

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32570

VOL. 9, NO. 10

NOVEMBER, 1980

United States and Canada — 1 Year \$4.00
Foreign — 1 Year \$6.00

WHERE IS WORD OF LIFE HEADED?



Pastor Ken Becker
Calvary Bible Church, Columbus, Ohio

Fundamentalists are no strangers to Dr. Jack Wyrzten and his burgeoning work, the Word of Life Fellowship. In recent years, though, many have been asking, is Word of Life really on the side of Scriptural Fundamentalism? Obviously, questions are based on suspicious circumstances. So we will take in hand a most delicate task, that of evaluating the ministry of a man who God indisputably has greatly used. In doing so, we must follow Scriptural ground rules carefully and with the highest ethic of Christian love and truthfulness. For this purpose, we have chosen a passage dealing with spiritual gifts:

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? . . . Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. I Corinthians 14:8, 12.

The general guidelines we observe here are twofold: (1) Does Word of Life blow a clear trumpet call? (2) Is it edifying the local church?

A BRIEF HISTORY

Jack Wyrzten is commonly recognized as one of the greatest leaders in the youth ministry field. He was converted in the 1940s in the New York City area as a salesman and rising businessman. He and other friends immediately had their hearts fired with a zeal to evangelize. They went to rescue missions, jails, and did street witnessing to win souls and keep the lights burning in murky Gotham.

After World War II a wave of evangelistic youth ministries was incubated, led by the meteoric Youth For Christ. The

ebullient Mr. Wyrzten, sensing a new and great opportunity, created his own youth show for the primary city of the country and organized it into the Word of Life Fellowship. Word of Life rallies became a Saturday night institution in New York and prospered greatly. By the 1950s, Jack Wyrzten was the most popular and influential evangelical in the New York City area.

In the late '50s, Youth For Christ rallies began to fizzle around the country. They were the first to discover (what many churches are now learning in hard lessons)

that it was too tough to top terrific shows each week with "Terrificer" ones. While his youth rally buddies were crying the blues, Wyrzten's WOL got stronger by switching, rather than fighting the trend, to Schroon Lake in the upstate Adirondacks. Here he developed his famous Christian camping grounds, now the anchorage of the many Word of Life ministries.

In the 1960s Word of Life went international. Schroon Lakes began to appear around the world where Christians were

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PART II

THE TRANSLATION INERRANCY QUESTION

BY DR. DAYTON HOBBS

As to the purity of the Word, Young says:

He, of course, tells us that His Word is pure. If there are mistakes in that Word, however, we know better; it is not pure. He tells us that His judgments are righteous, but we know better; as a matter of fact, His judgments are mixed with error. He declares that His law is the truth. His law contains the truth, let us grant Him that, but we know that it contains error. If the autographs of Scripture are marred by flecks of mistake, God simply has not told us the truth concerning His Word. To assume that He could breathe forth a Word that contained mistakes is to say, in effect, that God Himself can make mistakes. We must main-

tain that the original of Scripture is infallible for the simple reason that it came to us directly from God Himself.

It does not follow from this that only an errorless text can be of devotional benefit to Christians, nor do those who believe in the inerrancy of Scripture maintain such a position. Thousands have been brought to a knowledge of the truth and have come to know Him whom to know aright is life eternal, and they have had no inerrant text. When one reads some of the arguments that have been raised in opposition to the doctrine of inspiration, one very often receives the impression that there is a good bit of tilting at windmills. Of course an in-

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Editor's Desk

I have appreciated letters from pastors concerning some of the articles that have appeared lately in *The PROJECTOR*. Some of these have been very critical, and others have been very gracious and most encouraging. It has always been my contention that truth will not hurt the people of God. We never try to find out if a certain position is popular or if we will lose friends or support if we take that position. If the position is right and true to the Word of God, and if error concerning that position is being perpetrated upon God's people, then we try to clarify the issue in the light of the Word of God.

We are not interested in trying to make enemies; however, we do not consider this in making decisions about the articles that appear monthly in *The PROJECTOR*. Many good people may misunderstand us, and I am sorry this is true; however, we have a responsibility to God and to the people of God to give the truth as we see it and understand it.

Letters are a big encouragement. Why not drop us a line if you are blessed or encouraged by an article or articles you read in *The PROJECTOR*?

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
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NOTE: On page 6 of the October issue of *The PROJECTOR*, in the first part of Dr. Hobbs' article we quoted from *The BIBLICAL EVANGELIST*. The wrong Scripture verse was given by *The BIBLICAL EVANGELIST* and we copied the wrong verse from their article. Isaiah 51:1 should read Isaiah 61:1

The PROJECTOR

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Dr. Dayton Hobbs



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The PROJECTOR is published monthly except July and December by Gospel Projects, Inc., Post Office Box 643, 511 Chestnut Street, Milton, Florida 32570, U.S.A. Subscription rate is \$4.00 per year (10 issues). Copyright 1980 by Gospel Projects, Inc.

We Get Letters...

Gentlemen:

Enclosed please find \$4.00 for a one-year subscription to your publication, "The Projector."

