year for various reasons. He continued his senior interviews, and the first one said, "This is a terrible year. No one loves us. The teachers don't love us, the staff doesn't love...it's a terrible year." The next senior was just as disgruntled, and the next one, and on and on and on.

Continued on Page 5

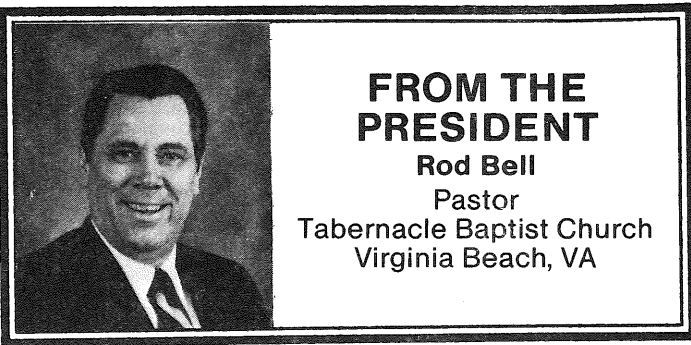
FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

BULK RATE
U. S. Postage
PAID
Virginia Beach, VA
Permit No. 560

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
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 \$7.50 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 23464.



FROM THE PRESIDENT

Rod Bell
Pastor
Tabernacle Baptist Church
Virginia Beach, VA

1984 NATIONAL MEETING

The National Meeting at Maranatha Baptist Bible College on June 12, 13, 14 was a resounding success. Letters, by the dozens, from preachers around the country testified to the great preaching, fine fellowship and encouraging atmosphere which prevailed.

Our board meeting was very well attended with 24 present. I was greatly encouraged by the expressions of confidence in my leadership on the part of board members. Their concern for providing me with some help grew into a vote to authorize a salaried executive director for the FBF. Then, during the meetings, over \$12,000.00 annually was pledged by many of the preachers. We will need to raise a total of \$35,000.00 for salaries, travel expense and office expense. I have already contacted a man who will let us know by July

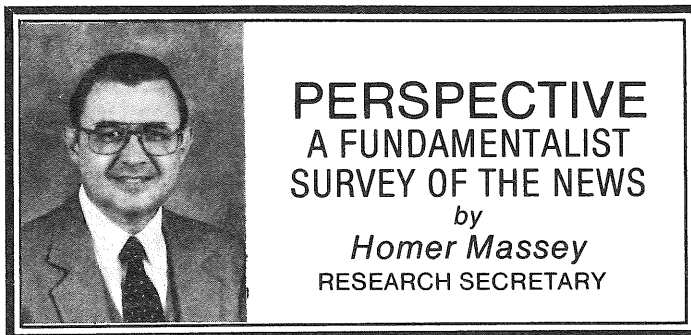
15 whether or not he will accept the position.

The men also voted to elect Dr. Homer Massey to the board and to appoint him as Research Secretary, succeeding the late Dr. G. Archer Weniger.

Another highlight of this year's meeting was the presence of Pastor Bob Gelsthorpe of North Platte, Nebraska, who has suffered unusually because his church operated a school without state accreditation. He enlightened the brethren greatly concerning the situation in Nebraska and inspired us by his manner and method in dealing with the authorities. An offering of \$1,000.00 was given by the attendants at the 1984 FBF meeting to assist Brother Gelsthorpe in his struggle.

The Fundamental Baptist Fellowship is on the verge of the growth and expansion necessary to become a voice for Biblical soulwinning and separation. Our desire is to further *the cause* of the Lord Jesus Christ and to know the Word of God. Pray for us. Pray about helping us put an executive director on the field as soon as possible.

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



PERSPECTIVE A FUNDAMENTALIST SURVEY OF THE NEWS

by
Homer Massey
RESEARCH SECRETARY

I realize that the positions of the extreme right are not considered scholarly (Matt. 11:25). Perhaps it is because we trust the Bible that we do not trust the scholars (Acts 17:1).

I prefer to stay near the shore and to keep warning people, "It's deep out there in the mainstream. A lot of people go out there and never come back. It is safer near the shore."

Does Edward Dobson prefer to be called Evangelical or Fundamentalist? It was hard to tell after he lumped them together as mainstream Christianity. I have a preference for not being called a lunatic. I like the biblical term "peculiar." I know many of the mainstreamers are saved, but I wish they were more "peculiar." Just label me a "Peculiar Fundamentalist."

Ned Sutherland, Pastor
Bible Baptist Church
West Bend, Wisconsin

LUNATIC FRINGE?

Ed Dobson, in a recent Fundamentalist Journal article, again pressed the labeling of separatists as the "lunatic fringe." This term was first used in The Fundamentalist Phenomenon, co-authored by Dobson. The following letter-to-the-editor appeared in the July/August issue of the Journal:

I am one of those people on the far right. Perhaps the only thing to the right of some of us is the edge. When Edward Dobson's article labeled us "lunatic fringe," I was about to jump off the edge. I would prefer pseudo, neo, or apostate, perhaps even maniac, to lunatic.

Name-calling obviously is not reserved exclusively to the fringe groups, and not all of us on the fringe name names. Some teach people principles and they recognize flags when others wave them.

It is continually interesting to watch the newly-born new evangelicals' attempts at maintaining their credibility as they try to justify their position. They decry the "name-calling" and "labels" but then turn around and use them. Jack Van Impe becomes a name-caller and Ed Dobson a labeler. Billy Graham did it much better by disavowing Fundamentalism altogether.

HOPE FOR NEBRASKA

The following report gives some more insight into the
Continued on Page 6

RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP MEETING AT MARANATHA BAPTIST BIBLE COLLEGE

June 12, 13, 14, 1984

REGARDING THE ECUMENICAL MOVEMENT

The FBF believes that all attempts for church union as represented by the World Council of Churches and the National Council of Churches, the 1982 "America for Jesus" rallies, the Bill Gaither Praise Gatherings, and all accommodations with the Roman Catholic Church are satanic in origin and objectives, and calls upon all regenerate believers to separate from this apostasy that is condemned by the Word of God. It also warns believers to beware of the dual ecumenical strategy: the official formal merger attempts, as well as the more subtle informal method which ecumenical advocates are now terming "spiritual ecumenism," examples of such "spiritual" ecumenism being small joint prayer groups among members of various apostate denominations, informal "cell" Bible study units which are ecumenically-slanted, ecumenically-sponsored "marriage encounter" seminars, the use of ecumenically-based "music," and ecumenically-sponsored joint Bible translation committees.

REGARDING THE SOUTHERN BAPTIST CONVENTION

The FBF recognizes as dangerous the growing reapproachment between fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, having Southern Baptist to speak at schools and colleges that profess to be fundamental; believes that since the Southern Baptist Convention is filled with neo-orthodoxy and liberalism in its theological seminaries and colleges and that all movements within the Convention over "the battle for the Bible" are sham conflicts as long as those in the Convention continue to support the enemy with their gifts through the Cooperative Baptist Program. We call, therefore, upon fundamental Baptist to shun association with this group which daily goes deeper into the apostasy. While we commend the brethren within the SBC for their stand on the inerrancy of the Bible, we suggest that the solution is separation from those who do not believe in the inerrancy of the Bible.

REGARDING THE 1984 POLITICAL ELECTIONS

This Fellowship urges fundamental believers in America to take advantage of the "free" voting rights in political elections by going to the polls and voting. Likewise, we urge that they vote for those candidates whose political and social philosophy are according to biblical principles.

REGARDING LIBERATION THEOLOGY

The FBF identifies with the oppressed and downtrodden of the world, but rejects the so-called "liberation theology" as operating in a thought world totally opposed to Biblical Christianity. The FBF believes that the term "Liberation Theology" is a deceptive term, not being "theology" in any proper sense of the word, but in reality nothing less than communistic marxism under the guise of religious terminology and that its real purpose is use by the communist system to deceive and exploit the masses that they might be fomenters of violence in order to overthrow the existing religious, sociological, and political structures, and enslave

the masses under a communistic system. The FBF exposes the World Council of Churches for its promotion of this "Liberation Theology" and its collaboration with marxist revolutionaries. It also exposes the Latin American Mission, an EFMA and IFMA affiliated mission agency, for its sympathetic entertainment of this insidious theology. It urges all Bible-believing Christians, indigenous churches and missionary organizations, particularly within the Latin American countries, to become aware of the purposes of this vicious theology and to expose its marxist foundation.

REGARDING MUSIC

The FBF recognizes the important place that music plays in the worship, fellowship and instruction of God's saints. It also realizes the influential power that music exercises for evil or for good. It recognizes that in order to properly fulfill these functions the melody, harmony and rhythm should complement the words and therefore views with dismay the deteriorating quality in so-called "sacred" music through the influence of contemporary nightclub danceband sounds that are sensual and worldly in nature, "fleshly-oriented," and based on diluted jargon that not only indicates a lack of reverence and respect for a Holy God, but also disregard for the conventional traditions of grammatical speech.

The FBF rejects as unscriptural and unwholesome that type of music which imitates the sound of the world while claiming to be a song of the Word, where the emphasis is placed on sensual entertainment rather than spiritual edification. It also warns against the use of that type of music where the same lyrics are equally adaptable with little or no change to a sensual nightclub atmosphere, a secular choral appearance and a religious activity.

It strongly warns against an ecumenically-based music that can be utilized with little or no adaptation by ecumenists, charismatics, worldly compromising New Evangelicals and fundamentalist churches alike, noting that such ecumenical music is now infiltrating and penetrating some of the new hymnals that are being published for use in regular church services as well as songbooks for use in Christian day schools and views with great concern the increasing use of such music within the orbit of true fundamentalist circles.

In view of the alarming trends, the FBF encourages all believers, churches and fundamental institutions to exercise great discernment in the choice, performance and performers of all music; and particularly urges that Christian families and local churches keep a Biblical standard of music in their homes and all church activities and that we use music that is Biblical in content, edifying in message, and glorifying to God in intent.

REGARDING INTERNAL REVENUE SERVICE HARASSMENT OF CHRISTIAN SCHOOLS

The FBF unites in decrying the outrageous action of the Internal Revenue Service in continually harassing Christian schools and organizations and violating their First Amendment rights through its own fiat decrees.

Continued on Page 4

RESOLUTIONS ADOPTED, *Continued from Page 3* **REGARDING BIBLICAL SEPARATION**

The FBF rejects the concept of secondary separation or degrees of separation. There are no degrees of obedience to the Word of God.

The FBF reaffirms its belief that the Foundation of separation in the Bible is the Holiness of God. God's Holiness demands separation from false gods, or ecclesiastical separation (Lev. 19:2,4; II Cor. 6:14-17:1). It also produces an imitation of God's Holiness in the believer's life, or personal separation (II Cor. 7:1; I Peter 1:15,17; I Thess. 4:3,7; I John 3:2). Scripture commands the separation of Christians from brethren in Christ who are disobedient to its teachings (II Thess. 2:15; 3:6,14,15).

Though we must separate from some in fellowship and service, we are commanded to do so in an attitude of love, compassion, and brotherly kindness (Eph. 4:14,15; Phil. 3:17-19; II Thess. 3:14,15).

REGARDING THE A.C.E.

The FBF views with alarm the compromise of the A.C.E. school program through their affiliation with charismatics, New Evangelicals, and other non-separatist groups in their regional rallies; it views with further alarm the deteriorating compromise and inconsistency of the A.C.E. headquarters in permitting heretical non-trinitarian cultic groups such as the United Pentecostal denomination to qualify for the A.C.E. program when this group proclaims such unbiblical doctrines as the denial of the Trinity, baptismal regeneration, and speaking in tongues as the initial evidence of salvation; while claiming the A.C.E. "will not enter into contract with any organization" other than a "local incorporated Bible-believing New Testament Church."

It cites as an example of this compromise the removal of the word "Trinity" from all future new A.C.E. curriculum material under the guise that in the future the A.C.E. program will use only "Biblical terminology" in its curriculum, leaving it to "pastors to identify" such "terminology and definitions" like "Godhead" to their people. It also cites the appearance of the A.C.E. president at a building dedication service of an A.C.E. school building within the United Pentecostal Church on December 14, 1980, in Nashville, Tennessee.

REGARDING THE SCRIPTURES

The FBF affirms that the Bible, both Old and New Testaments (66 canonical books), is the verbally and plenary inspired, inerrant, and infallible Word of God in the autographs.

We reject the books known as the Apocrypha as the inspired Word of God.

We condemn paraphrases such as "The Living Bible" and "Good News for Modern Man" and the products of unbelieving and liberal scholarship such as the Revised Standard Version and the New English Bible.

We deplore the rash of new versions which add to or delete from the Word of God, such as the New International Version, with special reference to those so-called "revisions" which by footnote additions undermine the text.

We recognize the unique and special place of the Authorized King James Version, providentially preserved by God in the English-speaking world.

We reject as heretical the concept that any translation of the Bible is given by inspiration, which has in our generation fostered a cult. We believe firmly that inspiration ceased

upon the closure of the canon of Scripture in the original autographs. We likewise reject the practice of exalting any version or translation to the position held uniquely by the original writings.

