

The PROJECTOR

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

Dr. Dayton Hobbs, Editor

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THE NEW POLITICAL GOSPEL

A Critique of BATTLE FOR THE MIND by Tim LaHaye

by

Pastor Dallas Ainsley

Tim LaHaye's new book, *BATTLE FOR THE MIND*, deals with the subject of humanism and its influence on America's moral decay. Like so many evangelicals, Tim LaHaye states the problem but fails to give an adequate Biblical solution to the problem. His definition of humanism is eloquent, but his approach to fighting humanism is humanistic.

On the one hand, he states that humanism is "anti-Biblical"¹ and on the other hand he claims that "the battle against humanism, however, is not theological; it is moral."² The attempt to make the battle against humanism appear to be a moral battle is simply a ploy to try to justify the cooperation with Jews, Mormons, and other cults in this fight.

To show the inconsistency of this philosophy, in the very next sentence he says, "Humanists have totally rejected God, creation, morality, the fallen state of man, and the free enterprise system."³ Since when is the question of God, creation, morality, and the fallen state of man not theological?

LaHaye further remarks, "For thirty years, I have been a Biblical fundamentalist with strong doctrinal convictions."⁴ Mr. LaHaye's cooperation with charismatics, Mormons, Episcopalians, and non-Christians is evidence that he is not a Biblical fundamentalist with strong doctrinal convictions (see II Thess. 3:6).

This book is propagandizing the new political gospel which is replacing the old social gospel of a decade ago. Issues of elections, political organizations, pro-moral causes, local, state, and national organizations are taking precedence over the Great Commission. In learning of a recent survey that

revealed 8 to 10 million unregistered voters in the country, Mr. LaHaye said, "That is a sin!"⁵ Where in the Bible do you find scripture to support that it's a sin not to be registered? Mr. LaHaye is using strong theological terminology to express himself in an emotional reaction. Hardly the proper response of a spirit-controlled temperament.

LaHaye's book is filled with contradictions. On the one hand, he cites the battle as being a moral, non-theological battle, and on the other hand, he identifies "humanism a religion."⁶ If it's a religion, then that makes it a religious battle, not a moral battle.

What we have is an ecumenical movement being led by those who once opposed the ecumenical movement. They've changed the label of the package but the contents are still the same. The whole movement is a classic example of a situation where the cure becomes worse than the disease.

The real issue comes to light in Chapter 13, which is entitled, "What You Can Do." The chapter begins with a quote from John F. Kennedy, "Do not ask what America can do for you; ask what you can do for America!" (Kennedy's infamous statement is really a reflection of a socialistic philosophy.) LaHaye says, "We need an army of moral activists, led by their Bible-believing ministers, who will provide America with the moral leadership to which this country hungers."⁷ Previously Mr. LaHaye stated that "there was a need for Christian and non-Christian lovers of virtue to stand together."⁸ Now the appeal is made for Bible-believing ministers to lead this mixed multitude. People are asked to do the follow-

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GOTHARD

BY DR. DAYTON HOBBS

In a letter dated July 22, 1980, addressed to alumni pastors, Bill Gothard stated he had "requested a release from the board (Institute in Basic Youth Conflicts) for a period of time." This request for temporary release from the institute was brought about, Gothard states, because "there has been serious failure within our staff." I quote from Gothard's letter:

My brother, who was in a leadership position, has confessed to the sin of fornication with several ladies. Those involved have acknowledged their personal responsibility, have submitted to Scriptural discipline and have been dismissed as a step toward restoration. My brother has encouraged me to make this statement, however, I must explain how I have also failed.

For many years I have put the ministry ahead of my family and staff and especially my brother. My pride and wrong priorities resulted in encouraging him to postpone marriage because of the demands of the ministry, thus disregarding his personal needs. I have also failed others including present and former staff members who have sought to warn me of my incomplete handling of past staff problems, wrong priorities, and personal inconsistencies.

I deeply regret that it has taken this tragedy as well as the leaving of some faithful staff to bring me to comprehend the full significance of the problem. It is for this reason that I have requested a release from the board for a period of time to seek the Lord's direction in correcting the situation.

In an article in the August 8, 1980 edition, *CHRISTIANITY TODAY* stated they have learned of:

- The resignation of Bill's younger

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Editor's Desk

We appreciate all the letters we receive in response to the articles that appear in *The PROJECTOR* monthly. We even appreciate those letters which disagree with our position when they are written with a good spirit. Sometimes we get letters written from what appears to be bitter and caustic persons who just seem relieved to get something off their chest. We are glad folks read *The PROJECTOR* for whatever reason they read it, and we hope that it encourages them to think on the issues of this day in which we live. Our prayer is that we may be a blessing to men and bring honor to our Lord.

NEW COLLEGE OPENS

Santa Rosa Christian College opens its doors on September 10th to its first freshman class. The college is located on the 120-acre Milton campus which it will share with Santa Rosa Christian School.


