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



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

PREACHERS ARE COMING!

Tri-City Baptist Church • Kansas City, Missouri Hosts National Meeting

VOL 11 - NO. 1

Headquarters in Virginia Beach, Virginia

JANUARY/FEBRUARY, 1988



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

You do not want to be left out of the national F.B.F. meeting this year! We are planning a great time of preaching, workshops, and fellowship around God's Word. Dr. Carl Herbster, our host pastor at Tri-City Baptist Church in Kansas City, Missouri, is making preparations for the meeting.

Our theme is "**Earnestly Contend for the Faith—Speaking the Truth in Love.**" Our speakers will be Drs. J. B. Williams, Ed Nelson, Monroe Parker, Bob Jones, Les Ollila, Warren Dafoe, Rod Bell. (see flyer on back page).

We will be having workshops on *Legalism or Biblicism; Maintaining the Foundation—Rebuilding the Super-*


structure; Developing Lay Leadership; Biblical Philosophy of Separation; Developing Godly Teens; Principles of A Growing Church; Seeking the Lost, Expository Preaching; A Ministry of Outreach; Biblical Stewardship, The Inroads of Communism in America; The Second Man: A Unique Breed; Preaching with a Purpose; Planting the Fundamental Church; Separation: The Key to Success; Biblical Foundation of Christian Education.

Make plans to be with us for these three great days— June 14, 15, and 16. National coordinator and assistant pastor to Dr. Herbster, Rev. Matt Williams may be contacted at 11401 E. 47th Street, Kansas City, Missouri (816) 358-7693.

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KEYS THAT UNLOCK THE OLD TESTAMENT

1. **The Preparation Principle:** O.T. events are preparing for the coming of Christ (Matthew 1:1, Galatians 4:4).
2. **The Preservation Principle:** O.T. is the historical record of the preservation of the divine promised seed (Luke 3:23-38).
3. **The Period Principle:** The O.T. records five of the seven dispensational periods (Ephesians 1:10).
4. **The Picture Principle:** The O.T. is filled with symbols of Christ and redemption (Hebrews 8:5).
5. **The Prophecy Principle:** The O.T. sets forth hundreds of prophecies which have been—or will be fulfilled (Luke 24:27).
6. **The Propitiation Principle:** The O.T. contains many types of God's "satisfaction" concerning sin through blood atonement.
7. **The Profit Principle:** The O.T. will prove a great benefit to those who read it (Romans 15:14).

Profiles of History

George Dana Boardman Pioneer Missionary to Burma PART II — Continued from November/December, 1987

On October 14, 1827, Judson joined Boardman and another couple at Maulmein, and this city became the center of the American Baptist missionary work. On October 28, 1827 Boardman would happily relate that he was able to have his first "free" conversation in native language with a Burman Christian. Since children, Burma's future hope, would need to understand the language and be able to read and write to effectively comprehend and communicate the Gospel, the missionaries began schools, with Mr. Boardman superintending the boys' school and his wife directing the school for girls.

Never satisfied with his own growth in grace, Boardman constantly strove for perfection. Like the Apostle Paul, he was never satisfied with his own progress in Christ and submitted himself to constant self-examination and scrutiny.

For preachers who believe that all they need is a change of location to solve their problems, Boardman's comments are deserving of consideration. On February 21, 1828 he would state, "I think again that the man who does not live as well as he can under present circumstances would not, in all probability, live so in any change of circumstances whatever. Formerly, I thought if I ever attained to the situation in which I am now placed, I would live more holy and more entirely devoted to God. But the change of circumstances has taken place (several thousand miles!) and I am still sluggish as ever...."

In his striving to know Christ, Boardman placed great emphasis upon the blood of Christ. In Calcutta he would write, "The doctrine of the atonement by the blood of Christ never afforded me so much holy delight as it now does. It is the anchor of my soul, sure and steadfast." At Maulmein he would say, "I desire that I may be enabled to leave a dying testimony to the excellency of the Gospel and the preciousness of Christ, and that, washed in His atoning blood, I may be graciously admitted into the glorious presence of my dear Redeemer."

In words that need to be re-echoed in our materialistic age, he would declare that "the honors and emoluments and pleasures of the world have lost their charms"; that "time has dwindled down into a moment" and that "life has seemed desirable only that I might fulfill as an hireling my day and serve my generation."

The importance he placed upon the blood of Christ in his missionary labors is noted again in an answer to a hypothetical question he posed: "Do any ask if I regret having engaged in this work? Were I to answer 'yes,' I should do violence to all the feelings of my heart. No! so long as I believe that the heathen are perishing in sin; so long as I believe that the blood of Christ cleanse from sin and that He would have me engage in proclaiming His dying love to sinners; so long as I believe the realities of heaven and hell and expect to meet the universe of mankind assembled at the bar of God, as long as I feel the constraining influences that emanate from the scenes of Gethsemane and Calvary; so long as this heart beats, this blood flows, or this tongue can move, I will, through grace, rejoice in embarking and employing my all in disseminating the glorious Gospel in these lands of darkness...."

After a year's labor at Maulemein, the missionary field council felt it wise to begin a new work in Tavoy, a key province that had been ceded by the Burman monarch to the English in the treaty of peace. Like the worshippers of Baal who delighted in their groves and high places, the city was filled with pagan shrines and temples, with Boardman declaring that nearly every piece of "rising ground," hill or mountain contained a Buddhist "pagoda," exceeding perhaps a thousand!

In the dense forests surrounding Tavoy were an extremely uncivilized, pagan, tribal people known as the "Karens." These people had no written language, no record of origins, and their speech had never before been reduced to written language. Compounding these natural barriers was the fact that the language was divided into dialects, quite dissimilar from each other. The villages of the "Karens" were scattered among the deep forest, and the missionaries often had to wade through ankle deep water for a mile to reach them; then sleep in the open jungle where tigers, rhinoceros and the wild elephants roamed.

Upon investigation, Boardman discovered that the "Karens" were destitute of all known religion, being total pagan atheists with no worship in any supreme being and being designated as "wild men" by the Burmese. Learning the language, reducing it to written form, and then communicating the Gospel would be no easy task, but Boardman never wavered in his desire to give them the good news of the Gospel. Keeping a daily journal of his witnessing efforts, it is no surprise that most conversions came after long, lengthy witnessing and many months of faithful laboring.

On December 9, 1828, the first symptoms of disease manifested itself in Boardman's body in a blood discharge of the lungs and throat, a problem that was to become increasingly worse until the day of his decease. The problems that Boardman faced in his missionary endeavors the next two years before his decease seem almost innumerable and overwhelming, but Boardman never wavered in his devotion to the cause of missionary evangelism.

Among the many difficulties he confronted were: (1) the variety of dialects among the people; (2) the lack of moral principles in their lives. Their manner of living was seemingly devoid of any set of moral values—right or wrong. Added to this, was the problem of discouragement. After the "novelty" of the subject ceased; after their carnal curiosity had been gratified and the people began to comprehend the discarding of sacred idols that would be involved, interest diminished and the Gospel became despised and neglected. Boardman wrote that he was thus "left to trust entirely to the promises of God" and that he could scarcely find "a single outward circumstance suited to encourage" him.

There was the discouragement that also came with needed discipline in the little church eventually formed. The individuals on whom he had spent so much time (one man in particular) and who seemed so promising in profession and growth, turned back to the world completely. Three out of four key individuals remaining plunged into gross immorality, with Boardman declaring that "our church is now reduced to four."

Sickness plagued his entire family. Their firstborn daughter, Sarah, would be laid to rest; then a third son would die, with no hope for the recovery of a second son; while the health of both husband and wife remained constantly poor. Boardman's wife would lie at the point of death for many weeks, with little hope of survival (she would recover and outlive him) and he would write, "If the Lord sees fit to add that of removing my beloved companion, He does it with the perfect knowledge of all the blessedness which death in its consequences will confer on her." After pouring out his heart to his Saviour, describing the loss, heartache and extra burdens it would add, he submissively writes, "If, with His knowledge, He will see fit to take her away, He has enabled me to say, 'Thy will, not mine be done.' I hope the fruit of all (His) testings will be to take away sin."

In the midst of such adversities he would write to a friend, "Should we be so happy as to meet in heaven, what do you think we will talk about first? Till we get there, let us build a little tabernacle close by the cross of Calvary and watch our Saviour and hear what He will say."

In addition to the above "reverses," the natives revolted temporarily against the British-installed government, and with **savage**, pagan recklessness, they destroyed everything in sight, the Boardmans losing everything once again: their equipment cut to pieces, books scattered, furniture carried off, and house turned into a barracks for the revolting natives.

Yet he would write, "We regard it as our greatest privilege to spend and be spent in this cause...we want to enjoy more daily communion with God...heaven is a name that sounds inexpressibly sweet to our ears." He would state, "The hand of God was so evident in all these afflictions, that I rejoiced even in adversity and blessed the hand which held the rod. I resigned myself to the divine chastisement and desired that God would continue his corrections till I should be entirely subdued to the obedience of Christ. I feel myself happy to be in the hands of God, assured that my afflictions were not sent in anger, but to take away sin. God in love has sent us cup after cup of affliction here in Tavoy. O how bitter! O how sweet! What a **blessed** anguish I have sometimes felt."

Shortly after the experiences described above, however, a change in spiritual climate occurred and Boardman began to reap the fruit of the seed he had so carefully planted and watered. Interest in the Gospel increased, genuine professions were evidenced and baptisms began to be a regular event. Boardman would write home to the mission agency and issue an urgent request pleading, "The great need of more laborers in this part of the Lord's vineyard, compel me again to urge the request for more missionaries to be sent to this station as soon as possible." In his last months of ministry, the church doubled, professions of faith were numerous and Boardman joyously reported that 31 converts had been baptized in the year 1830.

Boardman's passion for souls remained fervent to the end. Corresponding with an unsaved friend in America he would plead, "O that you could see that loveliness in Christ which many of your dear family friends have seen. Then you could not help loving Him, for He is altogether lovely."

Boardman began to experience increasing health problems with an interrupted cough that was diagnosed as diseased lungs (then called "consumption" and later known as tuberculosis), for which there was no cure. For five months, he was unable to preach due to his weakened lung condition.

CONTINUED ON PAGE 4

LITERATURE TO CONSIDER

Religious News from a Fundamentalist PERSPECTIVE

Dr. Don Jasmin
Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



Roman Catholic Bishops Seek to Counterfeit and Counterattack Fundamentalism

For some time, the research secretary has been pointing out that in its strategic approach to biblical Christianity, Romanism would manifest two contrasting faces; a subtle smiling face of welcome and also antagonistic face of intense opposition, (this strategy takes its cue from the spirit of the coming Antichrist who will wear two masks, one as the "pseudo" (false Christ) and the other as "anti"-Christ.

A recent article in the new evangelical periodical *Christianity Today* (12-11-87, pp. 54-55) confirms that this strategy is about to be placed into full operation within the Roman Catholic structure. The article states that "concerned about the influence of Protestant fundamentalism on Catholic laity, the nation's Catholic bishops are mounting a counter offensive, their strategy: to ward off fundamentalism by asking Catholic parishes to incorporate measured doses of it into church life."

The bishops attacked fundamentalism directly in several areas, claiming that the teaching that "the Bible alone is sufficient" leaves "no place for the universal teaching church"; that the belief that the Bible is "always without error," refers only to the "intended messages" in the biblical accounts, "not the accounts themselves"; and that the effort to find in the Bible "all the direct answers for living" is "nowhere" claimed by the Scripture. The bishops also stated that fundamentalism had a tendency to "eliminate from Christianity the Church as the Lord Jesus founded it...according to the bishops."

The bishops made plans to "counter biblical fundamentalism by embracing certain features of it." The bishops document calls for a plan that would "place the sacred Scriptures at the heart of the parish and individual life, by educating Catholics "knowingly in the Bible so as to COUNTERACT the SIMPLICITIES of biblical fundamentalism." Among the suggestions offered was one in which the parish priest would ask the members to bring their Bibles to a special mass, where prior to the "sacrament," "qualified lectors" would present "carefully prepared introductions."

In the future, the research secretary predicts that Roman Catholics will counterfeit virtually every major emphasis of fundamentalism. To be totally universal in appeal and structure, Romanism must incorporate, via counterfeit, some of the successful features of fundamentalism. Therefore, future Roman Catholic worship services may include a strong emphasis on preaching, (priests who can really "preach" and sway the masses with strong pulpit appeal), utilization of "evangelistic crusades," the incorporation of warmhearted gospel music and the use of "evangelically" oriented "tracts." Genuine believers should be alerted to this latest strategy of Rome which steals the fundamentalists methods, while slaying the fundamentalists' message. While Romanism "borrows" the fundamentalist strategy, it will continue to "brainwash" deluded souls with its pagan seductions.

The F.B.F. New Bulletin is published bi-monthly by Tabernacle Baptist Press, Virginia Beach, Virginia (Phone 804-420-2272). Subscription rate: \$8.50 for six issues per year. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Address all correspondence to the **Fundamental Baptist Fellowship of America**, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464. *Note:* Any article copied either in whole or part must have the expressed, written permission of the F.B.F. President, Dr. Rod Bell.

1. MY MORNING MANNA, A Daily Devotional Guide by Dr. Ed Nelson

If you are looking for a devotional guide that is scripturally sound, balanced, "chocked full" with additional helps, and strictly fundamentalist in position, then *My Morning Manna* may be the publication for which you have been looking.

Compiled and written by one of our own F.B.F. board members, Dr. Ed Nelson, each daily page contains consecutive Scripture passages for reading the Bible through on a three-year plan; daily family Bible reading with accompanying practical applications for life, plus a set of verses from Proverbs whereby the entire book of Proverbs is read during a year's period.

A "Manna for Me" section interspersed throughout the guide provides space where readers can make notes of truths and blessings they have found in the daily passages. Each daily "Manna for Me" contains a (1) "Gathering the Manna" portion, where readers are asked to answer two or three basic questions concerning the daily passage; (2) "Manna that Feeds Me Today," where the reader can note one blessing or more that he received that day from the Scripture, and (3) "Manna that will Not Spoil," a section where the reader can note some truth or principle he received from the passage that he can apply to his life that day.

The guide also contains a plan for reading the Bible through in one year, with daily selections listed; and a prayer list giving space for personal requests, family requests, and church requests.

Set in fairly large type print for easy reading, the guide is published bi-monthly and comes in 5 1/4" x 8 1/4" form with attractive, softbound cover for durable use.

INDIVIDUAL SUBSCRIPTIONS—

One year's subscription (6 issues) \$12.00
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Order from **Mile-Hi Evangelist Press, P.O. Box 26268, Denver, Colorado 80226**

2. WON BY ONE, a Bible Study Course by Rev. Mel LaCock

This two-part, 24-lesson, Bible study course is designed primarily for new converts, but can be utilized with the unconverted as an evangelistic tool as well.

The first part contains 13 lessons which deal with basic Bible doctrines, while the second section covers instructions for believers (the believer's life, walk, fellowship, and witness).

The *Won by One* program is unique, in that it centers around a personalized "one with one" weekly Bible study, preferably in the student's home with "lay" (a term the research secretary does not prefer, but which he uses for lack of more precise language) believers in the local church acting as teachers.

A complete training program is available with introductory film strips or slides, leader's manual, badges, and certificates, etc.

The research secretary highly recommends its introduction to any fundamental local church, utilizing deacons, deacon's wives, and other key "lay" people in the local church as potential instructors. For further information and prices write, **Rev. Mel LaCock, Bible Press, Inc., 6595 N.W. Sixth Drive, Des Moines, Iowa 50313; Phone: 515-289-1090.**

CONTINUED ON PAGE 4

CARNALITY: "That which appeals to the flesh appeals to the multitude."
Dr. Dudley Long

George Boardman continued

In writing to his mother on July 8, 1830, he would say, "If you ask whether, under these circumstances I regret having come to Burma, I promptly answer 'no.' ...Do you inquire if I think Burma has proved unfavorable to my health? I answer, 'no'; had I remained in America, I should probably have been in my grave before now. But even supposing Burma had proved unfavorable to my health or that of my companion, are the Burmans to be left to ruin because health will be impaired or life shortened by our coming hither? To spread the Gospel through Burma is worth a thousand lives. What if we do find an early grave, shall we regret it at the last day? Oh, no!"

Due to his weakened condition, on September 27, 1830, a final "farewell" letter was addressed collectively to all his relatives. Boardman wrote that "at no part of my sickness has death possessed any terror of alarm for me." In pondering the prospect of death, he declared that there are only "two or three things" that "occasion any considerable unwillingness to meet the solemn event"; one being the affliction it would cause his family and fond wife, and a second being the "perishing state of people around me."

On January 23, 1831, the missionaries for which he had prayed and requested arrived (the Masons), but only in time to gain Boardman's acquaintance briefly and witness his death on February 11, 1831. When Boardman met Mason at the wharf, Mason declared he saw the "character of death in his countenance."

Refusing to return to America for needed medical attention, he said to his beloved wife, Sarah, "You know, Sarah, that coming on a foreign mission involves the probability of a shorter life, than staying in one's native country and yet obedience to our Lord and compassion for the perishing heathen, induced us to make this sacrifice. And have we ever repented that we came? No; we can both say that we bless God that He brought us to Burma, that He directed our footsteps to Tavoy, and even that He has led us out here now. You already know that I cannot live long. I must sink under this disease and should we go home now, the all important business which brought us out must be given up, and I might linger out a few days of suffering, stung by the reflection that I had preferred a few idle days to my Master's service. Therefore, don't ask me to go until these poor Karens have been baptized.... Many ministers have wished they might die in their pulpits; would not dying in a spot like this be even more blessed than dying in a pulpit at home? I feel that it would. I shall soon be released from these shackles and be where I can praise God continually without weariness. My thoughts delight to swell on these words, 'there is no night there' ... I cast my poor perishing soul, loaded with sin as it is, upon His compassionate arms, assured that all will be forever safe."

Knowing his days were numbered, Boardman longed to visit a mission station in fulfillment of a promise to examine converts for baptism. To accomplish his objective, he had to be carried the entire journey on a cot bed, being unable to even walk at this point.

With joyous heart, he watched 34 new converts enter the waters of baptism. Witnessing the baptism of the 34 believers, he indicated that his earthly work was completed and that he was ready to depart quoting the words of Simeon, "Lord now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation." It was with mixed emotions that the remaining examinations and baptism were postponed due to Mr. Boardman's deteriorating physical conditions which required an immediate return. Carrying him on the cot amid the humid, drenching rains and oriental heat caused his condition to worsen, and before the return journey could be completed, Mr. Boardman expired and as transported into the presence of his heavenly Father. In a letter written shortly after his homegoing, his widow stated that in the two months immediately surrounding his death, 57 converts whom he had led to Christ, had followed the Lord in believer's baptism.

Upon his decease, Mr. Mason, the newly arrived missionary wrote, "I have lost a friend of whom I had just seen enough to love...He was respected as well as loved by all who knew him." His close missionary associate, Adoniram Judson declared, "One of the brightest luminaries of Burma is extinguished. He fell gloriously at the head of his troops in the arms of victory (the 34 Karens baptized at the beginning of 1831 and the 32 who had been converted during 1829-1830.) ... disabled by wounds, he was obliged, through the whole of his last expedition to be carried on a litter: but his presence was a host and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured that a triumphal crown awaits him on the great day and 'well done, good and faithful Boardman, enter thou into the joy of the Lord.'"

In retrospect, it could be factually stated that few missionaries have ever had the honor of "accomplishing so much for God in short a time." His achievements are even more notable, when recalling that the approximate 70 Karens who came to Christ under his influence were totally savage, atheistic pagans, without a trace of prior moral or spiritual knowledge.

The secret of his success could be summed up in these dominating principles: (1) Prayer was a duty in which he delighted and abounded; (2) The pursuit of the full experiential knowledge of Christ was ever his goal; (3) He possessed a patient endurance, so conspicuously displayed in the varied and multiplied trials which came his way; (4) He maintained a constant sense of his own unworthiness, manifesting a spiritual humility that corresponded with growth in grace. The publisher of his memoirs summarized Boardman's character well when they stated that he maintained an "ardor of piety, and a depth of humility"; that he was a "faithful persevering missionary," who "fought valiantly" and who "died on the field of conflict gloriously."

After his death, as a fitting tribute and living memorial to his labors, the "Boardman Missionary Society" was formed at his alma mater. Embracing most of the students, this society possessed as its object the diffusion of the spirit of missions throughout the college through correspondence with mission stations.

George Dana Boardman was truly a "pioneer" missionary, whose character and life young people today can rightfully emulate. It is the writer's hope that our fundamentalist institutions of higher learning will be filled with young men and women who possess the spirit, character and vision of this nineteenth century missionary pioneer.

Literature to Consider, continued from Page 3

3. O TIMOTHY, Issues 8-9, 1987 Editor, David W. Cloud

Issues 8-9 of this bi-monthly periodical contain an exhaustive 80-page report of the charismatic-sponsored "North American Congress on the Holy Spirit and World Evangelization" held in New Orleans, Louisiana, in July 1987.

Items covered include a study of the conference participants, a review of the "morning mass" held by Roman Catholic delegates, extra-scriptural "prophecies" uttered, "strange" unscriptural activities which occurred, the "slaying in the spirit" service, a list of exhibitors, and an analysis of the "kingdom" theology manifested by several speakers.

The issue also contains an informative article exposing the real nature of "Catholic evangelism" (Roman Catholics call it "evangelization") and an excellent treatise dealing with the importance of maintaining correct biblical doctrine.

The research secretary suggest a contribution of \$4.00 to cover printing and mailing costs. Yearly subscription is available to U.S. readers (the editor is a missionary in Himalaya) for \$12.00 c/o Himalayan Baptist Outreach, Bible Baptist Church, 1219 N. Harns Road, Oak Harbor, Washington 98277.



A PREDICAMENT OF MANKIND

by Bill Desrosiers

Let's start at square one. All human beings are sinful depraved creatures, and are held accountable to God for their sin. That statement will be rejected by most clergymen today, but nevertheless, it's a true statement, based on the authority of the Word of God.

God has revealed to us, in Genesis ch. 3, how sin came into the human race as a result of Adam's disobedience in the Garden of Eden. As a result of Adam's rebellion, a separation like a great abyss came between man and God. The fellowship that man had enjoyed with his Creator was abruptly cut off. To this day, every crushed and broken heart; every crippled, disfigured body; every disturbed mind; the collective tears of the whole human race, can trace its roots back to the sin of Adam in the Garden. Yes, it's true, that the nature of mankind is sinful and depraved. The prophet Jeremiah knew this. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). That great prophet of God, Isaiah, was a very wise man who knew well, the depravity of the human heart. Writing under the inspiration of the Holy Spirit, he penned these words in Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Likewise, we see the same message revealed in the New Testament, as the apostle Paul wrote "For all have sinned and come short of the glory of God" (Rom. 3:23). Make no mistake about it. God demands payment for man's sin, and the Bible makes it perfectly clear that the payment for sin is death; both spiritual and physical death. Romans 6:23 state, "The wages of sin is death...." Let's look back at the Garden

CONTINUED ON PAGE 7

BIBLE STUDY**HEBREWS 10:12****"THE RIGHT HAND OF GOD"**

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

In dealing with this timely subject, there are three questions to be asked and answered: (1) What do the Scriptures imply by the use of this phrase? (2) Who is present at the right hand of God? (3) What is occurring at the right hand of God?

The answer to the first question can be summarized in the following simple statement: The phrase "the right hand of God" is the symbol of the perfections, attributes, and activities of an infinite God. No human portrait that man could ever paint can adequately describe God. Isaiah 40:18 states, "To whom then will ye liken God? or what likeness will ye compare unto him?" To portray God with an artist's brush is impossible since John 4:24 states that "God is a spirit . . ."