REGARDING THE RELATIONSHIP OF THE CHARISMATIC MOVEMENT, THE APOSTATE ONE-WORLD ECUMENICAL CHURCH MOVEMENT AND THE CATHOLIC CHARISMATIC RENEWAL TO EACH OTHER

The FBF exposes the modern-day charismatic movement as a counterfeit of true Biblical Christianity and as the catalytic agent for a one-world church of anti-christ and condemns this movement for its subjective experience-centered emphasis rather than an objective Scripture-centered foundation.

It cites as specific instance of this ecumenical fusing, the recent Pentecostal World Conference in Nairobi, Kenya, where a professor from the radical left-wing apostate Union Theological Seminary in New York City was a main speaker and the statement by charismatic Lutheran Pastor Larry Christenson that "from the beginning the charismatic renewal has had a strong ecumenical thrust" with an "obligation of unity" hovering over this movement.

The FBF also exposes the Roman Catholic charismatic renewal as an intricate part of this ecumenical conspiracy and religious apostasy since one of its leading spokesmen, Kevin Ranaghan, openly admits in the current June 1982 issue of *Charisma* magazine that "The (Catholic charismatic) renewal has been the channel of the most significant grassroots ecumenical movement to date;" and since he also freely indicates that as a result of the Catholic charismatic renewal, Catholics involved in this movement have been "awakened to the richness of the mass, the sacraments and a new understanding of the place of Mary and the saints;" and since he declares in other recent articles that for the Catholic charismatic renewal Pope John Paul II is a "true prophet" and "God's authentic spokesman" and that the voice of the Pope is the present Word of God for this age; since this same Pope John Paul II exalts the Virgin Mary, making the Marian cult a cornerstone of his papacy, praying before her image and kissing her statue and openly stating that he places all his action "in the hands of Mary" and thus his plea for world evangelization to "Christ" MUST BE interpreted in this light; and since Mr. Ranaghan declares in another article that "the church of Christ subsists in the Catholic Church and that SHE (the Roman Catholic Church) possesses in UNIQUE FULLNESS BOTH THE REVELATION AND THE MEANS OF SALVATION" and that the experience of Catholic charismatics MUST be placed "in this context" as listed above and in the "company of Mary and the saints." The FBF condemns these movements, recognizing that the ecumenical pilgrimage is a journey back to the positions, practices and beliefs of the pagan Roman harlot. It exhorts all who designate themselves as Bible-believing Christians to recognize the true nature of the charismatic movement and the ecumenical thrust behind it and to voice their protest concerning it.

REGARDING THE NATURE OF HISTORIC FUNDAMENTALISM

The FBF repudiates the positions of those who refer to "historic" Fundamentalism and who wish to claim identity with it merely by stating their belief in "five" fundamentals. The FBF rejects this claim of pseudo-fundamentalists as being valid since there are vast numbers within the confines of the National Council of Churches, the World Council of

Continued on Page 5

RESOLUTIONS ADOPTED, *Continued from Page 4* REGARDING THE NATURE OF HISTORIC FUNDAMENTALISM *Continued*

Churches and the National Association of Evangelicals who, while giving lip service to these "five" fundamentals, knowingly continue to support the apostate denominational program and modernistic liberal machinery because they are unwilling to be Scripturally obedient and place their membership outside the ecumenical camp. It declares that a true Fundamentalist is militant in his posture, not only giving lip service to belief in verbal inspiration, but also willing to obey and defend its truths against the attacks of Satan. It urges all true believers within the confines of such groups to sever all connections with these apostate denominations and to align themselves with a New Testament fundamentalist church, and further urges those who wish to be identified with historic Fundamentalism to repudiate this pseudo-fundamentalist position.

REGARDING DEALING WITH THE GOVERNMENT

The FBF realizes that the future most likely holds more and more confrontation with local, state and federal governmental agencies and that Fundamentalists must approach these confrontations with prayerful preparation. On the one hand, we must obey the Scriptural command, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Romans 13:1) On the other hand, we realize that there comes a time when government may step outside its proper boundary and present a dilemma for God's men, and that then we must say with the apostles, "We must obey God rather than men." (Acts 5:29)

We view with great concern, however, the so-called "theology of resistance" which involves physical resistance to authorities when it comes to protecting one's church or school. We believe Fundamentalists should endeavor to change laws that encroach upon their religious liberty, then go to court to seek constitutional rulings on their plight, and failing those remedies, that they should peacefully go to jail, if necessary, rather than disobey the Scriptures.

REGARDING THE JERRY FALWELL MINISTRIES

The FBF affirms that the Jerry Falwell ministries are New Evangelical and do not represent historic Fundamentalism. Falwell's book *The Fundamentalist Phenomenon* exhibits this by calling for a unification of Fundamentalists and New Evangelicals and rebuking Biblical separatists by using such inflammatory terms as "ultra-separatist" and "lunatic fringe." It is further confirmed by the conclusions of New Evangelicals Clark Pinnock and George Marsden that Dr. Falwell is a fellow New Evangelical.

REGARDING THE CIVIL RIGHTS BILL OF 1984

The FBF recognizes that Civil Rights has become both a god and war cry to the courts and in the Congress, and that these entities are systematically destroying personal and religious freedom in our beloved America in the name of civil rights legislation and court order.

We further acknowledge that the liberal media cooperates with them by conspiring to give the public a blackout on information about proposed civil rights legislation which would be met by outspoken public opposition if known to freedom-loving people.

The FBF, therefore, declares its vehement opposition to the Civil Right Bill of 1984 (S 2568) currently being considered by the U.S. Senate, because it extends the federal powers of control into every church, school and business in America by redefining the meaning of federal financial assistance. This act would redefine federal assistance in such an all-inclusive manner as to make every institution, no matter how small, no

matter how religious, the recipient of federal aid and thus, answerable to every federal guideline guarding the sexes, the races, the aged and the handicapped against discrimination. Churches and Christian schools who receive police or fire protection, or who otherwise receive any service or payment through another party receiving federal funds, would themselves be judged as federally-funded and could not exercise their religious beliefs which are in denial of someone's civil rights. For them to do so would be to forfeit all tax exemption and other benefits construed by the government as being their prerogative to withhold as punishment.

We further urge all people everywhere who regard religious and personal freedom to be essential to the American dream, to telephone their U.S. Senators immediately, urging them to vote against S 2568 as being the most overreaching and deleterious piece of legislation ever yet devised to place the federal government in control of all private institutions including our churches.

REGARDING MARANATHA BAPTIST BIBLE COLLEGE

The Fundamental Baptist Fellowship wishes to express appreciation to Maranatha Baptist Bible College for its part in making the Fellowship's 1984 annual meeting a success.

Maranatha Baptist Bible College's president, Dr. Arno Q. Weniger, Jr., the chancellor, Dr. B. Myron Cedarholm, and their staff are to be commended for their hard work and fine hospitality.

These resolutions respectfully submitted by the Resolutions Committee: Homer Massey, Chairman; Frank Bumpus, B. Myron Cedarholm, Fred Moritz, James Singleton and J. B. Williams.

TEACH US TO GIVE, *Continued from Page 1*

Then came the solution. Before school was out, the administration purchased pizzas and served them to everyone. That did it. Call it what you will, "Love Italian Style," "Pizzas on the House," "A Slice of Love for Everyone—the spirit turned from despair to delight. The year ended on a gloriously high and loving note. What happened? I think what happened is . . . they gave. That's all. Just like John 3:16. No complicated formulas. No psychologists' jargon. No cracking of the whip. They simply gave.

Could this be our answer to apathetic and cold Christian school graduates? Dr. Bob, III, said that our kids are not seeing the reality of love. Maybe we simply need to give. Dr. Williams spoke of our selfishness. Maybe we simply need to give. Dr. Nelson said the spirit changed when they gave. Maybe we simply need to give. Are we expecting much and giving little? Are we giving our Christian school students our time, our understanding, our compassion, our prayers, ourselves? Maybe the answer to our problem is to give. "For God so loved the world, that He gave . . ." That's what we need to do.

NOTE OF THANKS

A personal thanks to all the pastors and people who prayed for us during the past 3 1/2 months. The Lord has brought my son, Tim, through a period of amnesia—he is now 100% improved. His memory is completely restored and we are looking forward to the Lord's leadership in our lives.

Dr. & Mrs. Rod Bell

HOPE FOR NEBRASKA, *Continued from Page 2*
developments in Nebraska, as the church schools
evaluate their status under the new law.

"In early May, Dr. Rex Fuller, Vice-President of CLA, and David Burkey, Principal of Faith Christian School, Beaver Crossing, Nebraska, met with Stan Carlson, the man that the Department of Education appointed to implement the new law for Christian schools. It is significant that Mr. Carlson was appointed for the job when previously, Mr. Hugh Harlan had worked with the Christian schools. Mr. Carlson explained that Mr. Harlan is over the licensing of schools and certification of teachers. Since Christian schools would no longer fall under those programs, the state considered it best for the Christian schools to consult the state in some program other than Mr. Harlan's.

"Dr. Fuller and Mr. Burkey presented Mr. Carlson with a proposal of how the new law could be implemented without violating the concerns of churches CLA is representing. The ticklish part of the law which the men strove to overcome involved the qualification of teachers. Their proposal accomplished this by recommending that parents indicate to the state that they have satisfied themselves of the teachers' qualification through informal criteria.

"Mr. Carlson indicated that the department was eager to accommodate both church schools and home schools under the provisions of the new law. Apparently, the faithful stand of a handful of churches has created a backlash of political pressure locally and nationally which the state would like to neutralize. The proposal, however, will have an uphill struggle as it passes through the Department of Education and is reviewed by the Board of Education. There are outspoken persons on the Board of Education who stridently oppose a relaxation of state regulation as applied to church schools.

"If the state does indeed allow church ministries to operate in Nebraska, unfettered by state intrusion, a huge burden will be lifted from the shoulders of a handful of faithful churches. The effects of litigation will, however, be felt by the churches for years to come. Several of the churches have suffered attendance and membership declines. Some of the churches may never overcome the media coverage that cast them as law breakers, anarchists, and glory seekers. If the state will leave the churches alone, the churches will go about the business of rebuilding.

"The load of CLA attorneys will also be lightened if Nebraska will accommodate the churches. Hundreds of man hours were donated to the Nebraska cause, at times requiring attorneys and other staff to travel or work all night. A resolution of the Nebraska dilemma would eliminate litigation for 15 or 20 churches across the state.

"Pray that Nebraska churches could at last have a new day to operate their ministries with total freedom."

—from the *CLA Briefcase*

RC "MASS" FOR BILLY'S SUCCESS

The Church of Rome is right behind Billy Graham's 'Mission to England'. The following article by "Fr" Richard McKay, a Bristol RC priest and RC Liaison Officer to Mission England, appeared in the Catholic Herald 1/6/84.

"After more than 18 months of planning, prayer and hard work, at last they came — in their thousands, pouring into Bristol from every part of South West England, South Wales, and beyond. Over eight days, 250,000 to Bristol City's Football Stadium at Ashton Gate. And what brought them? The Gospel of Jesus Christ, as presented by Dr. Billy Graham, the American evangelist.

"Each night his message was basically the same — only Christ can solve your personal problems, only Christ can find a way out of the real potential horrors we have wrought upon the earth.

"Now is the day to find salvation — this is the moment (and it may never return!) to open yourself to the cleansing forgiveness of Jesus Christ.

"And they did. Over 20,000 came forward to the pitch during that week to make some kind of commitment to Christ.

"Alcoholics and drug addicts, Jews and Jehovah Witnesses, lapsed Baptists and lapsed Catholics, business people and housewives, university students and unemployed youngsters. Maybe not everyone was sincere, but I would estimate that 80 percent genuinely seeking hope and faith, searching for an experience that would satisfy that inner hunger and fill that interior emptiness.

"One feature that made this mission so unique was that it gathered together Christians from almost the whole spectrum of the Christian Church. The local Catholic Bishop, Mervyn Alexander of Clifton Diocese, some months before had given his open support and encouragement to "Mission England — South West": he appointed me, a Bristol parish priest, as Catholic Liaison, with a brief to encourage and co-ordinate Catholic participation at all levels.