Dr. Dayton Hobbs, president of the new college, will address the students during the regular Wednesday evening service at Grace Fellowship Church. This service will officially begin the school year for the freshman class composed of students from Florida and other states.

Dr. Hobbs said, "The primary thrust of the college will be to train teachers to teach in Christian schools. There will be a pastoral training division as well, with special emphasis upon Christian Education and the responsibility of the local church pastor in administering the Christian school."

In addition to over 28 years pastoring the same church, Dr. Hobbs and his wife Carolyn, known as "Aunt Carolyn" to thousands who listen to her Children's Bible Club broadcast heard across the country, have been involved in education for more than 26 years.

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The PROJECTOR

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FUNDAMENTAL BAPTIST FELLOWSHIP RESOLUTIONS

REGARDING MUSIC

The Fundamental Baptist Fellowship rejects the sensual trend of the religious music of today because it contradicts and nullifies the spiritual emphasis of the preaching and teaching ministries of the church. We oppose the superficial and carnal fruit produced by this music in the lives of both those who perform it and those who are exposed to it. We speak specifically of religious music which is overtly rock, country, and "pop" in style. Such music is basically rhythmic, sentimental, and emotional in character and the text generally emanates from a weak or distorted interpretation of the doctrines of Scripture. This above-described music is typified by the publications of Bill and Gloria Gaither, Andrae Crouch, and other ecumenical and charismatic musicians who base fellowship and cooperation upon things other than the truth of God's Word. We oppose this music that incorrectly places the emphasis upon the physical instead of the spiritual and that has roots in the world instead of the Bible.

REGARDING EXCELLENCE IN GOD'S WORK

The Fundamental Baptist Fellowship believes that the current climate in America is characterized by and promotive of slovenliness, carelessness, mediocrity, and catering to the slothful, base, and indifferent qualities in man's fallen nature, and therefore goes on record as desiring to encourage those churches and schools that seek for excellence in all things, realizing that we serve the High King of Glory Whose grace is uplifting and Whose holiness is irreproachable; we further believe that churches and schools that are satisfied with the good at the expense of the best and who scorn spiritual, academic, social, and cultural excellence are depriving their people of practical results of Christianity and are robbing God of the glory due to His Name.

REGARDING THE WORLD CONGRESS OF FUNDAMENTALISTS

The Fundamental Baptist Fellowship commends the World Congress of Fundamentalists meeting in Manila,

Philippines and Singapore, November 12-18, 1980, as a worthy expression of true fundamentalism, and urges as wide attendance as possible.

REGARDING CHRISTIAN EDUCATION

The Fundamental Baptist Fellowship commends the burgeoning Christian school movements, but recommends caution in uniting with organizations, both local and national, which are new evangelical in sympathy or those who include charismatics. It urges all schools to be discerning and to operate from a philosophy of theism rather than secular humanism. We condemn schools seeking secular state, regional, or federal accreditation.

REGARDING HYPER-CALVINISM

While recognizing that great pastors, missionaries, evangelists, and revivalists such as Charles Haddon Spurgeon, William Carey, George Whitefield, and Jonathan Edwards have aligned themselves with the theological system known as Calvinism, yet we reject in this day a hyper-Calvinism which negates or eliminates human responsibility in either the proclamation or reception of the Gospel message as destructive to a Biblical evangelism which would offer the Gospel freely to all men.

REGARDING PROMOTION

The Fundamental Baptist Fellowship rejects the trend to gimmickry as a means of promoting the Gospel ministry, the desire for "bigness," the justifying of every method so long as souls are saved, and urges a return to seeking God's glory, the convicting work of the Holy Spirit, and genuine repentance and conversion, lest our churches be filled with a "mixed multitude" with carnal appetites rather than a hungering and thirsting for righteousness.

REGARDING HUMANISM

The Fundamental Baptist Fellowship believes that humanism as set forth in the Humanist Manifesto of 1933 and 1973 constitutes a new religion in America, that humanism believes that traditional, dogmatic, and authoritarian religions that place

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*Focus
On
Religion*
BY

PETER J. FOXX

**NO MILITANCY
FOR McGEE**

Dr. J. Vernon McGee is a popular radio preacher who enjoys a wide fundamentalist following. His popularity has been a cause of concern to the more discerning because of his obvious weaknesses in the area of separation. In his August 1980 Newsletter, Dr. McGee explains why he has previously disclaimed the label of being a fundamentalist. He writes:

There are currently four groups that use the term to speak of themselves. There may be more when you read this article. Let's name and briefly describe each group:

1. *There are the fighting fundamentalists. This group majors on the negative. They spend their time telling every other Christian group what is wrong with it. The notable exception is their own. They are without sin, for they cast the first and last stone at others.*