I have only had the opportunity to see one copy of your publication (the September, 1980 issue), but am convinced that this is a publication which I need to help keep me abreast of the situation in the Christian community today.

I am the pastor of an independent, fundamental Baptist church which is taking a militant stand in a day of increasing compromise. And, I appreciate the information in your paper because it deals with issues not dealt with elsewhere....

In Christ,
J. P., Pastor
Great Falls, MT

Dear Sir:

I have let my subscription lapse, but would appreciate if you would renew it please. Your paper is a great blessing and has so many useful helps for the ministry of the Word. Praise God for your forthright fundamental stand.

Yours in Bonds of the Beloved,
Rev. A. G. T.
Belmont, Australia

Dear Dr. Hobbs:

Thank you so much for the good article on the translation inerrancy question. It was thorough, scholarly, and gracious. Your homework was well done.

I can't understand how some of our fundamental brethren can become so quickly persuaded to fall for the Ruckman approach to this modern day heresy he is spreading.

May the Lord continue to bless you to stand strong without fear of intimidation.

Sincerely in Christ,
Dr. D. M.
Kansas City, KS

Dear Bro. Hobbs:

I was saddened when I read the Oct. *PROJECTOR* and read on page 5 DON'T VOTE - which indicates to me that you folks are not for Peace through Strength (because Gov. Reagan will give us a strong defense). It so provoked me that I may decide not to continue my subscription to your paper.

H. A. H.

NEW EVANGELICALISM AT CEDARVILLE COLLEGE

Since Cedarville College claims to be Fundamentalist in stand and teaching, the germination of New Evangelicalism at Cedarville College should be noted by all Fundamentalists. According to their 1979-80 publication of their tape library, probably the best known New Evangelical they have had at their chapel is Warren Wiersbe, former pastor of Moody Memorial Church, and now a Bible conference speaker. Wiersbe's ties with New Evangelicalism reach back to *Campus Crusade's Explo 72'* where he was a speaker along with such compromisers as Billy Graham and his organization, Carl Henry, John Walvoord of Dallas Seminary, Hudson Armerding of Wheaton College, Bob Cook of King's College, and many others of like and worse positions. Wiersbe was also one of the main speakers at the June, 1978 Pastor's Conference for the Southern Baptist Convention in Kansas City. At that conference he was on the same program with W. A. Criswell, one who has probably done more to hold the modernists and conservatives together in the SBC than any other Southern Baptist leader. Wiersbe has also spoken many times at Denver Seminary in Colorado, which ranks with the most radical New Evangelical schools in the country. In the December 1977 *Moody Monthly* Wiersbe gave glowing endorsements of the writings of the blasphemous modernists Helmut Thielicke, George A. Buttrick, and Gerald Kennedy, who was a Methodist in the World and National Council of Churches.

Also listed as past chapel speakers at Cedarville are Tim LaHaye, an active supporter of New Evangelical *Campus Crusade*; John R. Rice, who is probably the leading spokesman of Pseudo-fundamentalism and who ardently defends W. A. Criswell of the Southern Baptists and Jerry Falwell with his compromises with New Evangelicalism. Another chapel speaker has been Jack Wyrzten, who has regularly had New Evangelical speakers at his camp, such as Charles Ryrie of Dallas Seminary, Richard Winchell of *The Evangelical Alliance Mission (TEAM)*, and New Evangelical Fraternalizer, Jerry Falwell.

The word has been going around that with the installation of Dr. Paul Dixon, Cedarville College's new president starting 1979, there is supposed to be a house cleaning of some of the bad influences at Cedarville College. Perhaps some bad influences have been cleaned up; if so, praise the Lord. But the dust of the trend New Evangelicalism still has not lessened; indeed, some of the aforementioned speakers have been at Cedarville this past year and Warren

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Focus
On
Religion
BY

PETER J. FOXX

"TRANSLATIONS MUST ERR"

ROBERT DICK WILSON

Defenders of King James Version inerrancy have consistently quoted scholars of the past to strengthen and support their position. This is a legitimate practice as long as those quotes are accurate and are not taken out of context. Robert Dick Wilson, renowned professor at Princeton in the early years of this century, is often cited as one who believed in the inerrancy of the King James Bible. In the November issue of THE BIBLICAL EVANGELIST, Dr. Robert L. Sumner shares this revealing information:

Doug Kutilek, who has called our attention to numerous items before and who, we believe, serves on the faculty of Temple Baptist College in Cincinnati, pointed out that Wilson, in his STUDIES IN THE BOOK OF DANIEL, wrote: "Many of the ambiguities of the Scriptures arise from this almost insurmountable difficulty in making a correct translation from the original text . . . This is the fundamental reason why all appeals in matters of biblical doctrine should be made to the original languages of the Scripture. This is the true and sufficient reason why all discussion among scholars as to the meaning of disputed passages should be based upon the ipsissima verba. This is a firm and ever existing ground for the insistence of the church that her teachers shall be thoroughly conversant with the original languages of the Word of God. Translations must err, because no given language has terms for expressing thought which exactly correspond to the terminology of another (pp. 84, 85)."

