

The PROJECTOR

"Projecting the Light of the Word of God on the Issues of the Day"

Dr. Dayton Hobbs, Editor

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THE FUNDAMENTAL MINORITY OR THE MORAL MAJORITY

II Corinthians 6:14-17
By Dr. Allen P. Dickerson

We are being told that in the last quarter of this century we have a two-fold commission: (1) To restore respectability to Fundamentalism (2) To increase the number of Fundamentalists and take over the reins of the American political process.

Let me say first, as far as God is concerned, Fundamentalism has never lost its respectability; and as far as the world is concerned, they are incapable of judging whether or not Fundamentalists are respectable. The world labels snake handlers, Charismatics, Jim Joneses and every other stripe of religious wildfire as being Fundamentalists. The world would not know a Bible Fundamentalist if they met one in the middle of the road.

In answer to the second part of our so-called commission, we most assuredly want to increase the number of Fundamentalists, but to take a Fundamentalist out of his place of responsibility of obedience to the Word of God, so that he can take over the reins of government with the vain notion that national morality will be restored, is certainly not of God.

I want to say, a Fundamentalist will be a good Christian patriot and a good Christian patriot will involve himself in the political process of his nation in every way that he scripturally can, for the purposes of securing good government, freedom of worship, separation of Church and State, public morality, free enterprise, the

GOTHARD RESIGNS

The Bill Gothard movement has closed down operations for the time being, with crusades being cancelled. Bill Gothard and his father presented their resignation, according to suburban Chicago sources. Internal problems. More next month.

right to educate our children, etc.; always mindful of the biblical injunction to "render unto Caesar, the things that are Caesar's and unto God the things that are God's."

All Fundamentalists that I know would like to see a national spiritual awakening that would result in a restoration of morality across the length and breadth of our land, but I don't find scriptural grounds to expect it. We may see the pendulum swing back in some areas of moral concern and there may be some spiritual quickening here and there, but it is doubtful that we will see anything of any great proportion.

The nations of this world are

See p. 6

Institute in Basic Youth Conflicts

THE FOLLOWING RESOLUTION WAS PASSED IN THE SPRING CONFERENCE OF THE OHIO BIBLE FELLOWSHIP, MEETING IN FAITH BIBLE CHURCH, BELLEVUE, OHIO, APRIL 11 AND 12, 1980

RESOLUTION ON BILL GOTHARD AND HIS INSTITUTE IN BASIC YOUTH CONFLICTS

WHEREAS, Bill Gothard's Institute in Basic Youth Conflicts (IBYC) has been held all over the country the past ten years and has helped many people with their personal problems; and,

WHEREAS, the good that has been accomplished by IBYC has been seriously weakened by some of the unscriptural practices of IBYC such as:

1. Making people comfortable in apostate religious groups by not positively warning them of their unscriptural teachings with clear Biblical truth and not urging them to separate from such groups, and thus promoting the ecumenical movement;

2. Having men of known New Evangelical connections and church memberships on his board;

3. Having a weak method of choosing an area for its seminars by requiring "a majority of pastors representing the var-

ious denominations in a city's greater metropolitan area" to invite IBYC, without requiring these pastors to be Fundamental, or even Bible believers (quote taken from material from IBYC headquarters, dated Oct. 26, 1976);

WHEREAS, many Fundamentalist Bible teachers have had questions about certain unbiblical teachings in the IBYC such as Charles Woodbridge in *Institute in Basic Youth Conflicts: A Critique* (Milton Fla.: Gospel Projects, Inc., 1977); and,

See p. 2

Editor's Desk

September 10th is the date set for the official opening of Santa Rosa Christian College. This venture of faith has been entered into with much "fear and trembling," but with the belief that God is leading in this endeavor. We are very excited about the prospect of adding college freshmen to our campus family. We have operated a dormitory for junior and senior high school students for ten years in addition to our regular day students, therefore the day to day problems of housing, feeding, and caring for dormitory students will not be new.

Interest is high in the special two-year program designed especially for preparing young ladies to teach in the nursery and pre-school program of the Christian school. The full four-year program in Elementary and Secondary will be available as well as the Bible degree for pastors and others who might be interested. We are not expecting a large freshman class, although we have received inquiries and applications from several states in addition to some of our own graduates of Santa Rosa Christian Academy.

