

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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Is There A Hate Movement In Fundamentalist Ranks?

Dr. Dayton Hobbs



This is the charge leveled by Dr. Jack Van Impe against Fundamentalists at least four times in a message he delivered to the delegates of the Annual Sword of the Lord Convention at Cobo Hall in Detroit in early August.

Here are some quotes from Dr. Van Impe's message (the full message may be obtained from Sword of the Lord headquarters).

"We call men by labels and titles they do not deserve because one man is jealous about another man, and we try to make everyone hate by calling him a Neo-Evangelical and there are scores of Fundamentalists who are being called Neo-Evangelicals today, and it's sickening."

"Before we can have a nationwide revival, there's going to have to be some changes in the Fundamentalist camp."

(Part of prayer):

"God, I've come to the point where I'm not going to work under the system I've had to work under in the last eight years. This hate movement across the nation among Fundamentalists. God, we can't shake cities for God with all our bickering, fussing, fighting, fuming, criticizing one another. We want to see first of all an old-fashioned revival in the hearts of Fundamentalists that will make them love other brethren in the Lord, even if they don't dot their "i's" and cross their "t's" in the same way. Help us to see that there's a difference of opinion, that we are all human, that we can all agree to disagree."

"I am no longer going to be a part of the hate movement that disposes everyone whose hair touches the tip of

their ears. I can't go on preaching like this. I've battled it for two years, my soul is filled. I'm going to state a few of my purposes and plans for the future under the next point, and if I can't work under those conditions, I will not go into any city anymore with a hate program."

"I want all America to know where I plan to stand in the future. I can no longer work under the present conditions."

"Everything I've said to you I can substantiate; and I'm going to go one step farther. Many of us are being attacked for this secondary separation. You can't even talk to a third cousin of a third cousin who's related to a New Evangelical or you're a New Evan-

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THIRTY YEARS OF NEW EVANGELICALISM

PASTOR JOHN E. ASHBROOK Bible Community Church, Mentor, Ohio

Introduction

A botanist is interested in the characteristics which distinguish plants from one another and make it possible to classify them in appropriate groups. An ornithologist is interested in the characteristics which distinguish birds from one another and make it possible to classify them in appropriate groups. Christians should be interested in the characteristics which distinguish theological persuasions from one another and make it possible to classify men and movements in appropriate groups.

CAN NEW EVANGELICALISM BE DEFINED?

When confronting school men, mission leaders, and other pastors with the danger of new evangelicalism, I have often been met with the cavil, "What is new evangelicalism? It can't be given a clear definition."

It is strange that fundamentalists can't define new evangelicalism, because new evangelicals can. The remarks in this article are based on a recent definition of new evangelicalism given by the "Father of New Evangelicalism." One of the most important theological books of 1976

is The Battle for the Bible, by Dr. Harold Lindsell. Fuller Theological Seminary opened its doors in 1947 with Dr. Harold John Ockenga as President. There were four professors. Dr. Lindsell was one of these. The foreword of Dr. Lindsell's book is written by Dr. Ockenga. In it he says:

"New-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address repudiated its eclesiology and its social theory.

The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many evangelicals. . . . It differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day."⁽¹⁾

When you read that statement you see three major points which, by Dr. Ockenga's definition, new evangelicalism differs from fundamentalism. They are: (1) A repudiation of sep-

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From p. 1

EDITOR'S DESK

The 1977-78 school year is upon us. The Christian School movement in this country is growing by leaps and bounds. We have been able to say of late that every town of any size has a Christian school. Very soon if the growth rate continues, we'll almost be able to say there is a Christian school on every corner.

That does not mean that each one is a superior school doing a superior job. Sad to say many are a discredit to the name Christian. I suppose this is to be expected when a movement grows as fast as the Christian School movement has grown, but we must pray for the Christian schools and help in any way we possibly can to help them improve.

Santa Rosa Christian School will open its doors August 29th for its sixteenth year. Our enrollment will be up again over last year's enrollment for which we praise the Lord. We are having to add some new sections in certain areas. Having lost only one faculty member from last year (and her to marriage), we are well set with a well established faculty. The average length of time our faculty has been with us is over 7 years. A stable faculty is important to building a superior academic and spiritual program.

Pray for and support Christian schools. Our hope for training some young folks with character lies here.

gelical. How far are we going to go? Now, I've got a dossier in my office. I'm not going to show it unless I have to. I've shown some of it to my full-time men. I don't care who your big name leader of America is, who your hero is, I could show you from my files that at one time in the last couple of years that hero compromised, because if their standard of secondary separation to the tenth degree is carried out, then all of us have fallen, all of us have compromised somewhere; and I've got pictures, dates, facts and the rest. I don't want to cause any more rift in the camps, but brother, nobody ever says that Van Impe is not practicing fundamental separation based on their interpretation of the third and the fifth and the tenth degree. Because once they do, then I'll start publishing a few pictures, too. No, I wouldn't. You know why? Because I believe what I'm preaching. The fruit of the spirit is love, longsuffering, gentleness. You know what that means? How many of you know what it means to be a gentleman? You know, you still open the door for your wife and help her. That's part of the fruit of the Spirit. Gentleness makes a gentle man, and God, we pray that you'll fill the ranks of fundamentalism with gentlemen--not name callers, maligners, vilefiens. I can no longer preach under the hate system, friends. We are going to go across this nation, we're going to hold

up our standards. I'm going to preach just like I've always preached, but I'm not going to allow one man to cast out another man. Half of my crusades have been destroyed in the last 24 months. I don't know how much farther it's going to disintegrate, but I want you to know that Jack Van Impe is not going to go into cities anymore with all the camps at one another's throats. I'd rather stay home."

This is a very serious indictment. The question is, is it a justified indictment? Are there indeed "hate movements", "hate programs", "hate systems" among Fundamentalists today, or is Dr. Van Impe throwing up a smoke screen for a move by his organization to the left, a move to include those he has excluded in the past?