2. *There are the reforming fundamentalists. They have a flag in one hand and a Bible in the other. They wave the flag more than they teach the Bible. They believe that if certain reforms are made in the country, a revival will come. This group is to be commended for their zeal, but it is zeal without knowledge.*

3. *There are the charismatic fundamentalists. They, too, have a Bible in one hand but experience on the other hand. You need a miracle or an experience, and if you missed out on one or the other, you simply missed out. There are some rather ridiculous "experiences" happening these days.*

4. *Then there are the old-fashioned fundamentalists. These are the original fundamentalists. They accept the fundamentals of the faith. This includes, among other doctrines, the inerrancy of Scripture, the deity of Christ, and His vicarious substitutionary death on the cross. They go all the way in*

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**SANTA ROSA
CHRISTIAN COLLEGE**

After seven years in the public schools of Florida, three of these as principal, Dr. Hobbs began Santa Rosa Christian School 18 years ago.

"I feel that 28 years as a pastor and 21 years as head administrator of a school, in addition to the years as a classroom teacher, uniquely equip me for the opportunity of training teachers and pastors, which we feel the Lord has called us to do," Dr. Hobbs stated. He further stated that both he and his wife would be actively involved in the teaching and training process of the new college. Both Dr. Hobbs and Mrs. Hobbs are graduates of Bob Jones University and both have done extensive graduate work at Florida State University in the field of education.

There will be three major courses of study which include:

1. A two-year course of study leading to the Associate of Arts Degree in preparation for teaching in the Pre-School area of the Christian day school.

Practical training in working with babies, 2- and 3-year olds, and 4- and 5-year old kindergarten children is included. The courses for

accepting the teaching of the Word of God. They teach it and see lives changed.

I like to think that I belong to this group. Regardless of the label, the Lord said, "By their fruits ye shall know them." It is not the label that is the determining factor but the fruit.

The attempt to strip fundamentalism of its militancy is certainly not new. However, shame on Dr. McGee for desecrating the name of fundamentalism by calling compromisers, including himself, "old-fashioned fundamentalists." Those who believe and preach the fundamentals of the faith, but refuse to practice these doctrines in their lives and ministries, are correctly labeled neo-evangelicals or pseudo-fundamentalists at best. According to McGee's definition, men such as Billy Graham, Jim Baker, and Jerry Falwell are all old-fashioned fundamentalists. McGee is right about one thing—by their fruits ye shall know them.

Fighting sin whenever it appears and separation from disorderly brethren are necessary elements of true fundamentalism. It is militancy which separates fundamentalism from simple orthodoxy, conservative theology, or evangelicalism.

these two years are so designed that, if a student so desires, he may continue on toward the B.S. Degree in Education, providing his grade point average warrants it.

This two-year program will provide excellent training for Sunday School teachers and other children's workers in local churches, as well as missionary wives, and mothers, and prospective mothers in training their own children.

2. A four-year course of study leading to the B.S. Degree in Education.

This degree may be taken in Elementary Education or Secondary Education. The training program emphasizes a practical training program with experiences provided in various areas of the Christian day school. Special emphasis is given to teaching in the small Christian school, which includes special instruction for teaching multi-grades. Secondary education majors are prepared to teach in several areas of the school's curriculum.

3. A four-year course of study leading to the B.A. Degree in Bible.

This course of study has two different goals: one for the pastor-teacher, and the other for the student who desires a degree in Bible for practical use in the church and home. The pastor-teacher division prepares the pastor for the total ministry of the local church, which includes courses in financial management and special courses to prepare for the leadership in the Christian day school, as well as other practical aspects of the local church ministry.

Dr. Hobbs, who is also vice-president of the Florida Association of Christian Colleges and Schools, said, "We intend to stick with what we know." Hobbs said, "Our schools (elementary and high school) have a reputation throughout the country for high standards, academic excellence, and a stable faculty. We intend to continue these traits in our college. After 18 years in the business of Christian education, I feel that we have something to offer to young men and women who plan to teach in a Christian school on any level in any location."

Santa Rosa Christian College has a unique and distinctive program. Among these distinctives are the local church orientation and the pastor-educator leadership provided by Dr. Hobbs. Other distinctives include the opportunity for the pre-school and elementary education students to sit under the tutelage of Mrs. Dayton Hobbs, known across

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Stars of the Morning

By "Aunt Carolyn"

EXPEDIENT FOR YOU



Dad seldom was away from home except for a day or two now and then on a cattle buying trip. We never liked to think of his being away at all, but every winter there was one trip that was sure — the trip to Kansas City to sell cattle.

In the early days when it was time to market cattle, the trail boss and cowboys made a big cattle drive across the prairie to Abilene or Kansas City. Nowadays cattlemen have gone modern and load the cattle in huge semi-trailers for the big haul. But in my father's day, the cattle were driven to Sterling's railroad stockyard and loaded on cattle cars for the long trip to Kansas City. It was no easy matter. Such a trip for the cattle was traumatic. Dad was concerned about their change of feed and water, weight loss, and the possibility of contracting disease. Such a trip for Dad was no less difficult. In order to be assured of arriving when the cattle arrived, he just rode the same train — not in the stock cars, of course, but in the caboose!