If you know of some student who might be interested in SRCC, please encourage them to contact us, or give us their name and address and we'll contact them. We also have scholarship money available to those who need it.

We Get Letters...

Dear Gentlemen,

One of our supporting pastors, Pastor John Ashbrook, ordered your magazine-paper for us. - I am writing to ask you to take note of our change of address. You send it to Jativa, Spain presently and should change it to the address above. Thank you for your help.

I would, however, like to take this opportunity to thank you for your fine publication. We greatly appreciate your stand and the articles

in the publication. We are graduates of Bob Jones Univ. and are under Gospel Fellowship Assoc. Missions. Thus, we have known of the work for some years now, but have just recently learned to appreciate it as we do. I appreciated Rev. Frank Sells' articles on "Mixing Things" as it helped me understand the dangers that can be involved in the modern "Christian psychology" movements. We hear so much in complete accord that we often do not think of the dangers to watch out for in exalting too much a man or his work to the point of quietly omitting or underplaying the fact that any permanent hope for family, personal or church problems is only found in Christ Himself. Also, Rev. Arthur Pier-son's article on prayer was more of a blessing than I can express. My best regards to each of the regular writers. I commend them highly for a fine job.

In Christ,
R. A. ,
Rota (Cadiz), Spain

P.S. The reason I comment on "old" articles is that it takes 3-4 months to get your papers. Sorry.

Dear Sir:

I have appreciated so much your paper entitled, "The Projector." The articles are always timely, and your stand is Biblical. Would you please put me on your mailing list.

Thank you,
Rev. M. D. K.
St. Paul, MN

Dear Dr. Hobbs:

I just read the June 1980 issue of The PROJECTOR. As always, the articles in them are good and informative.

I especially like the article by G. D. Watson, "Others May — You Cannot," in LIVING WORDS. This speaks a lot about me.

May I have a couple more copies of The PROJECTOR, June 1980, also copies of "Others May — You Cannot," by G. D. Watson.

What is "In LIVING WORDS" - a publication of some kind? I'd sure like to read one!

Yours in Christ,
Mrs. E. Y. H.
San Diego, CA

From p. 1

GOTHARD RESOLUTION

WHEREAS, in contrast to IBYC's practices and teachings, Scripture commands that believers are to warn and expose others of the errors of their way and help them out of them (Gal. 6:1; II Tim. 4:1, 2), practice separation from disobedient brethren and ecumenicism (Rom. 16:17; II Thess. 3:6; Matt. 18:17; II Cor. 6:14-18) and only work with obedient brethren in doing works for the Lord; and,

WHEREAS, many faithful Fundamentalists have tried to reason with Mr. Gothard in a Scriptural fashion to encourage him to take a Scriptural stand in his practices and teachings, but for the most part he has continued in the same manner;

WHEREFORE, BE IT RESOLVED, that the Ohio Bible Fellowship stands against the unscriptural practices and teachings of Bill Gothard and his Institute in Basic Youth Conflicts and will not support the seminars; and,


BE IT FURTHER RESOLVED, that the Ohio Bible Fellowship will warn others of the unscriptural practices and teachings of Bill Gothard and the Institute in Basic Youth Conflicts.

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The PROJECTOR

<p>EDITOR Dr. Dayton Hobbs</p>		<p>MANAGING EDITOR David Johnson</p>
<p>ASSOCIATE EDITORS</p> <p>Carolyn Hobbs Peter Fox</p>		
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Focus
On
Religion
BY

PETER J. FOXX

THE ISSUE OF INERRANCY

Is the King James Bible inerrant? Does the doctrine of preservation demand infallibility? Did God choose to so superintend a group of Anglican scholars in the early 17th century so that they were able to translate His Word completely without error? On what basis could such a claim be made and under whose authority? Can it be that God has chosen to inerrantly preserve His Word to English speaking people and no one else?

Dr. Dayton Hobbs wrote an article entitled, "Is the King James Bible Inerrant?" for the May issue of *THE PROJECTOR* to encourage Christians to face legitimate and probing questions such as the above. Those familiar with the ministry of Dr. Hobbs know his love for, and loyalty to, the King James Bible to be beyond question. It is that love and loyalty to the Scriptures which dictate the need to warn against the heresy of Peter Ruckman and others who ascribe inerrancy to a translation rather than the original autographs.