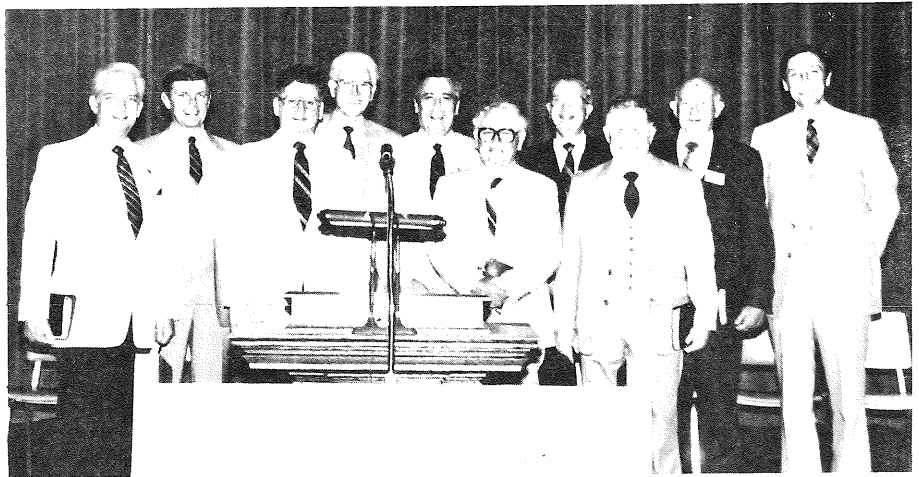
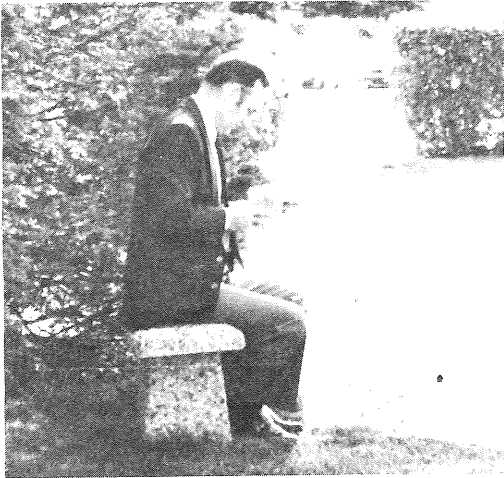
"And they did get involved, slowly at first, but as May approached, more and more Catholics committed their time and energy and prayer. So Catholics were trained alongside Pentecostals, Baptists, Anglicans and Brethren and others, trained as counsellors (to help those who come forward on the nights of the Mission), as nurture group leaders (forming all-important follow groups for the new Christians), choir members, stewards and office workers.

"Bishop Alexander celebrated Mass in Clifton Cathedral for the success of "Mission England," and drew an enthusiastic congregation of 500 or so. While the majority were connected with charismatic prayer groups, by no means all of them were from this stable.

"And now Billy Graham and the Mission England team have moved north to Sunderland. While there are many things I find to criticise in the theology and the presentation the simple fact remains that God uses Dr. Billy Graham to reach the lukewarm and uncommitted, no-one else I know. Thousands around the world and in Britain have prayed long and hard... maybe this accounts for the thousands who made at least the beginnings of a commitment to Jesus in that cold wet football stadium each night: I am sure that something more than Dr. Graham's preaching is needed to explain the phenomenon."

Comment is needless. Graham is part of the great delusion, "the lie" of the last days.

—from *The Revivalist*



**F.B.F. National Meeting
Watertown, Wisconsin
June 12, 13, 14, 1984**
Pictured above: Time for
Meditation; Annual Board
Meeting; Board Luncheon;
1984 Speakers; Open Forum;
One of the Services.



CASSETTE TAPES

Now available from the 1984 National
F.B.F. Meeting held in Watertown, WI.

"The Fundamentalist In This Decade"

HIS PURPOSE.....	Dr. B. Myron Cedarholm
HIS PRACTICE.....	Dr. J. B. Williams
HIS PRAYER LIFE.....	Pastor Gary Jones
HIS PERSON.....	Dr. Wayne Van Gelderen
HIS PREACHING.....	Dr. Bob Jones, III
HIS PULPIT.....	Dr. Allen P. Dickerson
HIS PATERNAL LIFE.....	Dr. Arno Q. Weniger, Jr.
HIS PERCEPTION.....	Dr. Charles Britt
HIS POLITICS.....	Dr. Ed Nelson
HIS POWER.....	Dr. Rod Bell
FBF OPEN FORUM	

Set of 11 tapes \$23.50
Includes postage & handling

Individual tapes \$3.00 each

MAIL ORDERS TO:

Fundamental Baptist Fellowship
717 N. Whitehurst Landing Road
Virginia Beach, VA 23464

PERSPECTIVE, Continued from Page 6

DR. CARL HENRY DEFENDED FUNDAMENTALISM

Dr. Carl F. H. Henry, who is one of the intellectual heavyweights of New Evangelicalism, once stoutly defended Fundamentalism against the twisted charges of liberal elements that it represents a distortion of the Christian Faith. The simplest definition of Fundamentalism is that it is a 20th century Biblically-loyal re-statement of the historic Christian Faith.

In the *Watchman-Examiner* of September 15, 1949, Dr. Henry, in an article on "The 'Heresy' of Fundamentalism," stated: "This strategy on the part of ecumenical forces, marks the adoption of a new line of attack not altogether dissimilar from the Communist tactics of confusion. It has not been fashionable to identify Fundamentalism as the heresy until the mid-twentieth century, when embarrassed liberalism is returning to great truths which Fundamentalism has continually championed, and is eager indeed to conceal, by effective propaganda, its doctrinal harlotry... Meanwhile, it is amusing that the right to categorize another view as heretical has suddenly been inherited by liberal ecumenical forces."

It should be noted that Dr. Henry was slightly in error to observe that liberalism was "returning to great truths which Fundamentalism has continually championed." He must have been referring to the emergence of Neo-orthodoxy, which gave a deceptive appearance of returning when in fact it developed into another modernism of a more menacing and perilous kind.

—the late G. Archer Weniger

PROFANITY ON TV keeps increasing, according to a study by the Coalition for Better Television. Profanity during the fall of 1983 increased 140 percent compared to a similar study during the fall of 1982. (*Baptist Bulletin*, 5/84)

MORMON PROPHET JOSEPH SMITH WROTE, "(Mormons) are the best people... We are morally clean, in every way equal, and in many ways superior to any other people." Yet in Utah (which is over 70 percent Mormon) divorce, pre-marital sex, rape, and public welfare spending are over the national average. (*Utah Evangelist*, 7/84)

THE ORAL ROBERTS ORGANIZATION recently announced that 334 employees would be laid off, including 244 from the City of Faith hospital, and 90 from the Oral Roberts Evangelistic Association. Mr. Roberts said, "Without a miracle, very, very, soon we literally cannot survive." (*Christian News*, 7/2/84)

FALL 1984 REGIONAL F.B.F. MEETINGS

WESTERN — September 24-28

Sept. 24,25: Simi Valley Baptist Church
Simi Valley, CA, Pastor Ross Davis
Sept. 27,28: Manor Baptist Church
San Leandro, CA, Dr. Glen Roades, Pastor
Host & Moderator: Dr. James E. Singleton

NORTHEAST — October 1, 2

Farmington Avenue Baptist Church
155 Mountain Road
West Hartford, CT 06100
Host & Moderator: Pastor Gary Jones

MID-AMERICA — October 8, 9, 10

Calvary Baptist Church
28491 Utica Road, P.O. Box 296
Roseville, MI 48066
Host: Dr. Robert Rhoades, Pastor
Moderator: Dr. Frank Bumpus

PUERTO RICO — October 15-21

Iglesia Bautista Del Calvario
P.O. Box 1125
Yauco, Puerto Rico 00768
Host & Moderator: Pastor Bill Danford

MID-ATLANTIC — October 22, 23

Maranatha Baptist Church
P.O. Box 246
Elkton, MD 21921
Host & Moderator: Dr. Allen P. Dickerson

MID-SOUTH — November 6, 7, 8

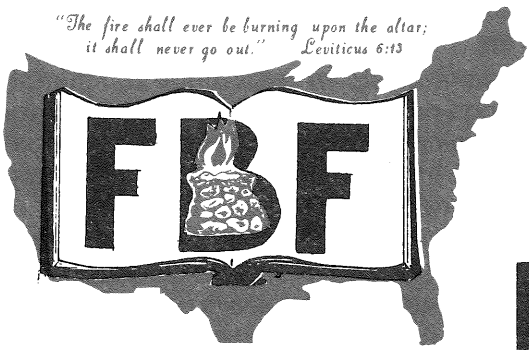
Grace Baptist Church
1312 Riverview Avenue, S.E.
Decatur, AL 35601
Host: Pastor H. C. Cofty
Moderator: Dr. Charles Britt

ROCKY MOUNTAIN — February 25-27

Faith Baptist Church
833 - 15th Avenue
Longmont, CO 80501
Host & Moderator: Dr. Marion E. Fast

Sept/Oct 84
v. 7
#5

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



Fundamental Baptist Fellowship

OF AMERICA

OCT 30 1984
LIBRARY
CENTRAL BAPTIST SEMINARY

NEWS BULLETIN

VOL. 7—NO. 5

Headquarters in Virginia Beach, Virginia.

SEPTEMBER/OCTOBER, 1984

EXECUTIVE DIRECTOR NAMED

See Article Inside

THE GENIUS OF APOSTASY

by
David C. Innes



The genius of apostasy is understood by very few—including ministers of the gospel. Paul's statement in II Corinthians 2:11, "... we are not ignorant of his devices," indicates that the apostle knew full well that Satan is a wily foe who schemes and plans to overthrow the purposes of God and to destroy the work of the gospel. We are told in Ephesians 6 to stand against the wiles of the devil. The word "wiles" refers to methods. The methods and strategies of apostasy are ingenious and, therefore, pose serious problems to those who would combat their dangers and compromise.

Several major problems in dealing with apostasy are evident.

There is the deceitfulness of outward appearances. One really cannot take at face value what is seen by

the eye-gate or heard by the ear-gate. Satan himself is transformed into an angel of light. Therefore, there is no way to properly identify him or his works by the outward appearance. In fact, the false sometimes looks more genuine than the true. The only way we can know the true nature of any man or movement is to know what God says about them in His Word. False prophets and disobedient men never identify themselves as such. For this reason, they must be pointed out by men of discernment. We must remember that the real fruit of a man's ministry lies down the road at least ten or twenty years. This makes it even more difficult to discern the true nature of a man's present ministry.

A second major problem in dealing with apostasy is the matter of "the good." When a man makes a decisive change in direction, that is, in the principles that govern his ministry, there is always so much good to be said about him. At this stage, anyone who denounces his compromise is immediately accused of being against the good he is doing, especially if it is in the matter of winning souls to Christ. It must be pointed out here that a heretic by proper definition is one who "chooses" another doctrine, principle, or direction. A fundamentalist does not become a heretic at the point in time

when his compromise leads him into neo-orthodoxy or liberalism. He becomes a heretic immediately upon choosing a new direction that will lead him ultimately to that position. God's people must be aware that the man who is changing in his position is the one who is responsible for the separation that exists

Continued on Page 2

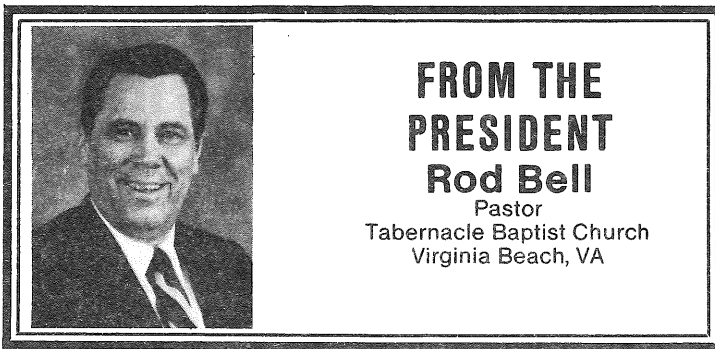
FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

BULK RATE
U. S. Postage
PAID
Virginia Beach, VA
Permit No. 560

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
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 \$7.50 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 23464.



FROM THE PRESIDENT Rod Bell

Pastor
Tabernacle Baptist Church
Virginia Beach, VA

HOW HUMANISM AFFECTS CHILDREN

Humanism has drastically affected the basic morality of the U.S. It is a subtle philosophy and is often undetected by those not aware of it.

Humanism is not new. It is that old struggle of man's will against God's Will. A humanist believes in himself rather than God and is more concerned about self-preservation than about the needs of others.

Humanism affects children in many ways and we need to be aware of these dangers.

1. **Disrespect for Authority**

Children are taught that whatever you choose will be right for you, because you chose it. This, of course, leads to situation ethics which is contrary to God's Word.

2. **Decline in Discipline**

Since children are taught that they are their own authority, they want to do their own thing. They ignore the leadership of parents, teachers and others in authority over them.

3. **Decline in Academics**

When discipline deteriorates, learning also deteriorates. Teachers are not able to teach if they do not have the attention of the children.

4. **Self-Centeredness**

The basis of humanism is the idea of man being supreme over God. Children are taught to put themselves first which is in direct opposition of Philipians 2:4.

5. **Total Academic Freedom**

Humanists believe that children have the right to read anything they want—except the Bible. They believe it is immoral to indoctrinate children with the beliefs of the Bible.

6. **Total Sexual Freedom**

Humanists want to "liberate" our children from sexual inhibitions. Their sex education programs are nothing more than academic pornography.

To combat this humanistic philosophy, children need to be trained from the Bible in church, in school, and in the home.

For the sake of the future of your children—PUT THEM IN A CHRISTIAN SCHOOL.

—from THE FLAMING TORCH

Reprinted in *The Independent Baptist Missionary Messenger*
August, 1984

THE GENIUS OF APOSTASY, continued among brethren.

Faithful fundamentalists who continue to maintain the same position and direction of ministry are not the ones who are causing the division. Those who choose another way must bear the blame for the splits and divisions among God's people.

Another major problem in fighting apostasy is the matter of gradualism. Any change in a man's position is usually so slow or gradual that there is never any point at which one is justified, in the eyes of the average Christian, in pointing out the compromise or error. The problem posed here relates to the question as to when or at what point we should separate from him. The answer is, of course, just as soon as a new direction has been set. One does not wait until his house is engulfed in flames to call the fire department. Upon the first detection of smoke or fire, an all-out effort is made to extinguish the blaze. It is the height of folly and irresponsibility to wait until a man has led multitudes way down the road of apostasy before sounding the note of warning.