A pleasurable ride? Not at all! There were no soft cushioned seats on which to rest — only hard, wooden benches along the walls of the caboose. There was no refined conductor to make a man welcome or attend to his needs — only a lone trainman who swung in now and then out of the bitter cold. There were no steam heat pipes along the inside floor to keep a body warm and comfortable — only a small pot-bellied stove that seemed to warm only itself. If a man moved away from the stove at all, he might be found a frozen corpse in the morning. If he hovered near and faced the stove, the front side of him scorched and the back side froze. If he turned around, his back side scorched and his front side froze. There was no winning that battle! And where was the luxurious dining car or the comfortable pullman? No where on a cattle train! It was a bitterly

SANTA ROSA CHRISTIAN COLLEGE

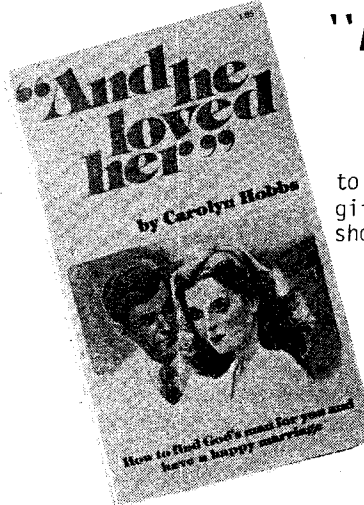
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the country as "Aunt Carolyn" on her Children's Bible Club broadcast. She is also the author of 13 children's story books and a new paperback for Christian ladies

entitled, "And He Loved Her."

College classes for local residents are being made available in the evening as demand warrants. Interested students may contact Mr. Peter Foxx, Dean, P.O. Box 643, Milton, Florida 32570 or call the school office at 623-4671 or 994-7870.

"...A MOST INTERESTING AND FASCINATING BOOK."
Mrs. G. Archer Weniger



"And he loved her"

BY CAROLYN HOBBS

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cold, hard, miserable trip with only work and duty and responsibility waiting upon arrival in the cow capital.

Why would Dad make such a trip? Why would he leave the comforts of home for the miseries of a ride in the caboose of a cattle train to a destination that meant dealing with buyers and commissioners and men who might deal unscrupulously if not watched? Why? Because it was expedient for us.

It was expedient for us — necessary — for our good. The results of the trip, the proceeds from the sale of the cattle, were part of our livelihood for the year, part of the supply of our needs as a family. Dad's efforts and sacrifice were expedient for us — for our good. In the long run, it was Dad's love for his family and his desire to do what was best for us that motivated him to make such a trip and bear such difficulties.

The disciples were disturbed, upset, and dismayed when Jesus told them He was going away. They had been with Him and been blessed in His presence almost constantly for three years, and the thought of His leaving them alone without an earthly kingdom was almost more than they could comprehend. Yet Jesus, in patience and love, comforted them and said, "It is expedient for you that I go away" (John 16:7). It was for their

(and our) good that He went away in order that the Comforter might come and indwell every believer; that His Spirit and presence could be everywhere working and His ministry not be limited just to the place of the Lord Jesus' physical presence; that Jesus could finish the work that God the Father had given Him to do — to make atonement for our sins, to conquer death, and to return to Heaven to the right hand of the Father; and that He could prepare a place for all who trust in Him as their Savior. It was sad at the time to His disciples to know He would leave; but in the end, it was a great joy and blessing to them and to all His children. "It is expedient for you," Jesus said. In fact, everything the Lord does is "expedient" for us, for our good.

In the matter of leaving His disciples, He told them it was for their good and why, but He does not have to tell us why for us to know it. We know that whatever He does is for our good. For "we know that all things work together for good to them that love God, to them that are the called according to His purpose" (Rom. 8:28). Our responsibility is to keep our hearts right with Him so that He can use and bless our lives for His glory. Then we may rejoice and sing: "For I know, whate'er befall me, Jesus doeth all things well!"



The Other Side

with Dave Johnson

WHITEFIELD

Several years ago a friend suggested that I read Volume I of Arnold Dallimore's GEORGE WHITEFIELD. I read it and enjoyed it very much. Since then I have been waiting for Rev. Dallimore to finish his work on Volume II so that I could continue the fascinating story of the great evangelist of the 18th century.

Volume II is now in print and is available for \$19.95 from Banner of Truth, P.O. Box 621, Carlisle, Pennsylvania 07073.