In order that mankind may understand and comprehend his nature and being, however, God uses the figure of a human personage and compares himself to a human being with a body. In the Scriptures God is pictured possessing eyes (Psalm 32:8), breath (Job 33:4), ears (Isaiah 59:1), a mouth (Job 23:12), feet (Isaiah 66:1), arms (Deuteronomy 33:27) and hands (Isaiah 59:1). These figures provide great preaching material for presenting the sovereign, infinite nature of a holy God.

The phrase, "the right hand of God," however, symbolizes in particular, the attributes, perfections, and activities of God the Father. This phrase describes numerous aspects of both God's nature and action. Creation (Isaiah 48:13); righteousness (Psalm 48:10); salvation (Psalm 20:6); victory over enemies (Psalm 17:7); power and strength (Psalm 63:8); omnipresence and security (Psalm 139:8-10); defense, protection, and support (Psalm 109:31); and even God's blessing (Ezra 7:9) are all declared to be resident in God's right hand.

Left-handed "handicapped" believers (like the FBF research secretary) have not been ignored by God, however. Ehud, the prophet of God, delivered a powerful message from God with his left hand! (Judges 3:15). The 700 left-handed warriors from the tribe of Benjamin (Judges 20:16) were chosen, because they could "sling stones at an hair breadth, and not miss." In I Chronicles 12:2, David had some "mighty men...of war" who were expert in "hurling stones and shooting arrows with their left hands. But when God desired to symbolize His attributes, perfections, and divine activities, He sovereignly chose to use the human figure of the "right hand."

The answer to question two, "Who is at the right hand of God? (The Father), can be simply stated in one word: Christ! ("... When He [Christ] had by himself purged our sins sat down on the right hand of the majesty on high" Hebrews 1:3) "But this man [Christ] after He had offered one sacrifice for sins for ever, sat down on the right hand of God." Hebrews 10:12.) The problem with the Roman Catholic religion is that it has Jesus in the wrong place! Our Saviour is not dying on a cross today, that divine work having been completed. He is seated at God's right hand as the Scripture states. (Roman Catholicism has [1] an incomplete Scripture; [2] an incomplete Saviour, and [3] an incomplete sacrifice). The phrase "the right hand of God and the person of Christ thus become synonymous in Scripture. It becomes impossible to consider the phrase "the right hand of God," without thinking of the person the Lord Jesus Christ.

In answer to question three, "What is occurring at the right hand of God?", there are several words that picture this divine scene in Heaven.

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PROPITIATION (SATISFACTION)

In Romans 3:24-25, Paul makes it plain that God the Father was satisfied with the work of Christ on the cross (His shed blood in His death). The invincible proof of God's satisfaction is our Saviour's seated position at the Father's right hand (Hebrews 1:3), with the approving smile of God upon His blessed Son.

The religions of this world are saturated with festivals, rites, and ceremonies all seeking to appease-satisfy the justice of an "angry" God for sin. Hindu festivals (bathing in the Ganges River), Moslem pilgrimages (to Mecca), Buddhist rituals, Roman Catholic masses, rosaries, prayer for the dead, etc., are all attempts to satisfy God with

regard to sin. These sacrifices and rituals are all enacted in vain. God was entirely-completely satisfied with Christ's sacrifice, the validation being Christ's seated position at the Father's right hand.

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PLEASURE (Psalm 16:8-11)

These verses set forth the ministry-activity of our blessed Redeemer in a three-fold timed aspect: eternity past (vs. 8), time past (vs. 9-10) and time present (vs. 11). These verses are cited by Peter in Acts 2:25-28, 31 where he states that they refer to Christ.

In Psalm 16:8, Christ is pictured in eternity past as being seated at the left hand of the Father ("... He [God the Father] is at my (Christ's) right hand." This is verified by Peter in Acts 2:25, "For David speaketh concerning him 'Jesus of Nazareth,' Acts 2:22-24), I foresaw the Lord always before my face, for he is on my right hand that I should not be moved." In Psalm 16:9-10, the scene shifts to earth with the death and resurrection of Christ. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one ("Holy one" is a phrase used prophetically 26 times in Isaiah for Christ) to see corruption." Peter quotes this verse in Acts 2:27, and then declares in Acts 2:31 that it refers to Christ. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

In Acts 2:33-34, Peter states that Christ is NOW at the "RIGHT hand of God" exalted by the Father, and quotes Psalm 110:4, where "The Lord (God the Father) said unto My Lord (God the Son) 'sit thou on my right hand until I make thy foes thy footstool.'" Thus, when the Psalmist speaks in Psalm 16:11 about "Thy right hand," he is referring to the ascended Christ after His resurrection. It is at this exalted position where Christ is seated in the heavenlies, that the child of God can find "pleasure forevermore" (Psalm 16:11). The "heavens" (Acts 2:34) or "heavenly places" (Ephesians 1:3) where Christ is seated at the right hand of God are the places where the divine riches of His grace (Ephesians 2:7) spiritual blessings, and joyful pleasures (Psalm 16:11) can be obtained by the believer. The pleasures of this world (Hebrews 11:25) are temporary and cannot permanently satisfy. At the right hand of the Father—in Jesus Christ—however, the believer discovers the "path of life," the "fulness of joy" and "pleasures for evermore" (Psalm 16:11); pleasures that leave no guilty hangover and abide forever, like the will of God.

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PETITION AND PRAYER

Hebrews 8:1 states that at the right hand of God, Christ is seated, there acting as our high priest ("... We have such an high priest, who is seated on the right hand of the Majesty in the Heavens.) He is seated there acting as our advocate and intercessor (Hebrews 7:25, I John 2:1-2). When sin attacks us and Satan accuses us, we can be assured of his intervention on our behalf as mediator and lawyer. (Pleading His incorruptible blood as evidence, He has never lost a case to our adversary in 2,000 years!) It is to this "right hand" to which we are encouraged to come with our petitions and prayers as well.

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PROVISION

Philippians 4:19 states, "But my God shall supply all your needs according to His riches in glory by Christ Jesus." The right hand of God is the place where the riches-divine wealth, so vividly described in Ephesians Chapters 1-3, can be claimed. Many believers are living in spiritual poverty, forfeiting their divinely designated wealth (spiritual blessings) due to default—simply failing to take them from God's right hand—in Jesus Christ.

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE POWER

Luke 22:69 states, "Hereafter shall the Son of Man sit on the right hand of the power of God." The Greek word translated "power" (dunamis) is the word from which we get the English word "dynamite," and is the same root word translated "strengtheneth" in Philippians 4:13 ("I can do all things through Christ which strengtheneth me.")

At God's right hand—in Christ—the believer finds (1) power over sin, I John 4:4, I Corinthians 15:57; (b) power over Satan, Exodus 15:6, and (c) power for service, John 14:12, Philippians 4:13. No matter what

CONTINUED ON PAGE 6

BIBLE STUDY, CONTINUED FROM PAGE 5

the need may be; service as a Sunday school teacher, the ministry of motherhood, the labor of a deacon, the witness in a concentration camp, etc., the source of divine power is the same—God's right hand in Jesus Christ!

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PARADISE

When the repentant thief prayed on the cross Christ replied, "Today shalt thou be with me in paradise" (Luke 23:43). Under the Old Testament dispensation, the spirits of all the departed dead descended into "Sheol," a Hebrew word, ("Hades"—Greek equivalent word). According to Luke 16:19-31, Sheol-Hades was divided into two sections; (a) lower section (where the spirits of unrepentant sinners still descent) which was a place of torment (Luke 16:23) for the unrighteous dead; (b) an upper compartment (paradise) for the spirit of the righteous dead, which was a place of comfort (Luke 16:25).

When the Lord Jesus arose from the dead and ascended on high, however (Ephesians 4:8-10), He led "captivity captive" and emptied this upper section of its occupants, taking them with him to glory to the right hand of the Father. "Paradise" is not now located down somewhere in the heart of the earth, but **upwards** at the right hand of God. **NEVER**, after the ascension of Christ is it ever recorded of a dying saint that his spirit **descended**. In this new dispensation, the believer's residence after death is declared to be in the "heavens" (II Corinthians 5:1). According to the apostle Paul, "Paradise" is now located "up" in the "third heaven" (II Corinthians 12:2 & 4).

In Acts 7:56-60, there is an interesting change of position. The New Testament consistently pictures Christ as being "seated" in the heavens at God's right hand. However, when Stephen was martyred, the Scripture twice records that Stephen saw the Saviour "standing on the right hand of God" (Acts 7:55-56) as the suffering martyr was welcomed home to glory. While the Scriptures do not dogmatically state this occurs every time a faithful servant of the Saviour dies, it raises the prospect that **perhaps** when a faithful pilgrim completes his journey, our Saviour—in recognition of his faithful labors—rises to his feet and welcomes the weary warrior home!

THE RIGHT HAND OF GOD IS A PLACE OF DIVINE PREPARATION (John 14:1-3)

Shortly before his death and subsequent departure from this earth, our Saviour indicated that one of the purposes of his return to His Father would be for the express purpose of furnishing the saints future residence.

For nearly 2,000 years now, as the late Dr. Bob Jones Sr. so aptly stated, the Son of God has been doing "interior decorating" on those mansions in glory. These edifices will not be just "cabins in the corner of gloryland," but lovely palaces completely decorated and fully furnished by the Redeemer. (Our Lord did not return to construct these "mansions," but to "prepare" [make ready] these divine edifices for the saints.) When the last finishing touches are completed, our Lord will return and present them to His bride. What a cause for rejoicing!

With confidence and full assurance, the saint of God can sing assertively with the songwriter:

"Often my heart longed to pray; sinner so what could I say? Then I was told of the blood-sprinkled way opened by Jesus My Lord.
I've found the way, through the blood past the veil to the holy of holies with God.
There by His power, over sin I prevail, I can walk in the path that He trod.
There in the presence of Jesus I satnd, glorified Son at the Father's right hand.
There I can plead, I can claim, I can have, all that He purchased for me."

PSALM 84 "The Tabernacles of God"

1. The Tabernacle of God are Places of Loveliness (84:1)
"How amiable are thy tabernacles"; amiable=lovely
2. The Tabernacle of God are Places of Longing (84:2)
"My soul longeth...for the courts of the Lord"
3. The Tabernacle of God are Places of Living (84:4)
"Blessed are they that dwell in thy house"
4. The Tabernacle of God are Places of Labor (84:10)
"I had rather be a doorkeeper in the house of my God"

USE OF SOURCES CONSULTED DOES NOT NECESSARILY IMPLY ENDORSEMENT. SOURCES ARE LISTED ONLY TO VALIDATE MATERIAL QUOTED. ALL ITEMS IN THE NEWS BULLETIN ARE BY THE RESEARCH SECRETARY UNLESS OTHERWISE NOTED.

FACTS FOR FUNDAMENTALISTS

ALCOHOL: Drunken drivers are 2-4 times more likely to be killed or seriously injured in automobile accidents than non-drinkers.
COMMUNISM: Lenin used the term "glasnost" 47 times in his writing.
CRIME: 74% of all prisoners who are released, will be rearrested within four years.
EDUCATION: 50% of the USA's 100 millions workers read below the ninth grade level.
GAMBLING: In a recent year, the total amount spent on gambling in the USA was 15 times greater than the total amount donated to churches.
MISSIONS: Every year 87 million people are added to the earth's population.

Errata Correction

The 1987 *Cutting Edge* booklet, published by the FBF, continued a manuscript written by the research secretary entitled "The Personalities of New Evangelicalism." In the synopsis of Dr. Bill Bright's activities on p. 13, a line was inadvertently omitted which resulted in an incorrect transmission of facts.

The incorrect statement concerning Dr. Bright read that he "dropped ban as CCC president in 1983 against a translation which omits 40% of Bible content and is based on the NCCC 'evangelistic conference' for blacks with radical left-wing politician preacher Jesse Jackson as speaker, along with E.V. Hill.

The statement should actually read: "dropped ban as CCC president in 1983 against CCC members speaking in tongues; endorser of "Reader's Digest Bible," a translation which omits 40% of Bible content is based on the NCCC sponsored RSV; organization he heads sponsored "Chicago 81," a so-called 'evangelistic' conference for blacks, with radical left-wing politician preacher Jesse Jackson as speaker, along with E. V. Hill!

RELIGIOUS NEWS BRIEFS

1. The president (Dr. Charles U. Wagner) and chancellor (Dr. W. Wilbert Welsh) of Grand Rapids Baptist College offered a copy of a book written by Dr. Charles Swindoll to holiday contributors. No mention as made about Dr. Swindoll's ardent new evangelical stance.

2. A study release by the National Bureau of Economic Research revealed that couples who lived together before marrying have a higher divorce rate than those who didn't and that partners in those couples have a less regard for the institution of marriage.

3. The World Council of Churches "Special Fund to Combat Racism" gave its largest grant in 1987 (\$100,000) to the African National Congress, (ANC) an organization which advocates and promotes violence of the vilest degree to achieve its ends; an organization which is also saturated with marxist-communists.

4. Dr. Paul Smith, pastor of People's Church, Toronto, Canada, (a promoter of ecumenical evangelism) conducted a "Iberia for Christ" evangelistic crusade in Liberia, W. Africa in the fall of 1987. Preparatory ministries were headed up by Mr. & Mrs. Daniel Denk from Inter-Varsity Christian Fellowship (IVCF), while follow-up endeavors were directed by Mr. & Mrs. John Smith from Grace Community Church, Panorama City, California (Dr. John MacArthur, pastor). In the November 1987 *People's Magazine*, which reported the above crusade, readers were also requested to pray for the Jimmy Swaggart Crusade held in November 1987.

5. Members of the St. John the Evangelist Episcopal Church in Boston adopted a resolution requesting the Episcopal Diocese of Eastern Massachusetts to "prod the national church" body to recognize homosexual (SODOMITE) relation-

CONTINUED ON PAGE 7

Religious News Briefs continued

ships with a formal service. (Such an endorsement would place the stamp of approval upon one of the basest, most vile forms of human conduct, in the name of religion!)

6. At the charismatic sponsored "North American Congress on the Holy Spirit and World Evangelism, held in New Orleans in July '87, Dr. Vinson Synan, congress chairman predicted that "the pentecostal and charismatic form of Christianity will become the predominant form of Christianity by the end of this century." Congress officials announced plans to make the majority of the world's population "Christian" by the year 2000 through a massive program of "world evangelization." (Shades of Constantine and 313 A.D.)

7. Representatives of more than 30 denominations in Britain endorsed proposals for a "new, more inclusive 'ecumenical instrument'" to succeed the British Council of Churches. Under the new arrangement the Roman Catholic Church of England, Wales, and Scotland would be "full members," in contrast to their status under the current organization as "observers."

A PREDICAMENT, CONTINUED FROM PAGE 4

of Eden for a moment. It's there that we find that God slew an animal and made coats of skin for Adam and Eve to wear as clothing, after they had sinned. The death of the animal, in the shedding of its blood, was a temporary covering for their sin! We call this an atonement. Here's a principle! In every case where we sin, God demands payment by death and a blood sacrifice. When Adam and Eve sinned, they suffered spiritual death immediately, and later, after many years, they suffered physical death. Now we, as their direct blood descendants, have inherited that sin nature which was formed in Adam. It's that sin nature that is passed down through the blood of the male through procreation, that makes us sinners—alienated from God. We're born into this world spiritually dead, and like Adam and Eve, will eventually grow old and suffer physical death, if the Lord should delay His return.

In the Holy Scriptures, God has established His principle of a substitutionary blood sacrifice. In Genesis 3:21, God shed the blood of an animal. The animal was Adam's substitute. The animal's death took the place of Adam's death. Later in history, as God was giving the Law to the children of Israel, He makes this very important decree in Leviticus 17:11, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your soul, for it is the blood that maketh an atonement for the soul."

For centuries, the nation Israel offered the blood of countless bulls, lambs, goats, and rams upon its altars, and sprinkled the blood upon the mercy seat of the ark of the covenant, just as God had commanded. Whenever the high priest went behind the veil into the Holy of Holies, it was always with the blood. To come into the presence of God without the atoning blood, would have meant his instant death.

You see, the death of the animal, in the shedding of its blood, was the temporary covering for the sins of the nation.

We may ask why must God judge sin? Why can't He look the other way when we sin? After all, we're not perfect as He is. Well, that's just the point! Our God is a perfect, Holy, and just God! Hebrews 12:29 states, "For our God is a consuming fire." That really speaks of His absolute Holiness. God's very character demands that payment be made for even the smallest sin. If He were to overlook our sins, He wouldn't be fair, just, or holy.

Well there you have it. This is the predicament of mankind. Man is lost in sin, separated from God, and absolutely powerless to do anything at all about it! Try as he may through religion and good works, man's self-willed approach to God is always a futile exercise in vanity, and always results in total failure. That was quite a dismal picture! But here's the GOOD NEWS!

Hebrews 9:27-28 states, "And as it is appointed unto men once to die, but after this, the judgment, so Christ was once offered to bear the

sins of many, and unto them that look for Him shall He appear the second time, without sin, unto salvation." This is the greatest, most joyous news in the universe! It's true! Mankind has a substitute who has taken his place, and has already received the punishment that was due. He is the Lord Jesus Christ, the second person of the Godhead, who was, is now, and always will be, God. He came down to this earth to die in our place. To shed His perfect, sinless blood, so that ours wouldn't be required of us. II Corinthians 5:21 states, "For He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." He died, once, on Calvary's cross, nearly 2000 years ago, a perfect and totally acceptable sacrifice to God the Father for the sins of the entire human race. He arose three days later, just as the Scriptures had foretold, in victory, never to die again. His first coming was as the Lamb, slain from the foundation of the world. He'll be returning again soon, to take out of this world, a people, separated unto Himself, known as the Church, the Bride of Christ, to be with Him forevermore. Seven years later, as the Lion of the Tribe of Judah, Our Lord will return to execute in wrath, judgment, on a sin-sick, Christ-rejecting world.

The price that God demands because of your sin is eternal separation from Him in Hell, (Lake of Fire), if you refuse to accept His free offer of salvation. Jesus died for you, in your place, so that you could be justified in the sight of the Father, but you must receive the Saviour, in order to receive the salvation that He alone offers.

If I may draw a comparison, in Old Testament times, if the blood was not sprinkled on the mercy seat, then the transgression wasn't covered. If you will receive the Lord Jesus Christ as your personal Saviour from sin, His shed blood will be applied by the Holy Spirit to wash away your sins, no matter how bad they may be, and you will receive the kind of salvation that the Bible speaks of, true salvation that can never be lost. A new life in Christ which will last for all eternity, God's only solution to the predicament of mankind.

Bill Desrosiers is a deacon, Sunday school teacher, and faithful visitation worker at the Beth Eden Baptist Church, Fitchburg, Mass. (Dr. Don Jasmin, pastor). NOTE: Due to the specific purpose and limited size of the FBF News Bulletin, we do not normally reprint a gospel message. Since this message was written by a "layman" and its gospel contents were so clear, we decided to include it in this issue. Mr. Desrosiers has given his permission for this gospel message to be published in tract form by anyone who concurs with the FBF position and stance. The research secretary would appreciate receiving sample copies from anyone printing this message in tract form.

A GOOD EXAMPLE TO FOLLOW

In "rummaging" through his collection of old books, the research editor noted a bound copy of the *Panoplist* magazine for the year June 1809-May 1810. The March 1810 issue contains a brief biographical sketch of the life of Dr. John Gillies, who for 54 years (1742-1796) served as pastor of the "College Church" in Glasgow, Scotland.

In scanning the life of Dr. Gillies, there were numerous commendable qualities that could should be emulated by every Bible-believing preacher today. The original biographer wrote concerning Dr. Gillies that he "was a most devout Christian," who "spent a considerable part of every day" in devotional exercises. "Searching the Word of God, meditation and prayer, were not only duties which he daily performed, but duties in which he greatly delighted."

Concerning his preaching it was stated that he "proposed the truths of the Gospel with the greatest plainness and pressed them with all possible earnestness." "Ministers," Gillies stated, "could be the unhappy instruments of ruining souls in two different ways: one, by starving them and the other, by giving them poison." Dr. Gillies often declared the desire "to give God's children plenty of their own bread," meaning by that the pure Word of God.

It was said of him that he never "shunned to declare the whole counsel of God, but insisted on the leading doctrines of the Gospel." Greatest of all, perhaps, was the biographer's declaration that the "Lord Jesus Christ was the delightful subject of his daily meditations, the frequent subject of his conversation, and the substance of all his sermons." In summing up the essence of Dr. Gillies' ministry, the reviewer recorded that "he knew, by sweet experience, and he endeavored to make it known to others, that Christ is all and in all."

While Dr. Gillies was not a Baptist preacher, in the display of biblical characteristics he manifested, he left a worthy example for all God-called preachers to follow.

"The fire shall ever be burning upon the altar; it shall never go out." *Leviticus 6:12*

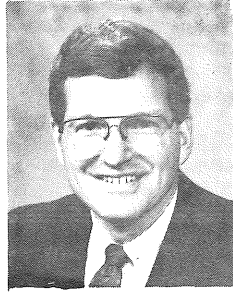
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68th Annual National Meeting of the Fundamental Baptist Fellowship of America

HOSTED BY
Tri-City Baptist Church
Kansas City, Missouri



Dr. Rod Bell
President
Virginia Beach, VA



Dr. Carl Herbster
Host Pastor
Kansas City, MO

**"Earnestly Contend for the Faith"
—Speaking the Truth in Love.**
"A false balance is an abomination to the Lord."
—Proverbs 11:1

Mark your calendar for these dates:

June 14, 15, 16

Plan to hear the *heart* of these fundamentalists
in the *"Heartland of America!"*

SPEAKERS' SCHEDULE

Tuesday, June 14

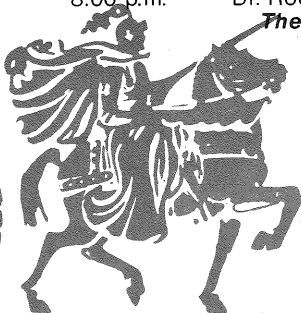
- 7:00 p.m. Dr. J. B. Williams
The Stand of Fundamentalism
- 8:00 p.m. Dr. Ed Nelson
The Spirit as Fundamentalists

Wednesday, June 15

- 9:00 a.m. Dr. Dell Johnson
Prayer Time
- 7:00 p.m. Dr. Monroe Parker
The Sword of Fundamentalism
- 8:00 p.m. Dr. Bob Jones
The Separation of Fundamentalists

Thursday, June 16

- 9:00 a.m. Evangelist Steve Pettit
Prayer Time
- 11:00 a.m. Dr. Les Ollila
The Strength of Fundamentalism
- 7:00 p.m. Dr. Warren Dafoe
The Saviour of the Fundamentalist
- 8:00 p.m. Dr. Rod Bell
The Speaking as Fundamentalists

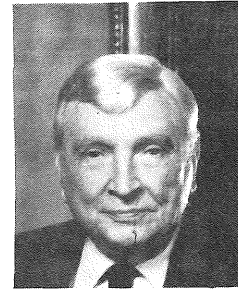


Workshops to be held during morning hours. ~~Schedule to be announced~~
**ALL MEETINGS WILL BE HELD
IN THE
CONVENTION CENTER
AT THE ADAM'S MARK MOTEL.**
A nursery will be provided
at the church.