The message these quotes were taken from, "Hinderances to Revival", is pointing out clearly serious problems that any local church encounters in an effort to promote revival, and I am sure these hinderances are multiplied many times over in a city-wide effort. I am sure Dr. Van Impe runs into many strange and often foolish objections to his efforts to get men together for a city-wide effort. He should expect that. I am sure his indictment that many brethren do not love other brethren as they ought, often out of jealousy, is a just one. The problems in Fundamental

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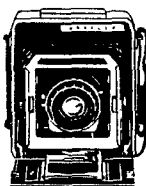
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FOCUS



BY
PETER J. FOX



ON RELIGION

Charismatics At Kansas City

A most significant meeting of charismatics took place in Kansas City July 20-24. It was significant because of its great size and because the Roman Catholic Church was the prominent leader of the convention. One Catholic magazine advertised the meeting in these words.

"This celebration is one united conference, and at the same time many conferences. The National Conference on Charismatic Renewal in the Catholic Church, traditionally held at Notre Dame, will be held this year in Kansas City as a part of the 1977 Conference on Charismatic Renewal in the Christian Churches. Other denominational groups and fellowships will be doing the same thing - holding their national conferences as a part of this one, united conference. They include Lutherans, Episcopalians, Baptists, Messianic Jews, Mennonites, Methodists, Presbyterians, Pentecostals and people from non-denominational backgrounds The planning committee for the conference includes prominent leaders from many different traditions who share a desire to see unity in the Body of Christ". (New Covenant, 2/77)

Among those addressing the convention were Kevin Ranaghan of Notre Dame. Pentecostal Ecumenist David duPlessis, Ruth Carter Stapleton, Catherine Marshall and Southern Baptist minister, Charles Simpson.

The Charismatic Movement is a modern-day phenomenon and its impact upon Christianity must not be underestimated. Many good Christians from good churches have been confused and misled by what appears to be another great awakening or spiritual revival. Are we experiencing genuine revival or are we being hood-winked by a satanic counterfeit?

God's people need to understand that Charismatics often use the same words as fundamentalists but attach a far different meaning to these words. When a Charismatic says he has been "born again" or "saved", does he mean that he has become a Christian by personal repentance and faith in the blood of Christ alone? The fact of the matter is that often they mean nothing of the sort. Cardinal Leo Joseph Suenens has

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very ably and clearly explained what Catholic charismatics mean by the "new birth" or "conversion".

"Once we have clarified our terminology, we are ready to speak about what seems to me to be one of the most important contributions the charismatic renewal might make to the Church in the coming years: to give all Christians a renewed awareness of what their baptism implies.

In the beginning of the Church, baptism was conferred upon converted adults; later on, when baptism was conferred upon infants, an important change took place in the way people were initiated to Christianity by heredity, by family education, and by the support of Christian society, created a new type of Christian. For the most part, Christians were no longer converts who met Jesus as their Lord and Savior and who chose their fellowship in full freedom and consciousness.

Today we need Christians who are fully aware of the reality and the meaning of their baptism and who are fully open to Jesus, having met him personally in their lives. This suggests a new catechumenate for Christian adults who have been baptized and confirmed as children, but who now accept in a new, adult way the truth of what they already are sacramentally.

Baptism of children has to continue; this tradition is solidly founded and remains valid. But we need a place for a renewed commitment to the Lord.

This is what people in the charismatic renewal refer to as being "baptized in the Spirit": a renewed, personal Pentecost, in keeping with the sacraments of baptism and confirmation, but with a new awareness and acceptance". ("New Covenant", 2/77)

Cardinal Suenens is an honest man. He emphasizes the fact that salvation comes through the sacraments of the Church. "Renewal" or "new birth" is simply a term to describe adult acceptance of what Christians "already are sacramentally". To many Charismatics, becoming saved means to become a better Christian.

What is the basis of Christian fellowship? The basis can not be whether or not a man claims to be "saved" or "born again". The Charismatic movement has proven to be a giant step toward ecumenicalism and the breakdown of the Scriptural walls of separation. The Lord's words still stand:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

Thirty Years Of New Evangelicalism Footnotes

(1) Lindsell, Harold, *The Battle for the Bible*, Zondervan, 1976. Foreword.

(2) "Catholic Cardinal Visits Fuller Seminary," *Blu-Print*, August 13, 1974.

(3) Quabedeaux, Richard, *Letter to the Editor*, *Christianity Today*, June 7, 1974.

(4) *Ibid*.

(5) "Evangelicals on Justice, Socially Speaking," *Christianity Today*, December 21, 1973.

(6) Williams, Julian, "The Religious 'Neutralists'", *Christian Crusade Weekly*, February 17, 1974.

(7) Henry, Carl F. H., "Revolt on Evangelical Frontiers," *Christianity Today*, April 26, 1974.

(8) Henry, Carl F. H., "A Senator's Quandary," *Christianity Today*, June 18, 1976, page 24.

(9) *Op. Cit.*, Lindsell, Foreword.

(10) *Op. Cit.*, Henry, "Revolt on Evangelical Frontiers," page 4.

(11) *Op. Cit.*, Lindsell, page 112.

Handouts For Parent - Teacher Meetings

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This is a reprint of three articles which appeared in the PROJECTOR in 1972. Dr. Henson tells why Christians need a Christian education for their children. Dr. Henson explains that "Bootlegging the Gospel" in the public schools is at best unethical.

He is Chairman of Science department at Bob Jones University . . . 25 Cents

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Stars of the Morning

By "Aunt Carolyn"

Forerunners Of Liberty

Part II



One important Christian hero was a man named John Wycliff in England. He became known as the Morning Star of the Reformation. His teachings were the inspiration for John Huss, Martin Luther, and other leaders of the reformation in Germany. Wycliff declared that individuals have access to God through the shed blood of the Lord Jesus and not through the church clergy. He said that preachers of the Word were supposed to be called by God, not by the church powers. He felt that the New Testament and Gospel was the perfect rule of life and ought to be read by the people, so he translated the New Testament and part of the Old Testament into English. Because he opposed the pope and the doctrines of the Catholic church, he was persecuted and tried, and branded as a heretic. His testimony was so strong that he was still hated even after his death. Nearly fifty years after he died, the Pope ordered his grave opened and had his body burned and the ashes scattered out over the river.