Apparently E. L. Bynum, editor of the *PLAINS BAPTIST CHALLENGER*, had little appreciation for the efforts of Dr. Hobbs. In a rather caustic article in the June issue of the *CHALLENGER* entitled, "Did *THE PROJECTOR* Jam?", pastor Bynum makes several statements that make one wonder what his position on the issue of the King James inerrancy really is.

For instance, as mentioned earlier, Peter Ruckman has taken the position that the King James Bible is inerrant just as the original autographs. Bynum makes the unfounded accusation that Ruckman's name was injected into the Hobbs' article as a means of attacking the King James Bible. He goes on to state,

We are not at all interested in defending Ruckman, as we feel he can do so himself, if that is his desire. However, the last we heard, Ruckman was advocating the worship of God, would Dr. Hobbs have us all go worship the devil?

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Does E. L. Bynum take Peter Ruckman's position on King James Bible inerrancy or not? Why will he not make himself clear on this issue one way or another? Surely Brother Bynum would not encourage support for everyone advocating the worship of God. Religious systems from the Catholics to the cults advocate the worship of God.

Pastor Bynum managed to write his lengthy article without once directly addressing the issue of inerrancy. All we were exposed to was a smokescreen of irrelevancy. He asks, "What other version in English has been greatly used of God in the last 300 years?" He states, "God will always keep His promises, and He has promised to preserve His Word." Does E. L. Bynum equate reliability and preservation with inerrancy and infallibility? If so, why does he skirt the issue? If he believes as Peter Ruckman believes, then he should come out and plainly say so.

A letter written to Dr. Hobbs from David Otis Fuller was also included in the June issue of the *PLAINS BAPTIST CHALLENGER*. Dr. Fuller also makes some extremely interesting statements. He is much more revealing than Pastor Bynum. David Otis Fuller writes,

I do not say the King James Version was inspired as the original manuscripts...

Speaking about the King James translators he states,

The Holy Spirit caused them to choose the manuscripts of the Old and New Testament which were nearest to the originals and the most

accurate of all manuscripts.

Fuller begins to fudge a little as he continues,

I do not believe the King James Version has errors or mistakes in it. I do believe it has problems and I do not have the answer to all those problems but I know there is an answer to every one.

Now, Dr. Fuller, you can not have your cake and eat it too. Words describing the King James such as "not inspired," "nearest to the originals," "most accurate," and "problems" cannot be equated with inerrancy and infallibility.

What does Dr. Fuller really mean when he writes,

...I have stated above in defending God's pure, true, inerrant, infallible, inspired Word as found in the King James Version.

I sincerely and honestly do not understand what Dr. Fuller is trying to convey. There is only one way that I can harmonize his seemingly contradictory statements. Is Dr. Fuller saying the King James Bible contains the inerrant Word of God, but is not inerrant as a whole?

Gentlemen, make yourselves clear. It is one thing to say that the King James Bible is the best translation and the only one one chooses to use. It is quite another thing to say that the King James Bible is inerrant and inspired as the originals. The first position may be wise or unwise. The second position is a major deviation from the doctrine of inspiration held by the Church of Jesus Christ and may correctly be labeled as heresy.

Stars of the Morning

By "Aunt Carolyn"

THE LOWER LIGHTS



A Song Story
As Told By
Evangelist Dwight L. Moody

"A few years ago at the mouth of Cleveland harbor there were two lights, one at each side of the bay, called the upper and lower lights; and to enter the harbor safely by night, vessels must sight both of the lights. These western lakes are more dangerous sometimes than the great ocean. One wild, stormy night, a steamer was trying to make her way into the harbor. The Captain and pilot were anxiously watching for the lights. By and by the pilot was heard to say, 'Do you see the lower lights?' 'No,' was the reply; 'I fear we have passed them.' 'Ah, there are the lights,' said the pilot; 'and they must be from the bluff on which they stand, the upper lights. We have passed the lower lights, and have lost our chance of getting into the harbor.'

"What was to be done? They looked back, and saw the dim outline of the lower lighthouse against the sky. The lights had gone out.

"Can't you turn your head around?"

"No; the night is too wild for that. She won't answer to her helm."

"The storm was so fearful that they could do nothing. They tried again to make for the harbor, but they went crash against the rocks, and sank to the bottom. Very few escaped; the great majority found a watery grave. Why? Simply because the lower lights had gone out.