Dallimore presents the "Other Side" of George Whitefield and it is only fitting that I should review it in a column by that name. In the past, Whitefield was simply one of the preachers of the "Great Awakening." In reality, he was the preacher of the Great Awakening. In the past, Whitefield was one of the early Methodists. In reality, he was the founder of Methodism; but relinquished its leadership to the Wesleys in 1748 when he stated, "Let the name of Whitefield perish!" In the past, Whitefield was one of the open air preachers. In reality, he was the leader of modern day open air preaching and in fact was preaching to multitudes in the open air before John Wesley was even converted. Bishop J. C. Ryle (1868) summed it up this way on page 516 of GEORGE WHITEFIELD:

Whitefield wrote no book for the million, of world-wide fame, like Bunyan's PILGRIM'S PROGRESS. He headed no crusade against an apostate Church, with a nation at his back, and princes on his side, like Martin Luther. He founded no religious denomination, which pinned its faith on his writings and carefully embalmed his best acts and words, like John Wesley.

There are Lutherans and Wesleyans in the present day, but there are no Whitefieldites.

No! The great evangelist of the 18th century was a simple, guileless man, who lived for one thing only, and that was to preach Christ. If he did that, he cared for nothing else.

Whitefield left very little behind to be remembered by; therefore, Arnold Dallimore had to do an

abundance of research to find information which had been hidden (not deliberately) for many years. Among these I mention the following:

1. AN UNPUBLISHED JOURNAL OF GEORGE WHITEFIELD. This covers the period from August, 1744 to the Spring of 1745.

2. NEWLY DISCOVERED LETTERS OF GEORGE WHITEFIELD — ninety-two letters written during 1745 and 1746, and edited by Dr. John W. Christie.

3. ORIGINAL LETTERS FROM VARIOUS PERSONS IN GREAT BRITAIN AND AMERICA TO THE REV. GEORGE WHITEFIELD, COLLECTED BY THE REV. THOMAS RAFFLES, LEWISPORT, 1821. A collection of 108 letters.

4. THE LETTERS AND DIARIES OF HOWELL HARRIS. Harris, the Welsh evangelist, left some 3,000 letters and 300 diaries, and although Tyerman (writing in the 1870's) used some of the letters in his biographies of Wesley and Whitefield, the bulk of this material was not available till more recent times.

5. THE LONDON TABERNACLE MINUTES, 1743-7, and the ENGLISH CALVINISTIC METHODIST ASSOCIATION MINUTES, 1745-9.

Whitefield's life and death can be characterized by the statement he made only three hours before he went to be with his Lord — "I had rather wear out than rust out." And "wear out" he did. Whether preaching to 40,000 in the open air or to a small group gathered in a chapel, Whitefield preached his heart out. It has been estimated that he preached at least a thousand times a year for over thirty years. Much of that time he was under the affliction of a multitude of sicknesses. It was not unusual for this evangelist to vomit blood after a strenuous sermon.

The author of these two volumes expresses the difficulty of condensing 30 years of research over the life of Whitefield into 1200 pages. Obviously, I cannot condense 1200 pages into a few paragraphs. There is too much in these volumes to even list the important events which took place over this 30 year period of Whitefield's ministry. However, I would like to mention a few items which were of particular interest.

Whitefield had a doctrinal dispute with the Wesley brothers which is clarified by these volumes. Whitefield believed in the doctrines of Grace (Calvinism) while Wesley was Arminian. A copy of Whitefield's letter to John Wesley in reply to Wesley's attack on Whitefield is contained in the Appendix. This letter is a valuable refuta-

tion of the fatalism of hyper-Calvinists as well as a refutation of Wesley's position.

Whitefield's denominational position is best illustrated by quoting from page 543:

While preaching on a certain occasion from the balcony of the court-house in Philadelphia, in the midst of his sermon he raised his eyes upward and cried:

"Father Abraham, whom do you have in heaven? Any Episcopalians?"

"No!"

"Any Presbyterians?"

"No!"

"Have you any Independents or Baptists?"

"No!"

"Have you any Methodists there?"

"No! No! No!"

"Then whom have you there?"

"We don't know those names here.

All who are here are Christians — believers in Christ — those who have overcome by the blood of the Lamb and the word of their testimony."

"O, if this is the case," said Whitefield, "then God help me, God help us all, to forget party names and to be Christians in deed and truth!"

Whitefield's position on separation is given on page 533:

He held to the inerrancy of Scripture, the Deity of Christ, His virgin birth, atoning death, literal resurrection, ascension and coming again — the position held also by all the leaders of the Revival. And as we have seen, Whitefield not only preached these doctrines but also refused to collaborate with any men who denied them.

We could go on and on, but space does not permit. May I suggest that these volumes ought to be in every Christian School and College Library. They would make an excellent gift to the school. May I also suggest that early American History can be better understood if one is familiar with the events of the Great Awakening and particularly George Whitefield. While George Washington is the father of our country in a political sense, perhaps we could list George Whitefield as the spiritual father of our country. Remember, the events of 1776 through the adoption of our Constitution, were influenced by a people who were "awakened" by the preaching of the Gospel.