In England the Church was so powerful it also controlled the king and civil government. The people might have hoped for relief when King Henry VIII broke from the Roman Church, but I'm sorry to say that he didn't break for right reasons. His reasons were not Scriptural or for Christian convictions, but were only selfish personal reasons. The king was very angry at the Pope because the Pope would not grant him a divorce from his wife, so he broke from the Roman Catholic Church, instituted the Church of England, and then made himself the head of that Church. Now there wasn't much difference in the two churches -- the Church of England was ruled by the king instead of the pope, but it was still ruled by man, not God. Some of the rituals and sacraments were the same. The people were not allowed to study the Bible for themselves but had to hear from the bishops or priests. God's Word was not exalted, but the Book of Common Prayer, a man-made book, was followed. Even many of the superstitions of the Roman church were carried over. Poor pilgrims came from far and near to the Abbey to see the so-called wonder working relics -- drops of blood of the martyr

Genocide Treaty A Threat To Missionaries

WASHINGTON, D.C. (EP) — American missionaries going to the "uttermost parts of the earth to witness for Christ" would be in violation of the Genocide Treaty if the United States signed it, the Senate Foreign Relations Committee has been told.

E. Stanley Rittenhouse, legislative aide for Liberty Lobby, drew the committee members' attention to Article II of the Genocide Convention, which reads:

"In the present convention, genocide means any of the following acts committed with

intent to destroy, in whole or in part, a national, ethnic, racial or religious group."

"According to Article III," Mr. Rittenhouse asserted, "the individual would be punished by the World Court for the following: genocide, conspiracy to commit genocide, direct and public incitement to commit genocide, attempt to commit genocide, (and) complicity in genocide."

"Under Articles II and III of this treaty," he said, "every missionary, both domestic and foreign, who attempted to convert anyone to Christianity would be guilty of attempting to destroy one's culture. When pursued to its logical conclusion, and liberals around the world would do just that, it becomes ridiculous."

In the case of cannibals, he

went on, "it wouldn't be genocide if one member of the tribe devoured another, but it would be genocide when a Christian missionary tries to civilize the savage and convert him to Christ..."

Charismatics & Campus Crusade. A recent article in "Christianity Today" by Edward Plowman related the growth in the Our Lady of Carmen Church in Bogota, Colombia, South America. Plowman stated, "Attending the church is Aicardo Beltran of Campus Crusade for Christ. Beltran is part of an experimental ministry Crusade is sponsoring with the Catholic charismatic movement." The idea of encouraging believers to stay within the Roman Catholic church is contrary to Bible truth. A pertinent question is in order: "Why do some Bible-believing Baptist churches continue to cooperate with Campus Crusade for Christ?"

Stephen, skulls of the saints and martyrs, the bones of St. Botolph, which if they were carried around outside in a procession, were supposed to bring rain if rain was needed, and wax candles that were supposed to protect the cornfields from weeds if they were carried through the fields. The Word of God was suppressed. The church and its doctrines and superstitions were pressed upon the people.

That is the reason that certain separated Christian men stood against the tyranny and yoke of the state church. Robert Brown wrote many books revealing the truth of God's Word, insisting that people needed to break with the state church, but his books had to be smuggled secretly to the people, and many men who were caught spreading the books were hanged.

Henry Barrowe and John Greenwood were clamped into irons and put into the dungeon for writing and preaching the truth. Finally they were hung for their testimony.

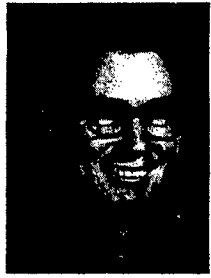
Another shining light was a man named William Tyndale. He knew the power of the Word of God. He knew if people would read the Scriptures, God could teach them truth. With a burning heart and painstaking work, he translated the Bible from the Greek into the English which the people spoke and read. But after all that time and work, the power of the state church was so strong, he could not get the Bible published in England. So he went to Germany and got the Bible printed, and then smuggled copies of it back into England. For all this, the King accused him of heresy. He was dragged into court. There was no justice or mercy. Tyndale was condemned to death and burned at the stake in 1536. With his hands tied to the stake and the fires blazing at his feet, he gave his life for the cause of the Gospel and truth.

Cuthbert Symson, a deacon in one of the separatist groups, was arrested and put in prison, but they didn't put him to death for several months because he knew the names of the church members in his group. The government officers put him on the torture rack to try to make him tell the names of the other

Christians. Again and again they tried to make him talk, and when he would not they put him on the rack as long as three hours at a time. But he never weakened. He protected his brethren in Christ. At last, in 1558, when the officers saw all their torture wasn't going to make him talk, Symson was burnt at the stake in Smithfield.

On and on goes the list of martyrs for the cause of religious liberty.

"American self-government was not the sudden birth of the Declaration of Independence." Through years of struggle and sacrifice the ideas were developed the minds and hearts of the Pilgrim Forefathers in England. The rack, the scaffold, the fires, were all steps in the struggle for religious freedom. Many dedicated separatists paid with their lives and earned a martyr's crown. Many joined the ranks of God's heroes who, as the Scriptures say, "had trial of cruel mockings and scourgings, yea, moreover of bands and imprisonments...being destitute, afflicted, tormented; of whom the world was not worthy." (Heb. 11:36-38a) Yet they laid for us the foundation for a system of self-government which makes America truly great, a system which provides a place for an individual to take his own responsibility and be all that he can under God, while at the same time protecting the rights and liberty of other individuals, a nation where every man may worship God according to the dictates of his own conscience, protected by the law against the State. So when you hear the thrilling strains of our national anthem and the bursts of fireworks in celebration, thank God that He has given us such a land of liberty, and ask God to give you the kind of conviction and backbone that these forerunners of liberty had. Stand tall for truth. Remember, whatever makes men good Christians, also makes men good citizens.