Fighting apostasy never has been easy. Someone has observed that almost every church begins in a cave and ends in a cathedral. Then God takes out a choice remnant and begins over again. It is noteworthy that those who go to church in cathedrals usually look with derision upon those who start churches in caves. A careful study of church history will reveal that almost no denomination or religious movement has ever out-lived its own success. Apostasy by nature is unidirectional, that is, a one way street. Many fundamental churches and institutions have become liberal over the years, but liberal churches or schools have never become fundamental. We conclude, therefore, that separation from apostasy is an absolute necessity if we are to deliver our churches and schools from becoming victims of the apostasy. This truth bears repeating: **separation is not a luxury of nicety, it is an absolute essential to the preservation of the work of the gospel.**

We must not be ignorant of Satan's devices!

David C. Innes is pastor of the Hamilton Square Baptist Church, San Francisco, and is President of the San Francisco Baptist Theological Seminary.

GOD WANTS A MAN

God wants a man—honest and true and brave;

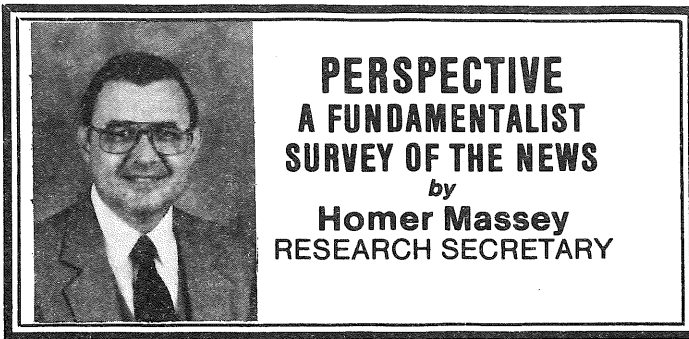
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove
That Christ abides within the yielded heart,
Fitting that heart for service and for love.

God wants a man who dares to tell the truth,
Who in the market-place will stand four-square;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it were his last,
And proves his faith by a consistent walk.

—Anonymous



CHARLES STANLEY—NEW S.B.C. PRESIDENT

This first-hand evaluation of Dr. Charles Stanley was printed in the church paper of my old college roommate of (?) years ago, Pastor Bob Spencer of the Metropolitan Baptist Church, Atlanta:

"As I meet pastors and lay people from across America I often am quizzed about Dr. Charles Stanley, pastor of First Baptist Church of Atlanta and newly elected President of the Southern Baptist Convention. People have seen his television program and heard his messages on tapes. Since I am from Atlanta they assume I must be excited about him being so 'fundamental' in his preaching. My answer is that Dr. Stanley is **not** a Fundamentalist. Rather, he is a compromiser of the first order. Following his recent election to the S.B.C. presidency he was quoted in the **Atlanta Journal** as saying that the conservatives and moderates will have 'to live together and love each other, even when we disagree. I would say that you are not going to get all Baptists to agree on everything. But we must work together in our mission of evangelizing the world.

"Now, who are the 'moderates' he is going to work with in evangelizing the world?

They are the men whom Dr. Harold Lindsell, a Southern Baptist, documented in his two books, **The Battle for the Bible** and **The Bible in the Balance**: three professors at Furman University wrote **People of the Covenant** in which they openly denied that the first five books of the Old Testament were penned by Moses. Dr. William Hull was for many years Dean of the School of Theology at Southern Baptist Seminary. In an article 'Shall We Call the Bible Infallible?' he denied the inerrancy of the Bible and stated that there are contradictions in the Bible. Dr. Dale Moody, for many years a professor at Southern Baptist Seminary and a member of the Faith and Order Commission of the World Council of Churches, openly denied that Adam and Eve were the first human couple. He also openly denied the doctrine of eternal security. Dr. Foy Valentine, who heads the Convention's Christian Life Commission openly stated that Southern Baptist are not 'evangelicals'."

"These men are but a few of hundreds of Southern Baptist theologians, teachers and preachers who deny that the Bible is the divinely inspired, inerrant Word of God. These are all the people with whom Dr. Stanley says the 'conservatives' must 'work together' to evangelize the world. God's Word asks the question: 'Can

two walk together, except they be agreed?' (Amos 3:3). In spite of what Dr. Stanley may preach, he and his followers are compromising God's Word. No matter how famous a preacher becomes or how large a following he has we must come back to God's Word. "Behold, to obey is better than sacrifice . . ." (1 Sam. 15:22). Compromise is **WRONG**—no matter who the person is doing the compromising. Bible-believing Christians **cannot** obediently remain in the Southern Baptist Convention or support those who do!"

Amen!

COURT VICTORY FOR NEBRASKA CHURCH

St. Louis, June 29—A three-judge panel of the 8th U.S. Circuit Court of Appeals rules (2 to 1) that Nebraska authorities trampled on the First Amendment when they forcibly removed 60 members of the Faith Baptist Church in Louisville, Neb., from the church on the morning of October 18, 1982. "It is not part of the business of government in this country to decide when people may go to church," the panel says. "The First Amendment protects prayer at six o'clock on Monday morning just as much as at 11 o'clock on Sunday morning."

—*The Review of the News*

It is most encouraging to see that some common sense about the First Amendment still exists in our country's judicial branch. Our church houses may be the last stronghold of freedom in America unless some trends are reversed.

The elections for the next few years, at all levels of government, become more and more important since they vitally affect the replacement of judges. Christians, in order to be good citizens, must vote and encourage others to do so. This cannot replace prayer, of course, which is the greatest resource we have. But prayer without standing up and being counted is presumptuous, indeed.

COURT BARS SUITS IN TAX-EXEMPT SCHOOL CASES

Washington—Private citizens may not go to court and prod the federal government into denying or rescinding tax breaks to racially discriminatory private schools, the Supreme court ruled today. By a 5-3 vote, the justices said private citizens lack the necessary legal standing to file such lawsuits. The ruling, a significant setback for civil rights activists, greatly limits the impact of the court's 1983 decision upholding an Internal Revenue Service policy of denying tax-exempt status to discriminatory private schools.

Norman Chachkin, an attorney for the Lawyers Committee for Civil Rights Under Law, which joined in representing the parents, said that if the ruling "had come a year and a half ago, Bob Jones would never have reached the Supreme Court." He referred to the court's May, 1983 decision upholding the IRS policy of denying tax breaks to Bob Jones University in Greenville, SC, and to other private schools that discriminate against blacks.

—*Atlanta Journal*

PERSPECTIVE, continued

**A "FUNDAMENTALIST"
PROMOTES BOOK BY LIBERAL**

The late William Barclay was a well-known British theologian and Scottish preacher. He termed himself a "liberal evangelical." Others have referred to him as "a modernist," "an apostate," or "a liberal." He was a universalist, believing that no one would be ultimately lost, but saved after a kind of purgatory. Even New Evangelical Inerrantist Dr. Harold Lindsell, editor emeritus of **Christianity Today**, does not think William Barclay was a Christian (**The Bible in the Balance**, p. 45). He based this belief on Barclay's autobiography which stated that he was not a Trinitarian, he did not believe Jesus was God, he denied the doctrine of the vicarious atonement and also the virgin birth of Christ, etc.

Having said all this, we now get to our point of perplexity and concern: First, we have not been so shocked in recent years to see new evangelical magazines such as **Eternity**, **Christianity Today**, and **Moody Monthly** carrying advertisements of various books by Dr. Barclay. We cannot understand why anyone calling themselves "evangelical" would promote books authored by liberals, but have come to accept the fact that they do, and thus are not shocked when they do.

However, for a so-called fundamentalist publication such as Dr. Jerry Falwell's **Fundamentalist Journal** to carry an ad promoting a book by William Barclay is a matter of very serious concern. It is further disturbing that the Barclay book, **Jesus of Nazareth**, advertised in the March, 1984 **Fundamentalist Journal** was based on the notorious, Christ-dishonoring 1977 TV film by that title. We sincerely pray that our fundamentalist friends who support Dr. Falwell's ministry will soon see that his compromises lead to new evangelicalism. Promoting a book authored by "modernist" and "liberal" is hardly the thing a true and discerning fundamentalist would do.

—Calvary Contender

Some "fundamentalists," however, are not "true and discerning." This has been increasingly evident in the case of Jerry Falwell for the last six or seven years. The July/August FJ, for example, carried a three-page profile of Bill and Gloria Gaither, member of the Assembly of God denomination. It is not a question of whether they're saved or not (I believe they are), or whether their music is acceptable or not (I believe some of it is), or whether their lives are clean or not (I have no doubt that they are morally upstanding). The question is, are they Fundamentalists? The answer, of course, is NO!

Now, it is Jerry Falwell's business who he wants to promote and have at his church and school. He said a few years ago he'd have the Pope if he wanted to. That's fine, if that's the direction he wants to go but just DON'T CALL IT FUNDAMENTALISM! Fundamentalists never have promoted the kind of folk Jerry Falwell promotes. He is marching to a different drummer and it's time separatists around the country

got off the fence and challenged his misuse and abuse of the word "fundamentalists."

**IOWANS SUE CHURCH OVER
PREPARATION FOR MISSION WORK**

Two Iowans, according to the **Des Moines Register**, have filed suit against the Lutheran Church-Missouri Synod, contending the church failed to prepare them adequately for service in Papua, New Guinea.

David and Cynthia Sielaff, who were assigned to the island nation north of Australia two years ago, are seeking more than \$80,000 in damages, including reimbursement of medical cost. Cynthia Sielaff apparently contracted roundworms as a result of alleged inadequate medical facilities.

The Sielaffs contend church officials failed to prepare them properly for the culture, tribal customs, language barriers and inadequate medical facilities in the primitive nations.

Three things come to mind. First, we ought to do as thorough a job as we can to get missionary candidates ready for the field. Second, it doesn't take much to stop folk anymore, when it comes to Christian service. Third, things have become more complicated than they were just a few years ago. With John MacArthur's having had a "professional malpractice" suit filed against him by the parents of a young counselee who committed suicide, this incident warns us of what could happen, regardless of how careful we are. Malpractice insurance is already a necessity.

FILM AVAILABILITY

Many folk have asked about the film on Mormons reviewed in a recent FBF News Bulletin. Those interested in obtaining it may contact Christian Cinema, Inc., Box 270, 108 Butler Pike, Ambler, PA 19002.

WHY JANE FONDA WORKS SO HARD

● "Of a 1967 visit to Russia, Miss Jane Fonda told journalist Oriana Fallaci, 'There was a smell of freedom and gaiety in their streets.' No doubt the aerobic Marxist witnessed Soviet Jews dancing for joy and gulag slaves doing a happy shuffle in their leg irons and chains."

—Don Feder, **THE BOSTON HERALD**

● "Now here's the irony. All of those wives of corporate executives who buy Jane Fonda's exercise books and video tapes (and now her workout clothes) are bankrolling the Campaign for Economic Democracy. The profit the sweaty socialist squeezes from her exercise paraphernalia goes toward the ultimate destruction of the system that made her success possible."

—Don Feder

● "The church that I relate to the most is called [Rev. Jim Jones] the People's Temple... (which provides) a sense of what life should be about."

—Jane Fonda, 1977

PERSPECTIVE, Continued**ENTERING EVANGELISM**

Here is a letter from a long-time pastor and separatist:

Dear Brother:

As most of you know, I served for a number of years as a pastor and evangelist in the Southern Baptist Convention. After severing my ties with that organization in 1957, I have worked as a pastor and evangelist among our independent Baptist churches.

For the past 19 years, I have been pastor of the Tabernacle Baptist Church here in Altus. During these years, I have travelled in 43 states conducting revivals, Bible conferences, mission conferences, and also speaking at banquets and for special days in the churches.

I have actually felt that during these years I have been a full-time pastor AND a full-time evangelist. At times I have felt I was not being fair to the church nor myself so, after prayerful consideration, we have decided to devote our full time to the field of evangelism and we want to advise you of this decision.

We have a place in Texas, our home state, and we will be moving back there as of September 1, 1984. Our new address and phone number is listed at the bottom of the letter.

As Job said, "My witness is in heaven, and my record is on high." (Job 16:19) If you can feel led of the Lord to use me in any capacity that I might be able to fill in your particular situation, I will be gratefully indebted to you. I feel I have many more years of fruitful service and I want to use them in the places where I feel I can render the greatest service.

Thanking you for your prayerful consideration and looking forward to hearing from you, I am

Yours gratefully,
J. Hoyett Lemmon

Brother Lemmon may be contacted at: Route 3, Box 135, Napies, Texas 75568, Phone (214) 835-1555

**JEREMIAH'S BIBLE CONFERENCE**

Dr. David Jeremiah, whose father (Dr. James Jeremiah) is chancellor of Cedarville College, succeeded Dr. Tim LaHaye as pastor of Scott Memorial Baptist Church near San Diego. In a June 14, 1984, "Dear Friend" letter, Dr. Jeremiah mentions tapes from their 1983 Summer Bible Conference which featured such speakers as: Josh McDowell (Campus Crusade); J. Vernon McGee, Howard Hendricks, Earl Radmacher, Joni Eareckson Tada, Dr. John MacArthur, Richard Strauss, S.M. Lockridge, and David Hocking. All of these are New Evangelicals, or strongly oriented in that direction. Dr. Jeremiah is Chairman of the Board of Christian Heritage College and said he was thrilled that it has received full accreditation from the Western Association of Schools.