Congratulations to Pastor Arnold Dallimore for bringing to light the "other side" of George Whitefield.



FUNDAMENTAL BAPTIST FELLOWSHIP

RESOLUTIONS

the revelation of God above human needs and experiences do a disservice to the human species; that humanism begins with humans, not God; nature, not deity, and considers promises of immortal salvation or fear of eternal damnation both illusionary and harmful; that the Supreme Court has ruled humanism to be a religion, that this religion forms the basis for current social appeal in America which looks favorably upon abortion, divorce, and free sexual expression, including the rights of individuals to pursue their sexual proclivities, including homosexuality; that it considers man's commitment to humankind the highest commitment of which man is capable, making deity irrelevant and man central and autonomous; and that we, therefore, pledge ourselves to do everything possible to expose and oppose humanism in whatever form it takes, realizing that humanism is perhaps the greatest affront to Biblical Christianity in our generation because it is a religion deifying man and dethroning God and is essentially atheistic; that we call upon Christians everywhere to be intolerant of the acceptance of the religion of humanism in the public schools while the religion of Christianity is excluded from public schools; that the spread and support of the religion of humanism in the public school system at taxpayers' expense is both intolerable and unconstitutional, and that we lend our moral support to any testing of the issue that might come before the courts.

REGARDING INDEPENDENT BAPTISTS AND SOUTHERN BAPTISTS

The Fundamental Baptist Fellowship sees as dangerous the growing rapprochement between fundamental independent Baptists and groups such as the Southern Baptist Convention through pulpit exchanges, speaking together in evangelistic conclaves, and through promotion of Southern Baptist leaders in periodicals; since the Southern Baptist Convention is riddled with and controlled by neo-orthodoxy and liberalism in its theological seminaries, colleges, and seminaries, and since all attempts at reform are simply cosmetic with no leader having the ecclesiastical intestinal fortitude to strongly contend against these

aberrations, we call upon fundamental Baptists to shun association with this group which daily goes deeper into the apostasy.

REGARDING THE SCRIPTURES

The Fundamental Baptist Fellowship affirms its belief in the Bible, both Old and New Testaments (66 canonical books) as the verbally and plenary inspired inerrant and infallible Word of God in the autographs, rejects as fallacious any theory of double or triple inspiration, and rejects the books known as the Apocrypha as the inspired Word of God. We condemn paraphrases such as the "Living Bible" and "Good News for Modern Man" and the products of unbelieving and liberal scholarship such as the "Revised Standard Version", and recognize the unique and special place of the "Authorized" (King James) Version in the English-speaking world.

REGARDING THE BIBLICAL MANUSCRIPTS CONTROVERSY

The Fundamental Baptist Fellowship recognizes that discussion and debate concerning the Biblical manuscripts has begun to attract national attention. In the process there has developed considerable confusion and misunderstanding as to the actual issues in the controversy, causing some fundamentalists on the one hand to take a "don't get me involved in that fanatical sidetrack" approach and some, on the other hand, to break fellowship with otherwise good men with whom they disagree on the subject.

We recognize that any issue involving the eternal Word of God is of necessity important and should be dealt with carefully, intelligently, and prayerfully.

Therefore, we resolve that this fellowship denounce the bitter, divisive tactics on the part of some in this country who resort to violent, unfounded accusations, vicious name-calling and destructive campaigns in order to propagate their position.

We further resolve that this fellowship take note of the large number of good men — pastors, educators, evangelists — on both sides of the debate and that we encourage these men and schools in further scholar-

ly discussion and publication so long as they do so with courtesy and consideration for the godly, fundamental men with whom they disagree.

REGARDING WOMEN IN SCRIPTURE

The Fundamental Baptist Fellowship opposes the Equal Rights Amendment and urges our legislators not to capitulate to the attempts made to pass this amendment. Furthermore, we oppose the ordination of women to the Gospel ministry as being unscriptural.

REGARDING NUCLEAR POWER

Inasmuch as the liberty we enjoy for the propagation of the Gospel both at home and abroad depends to a large extent on the human level on a free and strong America, and in view of the high priority the radical left and the ecumenical movement have assigned in the next few years for the destruction of our nuclear capabilities and generating plants, we call on our legislative and congressional leaders to go "full steam" ahead in the development of nuclear power, consistent with strict safety and security regulations, as well as of developing alternative sources of energy from the vast stores of coal, shale, solar, and geo-thermal potential with which God has stocked this good land. We moreover, call for the death penalty for anyone found guilty of sabotage of any of our nuclear facilities.

REGARDING MISSIONS

The Fundamental Baptist Fellowship believes that world evangelism is divinely mandated and calls upon all fundamentalists to intensify their efforts to reaching all peoples with the Gospel message; realizing that liberalism, new evangelicalism, and pseudo-fundamentalism are not confined to the United States, we call upon fundamentalists to carefully investigate even the old-line mission boards for evidences of these theological deviations.