National Coordinator: **Rev. Matt Williams**, Phone: (816) 358-7693
Tri-City Ministries, 11401 E. 47th Street, Kansas City, MO 64133



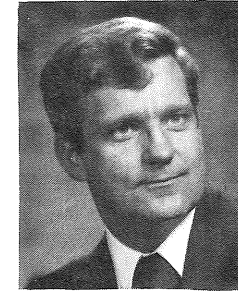
Dr. Warren Dafoe
Indianapolis, IN



Dr. Bob Jones
Greenville, SC



Dr. Ed Nelson
Denver, CO



Dr. Les Ollila
Dunbar, WI



Dr. Monroe Parker
Decatur, AL



Dr. J. B. Williams
Ringgold, GA

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



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

Communism — A "Cancer" Constantly Working! THE "EVIL EMPIRE" BECOMES AN "ANGEL OF LIGHT"!

VOL. 11 - NO. 2

HEADQUARTERS IN Virginia Beach, Virginia

MARCH/APRIL, 1988



**FROM THE
PRESIDENT
Dr. Rod Bell**
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

Communism versus Christianity

"Communism is based upon the granite foundation of materialism dedicated to... the liquidation of religion. Communism leaves no room for religion." (*The Lexicon of Atheism, Moscow '59*).

"Marxism is materialism. As such it is without mercy for religion. Every religious idea, every idea of God, every flirting with the idea of God is unutterable vileness." (*V. Lenin*).

"Let us drive out the capitalists from earth and God from heaven." (*Soviet Slogan*).

"Our enemy is God, hatred of God is the beginning of Wisdom." (*The Philosophy of Communism, Fordham, '52*).

"In this revolution we will have to awaken the devil in the people, to stir up the basest passions." (*Dzerijinski, Paris '36*).

"We do not fight against believers and not even against clergymen. We fight God to snatch believers from Him." (*Moscow News, '75*).

"The soundest strategy in war is to postpone final military operations until the moral degeneration of the enemy renders the mortal blow both possible and easy." (*Karl Marx*).

If you have read the above closely, you will realize one point the Communists make...that is that **God** is their enemy and must be destroyed. This is exactly why they have infiltrated every area of Christian life...to work from the inside to try to destroy true Christian faith (1) in God, the Lord Jesus Christ, and (2) the Word of God, the Holy Bible. The Communist way of working is like **cancer** constantly working from the inside to destroy the body. Christian, we had better wake up and realize what is happening in the deterioration of spiritual values, morals, and biblical conviction. Communism today is charming our national and world leaders, religious church leaders, young people like a deadly Cobra snake before it strikes and then sure and sudden death. Abraham Lincoln once said, "To sin by SILENCE when they should protest, makes cowards of men." How true this is when we sit idly by and allow atheistic communism to try and destroy our Christian heritage, and make slaves of all mankind.—Calvary Baptist Church, Oxon Hill, MD., May, 1988.

Roman Pontiff— Judge of all Mankind AN ARROGANT ASSUMPTION

Pope Boniface VIII said, "*The Roman Pontiff judges all men, but is judged by no one. We declare, assert, define, and pronounce: To be subject to the Roman Pontiff is to every human creature altogether necessary for salvation. . . that which was spoken by Christ 'Thou has subdued all things under His feet,' may well seem verified in me...! I have the authority of the King of kings. I am all, and above all, so that God Himself and I, the vicar of God, have but one consistency, and I am able to do all that God can do. What therefore, can you make of me but God.*" **What utter blasphemy! This is totally contrary with anything that is taught in the Word of God, the Holy Bible.**

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RELIGIOUS NEWS BRIEFS

1. If the Muslim community continues to grow at its present rate, Islam will be the second largest religion in the United States by 2015, overtaking Judaism.

2. Atheism now ranks third in terms of "religious" affiliation among the nearly 1100 students on the coed campuses of the Northfield-Mt. Hermon Preparatory School in Northfield, Massachusetts, placing behind only "Christianity" (an elastic term that includes every religious denomination that uses the word) and "Judaism." The Northfield-Hermon School (originally two separate institutions, one for girls and another for boys: now one institution with two coed campuses) were founded more than a century ago by the famed evangelist D.L. Moody to "train boys and maidens in Christian living...as teachers and missionaries of Jesus Christ," a far cry from their present apostate humanistic emphasis.

3. Despite adverse criticism, the "Rev. Jesse Jackson indicated he would continue to raise money in churches for his campaign for the Democratic Party presidential nomination. According to the WCC publication One World (April 1988, p. 21), "hundreds of black churches" were said to have "participated in a 'bonus Sunday' " in which donations "made in collection plates" were turned over to "Jackson's presidential bid." As an apostate religious clergyman, Jackson rejects nearly every vital/major doctrine of the Christian faith including the Virgin Birth, the uniqueness of God's revelation in Christ and a literal hell. In the past, Jackson has embraced black Muslim leader Louis Farrakhan (the man who called Adolf Hitler a "great man") and the butchering terrorist PLO leader Yasir Arafat, while terming Bob Jones University "antichrist."

4. Popular new evangelical, Bible teacher, John MacArthur continues to espouse and defend his contradictory and controversial statements concerning the blood of Christ. In a letter dated April 21, 1987, MacArthur stated that he believes "that the blood of Christ is precious," and "that Christ shed His blood in dying for our sins." However, he denied those statements, in effect, in the same letter when he declared that the "literal, physical" blood of Christ does not have any actual power to "wash(es) believers of their sins," since according to MacArthur, "the literal blood of Christ ran into the dirt and dust, and nothing in Scripture hints it now exists in any tangible or visible form."

MacArthur's position is rank heresy: the blood of Christ shed in his death on the cross was (1) pure blood—I Peter 1:18-19; (2) purchasing blood—Acts 20:28; (3) propitiating blood—Romans 3:24-25; (4) purging blood—Hebrews 9:13-14; (5) protecting blood—Revelation 12:11; (6) precious blood—I Peter 1:18-19; (7) preserved blood—Hebrews 12:24-25.

5. Verna Cook Appleman, widow of the noted deceased Southern Baptist evangelist, Dr. Hyman Appleman, donated the remaining \$30,000 of her husband's evangelistic campaign funds to Southwestern Baptist Theological Seminary, an SBC sponsored seminary. Dr. Russell Dilday, the seminary's president is an outspoken foe of the biblical inerrancy movement within the SBC, and has vigorously opposed the inerrancy advocates. (The above action is indicative of an undiscerning and misplaced loyalty.)

6. The "executive boards of the Christian church (Disciples of Christ) and the United Church of Christ (UCC-formed three decades ago from the merger of the Evangelical and Reformed Denomination with the Congregational Church) "have approved a document supporting unity between the two" denominations. The "document calls the ecumenical partnership" previously "declared between them in 1985 an 'expression of visible unity' that will someday result in 'mutual recognition of members and ordained minister,' 'common decision-making,' and other signs of 'full communion.'"

USE OF SOURCES CONSULTED DOES NOT NECESSARILY IMPLY ENDORSEMENT. SOURCES ARE LISTED ONLY TO VALIDATE MATERIAL QUOTED. ALL ITEMS IN THE NEWS BULLETIN ARE BY THE RESEARCH SECRETARY UNLESS OTHERWISE NOTED.

Through Sunshine and Shadows

Subtitled "My First 77 Years," this autobiography by Dr. Monroe Parker chronicles the mountain peaks and valleys of a colorful life that has spanned nearly eight decades.

This choice servant of the Lord has served the Saviour in varied capacities as evangelist, college president, university administrator, college football coach, founder of a Christian camp, pioneer radio and TV preacher, and director of a fundamental missions agency. (The complete list is much longer!) During a ministry that covers nearly 60 years, however, this multi-talented preacher has never abandoned his central calling as an evangelist, and has conducted more than 1500 evangelistic campaigns in the United States and numerous foreign countries. Due to his lengthy, fruitful, and discerning service, he has often been referred to as the "dean of evangelists."

In this heart-warming inspirational volume, the "dean of evangelists" opens his heart and shares God's dealings throughout the midst of the "sunshine and shadows" of his lengthy life. While reading many will learn for the first time how (a) he was stabbed with a knife as a teen; (b) kidnapped by a mob before a key college football game, and (c) kicked out of town, penniless, that he might lead a soul to Christ.

Readers will also discover (1) how he waited three years after college graduation so that he could marry his college sweetheart; (b) how he became a Baptist after laboring in early years as a Methodist; (c) how he faced the trauma of losing his companion and spouse in death on two occasions; (d) the humorous and colorful highlights of the multi-varied ministries listed above; and the (e) tribulations and triumphs involved in some of those 1500 plus evangelistic campaigns. The book concludes with two timely sermons by Dr. Parker: (1) "Synthetic Religion," defining and describing the dangers of the new evangelical heresy; (2) "The World's Most Popular Game," a potent evangelistic sermon portraying the pitfalls of sin.

Like Cornbread and Caviar (the reminscences and reflections of the first "75" years of Dr. Bob Jones), you may want to put on the coffee pot as you begin this volume. You just might find yourself "glued" to its contents, without interruption, until you have completed its 240 stimulating and stirring pages.

Sword of the Lord Publishers, P.O. Box 1099, Murfreesboro, TN 37133—\$8.95 (please add appropriate amount for postage and handling).



POEM OF THE MONTH—

The Battle Fought and Won"

Come, Lord and fight the battle, my hands are tired and faint; I have no strength to struggle, 'consider my complaints.' One of thy weakest soldiers is weary in the field, Yet thine is all the victory, Thy love is all my Shield.

'Tis not that I am weary of service done for Thee, 'Tis not that I would alter Thy loving will for me; Sweet is the vineyard labor, through all the toil and heat; And sweet the lonely-night-watch, safe resting at Thy feet.


Yet, Lord, there is a warfare no eye but Thine may see; Oh, hear my cry for succor, Come Thou and fight for me. The self I cannot conquer, the will that still is mine, Oh, take them both, Lord Jesus, and make them one with Thine.

Take them! I cannot yield them, I am not what I seemed; I have no power, Lord Jesus, to do what once I dream'd. The yearning of the earth-life, is stronger than my strength; When may the spell be broken, and freedom come at length?

Like dew on drooping blossoms, like breath from holy place, Laden with health and healing, come Thy deep words of grace; "Thy strength is all in leaning on One who fights for thee; Thine is the helpless clinging, and Mine the victory." author unknown: from The Shadow of the Rock, 1872

**An Evaluation of
Lifestyle Evangelism**
(As advocated by Dr. Joseph C. Aldrich
in his book *Lifestyle Evangelism*)

Dr. Don Jasmin
Research Secretary
Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts



In *Discovery Digest* (issue 104, p. 33) published by the Radio Bible Class, assistant editor Kurt DeHaan reviewed the book *Life-Style Evangelism* written by Dr. Joseph C. Aldrich. DeHaan gave the book his unreserved endorsement declaring that within its pages Aldrich "suggests a healthy, biblical, and proven model for evangelism." DeHaan also stated that the believer's "opportunities for a verbal witness will increase" and that the "impact" of our words will be greater as we implement the principles of this book."

Is this enthusiastic appraisal by this Radio Bible Class executive valid? Does this volume offer a "healthy, biblical, and proven model" for evangelism? Will the "principles of this book," if implemented, increase opportunities for genuine witness? The FBF research secretary believes the answer to these questions is a resounding "NO"! It is his contention (based upon the following review) that if the basic thrust of Aldrich's book is followed, it will not only greatly decrease the believer's opportunities for effective witnessing, but lead to the destruction of a genuine biblical evangelism.

The book's subtitle "Crossing Traditional Boundaries to Reach the Unbelieving World" discloses both the real intent, as well as basic weakness of the volume. The "traditional boundaries" to be crossed ("crossed out" would be a more appropriate term!) are the so-called "legalistic" standards (No beer-wine drinking, no smoking, no movie-theatre attendance, etc.) imposed by "hypocritical" separatist-fundamentalists! In Aldrich's view, effective evangelism becomes possible only when these "traditional boundaries" erected by the so-called hypocritical "separatists" are "crossed," ("eliminated" would be a better term.).

The guiding philosophy of the book is that if you really want to win your unsaved neighbors to Christ, you must blend in, conform, and participate in (at least to a moderate degree) their worldly lifestyle. When the legalistic "no-no's" (no beer-wine drinking, no smoking, no movie-theatre attendance, etc.) are abandoned and a real (so called!) loving Christlike life replaces these "taboos," your lifestyle will become so "beautiful" that your neighbors won't be able to resist the appeal you make for a "commitment" to Christ.

Aldrich begins by stating on p. 20 that the "two greatest forces in evangelism are a healthy church and a healthy marriage." The "key to evangelism" (p. 25) is a "beautiful bride." Thus local churches must begin embarking on "pilgrimage to beauty." This "beauty," described as "holiness and blamelessness" (p. 26) is developed as the love of Christ is manifested in the lives of believers.

However, there are some serious hindrance "barriers" (p. 40) to successful evangelism. According to Aldrich, the "greatest barriers to successful evangelism are not theological but cultural." What are these "cultural barriers"? On pp. 41-42, he lists 36 items, asking the reader to determine which are cultural barriers and which are biblical barriers. It is at this point that Aldrich introduces-raises doubts about certain "taboos" (FBF research secretary's term); activities which Bible-believers have historically opposed as being worldly and hindering the believer's witness to the unsaved.

These "taboos" (included in the list of 36 items) which readers are requested to determine as "cultural" or "biblical" are beer-wine drinking, smoking, and attendance at movie theatres. Much of the remainder of Aldrich's book appears to be a subtle attempt to break down resistance which believers have to these "no-no's." The reader will discover that over and over again, Aldrich raises questions and injects doubts as to whether these "negatives" (reviewer's term) are really biblical in nature. By suggestion and inference, these activities are given the status of "cultural" barriers and "gray areas." By looking either favorably upon believers who engage in these practices (not

taking a "judgmental" stand), or by "maturely" participating in them yourself, the "cultural barriers" can supposedly be eliminated, at least in part.

In Aldrich's mind, these "no-no's" symbolize the fundamentalist-separatist position. Using these symbols as illustrations of the so-called "hypocrisy" of fundamentalists, Aldrich destroys biblical separation as the foundation of successful evangelism, and then replaces it with a **WORLDLY-CENTERED APPROACH** that eliminates the offence of the Gospel.

On p. 42, Aldrich introduces the "straw men" (reviewer's term) objections asking why some believers get so upset when they see other believers "drink coke." He then introduces his worldly poison by including attendance at "an occasional movie" and having "a glass of wine" into the list. Subtly, he states that he is not "advocating or rejecting" any of those practices, he is "simply asking a question," a question which he declares "HAS A DIRECT RELATIONSHIP TO EVANGELISTIC EFFECTIVENESS." Aldrich's attempt to place doubt in the minds of his readers about NOT drinking wine and NOT attending movies by "simply asking a question" reminds one of Satan's attempt to place doubt in Eve's mind **SIMPLY BY ASKING A QUESTION—THE QUESTION "HATH GOD SAID?"** It is an obvious attempt (and the first of several throughout the book) to make the reader question and then reject these prohibitions as really biblically sound.

On p. 43, Aldrich declares that on any debatable issue (movie attendance, beer-wine drinking, etc.) there are four positions or "mind-sets" which Christians assume. As the discerning reader will discover, these are on an ascending scale, with the believer in class #1 being the LEAST spiritual (and thus the least effective in witnessing and evangelism) and the believer in class #4 the MOST spiritual and mature: (1) the professional weaker brother; (2) the susceptible weaker brother; (3) the non-participating mature brother; (4) the participating mature brother.

Under Aldrich's standards, the professional weaker brother (#1), the lowest on the scale is the separatist-fundamentalist who not only refuses to attend movies and take an occasional drink, but who believes that "norm" should be observed by all believers. The participating mature brother (#4), the highest and most "spiritual" Christian is the believer who can-do-participate in occasional movie attendance, occasional glass of beer-wine, and who never criticizes another believer for similar actions.

Using movie attendance as an "illustration," calling it a "gray area" (p. 43), Aldrich states that "the professional weaker brother (#1) says no because it is sin for him and therefore sin for everyone. The susceptible weaker brother (#2) says no, because he doesn't think he has freedom and may not know whether it is sin. The non-participating mature brother (#3) says no either because he does not feel he has the freedom, or because he chooses to not exercise his freedom...he recognizes and affirms the freedom of the participating brother (#4) to involve himself in the particular action or pattern (attendance at the movie theatre).

On p. 44, Aldrich applies the same concept to the question of drinking beer, stating that for believers in some parts of the world "beer is not an issue." Those who have freedom before the Lord on this matter would be participating mature brothers (#4). In the same paragraph he returns to the movie attendance question again saying, "Relate this position to the movie-going position. Suppose for the sake of illustration that for a group of people beer is in, but movies are out. If movies are the issue, then believers can become professional weaker brothers, (#4) those critical of all Christians who go to movies; or they can become non-participating mature brothers—those who don't attend, but are not critical of those who do."

Aldrich continues his attack on the separatist on p. 45 by declaring that many of the non-participating mature brother (#3) are really spiritual because they are "not legalists." Supposedly "obeying Paul's careful instruction," they "do not judge the lifestyle of the participating brother "class of weaker brothers (#1) who **CONTRIBUTE TO THE PROBLEM** because of attitudes which could be termed **LEGALISTIC**. Obviously referring to the separatist-fundamentalist who rejects theatre attendance and even "occasional" beer-wine drinking, he states that this "legalist" carefully builds his own pattern of living and then tries to make it normative for the entire Christian community."

LIFESTYLE EVANGELISM, Continued

While non-attendance at the movie theatre and not drinking beer-wine never in themselves make anyone spiritual, they certainly are excellent "NORMS" and the reviewer has never apologized for making this position a "NORM" for his church. The stand of separatist-fundamentalists on these issues should not be condemned, but commended; it should not be repudiated but reiterated.

On p. 46, Aldrich manifests his intense animosity for the biblical separatist, stating that while the "professional weaker brother should know better," he uses his stand to "manipulate others." (The separatist discourages other believers from attending theatres and drinking beer-wine—praise the Lord for believers like this. There are not many left these days!) Quoting favorable Anders Nygren, he terms the separatist-fundamentalist the "REAL TYRANT" and also blasphemously states that "this form of hypocrisy contributes more to the death of beauty in a church than any other single factor."

According to Aldrich, the separatist-fundamentalist brother who is opposed to theatre attendance and drinking beer-wine is the one, who more than any other believer destroys the Christlike beauty of the local church and hinders its evangelistic effectiveness! Even more incredible, Aldrich declares that "a person with this viewpoint needs to be confronted and rebuked with a desire to see him restored to the path of usefulness and blessing." In Aldrich's view, the separatist-fundamentalist (professional weaker brother #1) must not only desist from preaching-teaching against theatre attendance and beer-wine drinking, he must be rebuked for adhering to such a stand. By Aldrich's standards the "beauty" of Christ's love can never shine affectively in a local church until this "cancerous" (reviewer's term) attitude has been removed. Any discipline to be exercised should not be directed toward the "mature participating brother (#4) who attends the movie-theatre and may take any occasional drink of beer-wine, but meted out to the "legalistic" professional weaker brother (#1) who instructs that such actions are unscriptural!

On p. 49, Aldrich selects the movies again stating, "Without making a moral or emotional issue of movies, let's suppose..." He then indicates that a Christian who uses I Thess. 5:22 ("avoid the appearance of evil") with regard to movie-theatre attendance is not legitimately using the passage. The "appearance of evil" cannot be applied to the movie-theatre.

According to Aldrich, the real tragedy of this negative "legalistic" emphasis by the "professional weaker brother" is that it "may keep the mature believer (movie attender-occasional beer-wine drinker #4) from successfully penetrating his non-Christian community. If he fears that "criticism and judgment," he will face "continual tension and frustration," and may eventually "even be accused of being a glutton and drunkard" (p. 50).

On p. 52, Aldrich gives eight "suggested principles" which the Christian can use as a "pattern of life" for "evangelistic effectiveness." In principle #1 the reader is advised to "obey Paul and quit judging our brother (The so-called "mature participating brother.")

Aldrich's guidelines, however, do not extend to the separatist-fundamentalist. In principle #2 he counsels believers to "beware of professional weaker brother..." It is not only acceptable to judge this class (class #1) of believers, but we must go beyond that and "avoid" them! He further declares that a "non-participating pastor" who (one who doesn't drink beer-wine or attend movie theatres) "fails to affirm the legitimacy of a more participative, penetrating lifestyle," (a pastor who does drink beer-wine and attends movie theatres) is "guilty of hindering the evangelistic effectiveness" of this lifestyle.

In suggestion #3, the reader is told that he "must recognize and affirm the legitimacy of divergent lifestyles (he must accept as valid attending movies and drinking beer-wine!) for believers, since those who maintain these "divergent" lifestyles often make "better evangelists."

On p. 55 in principle #8, Aldrich reveals that his entire philosophy of lifestyle evangelism is based on the necessity of COMPROMISE. In principle #8, Aldrich declares that "compromise of some sort is inevitable in life." He candidly admits that "the very word 'compromise' is somewhat odious. In reality, it is a necessary term...age changes things. Age grants a new perspective so that we can see the necessity of compromise."

He approvingly quotes Edward Dayton (thus indicating this is his

own position as well): "When we are young, we refuse to compromise. When we are in our twenties, we see we have to compromise. When we are in our thirties, we are willing to compromise. When we are in our forties, we learn to compromise. Finally, we DISCOVER THAT COMPROMISE IS WHAT LIFE IS ALL ABOUT." He implies that "compromise," which allows for these divergent lifestyles (divergent lifestyles—various attitudes—actions with regard to separation) is one of the means by which Christ actually builds his "beautiful" church. In Aldrich's views, the "beautiful" holy-blameless bride (the local church) can only manifest the love of Christ when the old fundamentalists view of separation

Continued on Page 6

VOICES FROM THE PAST

Rev. Joel Hawes, was the venerable pastor of the First Church (congregational) in Hartford, CT during the period of the 1820's-1850's. In 1828, he delivered a series of lectures to the young men's association entitled "Lectures to Young Men." These were finally printed in 1856 in book form by the denominational board. One of Hawes lectures was entitled "Dangers of Young Men" from which the following excerpt was taken.

"Young men, for the most part, are but little aware of the danger which attends the beginnings of evil. They readily perceive the degrading and destructive tendency of the grosser vices; but they are slow of heart to believe that there are certain dispositions and habits which inevitably lead to those vices and their consequent degradation and ruin. Hence, while they are careful to shun the more open and flagrant offences, they are not afraid to censure upon what are deemed little sins-slight deviations from duty-occasional indulgence of the appetites and passions.

"No mistake is more common or more fatal than this. It is the way in which vice maintains its dominion in our world... all vicious habits commence in what are considered little sins. No young man becomes suddenly abandoned and profligate. There is always a gradual progress. He begins in slight, occasional departures from rectitude and goes from one degree of guilt to another, till conscience becomes seared... the habit of indulgence fixed and the character ruined.

"Nothing is more obvious than this connection between the beginning and the consummation of evil; and yet hardly anything is more difficult, than to convince the young of its reality... there is no safety but in guarding against the first approaches of evil."

In a generation when sin is being lightly regarded by our youth, the words of this 19th century preacher need to be strongly emphasized.

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FACTS FOR FUNDAMENTALISTS

CRIME: Juvenile crime is increasing five times faster than the U.S. population.

MISSIONS: Every minute the world's population increases by 152 persons.

TELEVISION: 90% of teens indicated that the greatest pressure to engage in pre-marital sex came from TV.