What, then, was the position of Robert Dick Wilson? "Translations must err." Like all other reputable scholars of bygone eras, he believed that inerrancy and infallibility referred to the original autographs. And he, like the others, held that honest translations by honest scholars were reliable, dependable, trustworthy.

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WHERE IS WORD OF LIFE HEADED?

total strangers to Christian camping. Now WOL can boast of camps in seven countries, plus missionaries in eleven others.

At the same time, Wyrzten's spreading tent covered other regions in American. WOL organized statewide operations to promote youth programs and activities for churches. Many Fundamental churches have taken advantage of their youth materials, rallies, fun gatherings, athletic competitions, and soul winning training in the local church, directed by state WOL missionaries.

His latest venture is the Word of Life Bible Institute, a one-year program which trains Christian youth workers, primarily for WOL staff needs. As Major Bowes used to say: "Where she stops, nobody knows." Jack Wyrzten's open-mouthed grin is as wide today as it was 35 years ago — and for good reason. Barely has the Lord so prospered one man's work.

DOES WOL BLOW A CLEAR TRUMPET?

Word of Life, like most Fundamental ministries today, was caught in the Great Crossroads decision of the late '50s on whether it would go along with New Evangelicalism, the compromise wing of evangelicalism. In fact, Wyrzten was sitting in the very place, New York City, where the issue broke in the 1956-57 Billy Graham Crusade. Graham and his associates were close friends of Wyrzten, as they were pioneers and comrades in the Youth For Christ days.

Jack Wyrzten knew more about New York City's sin and apostasy than anybody in or out of the city. He also was more successful in New York City evangelism than anybody. Wyrzten felt that Billy could do something for the Big Apple that nobody else could. He supported and encouraged a 1951 invitation from several hundred evangelical pastors to Graham to hold a crusade under their sponsorship. When that was

Yet he did not try to deceive or make unwarranted claims about any translation, no matter how good it may have been.

The November issue of THE BIBLICAL EVANGELIST was the last issue of this informative paper. The publication is being absorbed by The SWORD OF THE LORD. Dr. Sumner will continue to do his very fine work of keeping God's people informed of current events by writing for The SWORD.

spurned, Wyrzten invited Graham in 1954 for a crusade to be sponsored by born again believers (thus not identifying the churches) and offered to organize it. Billy rejected his friend's invitation on the grounds that he wanted all the liberal churches to be involved. He was not reluctant to abandon his friends who had fought faithfully and with great sacrifice against heinous liberalism in the city. So the Protestant Council's invitation was accepted for the Madison Square Garden extravaganza.

While Wyrzten and many evangelicals were no doubt hurt by this treachery, they didn't fight the Crusade. Wyrzten himself found it more convenient to tend to matters at Schroon Lake during the campaign, but still gave tacit support; whereas many Fundamentalists were getting bloodied badly in the fight against compromise. But his soul obviously was not in the Crusade. When it was all over, he publicly disclaimed the Crusade's compromise with apostasy; and Fundamentalists cheerfully received him back into sweet fellowship.

Despite the wavering, Jack Wyrzten's battle with ecumenical evangelism was won then. His trumpet blows more clearly now. Writing in his paper in 1976, he declared:

"Any person who does not believe the Bible to be the Word of God from Genesis to Revelation, who does not preach the truths of Heaven and hell, the blood, the virgin birth, the death, resurrection and coming again of Jesus Christ, eliminates himself from any basis of fellowship with true Bible-believing Christians. There never has been and never can be fellowship with light and darkness. We are commanded to have no fellowship with the unrighteous or be unequally yoked together with unbelievers (2 Cor. 6:14). In no way can we be soft. This is a clearcut decision taught in the Word of God."

We conclude that Jack Wyrzten and Word of Life are not patently New Evangelical. Is that sufficient? Does WOL take a stand against New Evangelicalism? If there is a conviction against something unscriptural, it will manifest itself throughout the entire operation. Let us investigate.

Speaking Engagements

From the early 1970s, when New

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Stars of the Morning

By "Aunt Carolyn"

PILGRIM

AMBASSADORS



(A True Story - Part I)

Missions? Witnessing? Soul-winning? Over three hundred years ago our Pilgrim forefathers felt this desire and responsibility as Christians, and in spite of their almost unbearable plight in the early years in their desolate new home in America, in addition to their desperate effort to eke out a living in the wilderness, they never gave way to resentment or hatred of the native Indians who sometimes stole supplies and tools so desperately needed by the Pilgrims in their fight for survival. They remained conscious of their responsibility, yes, even their privilege of being a testimony and witness to these men many others called "wild savages." While other colonies brought the anger, hatred, and revenge of the Indians upon themselves because they took advantage of the Indians and even stooped to mistreating them, stealing from them, and misusing them immorally, the Pilgrims dealt with the Indians in fairness, honesty, dignity, and love, and so gained their trust, confidence, and respect. What a difference this Christian testimony made! Not only did God bless it to the benefit of the Pilgrims' survival when other colonies were ransacked and destroyed, but He also used the Pilgrims, slowly but surely to win many of these natives to the Lord Jesus Christ.