The Other Side

with Dave Johnson

“Patriot News”

The Life Science Church headquartered in San Diego, California puts out a news letter which they simply title "Patriot News." Now I don't read all of the "junk" mail that is sent to me, but occasionally something catches my eye. The Life Science Church is obviously not Christian and the Patriot News is not patriotic.

The purpose of this new religious group is to "beat" the government before the government "beats" them. They advertize their religion as a "home church" and assure the patriots that they can join the Life Science Church and stay a member in good standing of the denomination of their choice. In other words, you can claim tax exemption as a church by being ordained as a minister in a mass ordination service with a minimum of three people as members in your local congregation.

Enclosed with my newsletter was an order form for patriotic literature, for 4029 - Application for Exemption From Tax on Self-Employment Income and Waiver of Benefits, four pages of questions and answers about the relationship between the IRS and my "Home Church", a letter from the IRS stating that "churches are automatically exempt from Federal Income Tax", a news clipping of a mass ordination service held in a Liberty, N.Y. cocktail lounge in which 275 persons became ministers, and last but not least, a list of helpful hints for patriots.

These helpful hints are what originally caught my eye.

HOW TO BEAT SPEEDING TICKETS ***
If you get stopped for speeding (or any other traffic offense), show the cop your CONSTITUTIONAL DRIVERS LICENSE. Tell him you don't have any other license. He will give you a ticket for driving without a valid license, and usually will not give you a ticket for speeding. When you go to Court produce your valid drivers license and the judge will drop the charge. This works almost every time.

(The Constitutional Drivers License is supplied through the Life Science Church.)

HOW TO WRITE CHECKS AND COVER THEM WITH A DEPOSIT *** On any check of any size, just take a pencil eraser and rub "LIGHTLY" about three times across the bank numbers and your account number usually on the bottom

From p. 2

Hate Movement

circles are "legion", and we all decry the condition and problems brought about by petty differences, but to say that there is a "hate movement" among Fundamentalists is an unfair charge.

I'm afraid that some of Dr. Van Impe's problems have arisen from situations that were the fault of his own organization. He mentioned in another message a man who refused to cooperate with the Van Impe Campaign in his area if there were any men on the Committee who wore glasses with metal rims, and another man who refused to cooperate if any men on the Committee had sideburns past the middle of the ear. However, he failed to mention that some men, myself included, refused to serve on the Committee when a Van Impe Campaign was

left of the check. This puts a slight film over the numbers and the computer cannot read the check. This means that this check must be handled by hand, thereby taking an additional 3 to 5 days, (sometimes as much as 7 days).

I realize that none of our readers would stoop to doing such things in the name of patriotism or Christianity; however, we all have a tendency to justify ourselves in that which we allow. Remember, the only time Christians are allowed to disobey the government is when it becomes necessary to do so in order to obey God.

Grocery Rip-Off!

Since 1919 the American consumer has been supporting a religion through a secret tax on food with the aid of almost every government agency, business corporation, and newspaper in the country.

Maurice Palmer, a former kitchen worker who is on disability was inspecting the labels on his groceries one day and became curious when he noticed the letter "K" and the encircled "U" on the labels of many items. Upon further investigation, Palmer learned what this code on the package meant.

It seems that for a fee (the amount of which the affected companies refuse to disclose), a rabbi will certify a product as "Kosher," or fit for Jewish consumption. The "K" stands for Kosher overseers of America and the "U" encircled stands for Union of Orthodox Jewish Congregations of America.

Mr. Palmer has hired a lawyer who has agreed to take the case on a contingency basis. In an interview with SPOTLIGHT newspaper, Palmer's lawyer stated that the case may involve billions of dollars.

The SPOTLIGHT makes this comment: "Are all consumers going to be forced to continue to pay for the support of a certain religion or did the Puritans who left for Plymouth Rock put an end to that sort of thing for America?"

held in their area because there were Southern Baptists on the Committee. Dr. Van Impe should expect to find individual "nuts" in any given area of the country, but this does not constitute a "hate movement".

I'm afraid that Dr. Van Impe is doing basically the same thing he accuses unloving brethren of doing when he says there is a "hate movement" in this country. There are issues involved which he quite obviously ignores and his "plans for the future" have to be viewed with some scepticism. The "present conditions" are not likely to change. Fundamentalists have always had their differences. If Fundamentalists were to unify and get together on all points where they differ, then Satan could swallow the whole movement in one big "gulp".

If Dr. Van Impe wants to include some of the questionable people of the Evangelical ranks in his future campaigns why not simply state this? Why accuse Fundamentalists of mounting a "hate movement" as his excuse for this move?

It is interesting that in a conversation with Cleve Raymond, Executive Director of I.C.E.A. and the man who heads up their International Convention to be in Detroit in October, he informed me that Curtis Hutson was to be one of their speakers at the Convention in 1978, and when I asked him if he would support Jack Van Impe he said that before Dr. Van Impe's message (the one quoted in this article) he would not "touch" him, but now, with Van Impe's new position he would support him. The speakers for Mr. Raymond's 1977 Convention include E. Barry Moore, Sam Dalton, Joni Earckson, Mrs. Ethel Barrett, Dr. Stuart Briscoe, Gen. Risner. I would not call this a list of the Fundamentalist faithful. Mr. Raymond also told me in rather loud and harsh words, that Bob Jones University would not be allowed to have a display at the I.C.E.A. Convention in October even if they desired to display. Rather a strange position for these "disciples of love" it seemed to me. Those were not his only comments about his feelings and opinions about Bob Jones University.

Now, some will say I am being divisive and causing more dissention between the brethren. I beg to differ, the trouble is caused by those who insist upon moving more and more to the left, and calling those who continue to stand where Fundamentalists have always stood creators of a "hate movement".