He put it this way: "Our big moment has come. . . We have met the world's standard. Yet as Tim LaHaye reminds us, our goals are much, much higher. . ." Dr. Jeremiah was listed as a speaker at the April BF '84 conference in Washington, D.C. and also as a member of the central committee.

—from the CALVARY CONTENDER

CURTIS HUTSON AND JERRY FALWELL

The rift between Jerry Falwell and The Sword of the Lord was dramatically broadened recently in an exchange of charges and counter-charges between Dr. Falwell and Dr. Curtis Hutson, editor of The Sword. In a six-page letter dated July 31, 1984, Dr. Falwell directed a broadside against Dr. Hutson, saying that Hutson had "decided to conduct a subtle but vicious smear campaign against me."

Dr. Hutson, who was not sent a copy of the letter, responded to it after men around the country sent him copies and asked him about it. He printed a long, detailed answer in the September 7, 1984, issue of The Sword, along with a full text of Falwell's letter.

Without going into any of the specifics, one immediately is impressed with certain thoughts after reading the material.

FIRST, the clear, factual approach to the discussion is on Dr. Hutson's side. He answers, point-by-point, ALL of Dr. Falwell's letter, not just those things he WANTS to answer, as is Dr. Falwell's practice.

SECOND, the intemperate, snide language is heavily weighted toward Dr. Falwell's corner. While he and others who have moved away from a separatist position have long accused those who are the "militant" fundamentalists of being mean and unloving, the "mean" and "unloving" language has originated in HIS camp. Who do you think first called fellow believers "hatchet men," or "Gestapo agents?" Or where was the term "lunatic fringe" first applied to thousands of faithful Bible-believers? Or "hate-mongers?"

In his letter, Dr. Falwell accuses Dr. Hutson using language such as "malicious," "subtle but vicious," "smear campaign," "attacked," "childishness," "petty," "sneaky and vicious journalism," "cheap shot," "dishonest," and so on. Compare that to Dr. Hutson's style and the difference is readily seen.

THIRD, the use of innuendo and insinuation is Dr. Falwell's method (probably since his position is so weak) while forthright, concrete information is Dr. Hutson's style. Dr. Falwell leaves us hanging, with questions unanswered, while Dr. Hutson doesn't leave us wondering at all.

FOURTH, the entire exchange, while unfortunate, shows Dr. Hutson to be the gentleman, where Dr.

Continued on Page 6

PERSPECTIVE, Continued

Falwell comes across in contrast as the "attacker," or the "mean" one. He hasn't helped himself at all in this.

One doesn't have to agree with everything Dr. Hutson believes or does to appreciate his handling of this matter. The fact is, he has consistently and factually reported the questionable activities of Jerry Falwell in relation to matters of Biblical separation.

He is on target when he says:

"We do not want SWORD readers to get New Evangelicals confused with fundamentalists. There is a vast difference between the two. Fundamentalists believe and practice ecclesiastical separation while New Evangelicals believe, promote, and practice ecumenical evangelism. We intend to continue the long-time policy of speaking out against New Evangelicalism (Evangelicalism) which is an enemy of fundamentalism.

"It appears that Dr. Falwell is trying to build a bridge between New Evangelicalism, which he often refers to as Evangelicalism, and fundamentalism. In his book, ***The Fundamentalist Phenomenon***, on page 222, Jerry said, 'We appeal to our evangelical brethren to stand with us for the truth of the Gospel in this hour when America needs us most...We have so much in common. Only the radicals among us...divide us. I say it is time we denied the 'lunatic fringe' of our movements and worked for a great conservative crusade to turn America back to God.' If fundamentalists yoke up with New Evangelicals, then the Evangelicals have bridged the gap between fundamentalists and modernists.

"If we followed Jerry's appeal to yoke up with evangelicals for the sake of revival, then I would have to apologize to Evangelist Billy Graham for not cooperating in his ecumenical crusades. I would also have to apologize to Southern Baptists for coming out of the Southern Baptist Convention."

We commend Dr. Hutson for the direction he has taken the sword in the matter of separation, and, on the basis of his clear answers to Dr.. Falwell's challenge, stand with him and encourage him.

CALVINISM AND HYPER-CALVINISM

Two quotes from Baptists of yesteryear show the ongoing confusion about terminology which afflicts any discussion of election and predestination:

Robert T. Ketcham:

"For 43 years we have believed what the Bible has said to us about election, and we have all been happy. Now why this sudden confusion? Dr. Good quotes me on what I say in my books about election and then he winds up his paragraph by saying, 'Therefore, Dr. Ketcham is a Calvinist.' I made these statements not because I am a Calvinist, but because I am a Biblicist. I believed what I taught years before I ever heard of John Calvin. I emphatically deny that I have built my

theology around what Calvin or any other man has said or taught. I have built it around The Book. Now, why must I be labeled as a Calvinist? I am a Biblicist. I have thought all my brethren were too. Let us not run off now and follow a man who insisted that the state have a part in controlling the church. Why should we insist upon being called by the name of a man who engineered the burning at the stake of a man named Servetus? I have always given invitations to the unsaved to confess Christ. Not to do so would be like slamming the door in the face of one who was ready to come."

Charles Haddon Spurgeon:

"We believe in the five great points commonly known as Calvinistic; but we do not regard these five points as barbed shafts which we are to thrust between the ribs of our fellow Christians. We look upon them as being five great lamps which help to irradiate the cross; or, rather, five bright emanations springing from the glorious covenant of our Triune God, and illustrating the great doctrines of Jesus crucified."

DID THE VATICAN COVER UP A MURDER?

Pope John Paul I died sometime during the night of September 28 or the morning of September 29, 1978, after only 33 days as pope. But he did not die a natural death as Vatican officials allege. He was murdered because he was about to uncover rampant corruption within the Vatican.

That's the most controversial conclusion reached by David Yallop, an investigative journalist, in his fifth book, published last week, ***"In God's Name: An Investigation into the Murder of Pope John Paul I"*** (Bantam, \$16.95). The author also alleges that the ***Vatican is linked with the Mafia secret Masonic orders and corrupt banking practices worldwide.***

The mass of circumstantial evidence was legitimately acquired and is too great to ignore, and too many questions about the pope's death have been answered vaguely by the Vatican or not at all. Yallop hopes his book will be an indictment of "specifically named men who were born Roman Catholics but who have never become Christians."

What he reveals in the book is an interwoven fabric of greed and deceit, and the basis premise is that if Pope John Paul I had toppled one domino, the others would have fallen in quick succession. Yallop's suspicions fall primarily on six men who stood to gain by Pope John Paul I's death:

★ The late **Cardinal Jean Villot**, the Vatican secretary of state: On the afternoon of the day he died, the pope told Villot that he was going to remove him from office. Villot disagreed with many of the pope's views, but most seriously about birth control. Yallop writes that the pope was going to approve artificial birth control for Catholics. (Apparently Villot made sure an autopsy would not be performed. - N.P.)

★ The late **Robert Calvi**, chairman of a Milan bank, Banco Ambrosiano. His bank was being investigated not only by John Paul I but by Italian authorities for illegal practices, including the laundering of Mafia money.

Continued on Page 7

**THE EVANGELIST:
THE PASTOR'S COMPLEMENT**
by
BILL HILL



Paul lays down for us in Ephesians 4:11, 12, the priority the evangelist has in relation to his work and ministry. The Bible states clearly that the evangelist is a gift to the local church. That is, in contrast to the unsaved world.

People often have the idea that the evangelist is coming to their church to get sinners saved and then stop with that concept. Certainly any man who has been truly called of God into evangelism will thrill at the salvation of the lost in his meetings, will encourage the members to bring out the lost, and will himself endeavor to be a strong personal witness for Christ.

However, the Biblical priority of the evangelist, in his position as an evangelist, is given in Ephesians 4: 11, 12, and that is to minister to God's people.

Both the pastor and the evangelist have been given to the local church to perfect (to bring to completion or maturity) its members. So the evangelist works closely with the pastor to be a complement to his ministry. One of the greatest and most lasting ministries the evangelist has in any local church is to strengthen the hand of that local pastor by being used of God to draw the pastor and his people together as a functioning coordinated unit and to help create a sense of loyalty in the hearts of the people for their church, their pastor and the Lord Jesus Christ. If the evangelist can be used by the Lord to stabilize, strengthen and stir the saints he has performed his task.

The thought in verse 12 is that the pastor and the evangelist are used to equip the saints so they can go out and do the work of the ministry. The principle is that "sheep reproduce sheep." The shepherd does not give birth to sheep. By that statement, I am in no way taking the responsibility of soul winning away from the pastor or the evangelist. The both are, or should be, members of a local church. Therefore, they come under the category of sheep, too, so they likewise have a personal obligation to be a witness. However, the bulk of the task of reproduction should fall upon the sheep and the task of equipping the sheep falls upon the pastor and the evangelist.

Often we think that being a witness for Christ is a *positional* responsibility (resting only with preachers), but the Word of God makes it clear that the task of winning the lost to Christ is a *personal* responsibility.

The result, in the last part of verse 12, is that the body of Christ will be edified or built up both numerically and spiritually if (1) the pastor and the evangelist execute their ministry as guided by the Holy Spirit, and (2) if the

people respond to the challenge to do the work they have been equipped to do.

May we as servants of Christ endeavor to fulfill our responsibilities by God's grace, so that we may be effectively used in the lives of those to whom we minister.

Bill Hill, the former staff evangelist for Tabernacle Baptist Bible Institute in Virginia Beach, VA, is now the assistant to the pastor at Tabernacle Baptist Church, Virginia Beach.

PERSPECTIVE, Continued

★ **Bishop Paul Marcinkus**, head of the Vatican Bank: He too, learned that the pope was going to remove him from office, supposedly for corrupt handling of the Vatican bank, including kickbacks and dealing with secret organizations, including the Mafia.

★ **Michele Sindona**, a notorious Sicilian banker known as "The Shark" for his swift and vicious dealings: Due to his worldwide financial juggling, including dealings with Marcinkus and the Vatican Bank, his financial empire finally crashed in 1974.

★ The late **Cardinal John Cody**: The cardinal of the Chicago diocese for more than a decade had been controversial, not only for his gifts of cash and houses to his friend Helen Wilson, but for his rampant arrogance. He refused to reveal the diocese's income, in the hundreds of millions, to anyone, saying he was answerable only to Rome and God. Rome, in the form of John Paul I, was about to call Cody's hand and have him replaced, according to Yallop.

★ **Licio Gelli**: The "puppetmaster" who in effect ruled Italy, according to Yallop. Yallop calls Gelli "the man I believe to be at the very heart of the conspiracy to murder Albino Luciani (Pope John Paul I)." Gelli controlled a **secret Masonic lodge** called P-2 whose members worldwide, Yallop writes, were involved in illegal struggles for power and wealth. (There were **many members in the Vatican**, according to Yallop, despite the fact that Canon Law states that to be a Freemason ensures excommunication from the Church.) Sindona and Calvi, as well as the P-2 members in the Vatican, were all answerable to Gelli. The pope was beginning an investigation into P-2's activities. So was the Italian government, which, according to Yallop, ultimately collapsed in 1981 after discovery of a list of nearly 1,000 members of P-2, including several cabinet ministers.

Reaction to Yallop's book has been fierce on both sides. In the strongly Polish Catholic city of Chicago, for example, there has been public outcry against the book. Considering that Yallop alleges that the current pope, **John Paul II, is secretly siphoning millions from the Vatican Bank to aid the outlawed Polish Solidarity group**, this isn't surprising. Neither is Yallop surprised that **In Italy, the enormous response has been "90 percent favorable,"** he says. The Italians who live so close to the Vatican have a skepticism born of familiarity, Yallop says, and do not find such activities hard to believe. "These people (in the Vatican) are still lying," Yallop says. "The ultimate irony is that their faith is based on Jesus, who preached a life of honesty and poverty."

—The Atlanta Journal

PRESS RELEASE

Virginia Beach, VA 8-29-84 — Rev. H.C. Cofty, pastor of the Grace Baptist Church in Decatur, AL has accepted the newly-formed office of Executive Director of the Fundamental Baptist Fellowship of America. According to the fellowship's headquarters in Virginia Beach, Rev. Cofty will assume his new duties the middle of September.



The Fundamental Baptist Fellowship began in 1920 during the period of the fundamentalist-modernist debates within the Baptist conventions, and is now a nationwide fellowship of individual pastors, evangelists, missionaries and Christian educators, rather than an association of churches. The main purpose of the group is to rally independent Baptists to the position and practice of Biblical separatism.

Dr. Rod Bell, a Baptist pastor in Virginia who has served as president of the FBF since 1978, welcomes Rev. Cofty as the first full-time salaried representative the fellowship has had. According to Bell, Rev. Cofty will initially be traveling around the nation, meeting with pastors with the goal of establishing fellowship groups in the various states. He will be working closely with the ten regional moderators across the nation, developing and expanding their areas. He will be available for preaching engagements wherever he travels, and has a desire to be "a friend to pastors."