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 * **SERMON SEEDS . . .** *
 * "The Ways of Pleasantness"— Proverbs 3:17 *
 * "The God of Elijah— I Kings 2:14 *
 * "The Christian's Guarantee —I Corinthians 1:6 *
 * "Death in the Pot"—II Kings 4:10 *
 *

— POINTS FOR THE PREACHER —

Reasons for Church Discipline

1. Disaffected believer who is unresponsive, Matthew 18:15-17
2. Doctrinal beliefs that are unscriptural, Romans 16:15
3. Disorderly behaviour that is unbecoming, I Corinthians 5:1-13

PROFILES OF HISTORY

A. B. EARLE ○ "PRODUCTIVE EVANGELISM"

A. B. Earle, 19th century preacher, was one of America's most spiritually-productive evangelists. A faithful, active preacher of the Gospel for 64 years, he worked with more than 10,000 pastors in united evangelistic crusades, conducting union meetings in all but two states in the USA, plus Canada. (This was in an era when all the major protestant denominations believe in the verbal-plenary inspiration of the Scriptures.)

Earle conducted 960 evangelistic crusades, directed 39,330 services, preached 21,840 sermons, and traveled 370,000 miles to preach the Gospel during his remarkable and lengthy ministry. (Many of these miles were "logged" before train tracks covered the country.) Over 160,000 additions to local church membership were recorded in his campaigns, and 400 men were called to preach under his powerful sermons.

An indefatigable laborer, he averaged 750 preaching assignments per year for 30 straight years, also authoring 17 books, including *Winning Souls*, *The Work of an Evangelist*, *The Morning Hour* (an excellent and simple daily devotional guide which the FBF Research Secretary frequently uses), *Bringing in the Sheaves*, and numerous other volumes.

Converted as a young lad, he was baptized on April 7, 1830 in the Baptist church in Truxton, New York, and licensed to preach later that same year, (November 13, 1830), with his first text being Matthew 28:20.

For the first 24 years of his ministry he labored both as a pastor and evangelist, pastoring small churches in central New York, dividing his time between evangelistic meetings and pastoral responsibilities. After 24 years of splitting his labors, he became totally burdened for full-time evangelism; moved to New England (Newton, Mass.), where he spent the next 40 years of active ministry conducting mainly multi-church and union city-wide campaigns.

A Baptist, with strong convictions concerning his doctrinal beliefs, he nevertheless manifested charitable tolerance toward orthodox brethren of differing denominational persuasion. When A. B. Earle came to a city, the local churches were always the beneficiaries, not only in the generally large numbers of conversions reported, but also in the additions to membership as a result of those conversions.

In Halifax, Nova Scotia, there were 1,000 reported conversions in a single service. In New Brunswick, Canada, on two occasions, it required the service of five pastors at once to baptize the professing converts after a service. During his New Brunswick itinerary, there were 2,000 reported conversions in five months.

During a 9½ months ministry on the west coast, 6,000 converts joined the churches, with one of the daily newspapers declaring that "a religious revival such as has never before been experienced on this coast now in progress." The San Francisco campaign in 1866, the highlight of those months, resulted in services where 3,000 crowded into the "union hall" location; while 1,000 stood outside, unable to gain entrance. Earle even spent 17 days in a crusade in Carson, Nevada where his lodging host was the Nevada governor—a godly born-again Christian statesman! (What a change from Nevada and other states today!)

In Fall River, Mass. a religious periodical recorded that a "glorious work of grace" had been wrought in that city, with 1,000 professions and 500 joining the churches. The meeting jumped from 17 the first night to an average of 2,000 nightly.

In Manchester, N.H., there were 1,500 conversions, 300 of those professions being directly traceable to the conversion of a young lad; who after making his profession of faith, went out to a woodpile to split wood and began "preaching" Jesus in his simple way.

The crowds and converts from this "woodpile" preaching began to

increase until it extended to the churches and adjoining villages, with 300 eventual additions to local church memberships. Earle later arranged for this young lad to study for the ministry, taking care of his necessary bills, while the young man prepared himself for the Lord's service.

Earle's sermon on the "Unpardonable Sin" was probably his most powerful and effective message, with over 5,000 recorded conversions through the preaching of that sermon; 500 alone in a single sermon during the 1866 San Francisco crusade.

In Vermont, nearly every protestant church in the state was represented in a crusade Earle conducted there, with numerous testimonials that they had never been in such a meeting in all their lifetime.

The crowds, converts, and churches increased numerically and spiritually nearly everywhere Earle preached. In Chelsea, Mass., the nightly attendance averaged 15,000; while in Springfield, Mass. it increased to nearly 3,000 nightly, with 600 joining the churches during-after the campaign. (W.J. Holland, a book publisher who wrote under the pen name of "Timothy Titcomb," was one of the great aids in this campaign. Holland's books dealing with young people are invaluable for their character-building emphasis!)

Earle's labors were universally commended by pastors across the country, with pastors "most heartily" commending him "to the churches in his important work." Pastors stated that, "as churches" they were "better organized for the work than ever before," ready to "accomplish much for the Master." From Springfield, Mass. a pastor wrote, "Your preaching has been thorough, sound, evangelical, tender, and winning, adapted alike to quicken believers and to arouse and melt sinners... Hundreds in this city, converted through your instrumentality will in eternity praise God that he sent you to us."

Letters from grateful believers and transformed converts testify to Earle's productiveness in evangelism. One believer wrote, "I feel that I am better prepared to labor in the vineyard and have found a nearness to God never known before"; while another declared, "your sermons will be treasured in memory forever; they will be green spots in the desert of life." An appreciative convert stated, "You will always be remembered, for you were instrumental in having my name written in the Lamb's book of life."

Dr. Edward N. Kirk, a noted orthodox pastor from Boston (he was D. L. Moody's pastor when Moody was converted in 1851 and joined Mt. Vernon Church in Boston) wrote about his 1866 campaign there, "without compromising the truths of the Bible, you have awakened no opposition needlessly. . . I regard myself as a better man and minister for having known you and been associated with you in this blessed work."

In the *Watchman and Reflector*, Rev. I. D. Clark wrote, "plain, direct, and forcible in his preaching...instead of weakening the pastoral tie, he strengthens it, unites the church in a deeper piety, and like John the Baptist, prepares the way for a still more blessed work after his leaving." Rev. J. R. Kendrick stated in the *Examiner and Chronicle*, "his preaching has been plain, pungent, sometimes startling and lacerating in its stern fidelity; yet always kind and free from bitterness, uncharitableness and the language of denunciation...church is left...in a healthy, working condition, inspired and exhilarated by Christian love and hope."

With commendations like those above from grateful pastors, it is little wonder that his desk was filled with invitations, many of which he could not accept due to his already overcrowded schedule. The calls to help pastors and churches were numerous. From Richmond, Virginia, a pastor would write, "Your labors among the churches in the north recognize you as one whom it has pleased God to bless with remarkable success...we have agreed to solicit you affectionately and urgently to...spend several weeks with us laboring for the salvation of souls." From Lynn, Mass., a pastor earnestly requested help: "We want you here—want you now...can you not come soon...we need you... the brethren say

Continued on Page 7

LIFESTYLE EVANGELISM, continued

is broken down and replaced by these "numerous, divergent" lifestyles.

Quoting Leighton Ford approvingly on p. 60, he implies that fundamentalists have no "natural bridge" for evangelism and that thus their witnessing is "usually artificial and forced." The real reason, in Aldrich's outlook, why the separatist-fundamentalist can't adjust well to the unsaved neighbors around him are those "cultural difference"—(not drinking beer-wine, not smoking, not attending movie-theatres, etc.; remember—pp. 42-43?) Not being at ease with drinkers, smokers, worldly people etc., is not in anyway related to a spiritual cause, it is just a "cultural" matter which can easily be bridged!

This antagonism toward biblical separatists is manifested again on p. 68 when Aldrich states that "evangelistic impact" is hindered by "false views of separation" and "professional weaker brothers" (class #1). (In all fairness, he also includes "just plain disobedience.")

On p. 78, Aldrich indicates that there are three types of personal evangelism: (9a) proclamational; (b) confrontational or intrusional, and (3) incarnational-relational. In spite of the fact that he admits that "THE EARLY CHURCH WAS PLANTED BECAUSE OF THE STRONG PROCLAMATIONAL MINISTRIES OF THE APOSTLES" (A striking admission!) and that "countless thousands have found Christ through this God-ordained method," he exhibits little interest in this type method today because he basically limits "proclamational evangelism" to full-time evangelists and evangelistically-gifted pastors. His only real promotion for "proclamational evangelism" comes in the ECUMENICAL VARIETY as practiced by Billy Graham and Luis Palau, declaring that "we need the Billy Grahams and the Luis Palaus of this world and the pastors who also have this gift."

Using this "limited" definition of "proclamational evangelism" (pulpit and street preaching), he claims on p. 75 that "not many Christians have the potential or opportunity to be involved in proclamational evangelism." Aldrich's limitation of "proclamational evangelism" to full-time evangelists and evangelistically-gifted pastors ignores the precedent set by the early church in Acts 8. The believing disciples (excepting the apostles who remained in Jerusalem) were "all scattered abroad" (8:1) and "they that were scattered abroad went everywhere preaching the Word," including Philip, the deacon, who "went down to the city of Samaria and preached Christ unto them."

Without hesitation, the reviewer believes that the real need in evangelism today is for CHURCHES TO GET BACK-RETURN TO THE METHOD OF THE EARLY CHURCH—THE PROCLAMATIONAL METHOD—the method Aldrich admits the early churches utilized, but not limiting it to the base Aldrich advocates.

While Aldrich professes to believe in the "confrontational" method, stating that it is "legitimate" and that "many have found Christ through it," he claims its approach is "limited" (p. 79) and that less than 10% of believers can "ever be effective" utilizing this method. Quoting Peter Wagner (a poor source—Wagner is the promoter of "power evangelism"—the reactivation of miracles, healings, wonders as a chief means of evangelism) approvingly, Aldrich actually ridicules confrontation of a sinner with the plain gospel message, using Wagner's statement, "Just buttonholing a stranger, witness to him, and pressing for a decision will likely do more harm than good." Then, putting Wagner's words in italics, (to show his emphatic approval) he states along with Wagner that such a method "SHOWS A FUNDAMENTAL LACK OF RESPECT FOR HUMAN DIGNITY AND PERSONALITY."

In emphasizing the quote that "confrontational evangelism" shows a fundamental lack of respect for human dignity and personality," Aldrich manifests shades of Robert Schuller's apostate theology! (Schuller claims that one of the greatest sins any personal witness can commit is to tell men they are sinners—this is an offense to their self-dignity!) According to Aldrich, "as a general rule" the "confrontational" approach should be a "methodology reserved for the abnormal rather than the normal witness experience" (p. 81).

While Aldrich claims that the first two methods (proclamational and confrontational) are "necessary for the Gospel to spread worldwide" he believes that once a "church is established," the emphasis must shift to relational-incarnational "evangelism."

Having abandoned and destroyed the separatist "taboos," the believer can now, supposedly, properly relate to his neighbor with a non-offensive lifestyle, and actions that will make it easy to communicate the Gospel message.

To effectively communicate the Gospel, Aldrich believes the believer must relate the Gospel to the "felt needs" of the individual. When the individual realizes that the "Gospel" is related to those "felt" needs, then the Christian can begin to "share" Christ as the solution to the "real" need. Aldrich's methodology, however, is NOT drawn from Scripture but

from HUMAN PSYCHOLOGY.

Aldrich states that he has "used Maslow's 'Hierarchy of Needs' for years as a teaching tool" to determine the level of need. "Maslow's hierarchy" is purely a psychological-humanistic pyramid consisting of five elevating steps: (1) physiological needs; (2) safety and security needs; (3) love and affection needs; (4) esteem needs; (5) self-actualization needs—the highest and most important on the scale.

On p. 93, Aldrich explains how he uses this humanistic-psychological "hierarchy" in evangelism. The physiological and safety-security needs of the unbeliever are met through "service." To meet these "security" needs, Aldrich suggests the incredible unscriptural concept of involving the unbeliever in "some type of mission or serving activity" (spiritual activity) where he can feel the heartbeat of redemption." (That's not a mistake; Aldrich actually suggests that the unbeliever be allowed to participate in spiritual service for Christ in the church! (p. 96). Aldrich sincerely, (but mistakenly) believes that when the strong self-assured unconverted man "gets successfully involved" in worthy spiritual causes, "he will be inclined to accept the Christian's goals and values before he even knows them." Without even realizing it, the unconverted man will almost become a Christian simply through participation in Christian causes! When offered the opportunity to make a "meaningful (reviewer's terms) commitment," the unbeliever will then automatically respond!

The love-affection needs are met through "fellowship," while the unbeliever's greatest needs (in the opinion of Aldrich-using Maslow's hierarchy) relating to self-esteem (step 4) and self-actualization (step 5) are met through preaching!

Aldrich adopts without question this secular, humanistic view of man's needs, and then merely adapts it to the religious realm. Accepting Maslow's pyramid, Aldrich believes that man's greatest needs are "lack of recognition," "embarrassment," "inadequacy," etc. (level 4); "boredom," "uselessness," and "frustration," etc. (level 5) and that these needs of levels four and five are met through preaching.

The perceptive saint should easily discern why this method of evangelism might prove so popular, and why multitudes of Christians (even some unsuspecting conservative pastors) are accepting "lifestyle" evangelism. Lifestyle evangelism, as advocated by Dr. Joseph Aldrich, diminishes or ignores sin, and eliminates the offence of the cross.

Nowhere in Scripture can a trace or hint be found that man's great problems relate to low "self-esteem; or lack of "self-actualization." Maslow's hierarchy (which Aldrich accepts and adapts to religion) is based on the apostate, unscriptural concept of the innate goodness of man. The real problems of man are sin, pride, unrighteousness, iniquity, etc., all which centers on "embarrassment," "boredom," and "frustration" will be surface preaching and shallow preaching and will produce the same kind of nominal Christians: shallow and surface professors (not necessarily "possessors."

Our Saviour did not shed His blood and die on the cross for the purpose of raising man's self-esteem and making his life more meaningful—He died to save lost sinners (1 Tim. 1:15; Luke 19:10)! It should come as no surprise that when Aldrich later solicits the unbeliever's decision, he merely asks for a "commitment" to complete the individual's "religious pilgrimage" (p. 231).

On p. 123, Aldrich again attacks the separatist position, declaring that there are four "marks of ugliness" which are "enemies of effective evangelism." Enemy #4 is "legalism," which is obviously applied to the separatist-fundamentalist. On p. 132 this "legalist" is guilty of labeling and categorizing people, making himself the "self-appointed judge and jury" and has "unbiblical presuppositions about separation." These legalists are declared on p. 135 to be the great enemy of the unity of the church—spiritual cancers—which the church must seek to cure. Quoting Dr. Truman Dollar approvingly (an interesting source!), he believes that the legalistic separatist-fundamentalist is always seeking to "pick a fight," (reviewer's terms) and if he can't find a real enemy, he will select a fellow fundamentalist. Dollar's statement is a gross misrepresentation of fundamentalism; an attempt to draw the spotlight away from his own compromise, while picturing militant fundamentalists as a group of mean, spiteful, envious, unloving critics, who spue out their hatred toward anyone who in the "least" degree disagrees with his compromising stance.

Having had the privilege of mingling with leaders of the fundamentalist's cause for more than a decade; the reviewer states unequivocally, that most of the leading spokesmen for the fundamentalist's position that he has met, are not only men of staunch convictions; they are men who are first-class gentlemen, men of deep compassion with tender hearts, and men who exhibit the love of Christ in their daily relationships with other people.

Continued on Page 8

Profiles of History, continued

'come now.' " In Vallejo, California, "souls are perishing here and we would urge upon you our claims"; while a pastor in Baltimore would write, "I have been praying God to send you to Baltimore. O, that my prayers may be answered."

Earle's response to these multiple requests, most of which he could not fulfill was "O Lord, raise up more evangelists! Call into this work men after thine own heart, who shall be willing to renounce worldly honor and ease, that they may win souls to Jesus." Earle would plead, "Christian friends...will you not join with me in the prayer that God will multiply the number of those whose special work is the promotion of revivals? 'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth more laborers into his vineyard' and among them more evngelists."

Before departing this earthly life and "becoming a member of the general assembly and church of the first born in heaven," Earle decided to make the famed Tremont Temple Baptist Church in Boston his last local church home. Known as the "Stranger's Sabbath Home," Tremont Temple was then in the height of its spiritual glory, with an active membership of 2,000. (Today it is an ecumenically-oriented ABC church which has a "name that lives" with many diverse activities, but it is spiritually "dead.") A gigantic celebration was held at the Temple in honor of the Earle's 50th wedding anniversary, with 1,500 people present, and 4,000 friends sending congratulatory cards.

In analyzing Earle's life, the FBF Research Secretary noted seven character traits that he believes contributed heavily to making this 19th century preacher's ministry one of "productive" evangelism.

1. Earle possessed a companion who was of inestimable value to his ministry. Laboring quietly behind the scenes as his dedicated spouse for nearly 60 years, his wife gave herself in unselfish dedication to his ministry. Nearly one-half of Earle's married life was spent away from home, absent from his wife. Writing to him on one occasion, she stated, "I am spending my time largely on your meetings."

2. A. B. Earle was a first-class Christian gentleman, but a man who never compromised the Word of Truth in his evangelistic crusades. A staunch Baptist by conviction, he was greatly respected and beloved both by fellow Baptist preachers, as well as orthodox brethren of differing denominational persuasion.

3. Earle recognized the indispensable place of prayer in revivals. He called effective prayer "the baptism of pain," declaring that "it is only when Zion travails in birth for souls that they will be born again...Christians should spend much of their time in Gethsamene in soul-travail.

4. Earle knew the power of the Holy Spirit was indispensable in revival efforts. He called the lack of the Holy Spirit's power in believer's lives, the "greatest hindrance" to revival. In looking back upon his life and ministry he recorded that "the most essential part of a minister's outfit for successful preaching is "endowment of power from on High"; proclaiming that "no amount of talent or education or hard work; nothing, positively nothing, can be substituted for 'power from on High.'" He termed the infilling power of the Holy Spirit "an indispensable part" of the minister's outfit for service.

Earle candidly admitted, that though his ministry had been greatly blessed of God with souls and great numbers; for the first half of his ministry, nearly 30 years, he lacked this fulness of power. In November, 1863, in a simple act of faith, he received that infilling power which he declared could be "reached only by faith and retained only by faith." In a printed sermon on the subject of the Spirit's infilling power, he termed it the "rest of faith."

Often requested to speak on effective means-methods of reaching the unconverted multitudes, Earle's reply was that he had "never found any way of reaching the unconverted" until "Christians were

filled with the Spirit and humbled in the dust in agonizing prayer." Believers who were desirous of "bringing sinners to the Saviour" must "first see that your own hearts are thoroughly melted and subdued, under a deep sense of the condition of lost men, and that you are filled with the Spirit and constrained by the love of Christ."

5. Earle placed great emphasis upon the efficacy of the cleansing power of Christ's blood. Earle stated, "I have needed the cleansing blood of Christ every day, and believe I have had it."

6. Earle possessed the "Joy of the Lord," which served as a source and reservoir of spiritual strength throughout his ministry. Earle knew that in the believer's life, a "weeping" heart was imperative for success; but he confidently proclaimed that "our tears" must "run over a shining face."

Earle believed that while we "weep over lost sinners," or even "mourn the death of our loved ones," true Christianity should "make our hearts peaceful and happy." Earle stated that if he could preach in a building that would accommodate thousands of people and see it filled with the cries of anxious sinners, he would not rely upon "eloquence, argument, or eccentricities," but rather upon the gathering around him of a "company of Christians who were living in the full enjoyment of religion. Earle believed that the joy of the Lord, like a magnet, would attract people towards its possessor.

Earle's greatest joy, however, did not come from the great success which God had privileged him to experience, or even from his many years of faithful walk with God in the past. As he faced the end of his earthly journey, and almost see the gates of pearl opening for me; and at times feel like singing, as a happy evangelist sung in his last hour: 'O come, angel bands and around me stand. O bear me away on your snowy wings to my eternal home.'" Earle looked forward to the multitude waiting to greet him on the other shore as he wrote, "What joy in the anticipation! I already begin to say, 'O death, where is thy sting?'"

7. Earle maintained a sense of his own unworthiness and unfitness, from the commencement of his ministry until its consummation. He knew that the work to which God had called him was enough to "fill an angel's hand" and that which "filled the Saviour's heart." Recognizing his own unworthiness, he thus expended his labors in magnifying the grace of God which had both saved him, called him, and energized him.

A. B. Earle was truly a "productive evangelist." God is looking for dedicated pastors and evangelists who will give themselves unreservedly to the winning of the lost and the edification of the saints like A. B. Earle; producing permanent spiritual fruit (John 15:16). D.J.



QUOTABLE QUOTES

CHRISTLIKENESS: "To be with Jesus is wonderful; to be like Him is glory." Dr. Rod Bell

CHRISTIAN LIVING: "So many of us are so busy doing urgent things, we don't have time to do the important things." Dr. Ben Strobehn

DEFENSE OF THE FAITH: "The church is to be a thorn in the flesh of apostasy." Dr. Bob Jones

MIND: "Your mind is like a computer. What is put into it, is what will come out of it." Dr. Myron Cedarholm

PRAYER: "It is one thing to bring a matter to the disciples; it is another thing to bring it to the Lord." Dr. Frank Bumpus

PREACHING: "The messages that we preach must have the pollen of God in them." Dr. Chuck Cofty

SEPARATION: "Separation is not an option, it is an obligation." Dr. John Mincy

LIFESTYLE EVANGELISM, Continued

The so-called "social skills" of the lifestyle evangelist are geared toward compromise with worldly lifestyles. On p. 206, Aldrich states that "sometimes as a gesture of friendship, your neighbor may bring over a bottle of wine." (This is the seventh time in the book where he subtly introduces the possibility of wine-beer drinking for the witnessing Christian.)

The mature believer has three "options" available to him according to Aldrich. The first, if the believer does not feel "free," is simply to "graciously decline" and return the beverage. The second option is to "graciously decline," but "offer to serve them." Aldrich states that "many feel free before the Lord to do this." Third, "if your conscience has liberty in this area, you may thank them and participate if you desire." Aldrich claims that "within the Christian community," he has "observed mature, spirit-led, knowledgeable Christians exercise each of the options." He also states that "contrary to the opinion of some Christians, no one option is more 'spiritual than another.'" Having vacillated on this important issue, it appears obvious that Aldrich would undoubtedly offer similar counsel with regard to other issues of separation such as movie attendance, smoking, etc.

On p. 231, Aldrich promotes the concept of ecumenical evangelism, where he discusses a "Christian Leadership Week" instituted by businessmen in a California city. Aldrich declares, "liberal pastors who want to get in on the action are invited to send a layman to get involved." He candidly admits, however, that these pastors "somehow can't seem to get their laymen interested in evangelism."

The unconverted is now supposedly finally ready for the great question to be "popped." It should come as no surprise that Aldrich treads softly when introducing the subject, so as to avoid any "offense" of the Gospel. The soulwinner(?) begins by stating something like the following, "...we've never had the opportunity to chat about your religious background. At what point are you in your spiritual pilgrimage?"

Nowhere in the Scripture is there any hint or trace that man is on some kind of "religious pilgrimage," seriously searching for God and that our ministry is simply to guide him toward the final goal! On the contrary, mankind is pictured in divine writ as a rebel (Romans 3:9-20), whose every movement is opposed to divine righteousness. (Through intercessory prayer, witnessing, and other manifestations of the genuine love of Christ the spiritual soil can be fertilized and softened!)

Aldrich's disdain for personal, biblical separation is evidenced when he suggests that if the unbeliever is unresponsive due to negative "caricatures" of the Christian life (Example: "To be a Christian I must give up everything I enjoy"), the believer can supposedly eliminate "this distortion" and "bury this caricature in a hurry," by simply inviting the unbeliever to "a super time at the beach." (Where near nudity, indecency, and immorality abound without shame, lacking either the fear of God or man!)