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From p. 1

Thirty Years Of New Evangelicalism

aratism, (2) A summons to social involvement, and (3) A determination to engage in theological dialogue.

It has been twenty-eight years since Dr. Ockenga applied the title of new evangelicalism to this movement. Really, the movement was under way considerably before this. We are safe in saying that we have had three decades of the movement. I would like to examine the three points listed above to see the decline which thirty years have produced in each of these areas.

I. NEW EVANGELICALISM IS A REPUDIATION OF SEPARATISM. Until 1948, the watchword of Bible believers for the first half of the century had been, "... come out from among them and be ye separate saith the Lord ..." (II Corinthians 6:17). That scriptural rallying cry brought obedient believers out of the growing apostasy of the Northern Baptist Convention, the Presbyterian Church U.S.A., the Methodist Church, and many others. It produced new alignments of believers, such as the General Association of Regular Baptists, the Bible Presbyterian Church, the Evangelical Methodist Church, and the Independent Fundamental Churches of America.

New evangelicalism drew a bold line through the rallying cry of II Corinthians 6 and said instead, "Remain, associate, infiltrate, fellowship, dialogue."

Let me give you three characteristic examples of what thirty years of this policy have produced.

A. Consider The Example Of Fuller Seminary. I have placed this example first because Fuller Seminary was built to be the flagship of new evangelicalism. In the twenty-eight years of its existence a strange and disparate group of men have crossed its platform.

FULLER BRIDGES THE GAP

The gap between Bible-believers and the National Council of Churches has been frequently bridged. For example, in 1967, Dr. David Stowe, head of the Division of Overseas Ministries of the National Council of Churches, brought a series of eight lectures on "Ecumenicity and Evangelicalism."

The gap between Bible-believers and one of America's most blasphemous divinity schools and godless magazines was bridged that same year. Four lectures were delivered by Dr. Martin Marty of Chicago Divinity School. Dr. Marty is also an Associate Editor of The Christian Century, the most vocal mouthpiece of American modernism.

BROTHER CARDINAL?

The gap between Bible-believers and Catholicism was bridged in 1974 when Archbishop Timothy Cardinal Manning appeared to speak on "Evangelism and the Future of the Church." The Fuller Alumni publication commented favorably on the appearance by saying:

"Following his address we were given an opportunity to ask questions of Cardinal Manning. His quick mind and warm Christian spirit shone forth with a special brightness during this dialogue."⁽²⁾

You will notice that a Catholic Cardinal was fully accepted as a brother.

The gap between Bible-believers and radical politics was dramatically bridged in February, 1976, when Dr. John Neuhaus occupied the Fuller platform. Dr. Neuhaus was the organizer of one of the most radical communist front organizations, "Clergy and Laity Concerned about Viet Nam." Neuhaus is also on record as declaring that he does not believe that Christ is the only way to heaven.

These are only a few of the unbelievers, Catholics, and assorted radicals who have graced the Fuller platform. However, the incidents serve to show that when the principle of Biblical separation is thrown out the window, the speckled birds fly in to take over the nest.

B. Consider The Example Of Richard Quebedeaux. Quebedeaux' name came to prominence in 1974 with the publication of his book, The Young Evangelicals. This book describes the new generation of new evangelicals of which Quebedeaux is a card carrying member. Dr. Carl F. H. Henry reviewed Quebedeaux' book in the April 26, 1974, issue of Christianity Today. The general theme of the review was, "Oh, oh, Richard; you have gone too far!" Quebedeaux responded in Christianity Today of June 7, 1974, by saying:

"Let fundamentalists and establishment evangelicals continue to quibble about why they must separate themselves from 'unbelieving' liberals. But let them also ask themselves and each other if they don't have a biblical mandate to somehow love those same liberals despite even serious theological differences..."⁽³⁾

How anyone who believes the Bible can square such a statement with II John 9-11, I do not know. John says:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed;" (II John 10). God says have nothing to do with unbelieving liberals. Quebedeaux says we have a biblical mandate to love unbelieving liberals. One wonders what Bible Quebedeaux reads.

QUEBEDEAUX' LOVE-IN

Notice the progression in new evangelicalism. Ockenga suggested that new evangelicalism should repudiate separation. Twenty-eight years later, Quebedeaux has progressed to loving liberals. Further on in the same letter, Quebedeaux suggests some personnel for his "love-in":

"But I also look forward to the day when evangelical and liberal elder statesmen like Carl Henry, Billy Graham, John Coleman Bennett and Robert McAfee Brown will feel a burden to do the same. "Behold, I make all things new."⁽⁴⁾

In case you don't recognize the names, John Bennett is President Emeritus of Union Theological Seminary, America's worst. Robert McAfee Brown is Stanford University's most blasphemous religious radical in residence. Misquoting Scripture in this context is particularly revolting.

So far I have been giving examples of the repudiation of separatism which are rather far removed from the orbit of the Ohio Bible Fellowship and Bible churches in general. However, as a final illustration:

C. Consider The Example Of Dallas Seminary. Dallas Seminary would reject the charge of being new evangelical. Yet, in the last twenty years it has followed the policy of bridging gaps which are not bridged in fundamentalist institutions.

Those of us who are members of the Ohio Bible Fellowship are interested in Dallas Seminary, for it was the leading seminary connected to the Independent Fundamental Churches of America where many of us had our roots. Dr. John Walvoord, the President of Dallas, and Dr. J. Elwood Evans were long time members of the I.F.C.A. A number of the men who served on the Executive Committee of the I.F.C.A. during its drift toward new evangelicalism were Dallas trained. The coterie of Dallas-trained doctors was influential in undercutting the separatist position of the Independent Fundamental Churches of America.