"Now with us the upper lights are all right. Christ himself is the upper light, and we are the lower lights, and the cry to us is, 'Keep the lower lights burning;' that is what we have to do. He will lead us safe to the sunlit shore of (Heaven), where there is no more night."

*Brightly beams our Father's mercy
From His lighthouse ever more;
But to us He gives the keeping
Of the lights along the shore.*

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*Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore.*

*Trim your feeble lamp, my brother!
Some poor seaman, tempest-tossed,
Trying now to make the harbor,
In the darkness may be lost.*

Chorus:

*Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save.*

P. P. Bliss

Dear Bible Club friend, if you know the Lord Jesus Christ as your Savior, you have the "upper light," that "True Light" (Jn. 1:9), the One who is "the light of the world" (Jn. 8:12). Now as a Christian, you are to be a "lower light" placed by the Savior along the coast line of the harbor to help point other boys and girls and grown-ups, too, to Him. Your job is to be an obedient light, not choosing how or where you will serve, but yielded to His will. You are to be a clean light, not having your testimony dimmed or smudged by any sin of selfishness, dishonesty, pride, disobedience, naughty words or thoughts. You are to be a bright light, so filled with His Word, so bathed in prayer, so obedient to His voice that everyone can see the light of the Lord Jesus Christ through you. Ask God to make you a faithful "lower light" along the shore pointing others to salvation and safety in the Savior. Ask God to help you keep your testimony clean and pure so that no one would ever go astray or be lost because your light was not burning brightly. (Matt. 5:16).

PASTOR QUILTS SPORTS

Football in the fall, basketball in the winter, baseball in the spring and summer. Your pastor has been an avid sports fan all his life.

But I've had it! I quit this sports business once and for all. You can't get me near one of those places again.

- Every time I went, they asked me for money.
- The people with whom I had to sit didn't seem very friendly.
- The seats were too hard and not at all comfortable.
- I went to many games but the coach never came to call on me.
- The referee made a decision with which I could not agree.
- I suspected that I was sitting with some hypocrites - they came to see their friends and what others were wearing rather than to see the game.
- Some games went into overtime, and I was late getting home.
- The band played some numbers that I had never heard before.
- The games are scheduled when I want to do other things.
- I was taken to too many games by my parents when I was growing up.
- I recently read a book on sports, and now I feel that I know more than the coaches do anyhow.

- Copied



The Other Side

with Dave Johnson

THE CANDIDATES

All three of the leading Presidential contenders — Jimmy Carter, 55; John Anderson, 58; and Ronald Reagan, 69 — are "born-again Christians." As such, they are typical of the more than 50% of all adult Americans who have undergone a "born-again Christian religious experience."

The above statement comes from the July 6, 1980 issue of PARADE magazine. Never before has the term "born-again" been so widely used by candidates, electorate, and the media. The "push" for the Christian vote in the upcoming election could perhaps be the biggest issue of the campaign. As Christians, we must be good stewards of our vote. We are accountable for our vote in the same way we are accountable for our time and our money. Let us take a brief look at the choice before us.

JIMMY CARTER

In 1976, Jimmy Carter claimed to be a born-again Christian and as a result, won the vote of many gullible, untaught Christians, as well as a host of people who used the term "Christian" but had little or no understanding of its meaning.

Probably the only people who still believe that Jimmy Carter is a true believer are those who themselves are deceived by Satan into thinking that they are saved. Mr. Carter used much of the proper Christian terminology, etc., but his actions are not those of a child of God. We are to judge a tree by the fruit it bears and not by the sign which the nurseryman places on a branch!

Jimmy Carter, as an obscure Georgia governor, was selected by David Rockefeller to become a member of his newly established Trilateral Commission in 1972. As such, he would be groomed and financed for his presidential bid in 1976. The Trilateral Commission is an organization made up of representatives from the U.S., Japan, and Western Europe. Their goal, briefly stated, is a one-world political, economic system which would be run by the Trilaterals for the benefit of

humanity. Since David Rockefeller is the head of this organization as well as Chairman of the board of the semi-secret Council on Foreign Relations (CFR), one might think that Mr. Rockefeller is more interested in a U.S. foreign policy which would make the world safe for Exxon and Chase Manhattan than a policy which would benefit Mr. Average Citizen.