The unbeliever is now supposedly ready for a second step "question" as follows: "Has your spiritual pilgrimage come to the point of a personal commitment to Jesus Christ, or are you still on the way?" Crossing this hurdle, the "witness" (reviewer's term) then proceeds to the "opportunity" statement, "Sometime, I'd like the opportunity to share four principles which will enable you to understand what it means to establish a personal relationship with Christ." If the response is positive, the Christian then proceeds to "share" the "Four Spiritual Laws" introduced by Campus Crusade, with its defective, weakened, and unbiblical order of the plan of salvation. (See recommended reading at conclusion of review for critique of the "Four Spiritual Laws.") (The "searching" pilgrim is told that when he "makes a commitment to Christ," he will "discover what it means to have the peace of God." If the individual is ready, the "commitment" is finally made.

When finally made, this "commitment" produces at its best a weakened, anemic version of biblical "conversion"; and potentially a false religious experience whereby the "seeking pilgrim" is conned (by Satan) into believing that his "experience" is biblically sound. A second travesty is that the **BASE AND FOUNDATION OF TRUE EVANGELISM-BIBLICAL SEPARATION HAS BEEN DESTROYED**, both for the potential soulwinner and the needy sinner.

The *New England Church Life*, (June 1987, p. 11) contained an advertisement for a speaking appearance by Dr. Aldrich at the Rumney Bible Conference (now called the "Four Seasons Christian Conference Center), with the advertisement stating in large letters: "WARNING! This man may be hazardous to your lifestyle." The FBF research secretary heartily concurs (though for a different reason!). Dr. Joe Aldrich's *Lifestyle Evangelism* should be labeled with a "WARNING" tag. The evangelistic methodology presented in this book will be "hazardous" to BIBLICAL EVANGELISM. Individuals utilizing this spiritually unwholesome plan can be assured that the contents and crux of a solid, biblical evangelism will be destroyed and replaced by a subtle, satanic counterfeit.

Lifestyle Evangelism" is a pseudo-method of evangelism. The research secretary agrees with the conclusion of Dr. Dell Johnson in his manuscript *Gospel Apologetics*, new evangelicalism is going... the path to apostasy. Fundamentalism is really a different movement. Our movement is not a movement of lifestyle evangelism, historically, theologically" or apologetically (summarizing Johnson's final statement).

Lifestyle Evangelism eliminates the offense of the cross. It is a humanist-based methodology and begins with the interests of man first. A large percentage of books in the average "Christian" bookstore dealing with the subject of evangelism are now "lifestyle-evangelism" oriented. If they remain on the shelf as popular sellers, fundamentalists will eventually accept their unscriptural precepts either in part or whole, borrowing from a tainted source to improvise new means of evangelistic endeavors. This changed emphasis is already beginning to penetrate fundamentalism and the warning flag must be raised NOW.

Fundamentalists, however, must not be content just with exposing pseudo-methods of evangelism, but should be exhibiting proper means. Fundamentalists must be involved in daily active proclamation of the Gospel message in the market places of life on an individual basis, and collectively through the weekly ministry of the local New Testament church. The word "lifestyle" has been perjured by compromisers where it is now devoid of its real meaning. The research secretary believes it to be wise, therefore, not only to avoid the teachings of this unbiblical methodology, but also the terminology. The believer's life "conversation" (KJV translation—manner of living) should substantiate but never substitute for proclamational-confrontational evangelism.

The methods that planted the early New Testament churches are valid today, if believers will only utilize them. In order to fulfill the Great Commission, it is not necessary to compromise because of changing cultural conditions. God's work done in God's way will still bring God's results! Let's get busy with the great task!
D.J.

USEFUL SOURCES:

1. **LIFESTYLE EVANGELISM**—by Dr. Joseph C. Aldrich, Multnomah Press (as a first-hand source to analyze and expose).
2. **BRIDGE EVANGELISM**—BY Bruce McDonald, ABWE Insight Series Pamphlet (as a first-hand source to analyze and expose).
3. "Lifestyle Evangelism"—article by Dr. Frank Bumpus, *Sword of the Lord*, 3-20-87, (a fundamentalist evaluation).
4. "Lifestyle Evangelism Refuted"—article by Dr. Curtis Hutson, *Sword of the Lord*, 10-30-87, (scriptural proof that Christ and apostles did not utilize it).

FROM THE MAILBAG



"I was greatly impressed by your article, "The Personalities of New Evangelicalism" published in *The Cutting Edge* ... Thank you for your discernment and separated stand."

Rev. Chuck Barnes, ME

"I want to tell you what a blessing the *News Bulletin* is that you edit for the FBF. . . The articles are outstanding, the content is good and there is good balance in it. . . You are doing an outstanding job. . . keep up the good work.

Dr. David Innes, CA

"I greatly appreciate your positive contribution to the FBF newsletter. Keep up the good work"

Dr. David O. Beale, SC

(Dr. Beale also expressed his appreciation for the review of *Pursuit of Purity*, a book he authored on the history of fundamentalism in America. [see *FBF News Bulletin*, Nov/Dec. 1986.])

"I want to thank you for the fine work you do as research secretary for the *FBF NEWS BULLETIN*. I look forward to getting this every two months. Keep up the good work."

Mr. George R. Morrison, CT

BIBLICAL STEWARDSHIP

1. The **Foundation** of Giving, II Corinthians 8:1
2. The **Fact** of Giving, II Corinthians 8:2-5
3. The **Form** of Giving, II Corinthians 8:3-5

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



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

MARK YOUR CALENDAR— June 13, 14, 15, 1989
Bethel Baptist Church-Schaumburg, IL Hosts National Meeting—Dr. Frank Bumpus, Pastor

VOL. 11 - NO. 3

Headquarters in Virginia Beach, Virginia

MAY/JUNE, 1988



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

I would like for you to continue to pray for our fellowship that it would have the **"cutting edge"** and to hand down the heritage that has been given to us 68 years ago at its conception. We have a great heritage and must continue to fight the good fight of the faith. Someone said, **"Evangelistic unction makes orthodoxy function."**

New board members were elected. The following board members have come into our fellowship: Dr. Russell Rice, pastor of the Oakwood Baptist Church in Anderson, SC, Pastor John Vaughn, Faith Baptist Church, Greenville, SC and Pastor Paul Anderson, Faith Baptist Church in Palmer, Maine. These men were unanimously and enthusiastically put on the board. New regions are being formed and the moderators are enthusiastically pushing their regional and satellite meetings. The southeast is growing like a prairie fire. I thank the Lord for Dr. Walter Kirk. He is doing an excellent job with the satellite meetings. We are looking forward to having great regional and satellite meetings and will be pushing the national meeting for 1989. Make your plans now. The dates are June 13, 14, 15, 1989—Mark your calendar and bring your staff to Chicago. Someone said the Mafia runs Chicago. That is not so. **FRANK BUMPUS does!**

We have just completed one of our greatest meetings in the history of the Fundamental Baptist Fellowship. There was great preaching and a tremendous spirit. I have been in the fellowship for almost 12 years and I believe that this was one of our best meetings. We had men come from all over the United States from Maine to Florida, South Carolina, Alabama, Texas, Arizona, California, the Mid-west and Northwest.

The preachers rallied around the theme, **"Earnestly Contend for the Faith by Speaking the Truth in Love."** The preaching and the workshops were some of the best. We had one of our best Board Meetings and the Board certainly did encourage the president in his direction and leadership.

I want to say publicly to all of the men across the nation, "Thank you for your participation and the support." Many new preachers are looking to the direction of the Fundamental Baptist Fellowship and its balance.

NEW MODERATORS APPOINTED

New co-moderators for the Mid-Atlantic Region are Rev. Bennie Moran from Morgantown, WV, and Dr. Rick Arrowood from Troy, OH.

Dr. Rick Arrowood has his THG, MIN and his Doctor of Ministries degrees. He is the pastor of the Troy Baptist Temple which has a world-wide missions program and daily radio broadcast. He is also editor of the "Troy Publications." His church has a great history of soul winning and is an independent, fundamental, separatist, Baptist testimony. We welcome him aboard.

Bennie Moran has been pastoring in Morgantown, WV for over 25 years. He is in a college town and takes a strong stand against the secular humanists and is a true biblical Baptist separatist. He will give us the proper cutting edge in these areas. We are looking forward to working with the co-moderators in our Mid-Atlantic Regions and we also welcome him aboard.

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VOICES FROM THE PAST

“The Vices of Imagination”

by Timothy Titcomb

“It is dangerous playing with edged tools.”

“He who avoids the temptation avoids the sin.”

“Keep yourself from opportunities, and God will keep you from sins.”

“The pitcher that goes often to the well gets broken at last.”

There is an enchanted middle ground between virtue and vice, where many a soul lives and feeds in secret, and takes its payment for the restraint and mortification of its outward life. I once knew an old dog whose most exalted and delighted life was lived upon this charmed territory. The only brute tenants of the dwelling where he lived were himself and a cat. Rover bore no ill-will toward his feline companion— in fact, he was too good-natured to bear ill-will toward anything. He had been detected once or twice in worrying her, and one or two severe floggings had taught him that the sport would not be tolerated. Still he did not stop thinking about it and at every convenient opportunity he planted himself in her way, watched her as she lurked for prey, scared her by growls and feints, and kept her in a fever of apprehension and fretfulness. Now, while I do not believe that he intended her the slightest mischief, I have no doubt that, in his bloody imagination, he had slain her a thousand times, chased her all over the neighborhood, and torn her limb from limb. In short, while he knew that he must not worry her, he took the satisfaction that lay next to it—that of being tempted to worry her, and found in the excitements of this temptation the highest rewards of his self-denial.

Humanity has plenty of Rovers of this same sort—men and women who lead faultless outward lives, who have no intention to sin, who yield their judgment—if not their conscience—to the motives of self-restraint but who, in secret, resort to the fields of temptation, and seek among its excitements for the flavor, at least, of the sins which they have discarded.

‘The man who loves and seeks the excitement of temptation, shows that he is restrained from sin by fear, and not by principle—that while his life is on the side of virtue, his affections lean to vice.’

This realm of temptation is, to a multitude of minds, one of the most seductive in which their feet ever wander. Thither they resort to meet and commune with the images, beautiful but impure, of the forbidden things that lie beyond. In fact, I have sometimes thought there were men and women who were really more in love with temptation than with sin—who, by genuine experience, had learned that feasts of the imagination were sweeter than feasts of sense. Whether this be the case or not, I have no doubt that the love of temptation, for the excitement which it brings, is very general, even with those whom we esteem as patterns of virtue. The surrender of the soul to these excitements is the more dangerous from the fact that, by some sort of sensual sophistry, they are conceived to be harmless, and without the pale of actual sin. There is no intention to sin in it, but only an attempt to filch from sin all the pleasure that can be procured without its penalty.

Playing with the temptation to sin is doubtless accompanied with less apparent disaster than the actual commission of it, and, so far, is a smaller evil; but it is an evil, and, essentially, a sin. The man who loves and seeks the excitement of temptation, shows that he is restrained from sin by fear, and not by principle—that, while his life is on the side of virtue, his affections lean to vice. This is a sham life, and a mean life. There are multitudes to whom temptation comes from the forbidden world of sin, but it comes unbidden and unwelcome—on the lines of old appetites and old passions not yet thoroughly under control—and it is fought against and driven out. It is the voluntary going out of the soul after temptation, as a kind of unforbidden good, that I challenge and question. It is the willing, secret sin of imagination that I denounce, as not only a sin essentially, in itself, but as the path over which every soul naturally travels to the overt act of transgression which lies beyond. It is the kind of sin that

‘... they have welcomed and entertained sin in their imaginations. . . .’

injures none but the sinner, directly; but fouler more rotten-hearted men I have never met than the cowardly hypocrites whose lives are spent in dallying with the thought of sins which they dare not commit.

We often wonder that certain men and women are left by God to the commission of sins which shock us. We wonder how, under the temptation of a single hour, they fall from the very heights of virtue and of honor into sin and shame. The fact is that there are no such falls as these, or there are next to none. These men and women are those who have dallied with temptation—have exposed themselves to the influence of it, and have been weakened and corrupted by it. If we could get at the secret histories of those who stand suddenly discovered as vicious, we should find that they had been through this most polluting preparatory process—that they had been in the habit of going out and meeting temptation in order that they might enjoy its excitements—that underneath a blameless outward life they have welcomed and entertained sin in their imaginations, until their moral sense was blunted, and they were ready for the deed of which they thought they were incapable.

I very earnestly and gratefully believe in the exercise of a divinely restraining influence upon the minds of those who are tempted, but I believe there is a point beyond which it rarely goes. I do not believe that God will interpose to prevent a man from sinning who either seeks, or willingly encounters, the temptation and the opportunity to sin. When a man finds charm in opportunity, and delight in temptation, he has already committed in heart the sin which he shrinks from embodying in action; and God rarely stands between him and further guilt. We are to keep ourselves from opportunities, and God will keep us from sin. It is all that can be expected of a being of infinite purity that he shall guard us from the power of temptation that comes to us. He must be a hard and irreverent, or a very ignorant and deluded man, who can pray to be delivered

Continued on Page 4

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Religious News
from a **Fundamentalist**
PERSPECTIVE

DR. DON JASMIN
Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



Graham's "China Host" Opposes Missionary Activity and Sympathizes with Liberation Theology

Evangelist Billy Graham spent 16 days during April preaching and sightseeing in China. One of Dr. Graham's main hosts was Bishop K. H. Ting, chairman of the "Three-Self National Committee" and president of the "China Christian Council." The "Three-Self Movement" is the government-recognized religious organization which dominates and controls the registered-approved churches (churches which promote the communist philosophy or are in harmony with its marxist goals) in China.

Although numerous documentation exists, proving that religious persecution abounds against faithful believers in China, Bishop Ting denies the accusations, claiming there is basic religious freedom in that land with only occasional "here and there" restraints "at the grassroots" level.

In an interview that appeared in the April, 1988 issue of the WCC *One World* (pp. 7-9), Ting ridiculed groups that claim China is a "police state," and declared that underground religious groups are not necessary in that country today.

Ting indicated his ardent opposition to considering China as a "mission field" now that it is supposedly "open again"; stating "we don't think that is a good idea"; also declaring that "we think the missionary period for China is over."

When asked if he felt a "special solidarity" with "the church in Third World countries," Ting replied that "we are very sympathetic with liberation theology." When questioned if the registered-approved churches in China were involved in liberation theology, the "Three-Self" leader stated China was "post-liberation," having been liberated in 1949 when political power passed from the "hands of Chiang Kai-Chek" to "the hands of the people." (A favorite communist phrase for despotic dictatorship of the masses!) Thus, the Chinese people, unlike the people of Latin America, are not currently "liberating" themselves "from any oppressive power." (In Ting's views, the people of Latin America will not be truly "liberated," until the present governmental structures are overthrown and replaced with communist governments!)

The practical manifestation of this liberation theology, for which this Chinese bishop expresses so much admiration, is disclosed in the "Nicaraguan Journal" of a South American Roman Catholic bishop, Pegro Casaldaliga, who is one of its ardent promoters. In an article entitled "Notes from an Emergency Diary" that appeared in the May, 1988 issue of the *International Christian Digest* (pp. 22-23), this Brazilian Roman Catholic bishop expressed his support for the communist Sandinista government of Nicaragua and his vitriolic hatred for the current president of the USA.

Casaldaliga called President Reagan a "mass murderer" and a "screen monkey," who was "aborting a whole people and its revolution." Defaming the USA president, Casaldaliga stated he would tell the people of the United States "to clean off forever the dung that Reagan's 'cowboy boot' had tracked over the American flag!" He also swore "by the blood of Latin America" that the U.S. President would "be the last grotesque emperor." According to this blasphemous apostate bishop, the "impending future of Latin America and the Latin American Church" is to be found "specifically" in the revolutionary communist government of Nicaragua.

CHURCH GROWTH "SPECIALIST" PROMOTES ENTERTAINMENT-CENTERED CHURCH AS "MODEL" FOR LOCAL CHURCH ADVANCEMENT

Dr. C. Peter Wagner is the "professor of church growth" at Fuller Theological Seminary. In addition to his teaching responsibilities, Wagner conducts "church growth" conferences across the United States and in foreign countries. The *New England Church Life*, May, 1988, p. 12, contained an article about Wagner promoting one of his "church growth" conferences in New England, July 12-14 on the Gordon College Campus, co-sponsored by the Evangelistic Association of New England and Gordon-Conwell Theological Seminary.

In the promotional article, Wagner offers as one of his "models" for church growth, the "success" of the Willow Creek Community Church in South Barrington, Illinois. Willow Creek's three weekend services, according to Wagner, draw a total of 12,000 each weekend, and the church is supposedly having more unbelievers converted through its methods than any other church in the USA.

Wagner claims that Willow Creek's pastor, the Rev. Bill Hybels, "has put into place important dynamics of church growth." What are these "important dynamics" of which Wagner speaks so highly? Any resemblance between the biblical principles for church growth and the "dynamics" of the Willow Creek Community Church is purely accidental!

Nothing in the Willow Creek building "makes it look like a church." The auditorium resembles a "theatre" rather than a sanctuary. The front contains a stage in place of a pulpit, and there are no "Christian symbols" or "hymnbooks" anywhere in sight.

"Christian entertainment shows" on Saturday and Sunday evenings that feature "musical groups, high class drama and mime" have replaced the Sunday services, and Wagner indicates that the so-called "sermons" are "more like chats" than pulpit proclamations. Wagner considers the above-stated "church" (?) to be one of the best "models" for church growth.

Wagner's "model" for church growth is based on the unscriptural strategy of conformity to the world, a philosophy that the Scripture strongly condemns in Romans 12:1-2 and I John 2:15-17. God's plan is not based on the foolish imitation of the world, but on the faithful inoculation of the Word! Church services should not center around sensual entertainment, but around scriptural exposition.

The genuine love of Christ (II Corinthians 5:14) and daily, fervent, bold proclamational witnessing (Acts 5:42) backed up by a godly, Christlike life, are far more effective tools for evangelism than Wagner's "worldly" strategies. Worldly "methods" can only produce worldly "models." If Wagner is looking for some real N.T. "models" for church growth, the research secretary suggests that he consider for starters—the Tabernacle Baptist Church, Greenville, SC; the Bethel Baptist Church, Schaumburg, IL; the Calvary Baptist Church, Huntsville, AL (all pastored by FBF board members), or the Tabernacle Baptist Church, Virginia Beach, VA (pastored by the FBF national president, Dr. Rod Bell).

.....
“Quotable Quotes”

- BAPTISTS:** "A man that doesn't believe the Bible isn't a Baptist—he's a crook." **Dr. Harold Sightler**
- CHILD TRAINING:** "It's not love to do what my child wants, but what my child needs." **Rev. Ron Williams**
- DISCIPLESHIP:** "God is not looking for a large following; He is looking for a few disciples." **Dr. Bob Jones III**
- FUNDAMENTALISM:** "The fundamentalist pulpit is the salt of the earth." **Dr. Al Dickerson**
- HEART:** "Where you begin with your heart, you will eventually wind up with your head." **Dr. Dave Innes**
- OBEDIENCE:** "Obedience must be based on command, not convenience." **Dr. John McCormick**

VOICES FROM THE PAST, *continued*

from the overcoming power of a temptation into whose atmosphere he willingly enters. In fact, we are taught to pray, not that we may be delivered from the power of temptation, but that we may not be led into it.

It may be said with measurable truthfulness that half the art of Christian living consists in shunning temptation. A man who has lived to middle life has observed and studied himself to little purpose if he has not learned the weak points of his own character, and the kind of temptations that assail him with the most power; and it is doubtless true that any man who really loves a pure and good life will avoid a temptation as he would the sin to which it would lead him. I can have but little charity for those who apologize for their frequent falls from virtue by charging the blame upon the power of temptation, because temptation and opportunity come to them unsought no oftener than to others. It is the man who loves vice, and delights in temptation, who is subject to their power. I have no faith in the reformation of a drunkard who carelessly passes his accustomed tippling-shop, and carelessly looks in.

We are to avoid temptation because it is only as vice is glorified, and its charms exalted by the power of imagination, that it appears charming and attractive to us. A vision of naked vice, of whatsoever sort, is a vision of deformity. There are thousands among those who delight in the excitements of temptation, voluntarily sought, who would shrink with horror and disgust from a sudden introduction to the presence of a vice toward which they have been attracted from a distance.

‘... men and women are led out into the field of temptation by some of the sweetest and strongest sympathies of their natures that they feel no alarm and apprehend no danger.’

There is no beauty in beastliness, save that which an excited imagination lends to it. It is by no inherent charm that it draws men and women toward it. It is as low and loathsome as the serpent around whose evil eyes the poor bird flutters until it drops; a victim to the fangs that await its certain coming.

I have said thus (this) much generally of the sins of the imagination aware that my remarks apply mainly to one variety of temptations—the most dangerous and the most seductive of all. There is nothing charming in the thought of murder, in the contemplation of a great revenge, in theft, and in the majority of crimes. Imagination has no sophistry by which such crimes may be justified, and no power to wrap them in an atmosphere of beauty. The sins of the imagination are mainly those which contemplate the illicit indulgence of natural and normal passions and appetites, the temptations to which come in upon the lines of legitimate and heaven-ordained sympathies. It is among the meshes of that which is legitimate and that which is illegitimate—that which is forbidden and that which is unforbidden—that the moral sense becomes involved and moral purity is compromised. It is because men and women are led out into the field of temptation by some of the sweetest and strongest sympathies of their natures that they feel no alarm and apprehend no danger. It is because they entertain no design to sin that they linger there without fear. Oh! if this imaginary world of sin could be unveiled—this world into which the multitude go unknown and unsuspected—to dream of

delights unhallowed by relations that may only give them license—how would it be red with the blush of shame!

This world of sense, built by the imagination—how fair and foul it is! Like a fairy island in the sea of life, it smiles in sunlight and sleeps in green, known of the world not by communion of knowledge, but by personal, secret discovery! The waves of every ocean kiss its feet. The airs of every clime play among its trees, and tire with the voluptuous music which they bear. Flowers bend idly to the fall of fountains, and beautiful forms are wreathing their white arms, and calling for companionship. Out toward this charmed island, by day and by night, a million shallows push unseen of each other, and of the world of real life left behind, for revelry and reward! The single sailors never meet each other; they tread the same paths unknown of each other; they come back, and no one knows, and no one asks where they have been. Again and again is the visit repeated, with no absolutely vicious intention, yet not without gathering the taint of vice. If God's light could shine upon this crowded sea, and discover the secrets of the island which it invests, what shameful retreats and encounters should we witness—fathers, mothers, maidens, men—children even, whom we had deemed as pure as snow—flying with guilty eyes and white lips to hide themselves from a great disgrace.

There is vice enough in the world of actual life, and it is there that we look for it; but there is more in that other world of imagination that we do not see—vice that poisons, vice that kills, vice that makes whited sepulchres of temples that are deemed pure, even by multitudes of their tenants. Let none esteem themselves blameless or pure who willingly and gladly seek in this world of imagination for excitements! That remarkable poem of Margaret Fuller, which ascribes an indelible taint to the maiden who only dreams of her lover an unmaidenly dream, has a fearful but entirely legitimate significance. It is a forbidden realm, where pure feet never wander; and all who would remain pure must forever avoid it. It is the haunt of devils and damned spirits. Its foul air poisons manhood and shrivels womanhood, even if it never be left behind in an advance to the overt sin which lies beyond it.