DANGER AT DALLAS

March 2-6, 1976, Dallas Seminary sponsored a week-long "School of Evangelicalism." Four historic gaps which fundamentalists have not been willing to bridge were spanned in that one week. Dr. Richard Halverson, Pastor of Washington's Fourth Presbyterian Church, bridged the gap with the National Council of Churches. Dr. W. A. Criswell bridged the gap with the Southern Baptist Convention. Few, if any, Southern Baptist colleges believe the inerrancy of the Bible; but, Dr. Criswell, as a Bible-believing ex-President of the Convention, has helped to prevent the Scriptural separation which should happen. Dr. Howard O. Jones, Cliff Barrows and George Beverly Shea bridged the gap with ecumenical evangelism. There was a day when Dallas professors raised their voice against the Billy Graham compromises. "Quoth the raven, 'Never more.'" Dr. Luis Palau, a South American evangelist, is famous for uniting pentecostals and non-pentecostals in his campaigns. He, too, appeared on the program to bring this doctrine to Dallas.

Thirty years ago, Dallas Seminary would not have made common cause with the National Council of Churches, the Southern Baptist Convention, the Graham Crusades, and Pentecostalism. Graduates going out from Dallas will spread this liberalized philosophy in churches, schools, and missions.

Yes, new evangelicalism is a repudiation of separatism. The preamble of our Ohio Bible Fellowship Constitution makes plain that our basic premise as a group is to espouse the position of Biblical separatism. In contrast, the first premise expressed by the Father of New Evangelicalism is the repudiation of separatism.

II. NEW EVANGELICALISM IS A SUMMONS TO SOCIAL INVOLVEMENT. The second area in which Dr. Ockenga declares that new evangelicalism differs from fundamentalism is in its summons to social involvement.

Fundamentalists in general, and fundamentalist missionaries in particular, have always bettered society. They have fought drink, gambling and slavery. They have taught people to farm, improved sanitation, built hospitals, treated leprosy, and improved the diet of people. That is social involvement. However, that is not what the new evangelicals are talking about.

Approximately sixty years ago a new movement came on the religious scene. It was sparked by Walter Rauschenbusch, a Baptist professor at Rochester Seminary. Rauschenbusch said that his movement was an effort to "make bad men do good things." He was aided in his effort by men like Shailer Mathews of the University of Chicago and Harry F. Ward of Union Seminary. This movement became known by the title of "The Social Gospel."

THE SOCIAL GOSPEL REBAPTIZED

The new evangelicals don't use the term "Social Gospel" for what they mean. Rather, they have substituted the words "social concern" and "social involvement." The old line social gospel advocate substituted this for the Gospel of salvation. The new evangelical professes to add the social gospel to the saving Gospel. One needs to remember here that it is just as heinous a crime to add to the Gospel as to subtract from it.

Let me give three examples of what the new evangelicals mean by social concern.

A. Consider The Example Of "A Declaration Of Evangelical Social Concern." In November of 1973, fifty influential new evangelicals met in Chicago's Wabash YMCA. They hammered out a social action statement called by the above title. Listen to several paragraphs:

"Although the Lord calls us to defend the social and economic rights of the poor and oppressed, we have mostly remained silent. We deplore the historic involvement of the church in America with racism and the conspicuous responsibility of the evangelical community for perpetuating the personal attitudes and institutional structures that have divided the body of Christ along color lines. Further, we have failed to condemn the exploitation of racism at home and abroad by our economic system."⁽⁵⁾

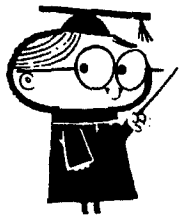
That has the ring of being written by Ralph Abernathy, with the help of Karl Marx. There is more:

"We must attack the materialism of our culture and the maldistribution of the nation's wealth and services. We recognize that as a nation we play a crucial role in the imbalance and injustice of international trade and development."⁽³⁾

That sounds like a plank from the Communist Party Platform; but, listen further:

"We acknowledge our Christian responsibilities of citizenship. Therefore, we must challenge the misplaced trust of the nation in economic and military might -

See p. 7



Teaching Tips

by Alice Ann Smith

Art Projects



Art projects are usually a real treat for children but can be a headache for the teacher unless the period is well organized. Allow time for giving directions, for actual working and for cleaning up. Have all the materials to be used prepared ahead of time -- paints mixed, paper cut to the proper size, scissors and glue available, magazine pictures ready, etc. After the fun time comes the clean up. This is an idea that may be very helpful if your classroom isn't equipped with plenty of sinks. Before time to clean up, dampen enough paper towels to provide one or two for each child. The children can clean their hands at their seats and one child can collect the used towels in the waste basket. This eliminates the problem of children standing in a line at the sink with dirty or sticky hands. The entire class can be taken care of in a short amount of time and with a minimum of confusion and moving about the classroom.



A LOOK AT THE BOOK

BY DR. BOB JONES, CHANCELLOR
BOB JONES University

Have you ever stopped to think that a light may burn and yet not shine? Shut away in a closet where it has no chance to shine out, the light is unseen. It is possible for a man to have the light of God's eternal life burning within and yet be of little value in a dark world because the light is not shining. The light in a light-house must be burning, but it must also have clean lenses so that its light can be seen across the water. Sometimes clouds of sin shut off the glow of the Christian life. Again, a man may shut away his testimony for Christ much as a light is shut up in a closet.

The Lord Jesus Christ instructed, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Where there is no light, there can be no shining. To have light from any life there must first of all be the light of God as found in Jesus Christ. It is one thing to have light, however, and quite another thing for the light to be displayed so

that its brilliance can cast rays into the darkness of a needy and sinful world. Scripture warns us not to hide our light under a bushel, but to place it on a stand from which it can provide light for everyone in the house.

To be of value to the Lord in this world, a Christian must have cleanness of life and freedom from sin and selfishness which would dim his testimony. Streaming forth through good works and unassuming love for needy men there must be evidence of having been ignited within by contact with the Light of the World.

The purpose of a beacon is not only to give warning of danger, but also to point to safety. Flying across the country at night, the pilot is kept on course by revolving beacons which also warn him of danger and point him to safety. So is it with Christians. In this world we are to point men to Christ as their only Hope and Safety. And in order to do this, our lights must be trimmed and burning brightly.