Since the election of Jimmy Carter, the Carter administration has become a "who's who" of the Trilateral Commission. Perhaps the most powerful of the Trilateral advisors to the president is Zbigniew Brzezinski. Zbig was working for Rocky when Jimmy was still knee deep in peanuts down in Plains.

In 1976 the "Christian" vote made the difference and put the Trilateral Commission into the White House.

Fool me once, shame on you — fool me twice, shame on me! So the saying goes.

JOHN ANDERSON

Space does not permit a detailed analysis of John Anderson's religious or political position. Anderson belongs to the Evangelical Free Church. He claims to be born-again, but like Carter, his actions speak louder than his words. As a politician, he is an ardent liberal and a firm supporter of the goals of the Trilateral Commission, of which he is a member.

RONALD REAGAN

In an effort to find a true born-again Christian candidate worthy of their support, "Christians" of all camps have been courting Ronald Reagan. He has been at Christian educators' conventions, Christian colleges, and rallies of all description. He has been interviewed by charismatics and fundamentalists from coast to coast in an attempt to get a good sounding profession of his faith in Christ to back up his claim as a born-again candidate.

I recently received a pamphlet in the mail entitled, "Make Your Christian Vote Count." At the bottom of the front page I am told, "The American Christian Community must support Ronald Reagan for President in 1980." The letter which came with the pamphlet was on "Christians For Reagan" letterhead and contained several statements which are questionable or debatable, such as:

The time is at hand for all of us who call ourselves Christians (emphasis mine) to stand up and say NO to godless politicians, etc.

Change in our political system must start at the top.

The tide of Christian awareness is

here.

You must take the task of bringing America back to Christ into your own hands.

Your destiny as a Christian and an American calls you to join with me in this great Crusade to Save America, Bring God back to American leadership and elect Ronald Reagan President of the United States.

Evangelical Christians have enough votes to win this Presidential election.

Inside the above-mentioned pamphlet is an interview with Mr. Reagan. The question is asked, "I would like to know what the phrase 'born-again' means to you? And, if it is not too personal, have you been born-again?" To which Mr. Reagan responds:

Well I think I know what the expression means. I can't remember a time in my life when I didn't call upon God and hopefully thank Him as often as I called upon Him. And yes, in my own experience there came a time when there developed a new relationship with God and it grew out of need. So, yes, I have had an experience that could be described as "born again."

That explanation of the "new birth" is about as meaningful as Teddy Kennedy's explanation of Chapapaquidick. Obviously, Reagan did not have the foggiest notion of what the new birth is all about during that 1976 interview. Since that time he may have learned the proper terminology as a result of his many meetings with fundamentalist leaders, but, terminology doesn't save.

The point I am trying to make is that we don't have a Christian candidate running for president. If you are going to vote for one of the above-mentioned men, don't do it because he is "born-again." You will be disappointed.

Thomas Jefferson once spoke of the fact that we need an aristocracy of character in places of leadership in our government. Many of our early leaders were not Christian and we need not try to make them appear as such. However, they were men of character. They put the nation ahead of self and did what they said they were going to do. They didn't say "trust me" while they were knowingly telling lies.

The question in this upcoming election should be, "Do we have a candidate with some character?"

Ronald Reagan appears to be such a man; however, his selection of George Bush as running mate should sound a warning to those who are looking to Reagan to save America.

From p. 1

THE FUNDAMENTAL MINORITY OR THE MORAL MAJORITY

marching to an inevitable rendezvous with the judgment of God. Armageddon looms on the horizon and may be closer than we think.

The biblical description of the end times is a vivid account of world conditions growing progressively worse. Matthew 24 likens them to the days of Noah. The entire social revolution with its satanic designs to destroy marriage, manhood, motherhood, and morality is descriptive of Noah's day. Statistics compiled in 1977 by Metropolitan Life tell us that during that year there were 2,240,000 marriages in America and 1,120,000 divorces. Luke 17 likens the last days to the days of Lot. The days of Lot are identified as days of widespread homosexual perversion. This terrible moral cancer is spreading across America like a plague.

In March 1980, a group of Fundamentalists bearing 74,000 signatures opposing any legislation or executive order favoring homosexuals met with Dr. Robert Maddox, presidential assistant for religious liaison. He told the group that the President was against favorable gay rights legislation. Five weeks later, Dr. Maddox met with 41 representatives of homosexual groups. He was quoted as saying, "I feel at home and very comfortable with you folks today—more so," he added, "than with a delegation of Fundamentalists who visited him the month previous." These are undoubtedly the days of Lot.