Another of Cofty's responsibilities will be to coordinate the Annual National Meeting of the fellowship, which is held each June at various locations across the country. Actually, he has already been doing this for the last five years on a voluntary, non-paid basis. "The new position is really a natural outgrowth of the position of National Coordinator," Cofty says, "and my experience as coordinator over the last several years weighed heavily with the board and the president in the mutual decision for me to become the Executive Director."

Cofty has served as pastor of the Grace Baptist Church in Decatur for nearly one and one-half years. The church has a rich history of thirty-one years as a beacon light to souls in Northeast Alabama. Presently the church operates a Christian school, offering quality traditional education to grades one through twelve, and an FM stereo radio station, WBQM, which serves the area with Christian music and programming. During his pastorate the church has experienced good growth and has achieved "an unusual spirit of harmony and cooperation," Cofty says. "This was one of the most difficult decisions I have ever made," Rev. Cofty commented, "and I couldn't have made it if I was not sure it was God's Will, and that He would take care of the church."

The church has always taken an active stand in the community for righteousness and morality, and most

recently has been heavily involved in a struggle to prevent liquor sales in the city of Decatur. The church has "voted 100% dry," Cofty says, "and will continue the battle after I leave. The people are fully committed."

Prior to the pastorate in Decatur, Rev. Cofty was assistant pastor of the large Tabernacle Baptist Church in Virginia Beach, VA for six years, where he had a fruitful ministry among individuals and families associated with the large naval and marine installations there. He retired as a major in the Marine Corps after twenty-two years of service just before entering the ministry.

Rev. Cofty is married to the former Lenore Jones. They have two sons, H.C. Jr., a business major at Auburn University, and Gary, an assistant pastor in Charlotte, NC, and one daughter, Tracy, a senior at Bob Jones University. Rev. Cofty attended several colleges and universities during his military career and holds the Bachelor of Church Administration degree from Tabernacle Baptist Bible Institute in Virginia Beach, VA.

Rev. Cofty is available for meetings. He may be contacted at 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464, phone (804) 420-5476.

FALL 1984 REGIONAL F.B.F. MEETINGS

MID-AMERICA — October 8, 9, 10

Calvary Baptist Church
28491 Utica Road, P.O. Box 296
Roseville, MI 28066
Host: Dr. Robert Rhoades, Pastor
Moderator: Dr. Frank Bumpus

PUERTO RICO — October 15-21

Iglesia Bautista Del Calvario
P.O. Box 1125
Yauco, Puerto Rico 00768
Host & Moderator: Pastor Bill Danford

MID-ATLANTIC — October 22, 23

Maranatha Baptist Church
P.O. Box 246
Elkton, MD 21921
Host & Moderator: Dr. Allen P. Dickerson

MID-SOUTH — November 6, 7, 8

Grace Baptist Church
1312 Riverview Avenue, S.E.
Decatur, AL 35601
Host: Pastor H. C. Cofty
Moderator: Dr. Charles Britt

ROCKY MOUNTAIN — February 25-27

Faith Baptist Church
833 - 15th Avenue
Longmont, CO 80501
Host & Moderator: Dr. Marion E. Fast

Nov/Dec 84
v. 7
6

Fundamental Baptist Fellowship

OF AMERICA
CENTRAL BAPTIST SEMINARY

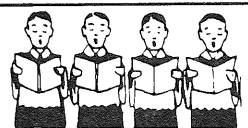
NEWS BULLETIN



VOL. 7—NO. 6

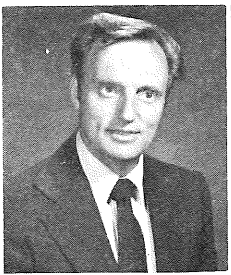
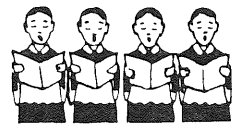
Headquarters in Virginia Beach, Virginia.

November/December, 1984



Season's Greetings

Pray for God's power anew in 1985!



Francis Schaeffer's Legacy

by
BENNIE MORAN

The late Francis Schaeffer's most recent and last book, **The Great Evangelical Disaster**, (Crossway Books, Copyright, 1984), warrants an objective analysis by a fundamentalist.

Since he laid no claim to being one, but rather an Evangelical, it isn't necessary to go through the lengthy process of defining a Biblical, historial fundamentalist.

The term Evangelical was imported from Great Britain and described that segment of British Christianity which held to the Bible as the Word of God, believed in getting people saved and preached the Second Coming of Christ. It never had the stronger connotations of the American term, fundamentalist, which connoted not only standing for something but against something, namely, the liberalism and compromise of fundamental

Biblical truth that had become so entrenched in the early decades of this century in our major protestant denominational schools, seminaries and churches.

There was an American mentality that liked the unofensive British term and readily embraced it. Harnd J. Ockenga, who Americanized it by calling it New Evangelicalism, claimed the founding of a new movement in America, adding involvement with social issues and problems which he felt the fundamentalists had neglected.

Many of the things Schaeffer was both for and against were right and good. He was for the verbal, plenary inspiration of the Bible, against abortion and the sexual perversion that pervades our land. He stood for the family, charted the growth of liberalism within the Presbyterian church, exposed the destructive nature of the German higher critical method of approaching the Scripture and revealed the hedonistic direction of our society. Fosdick's and Barth's existentialism were exposed. No Fundamentalist would quarrel with these positions but would say "Amen" to them.

But there are serious problems with the evaluations and conclusions of **The Great Evangelical Disaster**. One of them concerned the Biblical doctrine of love.

There can be no Scriptural presentation of love without balancing it with God's justice. You would never know that God hated anything from reading Schaeffer's book. It is filled with references to love. We must "draw a line lovingly,"

Continued on Page 2

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 \$7.50 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 23464.

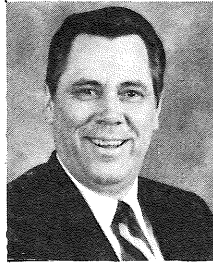
FUNDAMENTAL BAPTIST FELLOWSHIP
717 N. Whitehurst Landing Road
Virginia Beach, Virginia 23464

BULK RATE
U. S. Postage
PAID
Virginia Beach, VA
Permit No. 560

CENTRAL BAPTIST LIBRARY
2105 FREMONT AVE N
MINNEAPOLIS MN 55411

F

ADDRESS CORRECTION REQUESTED



FROM THE PRESIDENT

Rod Bell
Pastor
Tabernacle Baptist Church
Virginia Beach, VA

God's Judgment on the United States

When one considers the direction our society is headed, there is no way he could be a post-millennialist! That assumes that Christians will "usher in" the millennium, and we're not at all moving in that direction.

I'm reminded of something Lester Roloff said the summer before he died. He was lamenting the conditions in America, and was laying the blame at the feet of the appropriate people. He finally said that "America's doom was sealed when she began killing the babies."

Think about it. Since the 1973 *Roe vs. Wade* Supreme Court decision legalizing abortions, America has experienced some unflattering milestones.

- The loss of the Viet Nam war, which was the first loss in the history of the United States of America.
- The resignation of Vice-President Spiro Agnew in disgrace.
- Watergate. The resignation of President Richard Nixon in disgrace, to avoid certain impeachment.
- The first of the energy crises in the early 1970's. Long lines at the gas pumps and the alteration of many aspects of America's lifestyle.
- The growth of "women's Lib" and the debates over the E.R.A. It began in earnest at a 1977 convention of Women in Houston, where a "Declaration of Women's Rights" was passed.
- The tragedy of Jonestown, Guyana, where a maniac named Jim Jones led nearly 1,000 people to their deaths. A man, by the way, who had gotten approval from various governmental agencies and public officials along the way.
- Lester Roloff's 12-year battle with the state of Texas over his religious liberty.
- The growing acceptance of "Gay Rights," and the increase of sodomite activity, bringing into being the amazing fact of a physical **disease** being **created** by it!
- The decline of parental rights and growing threats to the institution of the family.
- The snowballing tolerance of pornography and immorality openly portrayed in print, in the movies **and** in the home through television.
- The Iranian hostage crisis, and the resulting loss of American esteem abroad.
- Bob Jones University's loss of religious freedom as guaranteed by the First Amendment, by the land-

mark Supreme Court decision.

- Growing harassment of Christian schools and oppression of churches as seen most recently in Nebraska.
- In-vitro* fertilization, bypassing God's order. Third-party (surrogate) embryos fertilized in the laboratory and implanted in an infertile woman's womb. "Sperm banks." The threat of genetic manipulation and experimentation.
- The bombing of the Marines in Lebanon.
- Most of all, consider the **direct** result of *Roe vs. Wade*: the murder of over 16 million unborn babies!

There has, indeed, been a rapid downward spiral in our country since that infamous decision. Perhaps Brother Roloff was right. We cannot expect to survive if we as a nation legalize and fund abortions. "Pluralistic" or not, America would do well to remember the Scriptural admonition, "Blessed is the nation whose God is the Lord . . ." (Psalm 33:12)

Schaeffer's Legacy, Continued from Page 1

"exhibit love," have "loving confrontation," he said over and over and over. It reminds me of the Biblical teaching concerning honey. It is good for you—a health food; but too much of it palls, the Scripture says. So it was with Schaeffer's injection of love into his book. It became nauseous, sickeningly sweet, a fetish, unbalanced and without question unscriptural. It soon became apparent that the Liberal's view of love had a far greater influence upon the book than did the balanced Biblical view. He was so fearful of offending and being unloving toward these who embraced doctrinal error within the Evangelical camp that only a weak, anemic, ineffective protest was ever voiced against it.

The last sixty years has brought on a moral disaster in the Evangelical camp (p. 141) Schaeffer says, and they have been seduced by the world spirit of this age. He chides his movement for not taking a stand on "biblical truth and morality."

A statement like that, from Schaeffer's position, is pure irony. The very nature of the (New) Evangelical movement has been to accommodate the world spirit with all its far reaching ramifications—the very opposite of standing on Biblical truth and morality. To ask the New Evangelical to take a stand on Biblical truth and morality, is like asking the barnyard bull to give milk.

It is the Biblical, historical fundamentalist who has been willing to pay the price and bear the reproach of rejecting the world spirit of this age, (worldliness) separate and stand for Biblical truth and morality.

The problem that Dr. Schaeffer is really addressing is the Liberal's (denier of Christ's deity and verbal, plenary inspiration), increasing prominence and acceptance within the (New) Evangelical camp. They have always been there, due to the New Evangelicals mood of accommodation and dialogue; their misunderstanding of Biblical love and refusal to practice Biblical separation.

Continued on Page 6



**PERSPECTIVE
A FUNDAMENTALIST
SURVEY OF THE NEWS**
by
Homer Massey
RESEARCH SECRETARY

FUNDAMENTALISM AND MODERNISM: Two Religions

In a historic editorial written over 60 years ago, the liberal Christian Century stated the issue very clearly with regard to the conflict between modernism and fundamentalism.

"How deep-going is the fundamentalist-modernist controversies? Is it an issue worth serious attention? ... or are the fundamentalists right in claiming that the issue is a grave one, going to the roots of religious conviction and involving the basic purposes and almost the genius of Christianity itself? A candid reply to such inquiries must be one of agreement with the fundamentalist claim.

"It is to be doubted that the average churchman whose sympathies are in the main with modernism has any adequate appreciation of the sharpness and depth of the issue, and it would seem that the time has come to say to the rank and file of church folk and of the religiously disposed outside the churches, that the differences between fundamentalism and modernism are not more surface differences, structural differences, amounting in their radical dissimilarity almost to the differences between two distinct religions. The fact that the modernist and fundamentalist groups both call themselves Christians, both derive their theological standards from the historic tradition of the Christian church, and are both sheltered under the roofs of the same established ecclesiastical institutions, should not blind anyone to the profound disparity which characterizes not only their respective intellectual processes, but their objective goals and even their spiritual experiences.

"Two world-views, two moral ideals, two sets of personal attitudes have clashed, and it is a case of ostrich-like intelligence blindly to deny and evade the searching and serious character of the issue. Christianity according to fundamentalism is one religion. Christianity according to modernism, is another religion. Which is the true Christian religion, is the question that is to be settled in all probability by our generation for future generations."

—*Christian Century, January 3, 1924*

BILLY GRAHAM'S CATHOLIC TIES

A big article in the U. S. Catholic a few years ago was an

interview with Dr. Billy Graham. A few of Dr. Graham's responses are lifted out:

Catholic Priests Endorse His Crusades—

"The feeling between Protestants and Catholics has been broken down, so much so that when I go to the city for a crusade, Catholic priests urge the people to come and organize buses for them to come. Or the Bishop or the Cardinal speaks out in favor of a crusade. That wouldn't have happened 20 years ago.

Billy Will Preach At the Vatican—

Should the Pope invite him to give the sermon at St. Peter's in Rome: "I don't expect to get the invitation. First, if I did get the invitation, I would gladly and humbly accept it. I would study for about a year in preparing my address. I suppose I would talk on the subject of personal conversion and how it relates to the church. The Catholic Church, the Lutheran Church, and Episcopal Church can relate to what I call personal conversion, in which I'm calling people to come forward to make commitments to Jesus Christ."