From p. 6

New Evangelicalism

a proud trust that promotes a national pathology of war and violence which victimizes our neighbors at home and abroad. We must resist the temptation to make the nation and its institutions objects of near-religious loyalty."⁽⁵⁾

That vicious cut at American patriotism smacks of the rebel campus crowd. However, we are still not done.

"We acknowledge that we have encouraged men to prideful domination and women to irresponsible passivity. So we call both men and women to mutual submission and active discipleship."⁽⁵⁾

That sounds considerably more like Bella Abzug than it does like Sarah, Hannah, or Priscilla.

DID GUS HALL SIGN?

Who would sign such a "Declaration of Evangelical Social Concern"? It was signed by such men as Carl F. H. Henry, Samuel Escobar of InterVarsity Christian Fellowship, Bernard Ramm, Myron Augsberger of Eastern Menonite College, Frank Gabelein, Joe Bayly, Bill Pannell of Tom Skinner Associates and about forty others.

Isn't it remarkable that this new evangelical declaration is orchestrated with the same themes which are common to the liberal, Communist program? Conservative politics have always flowed from fundamentalist faith. The fountainhead of new evangelicalism produces a different stream.

B. Consider The Example Of Leighton Ford. Leighton Ford is important in evangelistic affairs because he is the probable heir to the Billy Graham mantle. He is also Billy's brother-in-law.

In reporting the U. S. Congress on Evangelism at Minneapolis in 1969, the National Observer said:

"... much credit for the tone of the Congress went to Leighton Ford for his call to revolutionary evangelism..."⁽⁶⁾

What is revolutionary evangelism?

The same paper went on to explain:

"... Evangelism must become somewhat more ecumenical, he argued, and must go out to society's revolutionaries. Evangelists, he said, must earn the right to speak to lives bruised and battered by social upheaval. We have a responsibility to seek justice in society'..."⁽⁶⁾

THE SECOND COMING COP-OUT

Billy Graham deserves the credit for taking evangelism down the ecumenical and social action stream. Apparently Leighton Ford intends to add a motor to the boat. Quebedeaux, whom we have mentioned before, says that Ford's "revolutionary evangelism" is to be commended for correlating evangelism and social action and repudiating the "second coming cop-out."⁽⁷⁾ How do you like that for a description of the blessed hope of the Christian?

C. Consider The Example Of Mark Hatfield. The Honorable Mark Hatfield, Senator from Oregon, is the congressional darling of new evangelicalism. He recently wrote a book titled, "Between a Rock and a Hard Place." Dr. Carl F. H. Henry re-

viewed the book in Christianity Today. I quote:

"Radical allegiance to Jesus Christ transforms one's entire perspective on political reality," Hatfield says. Such allegiance requires 'uncompromised identification with the needs of the poor and oppressed'; 'fundamental opposition to structures of injustice and forms of national idolatry'; commitment to 'the power of love' as 'the only means' to any end; and deep doubt that 'the Christian's active participation in violence and war ever could be justified.' Christ's teaching and example, says Hatfield, 'set forth unequivocally the way of non-violence for his followers,' and the Sermon on the Mount precludes Christian participation in 'violence and war.'⁽⁸⁾

LIBERAL POLITICS IN THE NEW WRAPPER

It is obvious that, in the name of evangelical social action, we have plain old liberal politics and radical pacifism in a new wrapper. Dr. Ockenga is absolutely correct when he says that new evangelicalism differs from fundamentalism in its summons to social action; but, be clear about the fact that the summons to social action comes not from the Apostle Paul, but from Walter Rauschenbusch.

It may be that by the time this article is in print that Mark Hatfield may have lost his position as the leading political darling of new evangelicalism. The advertisements and articles in Christianity Today seem to indicate that Jimmy Carter is the new heir to that crown.

Dr. Ockenga gives us a third area in which the new evangelicalism differs from fundamentalism:

III. NEW EVANGELICALISM IS DETERMINED TO ENGAGE IN THEOLOGICAL DIALOGUE. Fundamentalists have always been willing to debate on any theological subject. However, most evangelicals resent the fact that fundamentalists want to debate with blatant unbelief. They would prefer to dialogue and discuss with the liberals -- supposedly to convert them in this way, and particularly, to gain scholarly recognition. Ockenga says:

"New-evangelicals emphasized the restatement of Christian theology in accordance with the need of the times, the reengagement in the theological debate, the recapture of denominational leadership, the reexamination of theological problems such as the antiquity of man, the universality of the Flood, God's method of creation, and others."⁽⁹⁾ (Underlining mine.)

Note the four "re-"s underlined. I am not going to deal with each one of these in order. However, when we begin to "restate" Christian theology, the path leads downward all the way. Our basic theological statements have been set forth and refined over 1900 years of church history. Their doctrines have been clearly stated. When you seek to modernize them you can go in only one direction, and that is not up.

The thesis of Dr. Lindsell's book,

See p. 8

Court Upholds Day of Rest. The Massachusetts Supreme Judicial Court has upheld the state's Common Day of Rest laws, barring most retail sales on Sundays. In a 4-2 ruling, the state's highest court ruled that the so-called "Blue Laws," which date back more than 300 years, were constitutional. The suit was brought by one of the largest retail store chains in the Bay State, the Zayre Corp., which was seeking approval for Sunday sales. Several Massachusetts stores led by Zayre openly defied the law for several weeks before Christmas. Police in some communities issued citations to owners of the illegally opened stores jammed with Christmas shoppers. The court conceded that the laws are difficult to enforce and might cause some economic losses, but ruled that the laws are constitutional and "accomplish their purpose in substantial part, that is, to provide a common day of rest" for citizens of Massachusetts.