Paul called the last days — perilous times, days of a falling away, days in which evil men and seducers shall wax worse and worse, deceiving and being deceived. The latter times will witness a departure from the Faith. The Church of Philadelphia moves toward the rapture while the Church of Laodicea moves toward the tribulation.

God has a prophetic schedule and it is moving right on time. If we seek to trespass upon the sovereign purposes of God, we will succeed in paganizing Christianity rather than Christianizing America. Our commission is **NOT TO BUILD THE KINGDOM OF GOD ON EARTH**. We are to preach the Word, glorify Christ, win the lost, edify the saints, fight sin in high and low places, and earnestly contend for the Faith.

When the matter of the Moral Majority surfaced, I had to do some analyzing. I believe discernment

is a gift from God and I have great admiration for men who can make righteous judgments on short notice. I am not gifted that way. I have to sit down, analyze, sift, examine, weigh, and scrutinize under the searchlight of the Scriptures before I can settle my position.

I want to give my message in the form of questions that I had to ask myself in arriving at the position that I could not belong to the Fundamental Minority and the Moral Majority at the same time; that of necessity they are exclusive of each other.

1. Can a Fundamentalist enter into common cause and alliance with Apostates and still retain doctrinal purity?

2. Can I be a member of the Fundamental Minority and the Moral Majority without grieving the Holy Spirit?

3. Can a Fundamentalist separate his morality from his theology?

4. Can I join forces with Cultists, Romanists, Charismatics, Liberals, New-Evangelicals, etc., in a moral cause and justify my action by calling it political rather than theological?

5. Can God honor moral sincerity at the expense of biblical truth?

6. Can I as a Fundamentalist enter a cause in the interest of

morality with those who are the enemies of the great Bible doctrines that I am charged under God to defend?

7. Can a man be truly correct on morality while being completely wrong on theology?

8. Can morality that is not based on sound theology be reliable and consistent?

9. Can morality build a bridge between apostasy and Fundamentalism?

10. Can a coalition of Fundamental believers and religious apostates develop between themselves a formula to bring about public and national morality?

11. Can history give witness to any restoration of national morality through the agency of apostate theology?

12. Can Fundamentalists believe that the pollsters are correct when they say that 53.4 percent of all accountable Americans are born again believers? (Which would mean about 84 million Americans.)

13. Can we call a moral movement political if it is an all-out appeal for cooperation in all areas of the religious spectrum?

14. Can I be so gullible as to believe that II Corinthians 6:14 is binding upon believers in every area of life except moral causes?

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From p. 5

THE CANDIDATES

GEORGE BUSH

When the campaigning for the nomination began, the Trilateral Commissioners pumped \$40,000 into the Bush campaign. In December of 1979, it was obvious to political observers that David Rockefeller planned to win the race, because he was riding both horses. Things didn't go well, however, because the Trilateral Commission became an issue just prior to the New Hampshire primary. Connally and Reagan both denounced the organization. Connally promised to never appoint a Trilateral member to his administration. Reagan named 19 key Trilateralists in Carter's administration and even fired John Sears, his Trilateralist campaign manager. (The man who replaced Sears, William J. Casey, is unfortunately a member of the CFR.)

At this point, with the heat on

the Trilateral Commission, George Bush resigned his membership. This was a step in the right direction; however, it is questionable whether he lost the support of the "one-worlders."

Here lies the problem with politicians, including Ronald Reagan. Why would a "conservative" choose a moderate for a running mate?

It seems someone has had a change in their beliefs. Was it Reagan or Bush? They claim to be in agreement on the major issues now, but they certainly were not in agreement during the primaries. If Bush is still a "Rockefeller man," we are probably in store for more of the same type of government which the Plains Peanut Planter perpetrated upon us. Only time will tell.

If you plan to vote for Reagan, and he seems to be the only choice we have, you ought to also pray for him.

FUNDAMENTAL BAPTIST FELLOWSHIP RESOLUTIONS

THE FOLLOWING IS A PARTIAL LIST OF RESOLUTIONS ADOPTED BY THE FUNDAMENTAL BAPTIST FELLOWSHIP, HAVING MET IN GREENVILLE, SC ON JUNE 10-12, 1980.