It was no easy task! There were no language books from which to study the Indians' language. There were no language records to hear for correct pronunciation and practice. There were no mission boards to assure support, protection, or supplies. There were no Bibles translated into the Indian tongue. There were no printed Gospel tracts to distribute. It took concentration and patience to speak through an interpreter. It then took great determination and desire to decipher and learn the Indian language. It was a personal, sacrificial mission. The Pilgrims

were indeed "Ambassadors for Christ" (II Cor. 5:20). It was a work of patience and labor of love to win the confidence of that "forlorn generation." It took tender compassion and much prayer and wisdom from God to learn how to approach the teaching of the True God and His Son Jesus Christ to the Indians, who had many false beliefs but absolutely no knowledge of the God of the Bible. Where would you have begun?

Gently and compassionately, the Pilgrim men had witnessed personally and individually to different Indians at every opportunity over a long period of time. After much teaching, one by one, some of the Indians professed salvation, and at last four Pilgrim men made arrangements to visit a tribe not too far from their own settlement. Before they got to the wigwams, five or six Indian men met them and took them to the wigwam of the chief, but soon many Indian men, women, and children closed in around to see and learn of their visitors. Much groundwork had been laid with the chief and leaders of the village for the visit, so the small Pilgrim band was welcomed and received with curiosity.

Since some of the Indians had already been saved through personal witness, many had questions and were eager, no, anxious for answers. One Indian complained that he had been praying in his wigwam "unto God and Jesus Christ" that God would give him a good heart, and that while he was praying, one of his fellow Indians came in, interrupted his prayers, and told him he was praying in vain, because Jesus Christ did not understand what Indians said in prayer. He was only used to hearing Englishmen pray and was not acquainted with Indian language so could not understand them. The poor Indian anxiously questioned the Pilgrims whether Jesus Christ or God understood Indians' prayers.

How carefully and prayerfully the Pilgrim answer had to be given. How simple truth had to be made. They carefully explained that Jesus Christ made all things and all men — not only the English, but Indians, too. If God made them both, then He knew all that was inside of all men, all that came out of man, all his desires, all his thoughts, all his speeches, and therefore, all his prayers. If God made Indian men, then He knows Indian prayers also. Then pointing to a handwoven Indian basket in the wigwam, they noted the black and white straws and other things of which the basket was made. Others might not know all that made up the

basket, but the one who made it knew all that was in it — so with Christ and all things He made.

Question after question the Indians asked.

"Were the English men ever so ignorant of God and Jesus Christ as themselves (Indians)?"

"If the father is evil and the child good, will God be offended with the child?"

"How is the world so full of people if they were all once drowned in the Flood?"

Questions and answers, questions and answers. Then the Pilgrim visitors turned the order and asked questions of the Indians.

"Do you ever desire to see God, yet perhaps think there is no God because you cannot see Him?"

Indeed, the answer came, that they wanted to see God, but since the Pilgrims had told them He could not be seen, they believed He was to be seen with their soul within.

The Pilgrims, to impress the truth upon their minds, asked the Indians if they were to see a great wigwam, would they think that raccoons or foxes built it, or that it had built itself, or that no wise builder built it, because they could not see him? No, they explained, they would believe some wise workman built it even though they could not see him. In the same way, they should believe concerning God. When they looked up into the heaven and saw sun, moon, and stars, and this great house God had made, though they could not see Him, they had good reason to believe with their souls that a wise and great God made it all.

Another problem for the Indians was understanding what the English taught — that there is only one God and yet He is in many places. So the Pilgrims asked if it seemed strange to them that there is only one God, yet this God is in Massachusetts, in Coneetacut, at Quimepecock, in old England, in their very wigwam, and everywhere.

One serious Indian answered that indeed it seemed strange, just as everything else they had heard preached was strange, yet they were wonderful things that they had never heard of before, and they thought it might be true that God was so big everywhere. Then the mission band explained further and illustrated their teaching by the sun. The light of the sun, which was made by God, lights the wigwam they were in, but also lights the next wigwam, and the next, and the same light that was there in Massachusetts was also in Coneetacut, and old England, and everywhere at one time. So much more concerning God — He is every-

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The Other Side

with Dave Johnson

"ALBERTO"

Most of our subscribers will remember a series of articles which we carried last year concerning a man named John Todd, who claimed to be a former witch and Satan-worshipper. Todd made many claims concerning his past, as well as some events in the future, which he knew for a fact would take place.

Todd got his introduction into fundamentalist ranks by being featured in a series of "Crusader" comic books written by Jack Chick in Chino, California. Todd was also endorsed by Pastor Roland Rasmussen, who subsequently introduced the ex-witch to several pastors on the East coast of our country.

Todd was eventually exposed as a fraud by The PROJECTOR and several other Christian periodicals. Pastor Rasmussen gave great assistance in the exposure of Todd and withdrew his endorsement. However, much damage was done as a result of the Johnny Todd fiasco. Much of what Todd said about history, world events, the masonic orders, etc., was true. Some of his followers "threw the baby out with the bath water" and rejected everything he said. Others defended him and still believe that he was just a misguided young Christian who was physically exhausted and said things beyond the truth with no intent to do harm to anyone. Then, there were others who tried to check all the facts by Scripture and history, reject what did not hold up under careful evaluation, and determine not to be hoodwinked by another "former something-or-other" who had an unusual story to tell.