REGARDING SEXUAL DEVIATIONS

The Fundamental Baptist Fellowship views homosexuality and lesbianism as sexual perversions rather than

From p. 1

THE NEW POLITICAL GOSPEL

ing: 1) "To pray specifically for the 'Key Sixteen,' a list of federal, state, and local government officials," 2) "Promote national drives to register Christians," 3) "Volunteer help in the campaign of pro-moral candidates," 4) "Work vigorously to expose amoral candidates and incumbants," 5) "Become informed and enlighten your friends and neighbors," 6) "Join local, state, and national pro-moral organizations," and 7) "Contribute to good pro-moral causes and assist other pro-moral organizations."⁹ (Let the reader beware that Mr. LaHaye just happens to be on the board of directors of one such pro-moral organization.)

The statement that puts the icing on the cake is the closing quote from THE INFERNO by Dante, "the hottest places in Hell are reserved for those who, in the time of moral crises, maintain their neutrality."¹⁰ And all this time, we Bible-believers thought Hell was for those who rejected Christ and refused to receive the Truth. What we have here is a new political gospel with evangelistic fervor being propagated by evangelicals.

There is a battle raging for the minds of people. The two forces arrayed against each other are God and Satan. Satan is using humanism,

as well as other tools, to deceive, delude, divert, and ultimately, damn the souls of men. On the other hand, God has sent His Son into the world, not to condemn the world, but that the world through Him might be saved, John 3:18. The power to save this world is in the gospel, Romans 1:16, "It is the power of God unto salvation." It is not in pro-moral organizations, right-wing political movements, or conservative platforms.

The only pure morality is Biblical morality. The morality of the majority is a humanistic morality of community standards and a cheap imitation of pure morality.

Why is it that many preachers are becoming enamored with the bright lights of the political arena? Could it be that some are riding the moral crises and decay in America to a place of prominence, popularity, and even financial gain? Could it be that some have fallen for the philosophy that "the world is a stage and all the people are players" (most of whom are looking for a leading role)? Could it be that the flesh has given in to the temptation of preaching for applause and seeking to please the majority of men rather than preaching the cross of Christ where there is an offence?

I'll let God be the judge of what the motives are behind this movement, but because His Word is clear concerning the Great Commission and the ministry of reconciliation that He has given to us, it is clear to see the direction of this movement. The new pro-moral movement could be the greatest diversion from gospel preaching since the introduction of the social gospel and is very likely to be used of the Devil to blind many well-meaning people.

God has not called us to clean up society by legislation and reformation. He has commissioned us to preach the gospel message of regeneration through faith in Jesus Christ. There is no task on earth any more important.

FOOTNOTES

1. LaHaye, Tim, *Battle for the Mind*, Fleming H. Revell Co., (New Jersey, 1980), p. 93.
2. Ibid., p. 187.
3. Ibid., p. 187.
4. Ibid., p. 187.
5. Ibid., p. 201.
6. Ibid., p. 222.
7. Ibid., p. 225.
8. Ibid., p. 187.
9. Ibid., Chapter 13.
10. Ibid., p. 237.

From p. 6

FUNDAMENTAL BAPTIST FELLOWSHIP RESOLUTIONS

as alternative life styles, sins that bring the condemnation and wrath of a Holy God upon a community or nation in which they are tolerated, and calls upon fundamentalists to strongly denounce these evils. We are aware of the rising tide of militancy among the homosexuals in our country and the effect this can have on our churches. On the one hand there will be increasing pressure for non-discrimination in hiring them and accepting them into our schools and, on the other hand, harassment and even violence against churches and leaders who oppose them. We must persistently inform our own people as well as public officials as to the Biblical, moral principles against homosexuality, through not only clear writing and teaching, but also fervent preaching.

REGARDING THE WHITE HOUSE CONFERENCE ON FAMILIES

The White House Conference on families, purporting to be a grassroots consensus redefining the family, is both unnecessary and farcical inasmuch as the family is clearly defined in the Word of God, and because this is a loaded panel consisting of government employees promoting statist control over families.

REGARDING OUR HOSTS

The Fundamental Baptist Fellowship wished to extend its thanks to Pastor Harold Sightler and the people and staff of the Tabernacle Baptist Church for their gracious southern hospitality.

Resolutions signed by:

Bob Jones, III	Dave Sproul
Homer Massey	Archer Weniger
Wendell Mullen	James Singleton, Chairman

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THE ABOVE ARTICLE IS A CONTINUATION FROM THE AUGUST EDITION.

From p. 1

GOTHARD

brother, Steve, who handled the day-to-day operations of the multi-million-dollar nonprofit corporation, based in the Chicago suburb of Oak Brook on a 200-acre property.