Must Give More Attention to Mary—

"I believe Protestants have given far too little attention to Mary; she was the most blessed of women. Many Catholics have given too much attention to Mary. But there's not as much difference between me and Catholics theologically as there is between me and some Protestants theologically."

Building Up An Apostate Church—

"For example, we went to London in 1967 for a crusade, and they had on the platform 56 Anglican clergy who had been converted to Christ when I was there for a crusade in 1954. They had gone through their theological training and had become Anglican clergy in the London area. About a quarter of the theological students in the Anglican schools in England during the past 20 years have been converted in our crusades."

He Believes in the Gift of Healing—

What about faith healing? "I believe that God heals according to His will. I believe there are certain people that God heals by His own glory. I do not believe that God heals everybody. I believe God has given the gift of healing to some people. I do not believe he has given that gift to me."

On the Social Aspects of the Gospel—

"Let's take racism. I think that you won't find any criticism of me anywhere on that subject. Martin Luther King made the statement when he was in Brazil: 'If it had not been for the ministry of Billy Graham, I could never have done the work that I have done' ...But my messages are so personal and so individualistic and so directed toward getting people to make commitments that people forget the asides that I have and the other things I say in my messages."

Billy Defends Betty Ford on Morals—

When asked about Mrs. Ford's remarks on premarital affairs: "I don't believe morality changes. I believe that morality in certain cultures changes, but I don't believe God's morality changes. We have no right to change it. I would tell my children that I totally disapprove, but I

Continued on Page 4

Perspective, Continued from Page 3

would love them even if they did. I think this is what Betty Ford really meant to say."

Billy's Message Directly to Catholics—

"My message would be to study the theology of the Catholic Church, the statement of faith that came out of the great Council, study the Bible upon which they are based. If a Catholic does that in all sincerity, he will come to a strong faith in Jesus Christ as his personal Saviour and personal Lord. So I would say to the Catholic as I would to the Protestant: 'Study the Bible for yourself. Have family prayers in your home. Put your confidence and your faith in Jesus Christ for the life here and now and the life hereafter.'

"It is evident that Dr. Graham has won a great ally in the Roman Catholic Church. It is also evident that Dr. Graham wants to convey the thought, without giving any offense, that his doctrine and official Catholic doctrine are practically the same. People get the impression that he is as anxious to build up the Catholic Church as the Protestant churches. He obviously rejects the necessity of complete separation from the Catholic Church as a part of the will of God, such as Luther and some of the reformers held."

—*The late G. Archer Weniger*

GRAHAM'S VIEW OF DRINKING

The LaCrosse, Wisconsin press for December 27, 1976, reported from Miami (AP) "There's nothing wrong with an occasional drink, evangelist Billy Graham says. 'I do not believe that the Bible teaches teetotalism,' Graham said during a Christmas visit here. 'I can't. . . Jesus drank wine. Jesus turned water into wine at a wedding feast. That wasn't grape juice as some of them try to claim.'" This news item was reported nationwide in the press. Multitudes of Christian leaders are horrified at this highly damaging statement.

UNFOUNDED RUMORS ABOUND

Nabisco has not employed Boy George, Madalyn Murray O'Hara has not petitioned the FCC, and the Swedish Film Institute apparently did not ever get to first base with their proposed movie **THE SEX LIFE OF JESUS** portraying Jesus as a homosexual.

The latter two rumors have surfaced again and again through recent years, often triggering outpourings of mail and petitions to public officials and other parties involved. The Nabisco rumor is a recent one, but Nabisco says it is not true.

A Nabisco Public Relations spokesman told NFD July 17 that Boy George is not under contract to do commercials for Nabisco products. Reports had appeared in some publications that Boy George would soon be featured in television commercials for Nabisco's Shredded Wheat cereal.

NFD had been informed that a citizens' action group was already promoting a boycott of Nabisco based upon the company's alleged contract with Boy George, the rock music culture's androgynous symbol of bi-

sexuality.

The O'Hara rumor has been the subject of frequent phone and letter campaigns directed to the Federal Communications Commission and others. Her son William Murray, a Christian minister and outspoken critic of his mother's atheism, says petitions addressing the rumor surface from time to time as a result of his mother's own organization. Murray says it is an all-out attempt to make Christians look foolish by urging them to join a campaign against a non-existent enemy.

The FCC says that since 1975 they have received more than 22 million well-meaning petitions opposing the "O'Hara Petition." But officials there claim never to have seen such a petition from O'Hara. Murray advises people never to sign any such petition which does not have the name and address of the individual or group who sponsors it.

The rumored movie on the homosexual sex life of Jesus has prompted more than 300,000 letters and phone calls since 1977 at a state attorney general's office. Yet there is no evidence that such a movie is in production.

A recent Associated Press report says the Swedish Film Institute did purchase rights to an unpublished novel (**The Many Faces of Christ**) in 1976. They reportedly planned to make a pornographic movie from it, but the movie was never made.

NFD is glad to set the record straight on these recurring rumors. Bill Murray's advise is sound—sign petitions when the sponsor is identified and the cause is one you are confident exists.

—*Journal of the National Federation for Decency*

Mixed Multitude

The 39th Annual Sunday School Convention held November 1-3 in Detroit provided quite a mixture of professed fundamentalists, new evangelicals and charismatics among its speakers and conference personnel. Promising "something for everyone," the convention was sponsored by the International Christian Education Association.

Featured speakers were Franky Schaeffer, Major Dennis Phillips of the Salvation Army, radio speaker and California pastor John MacArthur, Joseph "Preacher" Brown from Baltimore, BBF evangelist Jerry Johnston and California pastor Ray Syrstad.

Among the workshop and seminar leaders were people representing such groups as the Southern Baptist Sunday School Board, Liberty Baptist College, the Salvation Army, Child Evangelism Fellowship, the Church of God of Prophecy, the Assemblies of God, Wycliffe Translators, Christian and Missionary Alliance, Scripture Press, Gospel Light, Free Will Baptist College, World Wide Pictures, Tyndale College, Standard Publishing, Coral Ridge, Youth for Christ, Accent Publications, and so on.

While there have been some encouraging signs in the last few months that indicate increasing aware-

Continued on Page 8



A Fundamentalist Looks At The Biblical Date For Creation

by THOMAS M. STROUSE

PROBLEM

In the current debate between Evolutionists and Creationists, the age of the earth, or the time of "in the beginning," is a major loggerhead. Many professing Christians have opted for an ancient origin of the earth, through various interpretive devices, seeming to accommodate the Evolutionists' dogma of near-infinite periods of time. Yet, what does the Bible say about the date of creation? Since the Scripture gives meticulous chronological details, it is incumbent upon the seeker of truth to scrutinize the Biblical data for the time of the beginning.

CHRONOLOGICAL DATA

The Bible conveniently provides chronological data from Solomon back to Adam. Combining information from the Assyrian Eponym Lists and the Black Obelisk, the death of Ahab is determined to be 853/2 BC and therefore the reign of Solomon, some forty years (I Kings 11:42), is 971-931 BC. According to I Kings 6:1, 480 years before Solomon's fourth year of reign (967/6 BC), Moses brought the Israelites out of Egypt. The date of the Exodus is 1446 BC, and to this date is added the years of sojourn in Egypt, 430 years (Ex. 12:40). This gives the date of 1876 BC as the year Jacob went into Egypt. Interestingly enough, the Bible records Pharaoh's query of Jacob's age and Jacob's answer of 130 years (Gen. 47:9). This makes the year of Jacob's birth to be 2006 BC, and the year of Isaac's birth is 60 years earlier, or 2066 BC (Gen. 25:26). Of course, Abraham was 100 years old when he begot Isaac, giving the date of 2166 BC for Abraham's birth (Gen. 21:5).

Again the chronology from Abraham to Adam is recorded very carefully in two chronological tables, Gen. 5 and 11. According to Gen. 12:4, Abraham was 75 when he left Haran, presumably after Terah died at 205 years; thus, Abraham was born when Terah was 130 years old, albeit he is mentioned first by importance when Terah started having sons at 70 (Gen. 11:27, 12:4; Acts 7:4). Having established the birth date of Abraham at 2166 BC, it is possible to work from the time of Adam's creation to Abraham to discern the chronology of "in the beginning." The time from the creation of Adam to Seth was 130 years (Gen. 5:3), and the time from Adam to Noah was 1056 years (see chart), and the time from Noah's birth to the flood was 600 years (Gen. 7:6), or 1656 AA (After Adam). It appears that Shem was about 100 in the year of the flood (Gen. 5:32, 11:10), and he begot Arphaxad two years after the flood (the earth was not dry until after more than a year; cf. 7:11 with 8:14) or in the year 1659 AA. Arphaxad begat Salah in his 35th years; however, comparing Scripture with Scripture, LK. 3:36 complements the chronological table of Gen. 11 with the insertion of Cainan between Arphaxad and Salah. The solution is simple; Arphaxad was the father of Cainan, and he was the grandfather of Salah at 35! Proceeding on, one observes the Terah was born in 1879 AA and bore Abraham 130 years later, or in the year 2009 AA. By simple arithmetic, 2166 BC added to 2009 AA gives the creation date at 4175 BC (not 4004 BC), and the flood, then, was 2519 BC.

OBJECTIONS ANSWERED

Many objections have been leveled at this literal and consecutive chronological interpretation of Scripture. Incidentally, this interpretation was the basis for most Bible commentators' countenance of a recent creation until Darwin's *Origin of Species* (1859). Several of these objections are considered in light of the Scripture.

1. The Tables of Gen. 5 and 11 are not literal or consecutive. Five of the Patriarchs were clearly the literal fathers of their respective sons: Adam named Seth (Gen. 4:25), Seth named Enos (4:26), Lamech named Noah (5:29), Noah's literal, consecutive sons were Shem, Ham, and Japheth (cf. 5:32 with 9:18), and Terah fathered Abraham directly (11:27, 31). The inspired writer of the NT, Jude, counted Enoch as "the seventh from Adam" (Jude 1:14), taking the geneological table as literal and consecutive. Moreover, how better could have Moses expressed a literal and consecutive geneology than by stating "lived . . . and begat . . . begat . . . after he begat . . . all the days . . . and he died"?

2. God is not concerned with informing man of the age of earth and humanity. To the contrary, God seems very concerned to give man chronological data. The numerous chronological tables permeating the Bible make this a factless objection. God is concerned enough to give precise knowledge of the period back to Abraham, and to give two tables with ages from Abraham to Adam. The ancient Jewish historians (I Chron. 1:1-27) and the NT writers (Lk. 3:34-38) understood the tables of Gen. 5 and 11 as literal and consecutive. The Bible tells explicitly that God gave the Sun and Moon to be timekeepers (Gen. 1:16) for Adam and his descendents (Noah logged the beginning and the end of the flood using these timekeepers, cf. Gen. 7:11, 8:14). Would not have Adam started counting and recording the days after his creation? To put all objections to rest, surely Eve kept record of her wedding anniversary (she probably even reminded Adam of it)!

3. The Two Tables are symbolic. The mere use of ten does not necessitate a symbolical interpretation. The special numbers in Scripture such as 3, 7, 10, 12, etc., may be understood as literal. Are there not three literal members of the Trinity? Did not Sceva have seven literal sons? Were not there twelve literal Apostles? Moreover, all history buffs know that history abounds with numerical "coincidences." To say that the Tables of Gen. 5 and 11 are symbolic of long periods of time fallaciously flies in the face of the Biblical record.

4. Other Chronological Tables have Gaps. This statement is true, at Mt. 1 obviously bears out. For instance, 1 70-year gap is observed between Jehoram and Uzziah in Mt. 1:8. However, just as obvious, the difference between the Genesis tables and all other tables is the specific reference to years which demands overlapping of lifetimes in the former tables. Proper hermeneutics demands one to accept Gen. 5 and 11 as literal and consecutive unless Scripture requires otherwise.

CONCLUSION

Although Evolution and certain "Christian" accommodations attempt to eviscerate the Biblical teaching of a very recent creation, the believer must accept the cogent yet simple message from God informing of the age of the earth and mankind. The various objections to this message manifest rejection of the clear teaching of the Biblical record. The literal interpretation of Scripture clearly requires a recent creation. The denial of this interpretation imposes a dire warning from Christ: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:46, 47).

Continued on Page 7

**WHEN THE SHEPHERD SPEAKS WELL OF
THE WOLF, THE SHEEP ARE IN TROUBLE.**

Schaeffer's Legacy, Continued from Page 2

Indeed, the New Evangelical's refusal to practice Biblical separation—to "mark them and void them"—has created their 'Great Evangelical Disaster.'

Schaeffer was having problems dealing with the enemy within the camp. If he had obeyed God, he would have been outside their camp, bearing the reproach of Christ. Hebrews 13:13

A tragedy of the book was the recognition of a spiritual problem, without giving the Biblical solution—Biblical separation. Psalm 1; II Kings 17-20; Romans 16:17; II Cor. 6:11-18; Galatians :8; Eph. 5:11.

You would not think that a man of Schaeffer's intellectual calibre, coupled with his appeals to Scripture, could be so blind. But you begin to understand when you peruse his book and note how infrequently he quotes Scripture, especially those that deal with the problem he addresses.

The Word of God neither formulated the basis for his thinking in dealing with entrenched unbelief nor established perimeters for his fellowship. A gooey sentimentalism, parading as love had clouded his thinking.