That time has come! Chick publications has a new book entitled "Alberto." The story is about a young Spanish boy who enters seminary in Spain at age seven. By age fourteen, Alberto is well on his way to becoming a Jesuit priest and a bishop in "The Old Roman Catholic Institution" (whatever that is). He was being trained to infiltrate and destroy protestant churches. During this period of time, he had in his possession a copy of the New Testament (King James Version without imprimatur) which he read at night with a flashlight under the covers.

When Alberto was thoroughly trained in the art of espionage and well-versed in protestant terminology and theology (born again, Scofield, dispensational charts, etc.), he was ready for his first assignment. By age 17, he had helped to destroy 19 churches in Spain.

From there, Alberto moved on to bigger jobs. He destroyed a Baptist church in Venezuela by spreading a rumor that the pastor was having an affair with an 18-year-old girl. The girl, a Catholic plant, confessed to the deacons, and the pastor was ruined.

From there, Alberto is assigned to a protestant seminary in Costa Rica. At the interdenominational seminary, he was assisted by two lovely young ladies. One is to be his girlfriend in Bible college, and the other, Marie, is assigned to destroy pastors and introduce sex among the students. Naturally, he and the girls were highly successful. Alberto dressed like a slob, was always late for class, and argued with the teachers. Marie ruined several pastors and seduced 17 students.

When did Alberto get saved? That's a good question. The story goes something like this:

I was invited to attend a secret Black Mass by high ranking Jesuits in a monastery in the northern part of Spain. When I knelt to kiss the ring of a high official, I saw a symbol on that ring that made my blood run cold. It was a masonic symbol! A thing I hated and I had been told to fight against it. Everything was falling apart! I found out the black pope (the Jesuit general) who actually runs the Vatican in Rome, behind the scenes...was also a Mason and a member of the Communist Party in Spain. My head was spinning as I found out the Jesuit General was closely linked to the Illuminati in London...By this time I was destroyed. My hope was gone! I was on tranquilizers. I was to speak before an ecumenical meeting of Latin protestant leaders and Roman Catholics in Guatemala. There were to be 50,000 people in the stadium. I committed an unpardonable sin. I exposed what Rome was up to.

By this time, it is 1965, and Alberto is 30 years old. He is now taken back to Barcelona where he is put into a padded cell. After three months of shock treatments and drugs, his breathing stopped and he was placed in an iron lung. While in the iron lung, he remembered John 8:31, 32, and,

I asked Jesus to forgive me. Immediately, life flooded through my body. He saved me and healed me at the same instant. I was free at last. I climbed out of the iron lung and removed the tubes from my body.

A week later, Alberto was released by his captors, and now, 15 years later, he is exposing the Vatican's plans for you and me.

Alberto's story is much more interesting in Jack Chick's comic book than I could possibly make it. The "Crusaders," Tim Clark and James Carter provide the means of "pulling" the story from the lips of the humble Dr. Rivera (Alberto). My favorite line in the story comes from James Carter, the black member of the dynamic duo, who simply stands around and occasionally says, "Brother, that is heavy stuff!"

If you have not yet heard of Alberto, don't worry, you will. And when you do, here are some observations and/or questions which may help you in making a decision about the man.

1. Dr. Rivera, why have you agreed to submit to a polygraph (lie detector) test on several occasions, but you never kept the appointment with Pastor Rasmussen regarding this?

2. Why is the Vatican interested in destroying the Mormons, Seventh Day Adventists, Jehovah's Witnesses, and Moslems? If the "Black Pope" really works for Lucifer, he must have a communications problem. These cults are already in the arms of the wicked one, and Catholic or Mormon, the end result is the same.

3. Of the pastors, churches, seminaries, etc., which you describe as destroying, how many of them were really doing a work for Christ? A student who did what you and your girlfriends did wouldn't last two days at Santa Rosa Christian College, Bob Jones University, or any other sound institution which has no fear of exposing Romanism. Do they have "plants" scheduled for these institutions also?

4. When you were a young teenager, you had a light (a New Testament), and you knew that Romanism was wrong. Why did you wait until age 30 to receive that light and subsequent conversion?

5. What have you been doing for the past 15 years since your conversion?

6. Why are the Vatican's "hit men" so inefficient? Do they train with the same men who are trying to silence Johnny Todd?

If Alberto Rivera is genuine, he has made a serious error in

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WHERE IS WORD OF LIFE HEADED?

Evangelical issues were clearly defined and the lines divided, Dr. Wyrzten has shown a tendency to speak in the circuit of compromising ministries. For example, he was guest for the Moody Bible Institute Chapel in February, 1972, while his associate, Harry Bollback, went to Dallas Theological Seminary. Another staff evangelist itinerated to Lower Bucks County Youth For Christ and Radio Victoria in Aruba, run by the New Evangelical TEAM mission. The book offering for the broadcast was Hal Lindsey's *The Late Great Planet Earth*. All at one time! None of these can be identified as Separatists or part of the Fundamentalist struggle.