The pitcher that goes often to the well gets broken at last. I presume that there is not one licentious man or ruined woman in one hundred whose way to perdition did not lie directly through this forbidden field of imagination. Into that field they went, and went again, till, weakened by the poisonous atmosphere, and grown morbid in their love of sin, and developed in all their tendencies to sensuality, and familiarized with the thought of vice, they fell, with neither the disposition nor the

‘Fathers and mothers... shrink from the administration of counsels upon matters which they would fain believe are all unknown to the precious ones they have nurtured.’

power to rise again. It is in this field that Satan wins all his victories. It is here that he is transformed into an angel of light. It is on this debatable ground, half-way between vice and virtue, whither the silly multitude resort for dreams of that which they may not enjoy, that the question of personal perdition is settled. A pure soul sternly standing on the ground of virtue, or a pure soul standing immediately in the presence of

Continued on Page 5

VOICES FROM THE PAST, continued

vice, not once in ten thousand instances bends from its rectitude. It is only when it willingly becomes a wanderer among the wiles of temptation, and an entertainer of the images it finds there, that it becomes subject to the power that procures its ruin.

To the young, especially, is the exposition of this subject necessary—to those whose imaginations are active, whose passions are fresh and strong, and whose inexperience leaves them ignorant of consequences. There is no field of danger less talked of than this. Through many years of attendance upon the public ministrations of Christianity, I have never but twice heard this subject pointedly and faithfully alluded to. Books are mainly silent upon it. Fathers and mothers, faithful in all things else, shrink from the administration of counsels upon matters which they would fain believe are all unknown to the precious ones they have nurtured. Thus is it in schools, and thus is it everywhere, where counsel is needed, and where it is demanded. An impure word, a doubtful jest, a tale of sin, drunk in by these fresh souls, excites the imagination, and straightway they discover the field of contemplation, so full of danger and of death, and learn all its paths before they know any thing of the perils to which they subject themselves. Let me say to these, what they hear so little of from other lips and pens, that whenever they find themselves attracted to it, they can never abide in it, or enter upon it, without taint and without sin. Sooner or later in their life will they find that from all willing dalliance with temptation, and unresisted entertainment of unworthy and impure imaginations, their character has suffered an injury which untold ages will fail to remedy. **Timothy Titcomb**

—RESEARCH SECRETARY'S NOTE: John G. Holland was a well-known Christian author and publisher in the nineteenth century who wrote under the pen name of "Timothy Titcomb." The above chapter was taken from the seventeenth edition of a book entitled *Gold-Foil*, published in 1867. In a day when preachers seem to be falling like flies into sins of sexual immorality, its message is especially applicable to the "clergy."



BIBLE STUDY

QUALIFICATIONS FOR A BISHOP

(I Timothy 3:1-7)

I Timothy is an instructional letter written by Paul to a younger co-laborer concerning *personal* and *pastoral* conduct in the local church. The book's outlines is simple:

- Chapter 1 — the **Doctrine** of the local church;
- Chapter 2 — the **Decorum** of the local church;
- Chapter 3 — the **Divine Leadership** of the local church;
- Chapter 4 — the **Dangers** confronting the local church;
- Chapters 5, 6 — the **Duties** related to the local church.

In Chapter 3, Paul delineates the qualifications for two New Testament offices: **bishop** (3:1-7) and **deacon** (3:8-13). The office of bishop is an **administrating** work; the office of deacon an **assisting** work. Three qualifications are listed by Paul in I Timothy 3:1-7 for the office of bishop (most commonly known as "pastor" in fundamental churches): (1) an appointment by the Spirit; (2) an aspiration for service; (3) an adherence to standards.

Actually the entire Godhead is involved in the divine call of a pastor. The **assignment** comes from the **headquarters of God the Father** (Gal. 1:15); the **apportionment** comes from the **hand of God the Son** (Eph 4:7-12); the **appointment** comes from the **heart of God the Spirit** (Acts 20:28). To be a successful pastor, there must be (a) an **appointing** by the Holy Spirit (Acts 20:28), there must be an **anointing** by the Holy Spirit (Eph. 5:18), and an **approving** by the Holy Spirit (I Cor. 2:4).

An **aspiration for service** is the second basic qualification ("desireth a good work"—I Tim. 3:1a) "good" - excellent or noble. The pastoral ministry is an "excellent" work because (1) it is an **exalting work**—exalting Christ—I Tim. 1:17; (2) it is an **evangelizing work** II Tim. 4:5; (3) it is an **edifying work**—I Tim. 1:4; (4) it is an **exhorting work**—I Tim. 6:2; (5) it is an **expositing work**—II Tim. 4:2; (6) it is an **examining** (exposing) **work**—I Tim. 1:18-20; (7) it is an **exemplifying work** (I Tim. 4:12); a good (excellent) work indeed!

The third qualification for a pastor is an **adherence to standards** (3:2-7). Sixteen qualifying characteristics are listed. These relate to a PASTOR's (a) **Accusers**—"blameless"; (2) **Affections**—"the husband of one wife"; (3) **Alertness**—"vigilant"; (4) **Attitude**—"sober"; (5) **Actions**—"of good behavior"; (6) **Ardor**—"given to hospitality"; (7) **Abilities**—"apt to teach"; (8) **Abstinence**—"not given to wine"; (9-10) **Aimosities**—"no striker," "no brawler"; (11) **Affluence**—"not greedy of filthy lucre"; (12) **Aggravations**—"patient"; (13) **Aspiration**—"not covetous"; (14) **Authority**—"one that ruleth well, his own house having his own children in subjection with gravity"; (15) **Age**-(spiritually)-"not a novice"; (16) **Approval**—"good report."

Note also in I Timothy 3:1 the following:

1. The **Declaration** (Appointment) of this office—
"This is a true saying"
2. The **Description** (Activity) of this office - "a bishop"—
"A good work"
3. The **Desire** (Aspiration) for this office - "desire"
"He desireth a good work"



ROME'S THRUST FOR CHURCH UNITY

by Rev. Bart Brewer
Mission to Catholics
San Diego, CA

Years ago Rome spearheaded a week of prayer for CHURCH UNITY. I recall that as a Discalced Carmelite, each January thousands representing many religious orders would gather at the Shrine of the Immaculate Conception of Mary in Washington, D.C. to pray that all churches would be united under the Chair of St. Peter. Now, many years later, numerous Protestants, Evangelicals and Charismatics are longing for unification with Rome.

In general, the ecumenical movement started in the late 1800's. However, it was not until after World War II that the word "ecumenism," meaning "the whole inhabited earth," became a household word and a longed-for goal among church people.

On every hand we hear references to "the sin of divisiveness," "the scandal of division." With this kind of cry, the ecumenical movement has gained considerable momentum. The problem is that the kind of unity being gained is not the unity for which Jesus prayed. The unity Jesus prayed for is based upon man's relationship with God and in submission to God's written Word, the Bible, not merely men's relationship with each other based on some mutual agreement not to disagree.

It is not possible to attain a unity among men that is not based upon the Bible and man's relationship with God, because true unity involves subjection to authority. For men to attempt to be in subjection to any authority other than God as He is known through the Scriptures would be foolishness.

There are a number of reasons why biblical Christians could never be in unity with Rome. Here are a few: (1) We trust the completed sacrifice of the Son of God for our sins and therefore, must reject the blasphemous Roman Catholic sacrifice of the mass; (2) We recognize the Living Christ as the only head of His church and therefore, must reject the Roman Catholic pope; (3) We stand solidly upon the foundation of the written Word of God and therefore, must reject the traditions of the Roman Catholic

Continued on Page 6

ROME'S THRUST, continued

system; (4) Because we receive complete pardon directly from the Lord, against whom we have sinned; therefore, we have no need of and reject the pardon of the unscriptural Roman Catholic priesthood; (5) Because those who have been redeemed are invited to come boldly to the throne of Grace, we reject the idolatrous mediation of Roman "saints" and priests; (6) Accepting the fact of heaven and hell with a great gulf fixed between, we reject purgatory as the invention of the Roman hierarchy; (7) Trusting Jesus Christ as the only and all-sufficient Saviour, we reject the entire sacramental system developed by Roman Catholicism.

LITERATURE TO CONSIDER



1. Two Baptist publishing companies are now publishing reprints of classics by our Baptist forefathers. Many of the selections have long been out of print and could formerly be obtained only by diligent search in used book stores. For available titles contact the following companies: Baptist Heritage Publications, 234 Arcade Avenue, P.O. Box 366, Watertown, Wisconsin, 53094-0366, and Church History Research and Archives, 220 Graystone Dr., Gallatin, Tennessee 37066.

Among the reprints available: ***Your Baptist Heritage*** by Isaac Backus. (When originally published it was entitled ***An Abridgment of the Church History of New England from 1602-1804***. [It also contains accounts of early Baptists in the south.] The research secretary paid \$65 for an original copy—you can buy it now for \$4.00 or less!)

A General History of the Baptist Denomination in America and Other Parts of the World by David Benedict was originally published in 1813. This is a two-volume work, which will require considerably more expense, but is worth the extra outlay if you treasure Baptist history. (The research secretary is privileged to own an 1813 edition!)

Mention of these publishing houses does not necessarily imply endorsement of all views held by our early Baptist "fathers." Some of them espoused or leaned toward the "landmark" view of Baptist doctrine and history, a position over which good, sound, fundamental Baptists still differ today!

2. ***HARD ROCK, RELIGIOUS ROCK OR THE ROCK OF AGES?***, Dr. Don Jasmin. During his several years in full-time evangelistic work, the FBF research secretary often conducted a seminar on rock music entitled, "Hard Rock, Religious Rock or the Rock of Ages?" This seminar was eventually recorded and placed in a cassette album for wider distribution. While rock personalities and "stars" constantly change, there are timeless principles in these cassettes for any generation.

The seminar contains six cassettes and comes in a blue
Continued on Page 7

—SERMON SEED—

Sweetness Out of Hardness — Psalm 81:16

Joy Robbers — Philippians 4:4

A Grand Question — John 21:17

An Internal Witness — I John 5:10

News Release for Dr. James Earls

On December 14 and 15, twelve men met in the conference room at Bob Jones University. At days end, each man agreed that God had met with them in a special way! There was an unusual consciousness of God's presence.

Dr. J. B. Williams had requested that eleven men meet with him on that day. Those men were Dr. Rod Bell, Dr. Charles Britt, Dr. Robert Cunningham, Rev. Larry Curtis, Dr. James Earls, Dr. Ernest Gambrell, Dr. Bob Jones III, Rev. Gene Krachenfels, Dr. Winston Leonard, Rev. Mike Martin, and Dr. Russell Rice.

The subject discussed was winning the black people of America to Jesus Christ and establishing fundamental Black churches in the major cities of America.



The time is right! This was the consensus of the entire group. Each man, both black and white, agreed that two things were true about the black people of America: (1) They are tired of the political and traditional type black churches which we find in America, and (2) That the black people of America are looking and ready for a message that is real and will bring peace to a person's heart.

Dr. Williams expressed that everywhere he went for meetings that he found fundamental pastors had a growing burden for black people and are desirous to see fundamental black churches planted in our country.

Several men in the meeting had found the same attitude as they travel across the country. It appears that the time is right!

At the conclusion of the meeting two things were decided. First, that a Black Church Planting Department would be established under Fundamental Baptist World-Wide Mission in Memphis, Tennessee. Second, that the group would pray until God called a fundamental, black preacher, well qualified, to be the director of the ministry.

On Sunday, January 17, Dr. James Earls felt God's call. That night, Dr. Earls resigned as pastor of the Emmaus Road Baptist church in Chesapeake, VA. A church he founded and pastored for 17 years; a church from which several black men have been called to preach. Some have graduated from Bible college and are now starting churches.

Dr. Earls is now on staff of the Mission as Director of Black Church Planting. The Mission is already receiving applications from fundamental, black preachers. Many blacks can be won to Christ which in turn will be a great service and blessing to America.

Dr. Earls will be supported as a missionary. He is already taking meetings and doing deputation. We would encourage fundamental pastors in America to consider Dr. Earls and the black church planting ministry. He is needed on the field quickly!

If you have any questions or desire to know more about this ministry, contact Dr. Ernest Gambrell, President and Director of Fundamental Baptist World-Wide Mission, P. O. Box 281045, Memphis, TN 38128 or phone 901/386-9268 or 9269.

LITERATURE TO CONSIDER, continued

vinyl album for convenient storage and use. The price of \$22.50 includes cassettes, album, and postage. Listed below are the titles of the six lectures (not available separately):

1. A Song or A Sound? It Does Make A Difference.
2. Sensual or Spiritual? Which Orbit Are You In?
3. The Verdict is Guilty—Factual Indictments Concerning Rock Music.
4. Dangerous Dabblings—Demons and Drugs.
5. Only the Label Has Been Changed—Authoritative Tests.
6. An Uncertain Sound —Apostasy Enters the Back Door.

Make checks payable to Beth Eden Baptist Church, 350 Ashburnham St., Fitchburg, MA 01420; excellent for use in CDS, church and home libraries.

3. Evangelism: The Trojan Horse of the 1990's, Wilson Ewin. The "Trojan Horse" is ecumenical evangelism and its primary leader is Dr. Billy Graham. Ewin documents the tragic course of Graham's compromises with Roman Catholicism, showing step by step Graham's increasing collaboration with this apostate system over a 35-year period.

Ewin's booklet documents where Graham's compromise has led him: (1) acceptance of harlot Rome, with all its spiritual perversions, as a true Christian denomination; (2) acknowledgement of the Mary-worshipping Pope John Paul II—as a great "Christian leader," "brother," and fellow "evangelist"; (3) accommodations to the Kremlin, where Graham's statements and actions have provided free propaganda for the Soviet-dominated communist governments. (Graham will undoubtedly return from his visit to China echoing gratefulness for his courteous reception by communist officials, and proclaiming the virtues of supposed religious freedom there! D.J.)

The results of Graham's policies are also sadly disclosed: a near total confusion concerning the real nature of evangelism, and the basic takeover of this term by Roman Catholicism for the building of its harlot system and the ecumenical movement.

With a view of evangelism that borders on a heretical universalism, the charismatic movement is also disclosed as a prime collaborator with Rome in the satanic conspiracy to rob the term "evangelism" of its biblical content, and replace it with an ecumenical counterfeit.

Bro. Ewin appears greatly disturbed (and rightly so!) with the apathy towards—and ignorance of—fundamentalists concerning the real nature of the insidious Roman Catholic doctrines, practices, and current strategies. On the closing pages, he issues a rousing call for true fundamentalists to rise up and contend for the faith against all its satanic perversions.

The author has greatly enhanced the readability of this 22-page (4½ x 7½) booklet through bold captions, clear print, brief paragraphs, and photostatic documentation.

Order from Bible Baptist Church, P. O. Box 1348, Nashua, NH 03061. (Pastors: Order them in **quantity** for your people—THEY need to know, as well as you, the truth about the vital issues of the day.)

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FACTS FOR FUNDAMENTALISTS

1. **ABORTION:** in 14 metropolitan areas in the USA, abortions outnumber live births.
2. **ALCOHOL:** 40% of all hospital admissions are alcohol related.
3. **APOSTASY:** 85% of students surveyed at Fuller Theological Seminary indicated they did not believe in the inerrancy of Scripture.

1988 - 89 F.B.F.

Regional & Satellite Meetings

NORTHEAST October 3-5

Farmington Avenue Baptist Church
155 Mountain Road
West Hartford, CT 06107
Host Pastor: Dr. Gary Jones

MID-AMERICA..... October 10-12

Egledale Baptist Church
5025 West 37th Street
Indianapolis, IN 46224
Host Pastor: Dr. Warren Dafoe

CARIBBEAN October 10-14

Dominican American Institute Auditorium
Santo Domingo, Dominican Republic
Host Pastor: Dr. Bill Danford

SOUTHEAST October 17-19

(SATELLITE MEETING)
Faith Baptist Church
18 Hammett Street
Greenville, SC 29609
Host Pastor: John C. Vaughn

WESTERN Oct. 31-Nov. 1

Tri-City Baptist Church
2150 E. Southern Avenue
Tempe, AZ 85282
Host Pastor: Dr. James Singleton

WESTERN November 3-4

Calvary Baptist Church
5655 Mission Street
San Francisco, CA 94112
Host Pastor: Dr. Ron Allen

MID-SOUTH February 14-16

Harvest Baptist Church
801 Fretwell Avenue, SW
Decatur, AL 35601
Host Pastor: Mike Steryous

ROCKY MOUNTAIN.... February 27, 28 & March 1

Faith Baptist Church
833 Fifteenth Avenue
Longmont, Co 80501
Host Pastor: Dr. Marion Fast

MID-ATLANTIC March 21-23

Faith Baptist Church
100 Richard Avenue
Morgantown, WV 26505
Host Pastor: Bennie Moran

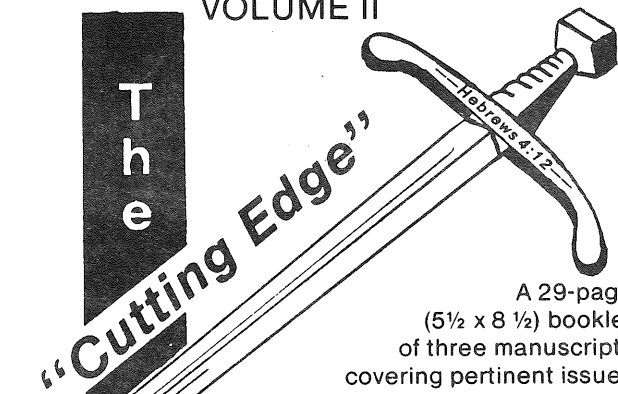
SOUTHEAST April 24-26

Cedar Forest Baptist Church
4634 Shattalon Drive
Winston-Salem, NC 27106
Host Pastor: Dr. Wilson Wahl

1989 NATIONAL MEETING..... June 13, 14, 15

Bethel Baptist Church
200 North Roselle Road
Schaumburg, IL 60194
Host Pastor: Dr. Frank Bumpus

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RELIGIOUS NEWS BRIEFS

1. "Representatives of Northern New Jersey's 125 Episcopal parishes voted to "give their blessing to relationships between homosexual and unmarried couples." The resolution adopted at the diocese's annual convention affirmed support for pastors and congregations who seek to "include persons living out alternate patterns of sexuality and family life." The task force which recommended the resolution indicated that the change should be made because attitudes toward marriage had changed. As more women deferred or rejected weddings for careers, "the church" should also adjust and accept cohabitation and premarital sex. The report also declared that "homosexuals have as much right to worship God as heterosexuals and that their rights to church recognition and ministry should not be ignored...." John Spong, Episcopal bishop of Newark said that "committed homosexual relationships should be accepted because not doing so would 'contribute to promiscuous gay behaviour.'" (II Peter 2, the book of Jude and II Timothy 3 aptly pictures the wicked apostasy disclosed above.)

2. Anant Rambachan, a Hindu and a native of Trinidad, is the first member of a non-Christian religion to teach at a Lutheran college (St. Olaf).

3. The May, 1988 issue of *Charisma*, a leading charismatic-ecumenically oriented magazine, contained a full-page advertisement for the Jack Van Impe ministries. The same issue also contained full-page promotional for charismatic heretics Kenneth Copeland, Kenneth Hagin, Oral Roberts, and Paul Yonggi Cho. Other advertisements included two full pages for an Amy Grant album, and a full-page promotional for apostate Fuller Theological Seminary.

4. The Seventh Day Adventist denomination is conducting a third major study to determine whether or not it should consider ordaining women. Since the early 1970's, the SDA has permitted women to be "associates in pastoral care." (The Scriptures settled this long ago, when the Apostle Paul declared that "bishops" should be the "husband of one wife" (I Tim. 3:2).

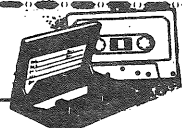
5. Dr. Warren Wiersbe, director of the new evangelical "Back to the Bible" ministry and Dr. Sumner Wemp of new evangelical Liberty Baptist Seminary were featured speakers at the "Infor-Missions '87" conference held on the campus of Cedarville College. The conference was sponsored, in part, by Baptist Mid-Missions which reported the conference in an extremely favorable light in its spring 1988 *Harvest* magazine. (With compromising actions like this one just listed, it is little wonder that fundamentalists are becoming confused about real Bible separation. The heartbreaking tragedy is the confusion it must cause in the minds of present college students who attended, from which the future "fundamentalist" missionary supply will be drawn.)

6. The New England Fellowship, a new evangelical organization located in Rumney, NH, (operators of the Rumney Bible Conference) sponsored a "Pastor-Layman's" conference on the ecumenical oriented Gordon College Campus, June 20-23, featuring Del Fehsenfeld and the Life Action Singers. (A sad confirmation of Life Action's new evangelical "bent.")

7. Female enrollment in the 201 seminaries belonging to the Association of Theological Schools (ATS) has increased to 27% of total students.

8. Dr. Jerry Falwell was a guest speaker at leading SBC First Baptist Church of Dallas, Texas, where Dr. W. A. Criswell is the pastor. The FBC of Dallas heavily supports the SBC "Cooperative Program" (the program which supplies funds for apostate-modernistic SBC missionaries) and is the church where ecumenical evangelist Dr. Billy Graham maintains his membership.

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it shall never go out." Leviticus 6:13




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VOL. 11 - NO. 4

JULY/AUGUST, 1988



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

The subscription price is \$8.50 for one year (six issues).

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The *Fundamental Baptist Fellowship News Bulletin* is one of the most informative, inspirational, and instructional pieces of literature that is being offered to fundamental Baptists today. Our research secretary spends many hours in researching and writing articles that will be pertinent for the pastors and people of fundamental churches across the nation. It is very helpful for Sunday school teachers, deacons, lay persons, and Christian leaders. It is not a scandal sheet, but it is an information bulletin that keeps you abreast of the issues and trends of the day.

We are sending this special copy to you and want to encourage you to subscribe if you would like to receive it in your church or home.

RESOLUTION CONCERNING THE HOSTING OF OUR 68TH ANNUAL MEETING

We would like to express our appreciation to the Tri-City Baptist Church and its fine pastor, Dr. Carl Herbster, for their graciousness in hosting the 68th annual meeting of the Fundamental Baptist Fellowship. The combined efforts of the church staff and membership have contributed to making our stay in the "Heartland of America" an enjoyable and enriching experience.

We would also like to express our gratefulness, in particular, to Rev. Matt Williams, the local conference coordinator; to Miss Sarah Zoschke and Miss Beverly Oller, conference secretaries; to Jerry and Elaine Wass, conference musicians; and to many other unnamed individuals who labored quietly in the background. Their sacrificial ministry is greatly appreciated by the participants of this conference.

We would also like to thank the Adams Mark Hotel management and staff for the lovely facilities provided for this conference.

PLEASING GOD ☆ John 8:29

Pleasing God is a —

1. **Mandate of Scripture**— I Thessalonians 4:1
2. **Means of Sanctification**— Hebrews 13:20-21
3. **Method of Supply**— I John 3:22

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EDITORIAL

PREACH THE WORD

(Based on II Timothy 4:2)

II Timothy is the Apostle Paul's last will and testament, his "swan" song and his "sign off." In Chapter 4, Paul gives his parting advice and counsel to his younger pastor friend, Timothy, in the form of a three-fold charge: (1) To exposit the Word - II Timothy 4:2; (2) To evangelize the wayward - II Timothy 4:5; (3) To expose the world - II Timothy 4:2 and 10.

Paul's first charge to Timothy was to "preach the Word." In a day when pseudo-fundamentalists and new evangelicals are turning to psychological motivation, "how to do it" clichs, worldly gimmicks and man-centered programs; and when charismatics are relying on extra-scriptural revelation, Paul's admonition to "preach the Word" needs to be emphasized anew.