- The resignations of Bill and his father, William, Sr., from the board.

- The board's election in July of a new chairman, Milwaukee attorney John McLario, who was spending most of his time last month in Oak Brook overseeing the situation.

- The resignations and dismissal of an unknown number of the IBYC staff, which had numbered more than 50.

CHRISTIANITY TODAY further stated:

...as long as five years ago IBYC staff members had charged Steve Gothard with serious sexual misconduct. (He and Bill are single, and live with their parents in LaGrange, Ill., not far from institute headquarters.)

In his letter to pastors, Gothard stated:

What has happened further proves the validity of the principles of God's Word and the tragic results when they are not fully applied. Because of this we are continuing the seminars as scheduled using the video tape. We are grateful to be able to report that God is blessing the teaching of His Word through these seminars as never before.

The CHRISTIANITY TODAY article shed further light on the situation as follows:

Bill Gothard and his father, a former Gideons executive, had comprised two-fifths of the five-member IBYC board. Acting board chairman McLario and suburban Chicago businessman Fred Wardell were elected to fill the two vacancies. (McLario is a Bob Jones University board member and chief counsel for Christian Legal Defense, a Wisconsin-based legal resource agency, mostly serving local, fundamentalist churches.)

Medical doctor Gustav Hemwall of Oak Park, Illinois, remained on the board, but stepped down temporarily as chairman because "we (IBYC) needed legal help," he said in a telephone interview. The remaining board members are retired Wheaton College professor Samuel Schultz and pastor emeritus W. Hamilton Sinclair of First Baptist Church in Downers Grove, Illinois.

Gothard's seminars have a central teaching called "the chain of command." Essentially, he uses Scriptures to teach that everyone is under authority, and that the

chief authority, God, deals with people through various structures and channels of authority: family, church, business, and government. Within the family, for example, the father is God's appointed leader, followed by the mother, and then the children. In business, employees are under the authority of their employers. Gothard says Christians are to remain obedient to their authority figures, except when asked to do something contrary to God's expressed Word.

How Gothard used, misused, or did not use his authority in the IBYC apparently was a cause of the organization's troubles. In the case of his brother Steve, as far back as 1975 institute executives Nair, Martin, and Smalley had brought to Bill what they thought was serious evidence. According to Nair, who at that time coordinated Gothard's videotaped seminars, Steve had confessed and promised to change his ways. Nair and the others understood that Bill's intention was to have Steve confess to the board.

However, the matter apparently never reached the board, which indicated it first learned of the situation involving Steve at last April's meeting.

In the meantime, according to Nair, Steve was sent away from the home office to IBYC's 3,000-acre retreat and research center at Watersmeet, Michigan, an isolated spot in the remote Upper Peninsula. From all indications, Steve lost none of his managerial responsibilities.

(The Michigan property includes a 5,000-foot airstrip for the institute's Lear jet, a multi-unit lodge, and a number of other buildings. Bill Gothard and other staff members go there frequently for study and writing, and IBYC intends to invite select groups of individuals there for seminars.)

John Farhat, of suburban Los Angeles, who says he lived with Steve for nearly three years at the Michigan property while he was an IBYC staff artist, complained of Steve's alleged lavish spending of institute money. He also voiced criticisms, since echoed by Nair and other former staff members, which may explain the large turnover of personnel since the reorganization: that Bill Gothard exerts too much authority over staff members' lives and that internal critics are ostracized and labeled as having bad attitudes — in some cases, being asked to leave the organization.

Meanwhile, Bill Gothard's brother-in-law, Ken Musil, a teacher who lives in the Chicago suburb of Western Springs, said that by not

being a part of the organization, he has found himself having the opportunity to be a neutral "listening ear" during the crisis, both for those supporting Bill Gothard and for those, such as Farhat, who have left.

Musil also revealed that he had felt free in the past to be critical of IBYC, and that as a result he sometimes found himself outside the graces of IBYC. But in the wake of the problems, he says he has been able to draw close and minister to the family. He remained optimistic that in a matter of time, IBYC's serious problems would be satisfactorily resolved by the board.

Very serious questions have been raised by this whole situation involving the Institute in Basic Youth Conflicts. (1) What is the difference in Bill Gothard appearing in person and appearing on video tape as he plans to do in future scheduled seminars? If "God is blessing the teaching of His Word through these seminars as never before" as Gothard states, then why should he need a release from the board to "seek the Lord's direction in correcting the situation" as he says? These and other questions remain to be answered. The problem of lack of separation is not even addressed. Why has Gothard insisted on retaining retired college professor Samuel Schultz on his board when many fundamentalist pastors have warned him of the weak position of this man?

In November of 1974, almost six years ago, in an article in The PROJECTOR, I stated as follows,

I feel that the Gothard movement is going to be a great embarrassment to many fundamentalists before this thing is all said and done. I have nothing personal against this man.

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