Later that year he shared top billing at Moody's Founders Week Conference with Cliff Barrows, Bill Chambers, Howard Jones, Bev Shea (all staffers in the Billy Graham Evangelistic Association), Paul Little (of Inter-Varsity Fellowship and Urbana conferences), Warren Webster (director of Conservative Baptist Foreign Mission Society and leader in the EFMA — Evangelical Foreign Missions Association), Wilbur Smith (retired scholar from Wheaton College), and Christopher Lyons (pastor of Wheaton Bible Church, home base for many Wheaton College students). That particular conference was a star-studded New Evangelical event, and Jack Wyrzten had to know it.

Wyrzten's company did not improve with age. In May, 1977, at the International Union of Gospel Missions Convention, he was a platform personality with Warren Wiersbe (fence-straddling Pastor then of Moody Memorial Church), George Sweeting (fence-straddling President of Moody Bible Institute), Stephen Olford (who while Pastor of Calvary Baptist Church of New York City determined he would stay on the New Evangelical side of the fence), the Palermo brothers (music stars from Youth For Christ days who remained New Evangelical afterward), and George Beverly Shea (Billy Graham's long-time soloist).

Speakers

Word of Life brings the top speakers in the country to its famed Schroon Lake grounds. There is a curious mixture of New Evangelicals and Fundamentalists on the roster each year. WOL's close attachment to Moody Bible Institute and Dallas Seminary provides the pool from which speakers are largely selected. In recent years, Dr. Jerry Falwell's Liberty Baptist College in Lynchburg, Virginia,

has been added. While the last claims to have better Fundamentalist credentials, none of them are recommended by Scriptural Separatists.

For example, Word of Life featured in 1978 the following: Elmer Towns (New Evangelical fellow traveler, now Dean of Liberty Baptist College), Joni Eareckson (the pitiful paraplegic whose fame came through Billy Graham's crusades), Howard Hendricks (Dallas Seminary professor who also is active with Campus Crusade), Lehman Strauss (now BIOLA's radio staff evangelist), Arthur DeMoss (Insurance magnate whose thickly padded bankrolls were a great comfort to New Evangelicals), Al Larson (President of Unevangelized Fields Mission and Leader in the IFMA), Al Platt (President of CAM International, formerly Central American Mission, which is Dallas based and largely Dallas Seminary staffed), and John Peterson (popular musician and composer with the contemporary sound).

The 1979 roster saw many of the compromisers return, like Lehman Strauss, George Sweeting, Jerry Falwell, Al Larson, Art DeMoss, Howard Hendricks, John Peterson. In addition, campers also heard Vance Havner (popular Southern Baptist evangelist), Richard Winchell (TEAM), Ed Schuit (African Inland Mission, notably New Evangelical), and Charles Ryrie (popular lecturer at Dallas Seminary).

The 1980 speaker's roster at Word of Life brought in others with the same compromise, like Theodore Epp (Back to the Bible, follower of Graham's Berlin and Lausanne Evangelism Congresses) and John MacArthur (Pastor of a large, compromise church in California). Since year after year the same pattern is repeated, that is, a mixture of Fundamental and New Evangelical speakers, pastors are now waking up to the fact that their people are being fed a heavy dose of New Evangelicalism during their exciting vacations at Schroon Lake.

Music

Much should be said about the boost Word of Life has given to the contemporary sound in Christian music. Being a youth-centered ministry, WOL has followed the policy of keeping its music alive, sparkling, simple, and attractive. The WOL music sound is influenced by two home-grown musicians, Associate Director Harry Bollback and son Don Wyrzten. The two have different, sometimes opposite, styles. Bollback is quite traditional, emphasizing the bombastic, symphonic, fast-paced

allegros. Wyrzten produces his sparkle frequently in rhythms, beats and offbeats, ballad or simplistic lyrics, or bluesy sounds. So the WOL musical package, always lilting and entertaining, can plunge at any moment into the low styles of contemporary Christian or gospel sounds. This is an accommodation to the youth audience. Whereas WOL carefully dictates to teenagers what they think is good for them in other ways, in music WOL frequently allows the teens' world-conditioned tastes to dictate to them.

DOES WOL EDIFY THE LOCAL CHURCH?

The battle for the purity of the Faith is being fought on the local church front. We can thank God for all the successful institutions, but the Faith rises or falls with the local church. Jack Wyrzten apparently has the same conviction, because he shifted much of the WOL ministry to local churches in the past ten years. There is no doubt that the WOL youth programs and materials have been a great help in edifying young people and developing their desire to witness.

But the great complaint among Fundamentalists is that WOL contradicts both itself and the churches in the practice of separation. Everything that WOL does eventually leads to Schroon Lake. Local activities are promotions for the Adirondacks campgrounds. Prizes and awards are cashed in at Schroon Lake. Thus, while a Fundamental pastor appreciates the materials and lively activities for his young people, the church's stand is going to be weakened or contradicted further down the road toward Schroon Lake.