This turning away from the Word is illustrated in Bruce Larson's book *Dare to Live Now*, published by Zondervan Press. The book claims to be a tool for effective witnessing, but in reality it is a primer for religious sensitivity training. On pp. 80-81, Larson states, "When I'm counseling just with sound biblical theology, I never see biblical results." On pp. 86-87, Larson claims that "each era has demanded a different center of authority through which God could confront the world . . . during the reformation the Bible was rediscovered and became, for western civilization, the center of authority through which God spoke. Still later, preaching became God's primary means of confronting men. but the world today is not impressed by the Bible, or by the church or by preaching and we cannot confront a needy world with God's love primarily by these means." Bruce Larson was wrong, Paul was right! In I Corinthians 1:18 and 21 Paul states, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God . . . For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

More than anything else a preacher must like to preach! When Joseph Parker, the noted London preacher of the 19th century, was asked concerning his hobby he replied, "preaching." G. B. Williamson in his book, *Overseers of the Flock*, states, "The pastor must be primarily a preacher . . . God's call is not to be an organizer, promoter, a mixer or an ecclesiastical mechanic, but a preacher. . . ." In the book *You Can Preach*, G. Ray Jordan states, "If there is blood in a man's preaching, he will have to make preaching the great business of his life. Other important matters will not be excluded; rather they will give one's message vitality and life."

Charles Haddon Spurgeon gave the following advice to young preacher boys at his pastor's college. "Be ready to preach at a moment's notice." Paul declared, "For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel" (I Corinthians 9:16). someone has well said that "preaching is teaching with a tear in the eye."

Paul's charge to Timothy, however, was not just to "preach," but to "preach the Word." The reason for this should be obvious. The pure (Proverbs 30:5), perfect (Psalm 19:7), precious Word of God is quick and powerful (Hebrews 4:12) and able to meet all the needs of sinners and saints.

It is the Word of God that makes us wise unto salvation (II Timothy 3:15), regenerates (James 1:18), converts (Psalm 19:7), and quickens the lost sinner (Psalm 119:93). That same Word also promotes growth in grace (I Peter 2:2), builds up in the faith (Acts 20:32), is profitable for doctrine and practice (II Timothy 3:16-17), sanctifies (John 17:7), produces hope (Romans 15:4), cleanses the heart and ways (John 15:3, Psalm 119:9), and supports the Christian life (Matthew 4:4). The Word admonishes (I Corinthians 10:11), comforts (Psalm 119:83), rejoices the heart (Jeremiah 15:16), and effectually works in those that believe (I Thessalonians 2:13).

It is this Word that must be preached (Mark 2:2), read publicly (Nehemiah 8:3), and appealed to (I Peter 1:16) as the source of truth and authority (John 8:32 and John 17:17). Believers should delight in the Word (Psalm 119:11), meditate on (Psalm 1:2), trust in (Psalm 119:42), and obey it (John 17:6).

With this biblical perspective in view, it is little wonder that Paul exhorted Timothy to "preach the Word." Dialogues, religious sensitivity training sessions and lifestyle evangelism are poor substitutes for the preaching of the Word. Dynamic preaching of the Word, however, requires first the diligent study of the Word! Laziness in the study produces powerlessness in the pew. The phrase "a call to preach is a call to prepare" applies not only to fledging ministerial students, but to seasoned pastors in their weekly preparation of sermons. "Warmed over" leftovers may suffice for the family dinner, but not for the pulpit. God's men need to preach the Word and bring it steaming fresh from God's kitchen. D.J.

The Importance of Public Prayer

1. Public Prayer is a Precept of Scripture — Psalm 95:6
 2. Public Prayer is a Privilege of Saints — Psalm 111:1
 3. Public Prayer is a Priority of Servants — Psalm 84:1, 2
-

The Importance of Personal Evangelism

Henry Ward Beecher was a noted preacher in the 19th century. The FBF research secretary does not endorse, in any way, his compromise with the Darwinian evolutionary theory. (Beecher was not alone; scores of noted "conservative" preachers capitulated, accommodating to the evolutionary concept.) Beecher, however, made a statement that deserves consideration with regard to evangelism. Beecher wrote, "The longer I live, the more confidence I have in the sermons preached when one man is the minister and one man is the congregation; when there's no question who is meant when the preacher says, 'Thou art the man.'"

In the Christian life, there is no substitute for personal witnessing. Dr. Henry Clay Trumbull once published a classic volume on personal soulwinning entitled *Individual Work for Individuals* which sums up the success of forty years of personal evangelism.

Though Dr. Trumbull had served as a chaplain, Sunday school missionary, editor and author, he wrote, "Looking back on all my work, in all these years, I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words in the pages of periodicals or of books."

These men recognized the priority of personal evangelism in the believer's life. Witnessing must never be relegated to a "back burner" in the Christian's life. While our Saviour preached to the masses, he always found time to speak to individuals about their eternal destiny. As obedient believers, we need to follow the example of the Lord Jesus Christ. The winning of the lost must occupy "first place" in the lives of the saints of God.

Religious News from a Fundamentalist PERSPECTIVE

DR. DON JASMIN

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
Research Secretary



Christian Teacher Not Forced to Join Local Education Association

"The Ohio Equal Employment Opportunity Commission ruled in favor of Rev. Wilbur Smith who refused to join the Patrick Henry Education Association, the local chapter of the Ohio Education Association (OEA). Rev. Smith was a teacher in the local public school, and at the time of his refusal was a part of the congregation of the Grace Bible Church, Defiance, Ohio. (Rev. Smith now pastors a church in Midland Park, New Jersey.) Dr. John McKay, pastor of Grace Bible Church and principal of Grace Bible Church Academy, a member of the Buckeye Christian School Association" informed the BCSA "of this positive ruling from which we quote:

'Charging Party (Wilbur Smith) alleges he is of the Evangelical Fundamentalist religious faith. For him to be true to his religious belief, he may not associate with or pay money to organizations whose teachers are directly opposed to what he believes the Bible teaches about issues such as abortion, homosexuality, creation, family, and morality. Respondent (Patrick Henry Education Association) and its parent organization have taken positions on issues which are contrary to Charging Party's religious belief, and he objects to joining or paying any amount of dues to the Respondent.' "

BCSA Newsletter, June 6, 1988

GRACE BRETHREN ADOPT EVANGELISM IN DEPTH (EID)

Thirty years ago, a leading administrator in the Latin American Mission, the Rev. Kenneth Straohan, created a program called "Evangelism in Depth," supposedly as a way to "mobilize Latin American Christians in continuous witness." Based on the foundation of ecumenical evangelism at the grassroots "layman's" level, this program has resulted in tremendous religious confusion to foreign fields wherever it has been introduced; blotting out the lines of distinction between fundamentalism, compromising new evangelicalism and the religious apostates.

The April/June 1988 issue of the *LAM Evangelist* (p. 15), revealed the shocking news that EID is now being adopted by the Grace Brethren movement, under the official sponsorship of the Grace Brethren's "Brethren Evangelistic Ministries (BEM), the "evangelistic arm of the Grace Brethren." Ron Thompson, the head of fellowship of Grace Brethren Church's BEM program, is directing the EID program along with the assistance of Latin American Mission (LAM) personnel.

According to the *LAM Evangelist* article, the adoption of the EID program occurred after Thompson and other Grace Brethren pastors observed the EID in action in Mexico and "began thinking about an English version of Grace Brethren churches in the U.S." Renamed "First Love Renewal" (FLR) for the Grace Brethren movement, the FLR seminars are being planned for Grace Brethren churches across the U.S.

The Latin American Mission is a poor spiritual resource from which to draw when it comes to scriptural evangelism. In articles published in *The Voice of Fundamentalism* which the FBF research secretary formerly edited entitled "Current Trends Within the Latin American Mission" (*TVOF*, November/December, 1980, pp. 14-18) and "Ecumenical Trends in Missions" (*TVOF*, January/

February 1981, pp. 26, 27), the writer conclusively proved that the *LAM* had changed its stance towards Marxism (favorable articles toward liberation theology), ecumenism, the charismatic movement and Roman Catholicism.

The *LAM Evangelist* for June 1980, p. 20, indicated that twenty young people from Oral Roberts University worked with *LAM* and pentecostal churches in Mexico during the summer months in the EID program. The *LAM Evangelist* for September/October 1979, p. 14, reported that *LAM* president, Clayton L. Berg, had been appointed to the board of trustees of apostate ecumenical Fuller Theological Seminary, while the *LAM* magazine for September/October 1981, p. 23, stated that Dr. David Hubbard, the Fuller Seminary president, had been elected to the *LAM* board. In the *LAM Evangelist*, June 1986, p. 16, Samuel Escobar, a professor at the ecumenical Eastern Baptist Theological Seminary, wrote that "Christ has returned to be the center of the liturgy, theology, and ethics in a renewed Catholicism."

In adopting the compromising EID program of the Latin American Mission, the Grace Brethren movement has clearly indicated that it is abandoning the fundamentalist-separatist heritage upon which the movement was founded, and that this denomination is now squarely tabernacled in the new evangelical camp. For several years fundamentalists have been observing the gradual breakdown in ecclesiastical separation by Grace Brethren pastors and educational institutions. The adoption of the EID program by the Grace Brethren's evangelistic arm signifies the real break of this movement with historical, biblical fundamentalism and its definite move into the new evangelical arena. Unless there is a dramatic and decisive turning, the Grace Brethren movement is headed down the road toward spiritual oblivion; the road which leads to the doorstep of religious apostasy.

Henry Solly was a unique clergyman. The minister of the Presbyterian Chapel in Lancaster, England, he was a "Unitarian" Presbyterian who detested "Presbyterian" Unitarians! By that, we mean that while he adopted Unitarian theological views, as a Presbyterian preacher he also abhorred clergyman in the Unitarian Church who were switching to the Presbyterian denomination. His objections were not based on theological differences, since both type clergymen had liberal views, but on differences in church polity.

In a book written in 1859 entitled *Our English Presbyterian Forefathers*, Solly sought to defend "Unitarian" Presbyterianism, as opposed to "Presbyterian" Unitarians, by rewriting Presbyterian history. Solly, however, faced serious difficulties in promoting his thesis, since in his day, the majority of Presbyterian clergy still tenaciously hung to a "trinitarian" doctrine.

To gain a hearing for "Unitarian" theological views among devoutly conservative Presbyterians, Solly proposed some subtle strategy. Solly wrote, "Truth is never more reluctantly listened to than when it is supposed to be preached for party purposes and in the interests of a sect. **To give your great Unitarian truths fair play, you should be known in court as pleading for the Bible and for Christ.**"

Solly's strategy is being utilized with increasing effectiveness by the apostates of the 20th century. Claiming to be advocates of Christ and the Bible, they creep in unawares (Jude 4) with their blasphemous doctrines into BAPTIST CHURCHES, as well as other mainline denominational bodies. The creedal pronouncements of the NCCC and WCC, which appear to be pro-biblical in nature, are prime examples of this deceptive tactic originated by Satan (Rev. 12:9, Matt. 24:5).

The *F.B.F. News Bulletin* is published bi-monthly by Tabernacle Baptist Press, Virginia Beach, Virginia (Phone 804/420-2272). Subscription rate: \$8.50 for six issues per year. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Address all correspondence to the **Fundamental Baptist Fellowship**, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464. **Note:** Any article copied either in whole or part must have the expressed written permission of the F.B.F. President, Dr. Rod Bell.

PORTRAITS OF HISTORY

Evangelist Billy Sunday *Effective Evangelism*

Without a doubt, Billy Sunday (1862-1935) was one of the most dramatic and effective evangelists in American religious history. Converted while playing professional baseball for the Chicago White Stockings (White Sox), he left the game never to return.

After several years laboring full time with the YMCA, he eventually joined the evangelistic team of Dr. J. Wilbur Chapman as an assistant. When Chapman left the evangelistic field to re-enter the pastorate, Sunday's career was launched. Within a short span, he became the most well-known evangelist of his generation, conducting large city-wide campaigns all across America.

One of his biographers, William T. Ellis, stated that Sunday's ministry ran directly counter to the drift of the times. In analyzing his ministry, Ellis portrays Sunday as a "pounder" of the Word rather than an "expounder" of the Book.

Sunday's fervent "pounding" produced dramatic effects in lives. Ellis declares that the effects of Sunday's ministry in a community was like a "thunderstorm that cleared the moral atmosphere" and that his converts became "partisans of purity."

While Sunday may not have been an expositional preacher, his ministry created a thirst for the Book. A religious publisher once remarked that he couldn't sell "anything but Bibles to the Billy Sunday crowd."

Ellis maintained that "it is only when the bull's eye is hit that the bell rings." Analyzing Sunday's ministry he asserts that Sunday hit "harder at all the forces that hurt humanity and hinder godliness than any other living warrior of God."

Sunday aimed hard at the liquor crowd with all his might. His strongest arrows, however, were directed at compromising-apostate preachers who delighted in "fable" style preaching.

Listed below are some excerpts indicating Sunday's views concerning compromising-apostate preachers.

Billy Sunday on the two kinds of preaching: "There is a kind of preaching that will never arouse the devil . . . too much of the preaching of today is too nice; too pretty; too dainty . . . some people won't come to hear me because they are afraid to hear the truth. They want deodorized, disinfected sermons. They are afraid to be stuck over the edge of the pit and get a smell of the brimstone. You can't get rid of sin as long as you treat it as a cream puff instead of a rattlesnake. You can't brush away sin with a feather duster . . . if there is anything that will make the devil roar it is a sermon on repentance."

Billy Sunday on ministers whose great goal is a large crowd: "There are many fool, shortsighted ministers who are satisfied if they can only draw a large crowd. Some are as crazy after sensations as the yellowest newspaper that ever came off the press . . . what does it matter if you pack a church to the roof if nothing happens to turn the devil pale?"

Billy Sunday on apostate preachers: "I'll preach against any minister who is preaching false doctrines . . . I'll turn my guns loose against him and don't you forget that. Any man who is preaching false doctrines to the people and vomiting out false doctrines to them will hear from me. I want to say that the

responsibility for no revivals in our cities and towns has got to be laid at the doors of the ministry . . . most of them (apostate preachers) are a lot of evolutionary hot air merchants."

To help our readers catch a further glimpse of the potency of Sunday's pulpit power, the editor is listing a few other excerpts from favorite topics on which he preached:

Christian service: "Too much of the work of the church today is like a squirrel in a cage; lots of activity, but no progress. Don't whine around as though God were a corpse, ready for the undertaker."

Dancing: "The dance is a hugging match set to music. The dance is a sexual love feast."

Manhood: "The size of the man depends on his mind, not on his muscle. There is lots of bulk but little brains in some men. Some fellows are working so hard to become angels they forget to be men."

Women and Mothers: "A good woman is the best thing this side of Heaven and a bad woman is the worst thing this side of Hell. When a woman's heart and a baby's tears meet, something happens that gives the Devil cold feet. If you want to find greatness, don't go to the throne, go to the cradle and the nearer you get to the cradle, the nearer you get to greatness."

ROME'S STRATEGY UNVEILED

William Hogan served as a Roman Catholic priest in the first half of the 19th century. Upon genuine conversion, he left the Roman Catholic institution and later wrote an expose of Romanism entitled *Popery As It Was and Is*, published in 1854.

In the book, Hogan exposes the strategy of a Roman priest utilized more than a century ago, a tactic being used very successfully by Romanism today—the use of political liberals to achieve Rome's devious purposes. Hogan quotes a Jesuit priest by the name of "Rodin" who had been attempting to gain the estate of a wealthy family through various schemes, all of which had failed, so he devised a new "net." Rodin's "new" strategy involved the following plan.

Rodin wrote, "A new thought struck me yesterday. We will act in concert. I have it, an ultra Catholic journal called 'Love Your Neighbor as Yourself.' It will be deemed the organ of Rome. I will originate the question of liberty of teaching. THE COMMON LIBERALS WILL SUPPORT US—THE IDIOTS. They admit us to common rights, when our privileges, our immunities, our influence through the confessional, OUR OBEDIENCE TO ROME, ALL PUT US BEYOND THE PALE OF COMMON RIGHTS, of the very advantage which we enjoy. DOUBLE IDIOTS! They fancy us disarmed, because they know themselves to be disarmed towards us. That is as I would have it."

The collaboration of political liberals with the dogmatists of Rome on liberal-oriented "social" projects today should not come as a surprise. The liberals are doing exactly as the Roman church desires, playing into the hands of Roman strategists under the guise of "liberty," aiding in the conditioning for the harlot antichrist ecumenical system centered in the bondage of Rome.

Definition: "COMPROMISE"

"That theological or ecclesiastical settlement reached by means of concession, involving surrender of something which was originally considered to be important in order to maintain a working relationship." (*Baptist College and Graduate School of the West*, pamphlet)

Should Fundamentalists Cooperate with Charismatics, Catholics, and Compromisers in Order to Stop Evil?

by Pastor Delbert Rogers
Independent Baptist Church
Chattanooga, Tennessee



Several years ago I was genuinely shocked to hear a fundamentalist preacher say, "I would join hands with the Devil in order to clean up this town." As the years have passed, I have heard the same theme sounded time and time again. I believe that the time has come when many Bible-believing preachers have accepted this premise as an acceptable principle of Christian ethics. It is for this reason that I wish to address the subject and examine the arguments usually given for this sort of cooperative effort in combating evil in a local community. These are the arguments I hear most often:

1. There is strength in numbers, therefore if we share a similar cause, we are wise to work together to accomplish the goal.
2. There are no Bible restrictions on cooperating for the purpose of advancing moral or political causes. The separation passages apply only to preaching the Gospel.
3. There seems to be some very successful movements using this kind of cooperation. The feeling seems to be if it works then God must be blessing it.

On the surface these arguments seem to be sound. However, when examined in the light of Scripture they are nothing more than a smokescreen to cover compromise. Far too many fundamentalists have entered into a cooperative effort without seriously considering what they are involved in. First, consider the argument for strength in numbers. The strength of any biblical movement is found in faithfulness to God's Word; not in how many can be persuaded to join.

God has never sacrificed quality for quantity for the simple reason that the Lord does not need great numbers to accomplish His will. Gideon needed only three hundred soliders; not thirty thousand! Second, consider the argument that there are no scriptural restrictions on moral or political unions. Jehoshaphat sought the assistance of wicked King Ahab in defeating the Syrians (II Chronicles 18, 19). The words of the fearless prophet Jehu to Jehoshaphat still ring true today: "**Shouldest thou help the ungodly, and love them that hate the Lord?**" Surely Jehoshaphat had a good cause, a moral cause, and a political cause. Nevertheless, he was severely rebuked by God for enlisting and abetting the unsaved in his cause. Thirdly, consider the argument that if it works it is of God. This is pure pragmatism and nothing could be less scriptural. With this kind of reasoning, Jesus would have to be considered a colossal failure. Even the most cursory reading of John 6 shows that very few people were willing to follow the **cause** of Christ. Poor old Noah would have to be considered a failure as well. Noah's preaching and ministry did not meet with much success numerically, but God called him "a preacher of righteousness." Please read the following Scripture texts: Romans 16:17; Ephesians 5:11; II Thessalonians 3:14-15; Titus 3:10.

The call of our modern-day Christianity is for tolerance, understanding, and union. The command of Scripture is for faithfulness to truth, pureness of conduct, and application of holiness. A true fundamentalist should fight evil, immorality, and wickedness in any form with every ounce of spiritual strength he can muster, but never at the expense of the Scriptures.

§ § § §

Research Secretary Commends the "School of Prayer"

For several years, the research secretary has been concerned about the lack of prayer; first in his own life, then the life of his congregation and in fundamentalism generally speaking. To provide both encouragement and instruction in this vital area, the mid-week services in his own church have been turned into a "school of prayer."

For the past two years, the Bible studies in the mid-week service have been centered **exclusively** around the theme of prayer. To his amazement, the research secretary discovered that the Scripture contains an almost inexhaustible resource of instruction concerning this important ministry.

The results, both in increased comprehension and experiential intercession, are evident in the spiritual health of congregational life! Having just "touched" the surface in two years of instructional sessions, and having observed the fruits of more effective intercession among his people, the writer plans to continue the "school of prayer" indefinitely in his mid-week services. If the members of the writer's church could write endorsements to be printed in this column, they would all add a hearty "amen" to the statements made by their pastor. We heartily recommend the "school of prayer" (Luke 11:1).

★★★★★★★★★★★★★★★★★★★★

HYMN OF THE MONTH

My Song Shall Be of Jesus

by Mrs. Van Alstyne

My song shall be of Jesus,
His mercy crowns my days,
He fills my cup with blessings,
And tunes my heart to praise;
My song shall be of Jesus,
The precious Lamb of God,
Who gave Himself my ransom,
And bought me with His blood.

My song shall be of Jesus,
When sitting at His feet,
I call to mind His goodness,
In meditation sweet;
My song shall be of Jesus,
Whatever ill betide;
I'll sing the grace that saves me,
And keeps me at His side.

My song shall be of Jesus,
While pressing on my way
To reach the blissful region
Of pure and perfect day.
And when my soul shall enter
The gate of Eden fair,
A song of praise to Jesus
I'll sing forever there.

COMMUNIST PARTY U.S.A. ENDORSES JESSE JACKSON

The *Detroit News* reported January 23 that, for the first time in anybody's memory, the Communist Party U.S.A. has refrained from nominating a presidential candidate this year. Instead, the CPUSA has endorsed Democratic contender Jesse Jackson. It quotes party member Angela Davis as praising Jackson for articulating "the most advanced positions on virtually all the issues." Surprisingly, this information has not been widely reported in other newspapers or on national media.

—copied

RESOLUTION CONCERNING MORAL FIDELITY IN THE MINISTRY

WHEREAS, The Scripture predicts a definite decline in moral conditions in the "Last Days"; AND WHEREAS, statistical facts and obvious evidence abound to indicate that these conditions are prevalent in our society today, the Fundamental Baptist Fellowship expresses its deep concern over these unwholesome trends.

We further express our chagrin and embarrassment over certain noted electronic television preachers who are guilty of adultery and/or other grievous moral sins, yet who continue in the ministry in spite of their wicked conduct. Since such ungodly behaviour has been exploited and widely reported in the national media, we would like to let the world know that this national fellowship of fundamental Baptists does not endorse or condone such sinful behaviour. Such ungodly conduct is an embarrassment to scores of godly preachers who are attempting to maintain high standards of moral conduct before their people, and we believe the cause of Christ would be furthered by their withdrawal from the ministry.

AND WHEREAS, the national media has exploited the immoral conduct of certain noted charismatic electronic preachers, carelessly terming them as "fundamentalists"; AND WHEREAS such careless use of terminology has created an incorrect impression to the general public that biblical fundamentalists may hold similar theological views and also conduct themselves generally in a similar manner, thus casting an unfavorable and improper reflection upon the biblical fundamentalist movement, we urge the media to use accuracy in its reporting of events within the religious world.

We candidly admit, however, that the "sins of the flesh" so prevalent in society today, are beginning to affect the framework even of biblical fundamentalist ranks, taking an increasing spiritual toll even among some of our own beloved brethren, and we express our grave concern over such defections, as well as deep

disappointment with those brethren who have been unfaithful to their biblical vows concerning moral purity.

To our own brethren within the ranks of biblical fundamentalism who have been overtaken by the sins of the flesh and who have become spiritual dropouts in the ministry due to their moral default, we express our sincere prayers and earnest desires for their repentance, offering our compassion and assistance for their personal restoration to the joys of the Christian life, ever recognizing the difference between restoration of fellowship with the Lord and the local church and restoration to leadership.