REGARDING FUNDAMENTALISM

A fundamentalist is a genuine believer in the Person, Work, and Doctrine of the Lord Jesus Christ who:

1. Regards the Bible, both Old and New Testaments, as the verbally inspired, inerrant, and infallible Word of God;
2. Recognizes the Bible as the authoritative voice of God on all issues pertaining to life—civil, social, and spiritual;
3. Endeavors to practice Biblical conduct in all areas of his life;
4. Believes in all foundational truths of historic Christianity, including:
 - a. The inspiration of the Bible
 - b. The virgin birth of the Lord Jesus Christ
 - c. The Deity of Christ
 - d. The bodily resurrection, ascension, and literal return of the Lord Jesus Christ
 - e. Salvation by grace through faith and regeneration by the Holy Spirit
 - f. The eternal destinies of Heaven or Hell
 - g. Man is a sinner by nature and by choice;
5. Earnestly contends for the faith, which includes a militant defense and proclamation of the faith and separation from all forms of heresy, apostasy, unbelief, and inclusivism, direct or indirect;
6. Is compelled by love to expose error, within and without the household of faith.

REGARDING "HISTORIC" FUNDAMENTALISM

We repudiate the position of those who refer to "historic" fundamentalism and claim identity with it, but who are unwilling to practice a militant exposure of all non-Biblical affirmations and attitudes and cover their "soft" and compromising position with the mantle of "love."

REGARDING THE ECUMENICAL MOVEMENT

The Fundamental Baptist Fellowship believes that all attempts for church union as represented by the National and World Councils of Churches, the Jesus '79 gatherings, the recent Washington For Jesus Rally, the National Convocation for Christian Leaders at Stanford University, and accommodations with the Roman 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.

REGARDING NEW EVANGELICALISM

The Fundamental Baptist Fellowship

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THE FUNDAMENTAL MINORITY OR THE MORAL MAJORITY

15. Can I as a Fundamentalist find any reason to believe that America is at this time in a spiritual renaissance?

16. Can the problems of America be solved without the power of God?

17. Can the power of God be demonstrated through the agency of a mixed multitude of Charismatics, Cultists, Romanists, Liberals, New-Evangelicals, Pseudo-Fundamentalists, etc.?

18. Can I justify abandoning my Scriptural position of Ecclesiastical separation with the phantom idea that it can be in the national interest?

19. Can Fundamentalists justify immersing themselves in political activism, when we should be seeking the face of God in prayer and fasting for a spiritual awakening that will set our churches on fire for God and turn the hearts of many to God?

20. Can I as a Fundamentalist channel my energies to promote a morality that is based on humanism, when as a believer my morality is based on the Word of God?

I believe that the Fundamental Minority is a spiritual majority. The Bible says, "One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto

believes that the religious movement known as New Evangelicalism has encouraged disobedience to the plain teachings of Scripture concerning separation and that it has changed the message, mood, methods, morals, and music of those who formerly were known as fundamentalists; and that it is to be rejected by true fundamentalists. This would include, but not be limited to, new evangelicalism in evangelism as practiced by the Billy Graham, James Robison, and Luis Palau crusades; new evangelicalism in education as illustrated by Wheaton College, Fuller Theological Seminary, California Graduate School of Theology; new evangelicalism in campus movements such as Campus Crusade, Young Life, Youth for Christ, and Intervarsity Fellowship; new evangelicalism in publications such as "Christian Life" and "Christianity Today"; new evangelicalism in missions such as Wycliffe Translators; and new evangelicalism in the pastorate

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yourselves, that ye love the LORD your God" (Joshua 23:10,11).

Reformations that have changed the moral climates of nations have never started with the masses, but rather with the faithful remnant. The great awakening of the late 1850's, that affected the moral life of two continents and swept over two million souls into the kingdom of God, began in a simple prayer meeting in Canada.

The great need of this hour is expressed in II Chronicles 7:14, "If MY PEOPLE, which are called BY MY NAME, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN WILL I HEAR FROM HEAVEN, and WILL FORGIVE THEIR SIN, and HEAL THEIR LAND."