An organization or institution that pretends to minister to Separatist churches must be stronger, in all aspects, than the churches. It must be stronger in soulwinning, doctrine, discipleship, standards, and separation. It is strength that leads, not weakness, not consensus. If the ministry is not stronger, then it will eventually modify or perhaps neutralize the local church's ministry. That certainly is not the intent of a service organization.

In Reformation times, leaders like Luther, Knox, Calvin were the ones who stuck their necks out. Catholic hostility and persecution focused upon them. Struggling pastors all around Europe were encouraged and fortified by their strong stand. But all that has been reversed. Now the spokesmen, the leaders, of Fundamentalism often seek the median strip where they can reach out to both sides. Instead of forging, they are foraging. Instead of strengthening the local church, they are strengthening their own ministry.

This contrary spirit is forcing

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THE TRANSLATION INERRANCY QUESTION

errant text is not necessary for the devotional life. There are those who through the King James Version have come to know Christ and have grown in grace daily, yet the King James Version is not inerrant.

Be this as it may, however, the serious student of the Bible will desire to approximate the original in so far as that is possible. We may revert to the illustration of the teacher who had received a letter from the President. When the original was destroyed (shall we say that it is unimportant whether the President of the United States made minor mistakes in his letter?), the teacher had only the copies which the pupils had made. As a result of the ignorance of the children who did the copying, these became imperfect copies. The teacher might have remained satisfied with these imperfect copies. She, however, had great respect for her President. Consequently, she endeavored to the best of her ability to correct each copy so that the exact wording of the original might be restored.

It would be foolish to maintain that, because they contained mistakes, the copies were therefore without any value. Anyone could read those copies and learn what the President had written. To obtain the President's message, all one had to do was to read a copy of his letter. So it is with the Bible. The copies of Scripture which are now extant are remarkably accurate, and hence, like the original, they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2Timothy 3:16). Minor, indeed, are those errors which may be found in the copies of the Bible which we possess, and through careful, scholarly study they are being in remarkable measure removed. Very different, however, was the original. That was the actual God-breathed Word, true to fact in all its statements. Let no one say that it is a matter of indifference whether this original was inerrant; it is a matter of greatest importance, for the honor and veracity of God Himself are at stake. If there are actual errors in the original copies of the Bible, the Word which has come forth from the mouth of God is not a perfect Word, and the God of truth is guilty of error. If God has spoken falsely in His Word, He is not the God of truth,

and consequently, the Christian religion is a false religion. This conclusion cannot be evaded. It is for this reason that those who embrace the Biblical doctrine are so zealous to maintain the absolute perfection of the Divine revelation in its original manuscripts.⁴

In defense of an inerrant Bible, Young states:

The Bible is inerrant. That Word which the Holy God gave to man is a Word that in all its statements is to be trusted. Upon its utterances we may fashion our lives and actions. He who dogmatically proclaims the presence of error in the Bible has, as a matter of fact, arrogated to himself an amount of knowledge which he does not actually possess. We today are living almost two thousand years after the latest books of Scripture were written. Can we transport ourselves back to the days of Scripture and speak with such positiveness upon those days that we can infallibly point out what is error and what is not? Those who think that they can do this, often give little evidence of understanding the nature of what they are doing. As a result of further study and also as a result of archaeology much of what formerly was regarded as error has been demonstrated to be no error at all. Adverse judgments against the Bible have had to be modified, not once or twice,

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but over and over again. There is no other document from antiquity which for accuracy can even begin to compare with the Bible. When therefore we meet difficulties in the Bible let us reserve judgment. If any explanation is not at hand, let us freely acknowledge that we do not know all things, that we do not know the solution. Rather than hastily to proclaim the presence of error is it not the part of wisdom to acknowledge our ignorance?

The Word of God is a pure Word. It is not a message marred by the annoyances of tiny faults and errors that had come to us from the mouth of Him Who is Truth itself. His Word is also a rich Word. It is varied and manifold indeed. The great need of the Church today is to hear that Word. The time that is devoted to tearing the Bible to pieces could far better be spent in seeking to understand it. Would that God would raise up in our day men who are qualified to study the Scriptures, men who first have bowed before Him in acknowledgment of their sins, who from His blessed Word have learned that through the work of Christ their sins have been forgiven and who, out of love for Him and His Word, would devote their lives to the study of those Holy Scriptures which cannot be broken.⁵

See p. 8

WHERE IS WORD OF LIFE HEADED?

Separatists to the opinion that they cannot safely farm out their ministries to the bigshots. Will the outside ministry be as Biblical? Will it teach and uphold our embattled stand? Will it produce, in every respect, stronger Christians?

The service ministries, like Word of Life, are obliged to stick their necks out, too. If separatism is Biblical, and we draw no argument there from Wyrzten, it must be taught and practised vigorously. Separatism, therefore, must become an indisputable emphasis to any ministry that seeks to service Fundamentalism.

In closing, we borrow one of Jack Wyrzten's own illustrations:

"One day a lady told me that a certain man (she mentioned his name) preaches the Word most of the time. She went on to say that perhaps only 10% of the time he might be in error. I said, Lady, if a man is faithful 90% of the time to

his wife and cheats only 10% of the time, is he faithful or unfaithful to his wife? She said, That's easy; he is unfaithful. Then friend, any person who is only 90% faithful to the Word of God, write him off."