Sadly, and finally, Schaeffer's conclusion is clearly amiss: "the evangelical accommodation to the world of our age represents the removal of the last barrier against the breakdown of our culture." (By "culture" he means the good and moral aspects of our society.) I am thankful God has not put all of His marbles in the (New) Evangelical basket, if indeed, He has put in more than a few. The "salt of the earth" effect upon our society has come from the Fundamentalists who have raised their inerrant Bibles and made Hell hot, Heaven wonderful, sin black and salvation the free gift of God; who have drawn clear lines between light and darkness and stood on the right side of the line. There can be no protest equal to that of distinct separation.

No, all is not lost when the Evangelical ship sinks beneath black, murky waters of Liberalism, as Schaeffer believed. God's warriors, the Fundamentalists, whom Schaeffer refused to recognize as a viable, effective movement, are still here and alive.

We are winning souls, building great churches, sending out the missionaries, establishing homes for the wayward, reaching the runaways, while we obey God and come out from among them and become separate.

These goals were too narrow for Dr. Schaeffer who felt they should be broadened to include more of the social and cultural aspects of life.

We fundamentalists have not missed our Lord's mandate for His church. Let's keep to what we have been called to do: "Preach the Word, feed His sheep, win souls, send the Gospel to the ends of the earth; while we live godly, exemplary, Christ-like lives." All of these things help make us the "salt of the earth," hold back the tide of wickedness, and provide a barrier against "the breakdown of our culture."

Bennie Moran is the pastor of Faith Baptist Church in Morgantown, WV.

Perspective, Continued**FRANCIS SCHAEFFER'S LAST BOOK**

Be sure to read Bennie Moran's review of The Great Evangelical Disaster in this issue. Also, M. H. Reynolds, Jr. has written an extensive look at this book in the November 30 issue of The Sword of the Lord. Both of these writers acknowledge the contributions Schaeffer has made to the cause of the Gospel, but point out the effects of the new evangelical influence in his ministry.

A GOOD SOURCE FOR BUSY FUNDAMENTALISTS

A new newsletter is available from the Calvary Baptist Church in Huntsville, Alabama, where Greg McLaughlin is pastor. It is called "Calvary Contender" and is edited by a good, faithful and knowledgeable brother, Jerry Huffman. Brother Huffman has contributed to the FBF News Bulletin on several occasions. The "Contender" usually includes several short news notes and comments by Brother Huffman. Our readers would benefit by adding this newsletter to their list of sources. No subscription price is given, but if you request to be on the mailing list I'm sure they would appreciate a contribution to help with mailing costs. The address is: Calvary Contender, 1800 Sparkman Drive, Huntsville, AL 35805.

NRB 85 TO FEATURE FALWELL & KENNEDY DEBATE

According to the 10-29-84 Christian News, Rev. Jerry Falwell and Sen. Edward Kennedy will debate "Religion and Politics" at the Congressional Breakfast of the National Religious Broadcasters convention Feb. 5, 1985. Other speakers at NRB 85 include Dr. Billy Graham, Jimmy Swaggart, Warren Wiersbe, Phyllis Schlafly, George Gallup, Jr., Jack Hayford, and Ben Haden. Musicians will include Don Wyrzten, Kurt Kaiser, "Big" John Hall (song leader) and others being lined up by the Gospel Music Association of Nashville. Dr. Jack Van Impe was a speaker at the 1984 heterogeneous NRB convention, and Oral Roberts spoke there last year.

—*The Calvary Contender*

What Is Meant by the "Radical Right"

At last the *Boston Globe* has explained what it means by the "radical right," note the editors of the *Union Leader*, New Hampshire's leading newspaper. "It is now confirmed," says the *Union Leader*, "That, in the *Globe's* view, the 'radical right' is no small fringe group. On the contrary, according to the *Globe's* post-primary editorial on the senatorial and congressional contests in the Bay State, the editors hold that the 'radical right' consists of the overwhelming majority of the American people—that is, the 43,899,248 citizens who voted for Ronald Reagan and George Bush in 1980. The *Globe's* editorial writer conceded as much when he wrote: 'The radical right won 44 states in the past presidential election.'" (Written before the recent election.)

—*Review of the News*

EDITOR'S NOTE: It always bothers me when I hear politicians who attempt to speak for America. We constantly hear liberals say, "The American people want..." I find myself talking back to the television screen and saying, "The American people show what they want when they go to the polls. And in the recent presidential election, the American people showed again what they wanted when they re-elected Ronald Reagan President."

When President Reagan won 44 states in the 1980 election and 49 states in the last election, the American people were saying, "We want what President Reagan stands for— less government, less taxes, a stronger defense, pro-life, prayer in public schools," etc. Regardless of what the politicians and news reporters say, the American people showed what they wanted when they went to the polls November 6.

—*The Sword of the Lord*



A nationally-known fundamentalist was quoted recently as saying "If I had to choose between the neo-evangelicals of the Billy Graham crowd on one hand and have to become unloving and hateful and vicious in order to be a fundamentalist—I will choose Billy Graham's crowd." One pastor, commenting on the statement said, "I am inclined to agree, but fortunately such a decision is not necessary." Strictly speaking, such a decision may not be necessary, but the statement still has dangerous overtones.

Suppose, first of all, that such a decision *did* face us. Would this man's choice still be correct? Which is more important: being perceived as loving, tolerant and kind, or standing true to the fundamentals of God's Word? Anyone who has determined to stand true has *no other choice* but to be a fundamentalist *at all cost*—even if he is branded as "unloving and hateful and vicious." Without attempting to judge any individual we must say frankly that leaving oneself an opening to make *any* other choice is the *first step toward New Evangelicalism*.

Dr. Charles Woodbridge in his book *The New Evangelicalism* points out that the first move toward New Evangelicalism is a change in "mood." One becomes more tolerant of compromise and even false teaching. "Love" is more and more an important deciding factor. At the same time there develops an intolerance of "fighting fundamentalists." This sooner or later will develop into ridicule and pity for the crude brethren known as "funny-mental-ists." Let's say it again: those who look for a loophole and say "I won't be a fundamentalist if it means being thought of as unloving" are taking the same step the New Evangelical once took.

This is nothing new for Christians who stand against the world and doctrinal heresy. Down through the history of the church godly men have been attacked and branded "unloving, hateful and vicious" and pressured to conform and be tolerant. We are reminded of Charles H. Spurgeon's ministry in London during the 1800's.

He was often attacked publicly for his "stubbornness" regarding convictions he held and stands he took.

Once a leading pastor wrote Mr. Spurgeon asking him to cooperate in an interdenominational conference on the "old evangelical faith." Apparently Mr. Spurgeon could not conscientiously cooperate, but did not wish to unnecessarily hurt the pastor, so he wrote a short letter politely refusing. The pastor pressed the issue

and Mr. Spurgeon was forced to write him bluntly that he (Spurgeon) believed in a "consistent course of action, either for the faith or against it, and yours does not seem to exhibit that quality." Mr. Spurgeon further said "the evangelical faith in which you and Mr. Beecher (a noted liberal) agree is not the faith which I hold; and the view of religion which takes you to the theater is so far off from mine that I cannot commune with you therein."

The result was that the pastor published an open letter in a newspaper attacking Spurgeon's position, entreating him to "enlarge his circle" of the ministry. In other words "don't be so narrow."

It is hard to take the criticism that you are "narrow" or "bull-headed" or even "unloving." But we must determine what is important and put that first. We must decide once for all that we will stand true to God's Word and expose that which is contrary to scripture even at the expense of being misunderstood. To do otherwise, history shows, is to take a small but sure step toward compromise.

Joshua said to the people just before his death, "choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord." (Josh. 24:15) He had unequivocally decided what course of action to take and challenged the people to do likewise. Paul said "stand fast in the faith . . . be strong." (I Cor. 16:13) We'll be called names and possibly misunderstood in standing fast, but stand fast we must.

Homer Massey is pastor of the Emmanuel Baptist Church, Elizabeth City, NC.

BIBLICAL DATE FOR CREATION

Continued from Page 5

Patriarch	Birth (AA)	Birth of Son	Yrs. After	Total	Year of Death
Adam	---	130	800	930	930
Seth	130	105	807	912	1042
Enos	235	90	815	905	1140
Kenan	325	70	840	910	1235
Mahalaleel	395	65	830	895	1290
Jared	460	162	800	962	1422
Enoch	622	665	300	365	987
Methuselah	687	187	782	969	1656
Lamech	874	182	595	777	1651
Noah	1056	500	450	950	2006
FLOOD	1656	-	-	-	-
Shem	1556	100	500	600	2156
Arphaxad	1659	35	403	438	2097
Cainan	(Lk. 3:36)	-	-	-	-
Salah	1694	30	403	433	2127
Eber	1724	34	430	464	2188
Peleg	1758	30	209	239	1997
Reu	1788	32	207	239	2027
Serug	1820	30	200	230	2050
Nahor	1850	29	119	148	1998
Terah	1879	130	75	205	2084
Abraham	2009	100	75	175	2184

Thomas M. Strouse is Director of Graduate Studies at Maranatha Baptist Bible College in Wisconsin.

Perspective, Continued from Page 4
ness about compromise activities, there are still conferences such as this that set the cause back. The New Evangelical crowd will use effective "fundamentalists" in any way they can. We ought not to let them do it.

CHRISTIAN SCHOOLS AND CHURCHES

A recent publication of the Institute for American Church Growth contains a startling statement relative to Christian day schools; one that needs to be studied with all seriousness.

Discussing the effect of schools on churches the article states, "... our experience indicates that more often than not, private church-sponsored schools have a **negative effect** on the growth of local churches." The writer goes on to list four reasons for this:

"They can easily change the **priority** of a church from 'making disciples' to 'educating.'

They can easily become 'the ministry' of a church rather than 'a ministry,' becoming an end in themselves.

"They can easily **drain** key leaders from other church ministries to strengthen the school.

"They can easily become **subsidized** by the church weakening the church's ability to provide other ministries."

The article declares, however, that "... with proper application of growth principles we are seeing Christian day schools fit into the 'growth mix' of churches." And it continues by giving ways in which Christian schools can have a **positive effect**. It is when:

"They effectively build bridges to unchurched families, and are **evaluated** on this basis.

"They integrate parents/children into other activities of the church.

"They provide an additional way for unchurched families to become exposed to the gospel and people of the church."

Finally, the article offers suggestions for "maximizing" the contribution of a day school to church growth:

"Start a school only when the church is large enough to remain 'in control' of a growing school.

"Start a school only when the church has become effective at winning and incorporating new people. Otherwise the school will further diffuse a mediocre outreach.

"Keep the ratio of church and unchurched families in the school at 1:1.

"Develop a plan to build relationships between unchurched families and church members.

"Involve unchurched families in non-threatening ways with the activities and people of your church."

This editorial should not be interpreted as an attempt to undermine Christian schools. Rather, it is an attempt to strengthen them. The principle underlying Christian schools is unassailable; all truth is God's truth and should be taught in the light of the Word of truth. What

rebuttal can be made to the oft-quoted statement that God would not have been pleased had the Israelites sent their children to Canaanite schools for training. It is only necessary that this movement of recent decades be itself kept consistent with Biblical principles; and that attention be given to eliminating some of the serious problems relating to it.

—Baptist Bulletin



One of the Board members of the FBF is entering evangelism. The following letter of recommendation for Dr. Warren E. Dafoe is included as a means of informing you of this good news:

I am excited to hear that Dr. Warren Dafoe has given his life for the ministry of evangelistic campaigns and Bible conferences in local churches. I have no doubt but what Dr. Dafoe is going to be greatly used in this ministry as he moves about the country helping and strengthening churches.

In the ministry of Eagledale Baptist Church, he proved himself to be a fruitful soul winner, one who won them to Christ and built them up to effective ministry. He understands soulwinning and has a deep longing for revival. Therefore, I know that God is going to use his ministry to bless local churches.

Having pastored one church for over thirty years, he has had to spend thousands of hours in the study of the Word of God to feed his people. He is committed to obeying Paul's command in II Timothy 4:2 "Preach the Word." Churches that will have the privilege of enjoying his ministry will realize a wonderful depth of Bible content with application to individual lives and to the ministry of the local church. Also, this lengthy pastorate will flavor his ministry in the local churches with a stabilizing influence. He knows the problems pastors and churches face. He has had to deal with them, and therefore he will be a great blessing to any who have the privilege of sitting under his ministry.

I have known Dr. Dafoe for a number of years. He will not only bring evangelistic fervor along with solid Bible teaching but he will also bring to his meetings a missionary flavor. He is a missionary-minded preacher, having traveled the many fields around the world and worked with missionaries for a number of years. He knows missions and the problems involved. Under his leadership, the Eagledale Baptist Church was consistently a strong and leading church involved in the work of world evangelization.

Therefore, I commend to pastors and churches the ministry of Dr. Warren Dafoe. His meetings will prove to be a blessing, strengthening the churches and transforming lives.

Pastor Ed Nelson, Denver, CO

Dr. Dafoe may be contacted by writing Dr. Warren E. Dafoe, 5025 W. 37th St., Indianapolis, IN, 46224, or by telephoning Area Code (317) 291-9672. If no answer, contact his son, Dr. Warren P. Dafoe, (317) 298-4902 or 291-4783.