The biggest problem in America today is not carpebagging politicians, rather it is compromising preachers. We have too many ecclesiastical empire builders with political aspirations. The voice of the prophet needs to be heard in our land again. The moral climate of America cannot be changed by catchy slogans, signing petitions, advertising in periodicals, taking polls, or wearing lapel pins. We need a visitation of God's power that can only come by obedience to the Word of God and by prayer and fasting.

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FUNDAMENTAL BAPTIST FELLOWSHIP RESOLUTIONS

such as W. A. Criswell. It is questionable whether some of the above, such as Billy Graham and Fuller Seminary can still be considered merely as new evangelicals, since by their continuing compromises they move toward complete apostasy.

REGARDING PSEUDO-FUNDAMENTALISM

The Fundamental Baptist Fellowship recognizes the danger of the movement known as pseudo-fundamentalism, sees it as new evangelicalism in embryonic form, views it as rapidly progressing toward new evangelicalism with new evangelical practices already accepted and therefore calls upon all local Bible-believing churches to reject pseudo-fundamentalistic activities such as those of the Jerry Falwell ministries.

REGARDING THE CHARISMATIC MOVEMENT

The Fundamental Baptist Fellowship exposes the modern-day charismatic movement as a counterfeit of true Christianity and as the catalytic agent for a one-world church of Antichrist; condemns it as subjective and experience-centered rather than objective and Scripture-centered; it warns Bible-believers against charismatic ministries such as Pat Robertson and the 700 Club, the PTL Club, Trinity Broadcasting Network, Jimmy Swaggert, LOGOS Publishers, Melodyland School of Theology, the Full Gospel Businessmen's Organization, and the Oral Roberts' ministries.

REGARDING OUR NATIONAL DEFENSE POSTURE

The Fundamental Baptist Fellowship deplores what appears to be a systematic and diabolical unilateral disarmament of our military establishment while at the same time the Soviet Union continues a massive arms buildup; and since the terms of SALT II provide for further curtailment of our military and the expansion of Soviet power, we go on record as opposing the ratification of the SALT II Disarmament Treaty.

REGARDING THE MORAL MAJORITY

The Fundamental Baptist Fellowship believes that government was

ordained by God for the purpose of protecting the innocent and punishing the guilty, that good government is the will of God, and that Christians have a responsibility to be active in governmental matters as the salt of the earth, but views with alarm movements such as the Moral Majority which are a subtle ecumenicity in which Catholics, Jews, liberal Protestants, Pseudo-fundamentalists, and Fundamentalists are drawn together in a quasi-political union; we believe that the saving of America's morals is a mere cosmetic treatment of the deeper problem of sin, that correcting the nation's morals gives the false impression that America's ills would be solved if her morality were reformed, that moral reformation is not the mission of the Church, but instead, the preaching of the saving grace of Christ which takes care of man's sin problem whereby man's morals become correct; therefore, we repudiate the false impression and the ecumenical union being promoted by the Moral Majority as unscriptural and therefore unworthy of consideration and cooperation by Bible-believing people.

REGARDING THE LOCAL CHURCH

The Fundamental Baptist Fellowship affirms its belief in the importance of the local church, declares it to be the only Biblically-mandated institution for the propagation of the Gospel and edifying of the saints, commends local church-planting to all fundamental Baptists, declares its belief that the so-called "electric church" as a para-church is a poor substitute for the church that Christ established, and admonishes our people to support their own local church.

REGARDING THE BIBLICAL DOCTRINE OF SEPARATION

The Fundamental Baptist Fellowship believes that the historical doctrine of Biblical separation is a fundamental doctrine, that true Bible-believers are to be directly and indirectly separate from all types of apostasy, liberalism, new evangelicalism, and pseudo-fundamentalism, and deplores the attempt made by those who call themselves fundamentalists to hide their "soft" position under the condemnation of secondary separa-

tion and continue to operate under the wholly unbiblical course of action of being "tolerant of believers who are tolerant of unbelievers."

REGARDING THE SEPARATION OF THE CHURCH AND STATE

The Fundamental Baptist Fellowship abhors the intrusion of the bureaucracy into the affairs of the local church, condemns attempts by the IRS to regulate policies of private schools through the threat of the loss of a tax-exempt status, and believes that attempts to force unemployment compensation and other taxes upon churches and private schools is clearly unconstitutional and gives the Federal government a tool to control, regulate, or to destroy Christian institutions.

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