Basically, our appreciation for Word of Life's 90% that is good is profound. But the 10% that is lacking forces us to back off — perhaps to write it off — until the trumpet blows more certain sounds.

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From p. 4

PILGRIM AMBASSADORS

where at one time.

What vast truth for the Indians to receive! Yet the Pilgrims inquired further. Didn't the Indians feel troubled within after they committed some sin, such as murder, or stealing, or lying, or adultery? They answered that they surely were troubled, but that they did not know what to say or do about it or what could comfort them. How carefully the visiting witnesses explained the seriousness of sin, the lost condition of every soul, the terrible fate in Hell of every soul that dies in sin, yet of the wonderful sacrifice of Jesus Christ to redeem sinners and give eternal life and peace with God.

With time and patience, the Pilgrims saw many Indians come to the understanding of their sin, of their lost condition before God, and in simple faith trust Jesus Christ as their Savior.

How much there was for the Pilgrims to teach. How prayerfully they had to seek God for ways to explain God, His Word, and the Gospel to the natives. If you are a Christian, you should thank God for the privilege of having the opportunity to hear His Word and be saved. You should be thankful for the privilege of having God's Word to study. You should study it with diligence and eagerness, so that you may know God and His will better, and so that you can share His truth with others. Be a diligent witness, be a faithful ambassador for Jesus Christ.

(Based on "The Day-Breaking of the Gospel with the Indians" by John Eliot, 1646. Old South Leaflets.)

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"ALBERTO"

allowing his story to be put into print in comic book style. This appeals to shallow Christians who are usually the seekers of the "sensational" and are not in a position to handle this type of information.

If Alberto is a fraud, he will be exposed as such. Many people who believe his story and later learn that the man is personally a fraud, will reject all of the truth concerning the Roman Catholic Church which is contained in the Chick publication. In other words, the man who claims to be promoting anti-Roman Catholic thought and preaching could very well be doing the exact opposite.

From p. 2

NEW EVANGELICALISM AT CEDARVILLE COLLEGE

Wiersbe even gave the installation address of Dr. Dixon! Also in April, 1979, Cedarville College's Student Senate sponsored an "In-Forum on Psychology and Counseling" featuring Gary Collins of Trinity Evangelical Divinity School and Jay Adams of Westminster Seminary. Both of these schools were represented at Campus Crusade's "Explo 72," and can be classed with the worst of New Evangelical schools.

The actions thus far of the administration at Cedarville have not been to "shun evil" (I Pet. 3:11) or to "abstain from all appearance of evil" (I Thess. 5:22 cf. Rom. 12:9), but to promote the sin of compromise by having these compromising chapel speakers. The worst feature of such compromise is the molding of the lives of their students and their resulting effect on the General Association of Regular Baptist Churches (GARBC), of which Cedarville is an approved school. It will be interesting to see if the pattern of history can be broken and the tide of New Evangelicalism turned at Cedarville College. As fellow believers, I am sure that all the men of the Ohio Bible Fellowship hope that compromise will be defeated there.

— Rev. Donald L. Gallion

Rushdooney plants a bush!

At a recent GOD AND GOVERNMENT Seminar, I heard Dr. Rousas J. Rushdooney state that he and his wife are planning to plant their third fig bush in their yard. He said: "I take the Bible literally." He was referring, of course, to the prophecy in Micah 4:4. Rushdooney, a brilliant writer and speaker, shares with the position of many that America can be brought to a place of realizing the blessings promised to the "righteous." In two recent issues of CHRISTIANITY TODAY there have been four full pages of advertising by a man, Jim McKeever, who is selling books which supposedly refute the pre-tribulation rapture interpretation. His books are endorsed by Pat Robertson of the 700 Club, Josh McDowell and other well-known evangelicals. The followers of Covenant Theology, the Charismatics and many New Evangelicals have launched an all-out attack on the Rapture teaching. It is interesting that many of the anti-Rapture people are also involved in the Moral Majority and other conservative organizations. Fundamentalists are treading on dangerous grounds when they unite with these anti-Rapturists on the pretext of saving

America. Fundamentalists are fighting evil because God's Word commands us to "Occupy til I come." Even the election of conservatives will not bring in the Kingdom. Christ, and Christ alone, will bring in His Kingdom. We are to be looking up for our Deliverer! Fundamentalists must beware of those who deny the imminency of Christ's return, even when they aim toward worthy goals.

— Bob Spencer, Pastor
Metropolitan Baptist Church

From p. 7

THE TRANSLATION INERRANCY QUESTION

Let us not fear teaching these truths to our student preachers in our training institutions and to the people in our pews. The truth will not shake the faith of the saints when presented faithfully and in love. The reason the devil has been able to make such inroads with his divisive and erroneous teaching concerning the inerrancy of a translation is because we have neglected teaching the truth of this matter in the past. Let's not neglect it in the future.

FOOTNOTES

4. Young, Edward J., *Thy Word Is Truth*. Wm. B. Eerdmans Publishing Co., (1967) Grand Rapids, p. 87,88.
5. *Ibid.*, p. 184, 185