The Morally Neutral Mr. Graham. Curiously when a significant spiritual battle is being fought across the nation, on one of the most crucial moral issues of our times -- homosexuality, Dr. Graham may seem to be a coward to some. The South Bend paper reported: "Likewise, although he is a very dear friend" of singer Anita Bryant he said he has not gotten involved in her crusade to overturn a gay rights ordinance in Dade County, Florida, because "my main job is to preach the Gospel and to get side tracked into these issues would detract" from the real purpose of his ministry." So he will let Anita just twist in the wind while she carries on valiantly in her crusade when most righteous people know to be right and worthy of support. Since the Bible denounces it, why doesn't Mr. Graham? He was favorable toward Charismatics in this interview.

Southern Baptist Convention Leftwing Speaker. The National Courier, May 27, 1977 says: "U. N. Ambassador Andrew Young has accepted an invitation to speak at the Southern Baptist Convention's annual June meeting in Kansas City. The former Georgia Congressman is a minister of the United Church of Christ." The Blu-Print says of this: "We wonder how Dr. W. A. Criswell feels about being on the same speaker's platform at this SBC convention with a liberal leftwing preacher like this whose wild diplomatic activity is winning for himself the title of 'an itinerant saboteur.'"

From p. 7

New Evangelicalism

The Battle for the Bible, is that new evangelicals have restated the doctrine of inspiration to do away with an inerrant Bible. Dr. Lindsell correctly says that you can't do that, or you will lose the whole ballgame. He shows that the Missouri Synod Lutheran battle revolves around an inerrant Bible, that the Southern Baptists have had the heart ripped out of their Convention by losing the position of inerrancy, and that the restatement of inspiration torpedoed Fuller Seminary.

The direction of man's sinful nature is always downward. It is almost inevitable that your children, your church, your schools will start where you leave off and decline. Having let go the anchors, the more stable members of new evangelicalism are wondering how far things will go.

SEVEN SKID MARKS

Richard Quebedeaux, author of *The Young Evangelicals*, lists seven positions as marks of the new evangelicalism to which he is committed. I quote them from Dr. Carl F. H. Henry's review of Quebedeaux' book:

(1) "... a 'fresh understanding' of the reliability and authority of Scripture..."⁽¹⁰⁾
 Fundamentalists have always believed that the Scriptures are completely reliable and authoritative. Any "fresh understanding" can only water down that belief.

(2) "... a reinterpretation of biblical infallibility and inerrancy and acceptance of higher criticism..."⁽¹⁰⁾

This is the same attack faced in the Presbyterian controversy with liberalism in the early 30's.

(3) "... emphasis on meaningful sanctification rather than on a legalistic code of conduct following the new birth..."⁽¹⁰⁾

In other words, Quebedeaux would have us eliminate any standards for Christians. In his framework, to say that Christians don't drink, smoke, or attend the movies, is wrong. However, such simple codes have protected Christian young people from the sins of the world for generations.

(4) "... marked aversion to dispensationalism and detailed eschatological speculation..."⁽¹⁰⁾

New evangelical scholars believe that hard and fast conclusions are unscholarly. Dispensationalism has such conclusions about the age of grace, the rapture, the tribulation, and the millennium. Quebedeaux and others resent such definite Bible conclusions. Many of the new evangelicals seem to be covenant theologians with few conclusions on millennialism. One of the blockbuster revelations in Dr. Lindsell's book has to do with this issue at Fuller Seminary:

"Carnell had a number of talks with Charles Fuller about this subject and secured from him a written statement that after Fuller's death he could be quoted as approving the deletion of premillennialism from the creedal commitment of the seminary..."⁽¹¹⁾

(5) "... fresh interest in social involvement..."⁽¹⁰⁾

(6) "... freer religious dialogue with evangelicals and even non-Christians..."⁽¹⁰⁾

The reader will note that this is broader than ever before. It may be

assumed that dialogue is now to proceed with Mohammedans, Buddhists, and Madalyn Murray O'Hair.

(7) "... increasing friendliness to modern science... mounting acceptance of theistic evolution in some form..."⁽¹⁰⁾

It becomes very evident that the only consequence of reexamining things like creation and the flood is the abandonment of things most surely believed before.

If it were not so serious, one is tempted to chuckle when he reads that an aim of the new evangelicals is the "recapture of denominational leadership." Can any of my readers name one major denomination in which new evangelicalism has recaptured theological leadership from liberalism?

We have considered three points about new evangelicalism:

I. New evangelicalism is a repudiation of separatism.

II. New evangelicalism is a summons to social involvement.

III. New evangelicalism is determined to engage in theological dialogue.

We have seen that thirty years of new evangelicalism have not left the movement static, but have seen it

rush away from its fundamentalist heritage.

There is a popular game often played with boys at camp. One boy is placed in a circle. He has several guards to help him maintain his position. The rest of the boys seek, by almost any means, to dislodge their companion in the circle. You may guess that the action gets rather violent. That little game is a good picture of the Christian in this present world. God has given us in His Word a theological position to be maintained. The mass of our enemies, and many of our "friends", seek to dislodge us from that position. One of the mottoes of fundamentalists has always been, "Stand Fast." New evangelicalism, by subtle means, seeks to move fundamentalism from God's circle of sound doctrine.

Perhaps you have watched a tug of war between two groups of strong young men. Both sides will dig in and motion is imperceptible in either direction. However, once one of the sides begins to give ground, the other side gives the extra heave and defeat comes quickly. It seems to me that the new evangelicals begin their dialogue, determined to give a little ground, and to bring the liberals into compromise. Now the liberals have them on the move, and position after position is being given up.

WHAT WILL WE LOSE BY COMPROMISE?

In II John, the Apostle warns by saying:

"For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward" (II John 7, 8).

Notice from this Scripture that two things are to be lost if we allow ourselves to be driven from that doctrinal circle in which God has called us to stand:

(1) We will lose our work. The Bible-believing churches, which we have given our lives to build, will be lost in the next generation.

(2) We will lose a part of that reward that God has promised to those who will stand fast.

The movement of new evangelicalism is an example of how fast Satan will grease the skids when no longer stand fast and contend for our position. Disintegration does not take centuries. The decay set forth in this paper has taken only thirty years.

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