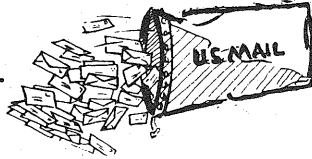
To stem this increasing moral defection, we issue a plea for renewed holiness of character and conduct within our fundamentalist ministerial ranks. Since the Scriptures emphasize the importance of both moral purity in outward conduct and Christ-likeness of character in the inner soul, we call upon fundamentalist brethren everywhere, ourselves included, to maintain the high standards for Christian conduct set forth in holy writ, refraining and restraining from the sins of the flesh. We also exhort all soldiers of the cross, ourselves included, to earnestly strive toward that inner sanctification of character and spirit through daily crucifixion of the sinful nature and by the faith of the Son of God who loved us and gave Himself on our behalf.

Finally, we commend the hundreds of godly preachers who have not yielded to the immoral trends of our sin-cursed society, and whose lives exemplify the Gospel, maintaining and manifesting high biblical standards in their personal conduct, their families, and the ministries with which they are associated.

SPECIAL NOTE: The Resolution of Separation and Evangelism passed several years ago was **reaffirmed** at the 68th annual meeting.

§ § § §

FROM THE PRESIDENT'S MAILBAG



"It was a tremendous blessing to be a part of the meeting in Kansas City. . . I am so glad we were able to have the meeting and appreciate so much how it was handled. I just want to thank you personally for your willingness to shoulder this kind of load. Enclosed is the check that I had promised for the expenses of the meeting."

Dr. Wayne Van Gelderen, Jr., Menomonee Falls, WI

"I appreciated the meetings and the preaching, and trust that God will continue to bless every effort of the FBF, and give yourself the measure of health and strength you need to pursue the calling He has placed on your heart."

Bill Jackson, San Jose, CA

"I will look forward to the (national) meeting next year at Schaumburg. I have been thinking that I would like to help you rally the fellows to come out. I think of so many men that were not there. If it is alright with you, I believe I will write different fellows and encourage them to come and bring others."

Dr. Ed Nelson, Denver, CO

"Thank you so kindly for arranging the great fellowship meeting in Kansas City. The 'nitty-gritt' of some of the workshops was tremendous. . . The preaching was marvelous. The attitude of the meeting was a blessing to everybody. Thank God for the spirit you manifest!"

Wallace W. Higgins, Salt Lake City, UT

"Thank you for the well-planned meeting in Kansas City and the opportunity to preach to that group of men. Your ministry and life have always been a blessing to me; and as we get older, we can see how the good hand of God has led. . . we will be praying for God to continue using you as He has in the past. Your leadership is becoming more crucial as things get more confused."

Dr. Les Ollila, Dunbar, WI

"Thank you so much for the privilege of preaching at the national F.B.F. meeting in Kansas City. I appreciated your spirit and your desire to see God's hand of power upon God's men. I felt a kindred spirit with you and with the men at the meeting. May He increase your tribe."

Evangelist Steve Pettit, Bridgeport, MI

"In many ways the past F.B.F. national meeting was the best I have attended. The workshops met a need for our day. My wife enjoyed the fellowship with the other ladies and their activities. I look forward to next year at Schaumburg."

Dr. J. B. Williams, Ringgold, GA

FACTS FOR FUNDAMENTALISTS

APOSTASY: 87% of United Methodist preachers do not believe in the verbal inspiration of the Bible.

CHURCH ATTENDANCE: Only 5% of America's churches have a mid-week prayer service.

CRIME: Crime is increasing four times faster than the U.S. population.

FAMILY: Only 36% of American families have children in the household.

MISSIONS: Every year the world's population increases by 87 million.

NEW MORALITY: 55% of American women believe that pre-marital sex is acceptable.

SMOKING: Cigarette smoking kills 335,000 American every year.

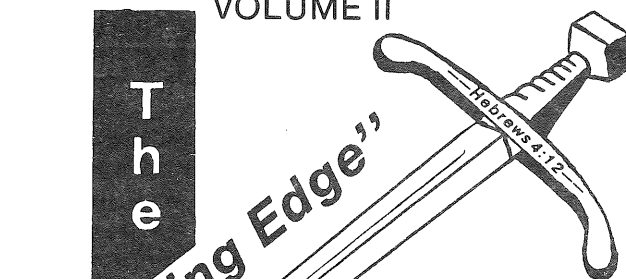
RELIGIOUS NEWS BRIEFS

1. During his trip to South America in May, Pope John Paul II consecrated the nation of Peru to the Virgin Mary; another indication of his continuing mariolatry (worship of Mary).
2. Cable television is now watched by more than 50% of all American households, generating a twelve billion dollar industry.
3. Upon returning to his pulpit and television program after a three-month abstinence following confession of moral improprieties, the Rev. Jimmy Swaggart promised that he would try to never again criticize anyone. (How could he?)
4. The Rev. Gerard J. Aylward, a "Paulist father" from St. Andrew's Catholic Church in Clemson, SC, was the guest speaker at the First Baptist Church of Walhalla, SC during "holy week" services at the church which is affiliated with the Southern Baptist Convention.
5. Television evangelist, James Robison, was a guest preacher at the St. Bartholomew Catholic Church in Fort Worth, Texas during the church's "week of prayer for Christian unity." Robison's topic, not surprisingly, dealt with the theme of "Christian unity."
6. In a study released by the American Family Association, Phillip Morris, General Foods, and RJF Nabisco were declared to be the top advertising sponsors of pornographic magazines.
7. An attempt to place a euthanasia proposal on the California ballot in November failed when organizers failed to obtain the necessary 450,000 signatures. Entitled the "Humane and Dignified Death Act," the proposed legislation would have given terminally ill patients the right to die by a doctor-assisted suicide.
8. An international committee of Lutheran and Anglican bishops and theologians released a report calling for the immediate establishment of full communion between the two denominational traditions. The committee stated that they no longer foresaw any serious obstacles "on the way toward establishment of full communion" between the two traditions. (Another step in the drive toward the end-time apostate one-world church!)
9. In analyzing Dr. Jerry Falwell's brief ill-fated stint as chairman of the charismatic PTL operations, the World Council of Churches Ecumenical Press Service stated that Dr. Falwell "talked like an ecumenical spokesman during the months he headed the PTL Club television ministry."
10. Dr. Tim LaHaye was one of the featured speakers at the "Jesus 88" festival, March 30-April 2 at the Florida State Fairgrounds in Tampa, FL. Other guest speakers included Tom Skinner, Josh McDowell, plus numerous religious rock entertainers.
11. At its last general assembly, the Christian Church (Disciples of Christ) refused to force clergy to affirm Jesus as the only way to salvation. A conservative backer of the resolution, the Rev. Richard Bowman stated, "I feel the future of our church is grim indeed, if we cannot affirm such a simple statement of belief." Denominational leaders claimed they were concerned about the potential harm to ecumenical and interfaith relations if the resolution was approved. (The spiritual future of that denominational body is "nil"!)
12. A recent issue of *One World* magazine, the promotional monthly organ of the World Council of Churches, contained an article entitled "Models of Unity." The article author clearly pronounced the ultimate aim of ecumenism when he wrote, "The goal of the ecumenical movement is visible unity among the churches." (Confirmation that the ecumenical movement has not changed its designs.)

13. The 1987 summer Bible conference co-sponsored by the Scott Memorial Baptist Church (San Diego, CA) and Christian Heritage College featured new evangelical personalities such as Josh McDowell (Campus Crusade), Dr. E. V. Hill (ecumenical evangelism supporter-honorary degree Oral Roberts University-Jesse Jackson endorser) and Franklin Graham (Billy Graham's son and director of Samaritan's Purse), plus Dr. Tim LaHaye, Dr. David Jeremiah and others. (This surely attests to the definite new evangelical "bent" of the above-stated college.)

14. A release from the Ecumenical Press Service published by the World Council of Churches states, "In the conservative part of the NAE (National Association of Evangelicals) constituency there are those who cautiously welcome a relationship to the WCC." The EPS statement declared that "The World Mission and Evangelism Conference in the U.S., in May 1989, offers a special opportunity for building relationships with this large group of churches."

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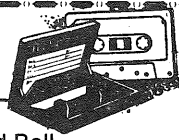
"Weeds or Wheat?"

Matthew 12:24-30

“QUOTABLE QUOTES”

- Defense of the Faith**— “As long as man is what he is, fundamentalists are going to have to fight.” *Rev. Don Snyder*
- Fundamentalism**— “Fundamentalists are not traditionalists; they are biblicists.” *Dr. Al Dickerson*
- Holiness**— “Our value to Christ is not measured by our prominence, but by our purity.” *Rev. Milton Jones*
- Preaching** — “Preaching is bringing to light what God has revealed.” *Dr. J. B. Williams*

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Exodus 29:37
3. Biblical altars were **places of supplication**—
I Kings 18:36-38
4. Biblical altars were **places of singing**—
Psalm 43:4
5. Biblical altars were **places of stewardship**—
Matthew 5:23
6. Biblical altars were **places of settlement**—
Matthew 5:23-24

Correction: Dr. Bell's list of new board members in the May/June issue of the *F.B.F. News Bulletin* stated that Paul Anderson of Faith Baptist Church was in Palmer, Maine but it should have read *Palmer, Massachusetts*.

THE FUTILITY OF COMPROMISE

In the *Morning Manna* devotional for June 8, based on Acts 21, Dr. Ed Nelson quotes G. Campbell Morgan concerning Paul's mistake in accommodating Jewish believers who were still observing Jewish rites and who desired to make others believe that Paul still followed the same practices. Morgan declared that the action was “consent to an appearance, contrary to conviction.

“The resultant effect of the action was that ‘peace was not maintained.’ What they did provoked the very riot they wanted to avoid. He sought by that accommodation, contrary to his own conviction, to gain an opportunity of testimony to his brethren, and he lost his opportunity. His brethren were not won.

“The teaching of this incident is that love must ever be loyal to truth. To sacrifice a principle for a moment in the hope of gaining an opportunity to establish it afterwards is always to fail. We never win an opportunity that way. It is in our moments of highest spiritual exaltation that we need to be most watchful against the possibility of compromise. Men who would ever compromise in order to save their own lives are in danger of compromising in the hope that they may help others.”

Morgan's statement surely applies to the area of ecumenical evangelism, an evangelistic strategy based on the expediency of compromise and accommodation with the enemies of Christ.

THE PERFECT WAY TO END A LETTER

Bible Study II Thess. 3:16-18

I. Paul's Supplication for these Saints (3:16)

- A Supplication*
- A. The Source: “The Lord . . .”
 - B. The Substance: “of Peace”
 - C. The Supply:
 1. Unending in its Duration — “always”
 2. Unlimited in its Delivery — “by all means”

II. Paul's Salutation to these Saints: (3:17)

- A Salutation*
- A. An Expression of his Affection — His love for them
“The Salutation of Paul . . .”
 - B. An Expression of his Authenticity — His letter to them
“With mine own hand . . . so I write”
 - C. An Expression of his Authority — His leadership of them
“The token in every epistle, so I write”

III. Paul's Sign Off to these Saints: (3:18)

- A Sign Off*
- A. Paul's Great Emphasis — The emphasis of this servant
“ . . . Grace . . .”
 - B. Paul's Glorious Exaltation — The exaltation of the Saviour
“The Grace of our Lord Jesus Christ”
 - C. Paul's Grand Encouragement — The encouragment for these saints
“Be with you all. Amen”

(Outline from concluding message in Sunday evening expositional series on I-II Thessalonians by Pastor Jasmin)

Sept/Oct 88
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it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN


HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

PLAN & ATTEND YOUR REGIONAL MEETING See Schedule of Regional Meetings on Page 7

VOL. 11 - NO. 4

Headquarters in Virginia Beach, Virginia

SEPTEMBER/OCTOBER, 1988



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

to roll out the red carpet! I have never been more encouraged than I am today concerning the future of the Fundamental Baptist Fellowship.

The need of the hour is for preachers to have the power of God and the wisdom of God upon their lives and their ministries. I believe that God has brought the Fundamental Baptist Fellowship to the kingdom for such a time as this. We pray daily for the Fellowship. Pray for us, brethren. I am looking forward to seeing you along the trail.

I want to thank the men across the nation for responding in such a positive manner concerning the Fundamental Baptist Fellowship. Letters are coming in from men in Texas, Kansas, the Southeast, the Atlanta area, and North and South Carolina. These men are determined to be identified and build strong regional meetings. It is a joy to see them getting involved.

I would like to encourage all of you to be at our Regional Meetings and bring a friend and introduce him to our Fellowship. You will find the schedules of the Regional Meetings listed elsewhere in this paper. *"The Spirit of Truth"* is our theme for our national meeting which will be held at Dr. Frank Bumpus' church in Schaumburg, Illinois. Let's make plans to attend. Already the program is beginning to take shape. We have some great workshops planned and Dr. Bumpus is going

CONGRATULATIONS

A special word of congratulations to Mrs. Bob Jones Sr., who celebrated her 100th birthday on September 6. Widow of the founder of Bob Jones University, she is greatly revered and highly honored by fundamentalists for her meek and godly character, her sweet sincere disposition and her longevity of life. Countless numbers of preachers, "preacher boys," students, and friends have experienced her gracious, congenial, and "genuine" southern hospitality for more than three quarters of a century. The characteristics of the virtuous woman in Proverbs 31 are clearly manifested in her life, and she is worthy of the praise the biblical author heaps upon the exemplary woman in Proverbs 31:10.



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WORDS TO REMEMBER

In a day when the Soviet leader Mikhail Gorbachev is "disarming" (a deliberate "pun") the world with his deceitful talk of "glasnost," it is important to remember that the term was invented by the first communist dictator of the USSR, the brutal mass murderer, Nikolai Lenin, who used the term forty-seven times in his speeches.

It was Lenin, the present Soviet leader's hero who declared, "As long as capitalism and socialism exist, we cannot live in peace. In the end, one or the other will triumph." As one noted fundamentalist used to frequently state, "The Russians (Russian Communists) are looking for peace — a piece of this and a piece of that until they get a piece of it all."

While not trying to suggest that Mikhail Gorbachev is the anti-christ, his tactics surely are similar to those that will be employed by that final antichrist. Speaking of this coming antichrist, Daniel 9:25 states that "by peace" he "shall destroy man." The "glasnost" propaganda, being so successfully deployed by the present leader, is part of the preparation for that "man of sin" whom the Lord shall destroy with the brightness of His coming.

GUEST EDITORIAL

The Celebrity Syndrome

by John C. Vaughn
Pastor
Faith Baptist Church
Greenville, SC



Superstars in the Ministry

One of the things that television has brought to us is a mindset that every profession has its stars. Everyone knows that there are movie stars, rock stars, and television stars, but a quick glance at the grocery store pulp magazines confirms that news broadcasters and many in public life—politicians and corporate leaders—are also celebrities. A celebrity is **the thing to be**. It seems that much of our effort today is centered on **appearing** successful before men, rather than truly **being** successful in the eyes of God. This celebrity syndrome has also afflicted the ministry.

Anyone who has ever attended a large conference or gathering of Christian workers has seen it in operation. Of course, there is a legitimate sense in which we ought to honor leaders who have set a good spiritual example for others to follow; our children ought to have Christian leaders as heroes, rather than the worldly and humanistic heroes of television and most major sports. But, perhaps, we are often guilty of the sin of "emulation" that we read about in Galatians 5:20. Kenneth Wuest explains that this word is from **zelos**, which refers to "jealousy" (the unfriendly feeling excited by another's possession of goods) and "envy" (the eager desire for possession created by the spectacle of another's possession).

Is it possible that when we get together in preacher's fellowships that rather than edifying ourselves by a time of encouragement and soul-searching transparency, we provoke ourselves to envy when we compare the limitation of our buildings to those in which we meet; when we look at the attendance figures of other churches compared to our own, or the offerings that others are getting that we are not. We all have our own scoreboards and we have all been asked or asked ourselves the all too frequent question, "How many are you running?" or one of its other forms, "How's the church coming along?" This is not to say a sincere inquiry always reveals a wrong motive, but we have all felt that tension when trying to decide whether this would be an appropriate time to share the burden of our heart or whether we should paint it more rosy than it really is.

We know what happens to those who actually achieve **stardom** in the ministry. They get big TV shows, multi-million dollar budgets, much of which is spent on keeping them on the air. It's no wonder that the world laughs at us when men who represent us, whether we want them to or not, raise 100 million dollars to spread the word, when over 50 million dollars of what they raise is spent to help them raise it! Neither the world, nor we, are surprised when these "superstars" become "fallen stars" and their empires suffer from the same financial poverty that often their personal characters have suffered in secret while they've risen to the top.

But my concern is not for the superstars so much as it is for those of us who promote the very idea of celebrity in the

ministry. We know it is pathetic for a teenager to spend twenty dollars to attend a rock concert so that he can live his life vicariously through the superstar he worships. He makes the man rich so that he can have a few moments of fantasy pretending that he, himself, is rich. The irony is that by making the one rich who provides him the backdrop for a dream, he guarantees his own poverty. There is a parallel in the ministry when Christians proclaim the celebrity of the men they emulate. I sometimes wonder if one reason we promote our "stars" is so that they will help us "succeed." If so, that kind of success is not a blessing.

If a man has the charisma to command a multi-million dollar budget and regular exposure in the media—if he truly becomes a star — of what value is this if his character is so weak that he can't control his passions. We express surprise when a man who has ascended to the heights of public respect, falls into immorality or dishonesty. But should we **always** be surprised? Doesn't a man reap his corruption as much by self-aggrandizement when he is considered a success as he does with self-indulgence which ultimately denies him that success?

Self-indulgence is as wrong whether it be under the bright lights of a TV camera, or the shadow of a cheap motel. It is also wrong when we do it in judgment of the fallen stars. It is easy to point the finger at others who have had failures in their lives. We need to spend more time in self-examination than we do in our own brand of self-aggrandizement when we talk about the failures of the fallen. I wonder if sometimes we're not as proud of what we **don't** do as others are ashamed of what they have done.

Motivation is a personal matter and the truth is, that in this age of television—whether we ever get on the tube or not is not the point—it is not that hard to become a celebrity. If we're self-promoting, if we praise the right people at the right time in the right way, we will—as every corporate **climber** knows—push others up to the top who will pull us along with them. But what will we have when we stand before the Lord? How many independent Baptist preachers will have sacrificed the faithful pastor's crown for the temporal admiration of his friends.

We would do well to read Matthew 23:5-12 to correct our thinking on the celebrity syndrome.

"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

SERMON OUTLINES

Three Ingredients for a Spiritually Happy Marriage

1. The Fruit of the Spirit. Ephesians 5:18
2. The Fellowship of the Saints. . . Ephesians 5:19-20
3. The Fear of the Saviour Ephesians 5:21

Church Named In Honor of Missionary Hero Hosts NCCC Sponsored Conference on "Prostitution Ministries"

The Judson Memorial Church of New York City, a church associated with the American Baptist Churches (ABC) and the United Church of Christ (UCC) recently hosted a conference on "prostitution ministries" sponsored by the National Council of Churches of Christ (NCCC). The consensus proclaimed by the conference participants revealed the ungodly blasphemous bankruptcy of the participants, the host church and the sponsoring organization.

Participants (which included three currently working prostitutes!) declared that "ministries which target prostitutes as objects of reform" are "ineffective" and "not theologically sound." Manifesting no embarrassment or shame for such debased conduct, the participants stated that a "nonjudgmental approach" is needed towards women who work in this evil trade.

The article reviewing the conference (International Christian Digest, April 1988, p. 6) not only disclosed that the host church is "pushing for decriminalization (of prostitution) as an integral part of its ministry," but that for several years, the Judson Memorial Church has provided prostitutes "with refreshments and a place to rest and talk" while soliciting their degenerative trade.

The heartbreaking fact that should make every Bible-believing Christian weep is that the Judson Memorial Church was named in honor of the great missionary pioneer-hero, Adoniram Judson, the first foreign missionary from the American soil. Begun as a tribute to the famed missionary giant, the church was pastored in its early days by Judson's own son, the Rev. Edward Judson who authored the classic biography of his father, *The Life of Adoniram Judson* (Anson D. F. Randolph & Company, 1883).

The spiritual bankruptcy of this once great church did not occur overnight. For several decades the Judson church has been a hotbed of radical and leftwing social activism. In 1966, the then pastor of the Judson Church, the Rev. Howard Moody contributed a chapter to a book published by Association Press entitled *Who's Killing the Church?*

The chapter, entitled "Towards A Religionless Church for A Secular World," discloses the diabolical apostasy of both the pastor and the congregation. According to Moody, the "modern" phase of the Judson Church began in 1949. The "only spiritual asset" the Judson church possessed was "that the corpse of the past was all but buried." (Moody certainly gave the phrase "spiritual asset" a new meaning. We never realized that "burying" or disposing of fundamental heritage where the pure undiluted Gospel of Christ was preached and a famed missionary honored was a "spiritual asset"!)

With its biblical fundamental heritage "buried," the Judson church, according to Moody, began a three-phase pilgrimage in which by 1966 it had become virtually a "religionless" church. (Moody's goal!) In the first period from 1949-1954, the church supposedly rediscovered the true "past," and recovered its true "identity." In this process the church body discovered from the "past" such apostate theologians as Soren Kierkegaard, and recovered its "identity" by learning the importance of dialogue between the "church and the world." (Total disregard for the biblical revelation as stated in I John 2:15-17 and James 4:4.)

In the second period from 1954-1959, the writings of apostates Bultman and Tillich guided the church's directions, as the church moved into the social and political life of the "Greenwich Village" culture. Becoming totally involved in the current depraved culture, Moody states that the Judson church never sought to reach the community with "proof-texts" from the Bible, rather they "used the art and literature of the unbelieving world" and then "slipped them God" undercover!

The third phase, from 1959-1966, saw the church body "reading and studying" the likes of apostates Bonhoeffer, Bishop Robinson (the author of the "God is dead" theology!), and becoming involved in theatrical operations and civil rights involvement. For the post 1966 period, Moody projected a total "secularization" of the church's ministry, complete mingling-integration of the church's life with that of

the secular world.

With such incredulous views, it is little wonder that Moody would declare that in 1966 the Judson church "today makes little distinction between true believer, inquirers, and nonbelievers." The "community of mankind" in Judson church by 1966 included "Christians, agnostics, atheists," and persons of "faith and nonfaith." The "Christian faith" at Judson, according to Moody, was "held and taught only under the most rigorous questions and probing of the nonbeliever," with formal worship services being subject to "ridicule" by some of the above-listed crowd.

With previous pastors like Howard Moody occupying its pastoral office, it is not surprising that in 1987, the once-famed Judson church would be hosting a "Conference on Prostitution." The decline of this church from a peak of spiritual glory to its present depth of immoral debauchery can be traced to the twin evils of INCLUSIVISM and GRADUALISM.

The pseudo-fundamentalist movement is characterized by a *softness* toward these insidious evils, and some of its advocates are accepting in early *modified* form the tenets and philosophy of these twins. Unless there is a drastic change in the pseudo-fundamentalist philosophy, numerous churches that now carry the label "fundamental Baptists" will in a generation or two wind up in the same apostate dump as the Judson Memorial Church, a church that has a "name that lives" but whose "nature" is dead to all spiritual reality in Christ.

(D.J.)



BELIEVE IT OR NOT

When the Democratic party adopted its first national platform in 1840, the opening paragraph read as follows: "*Resolved that the federal government is one of limited powers, derived solely from the Constitution, and the grants of power therein ought to be strictly construed by all the departments and agents of the government, and that it is inexpedient and dangerous to exercise doubtful constitutional powers.*"

In commenting on that paragraph, columnist James J. Kilpatrick probably made one of the greatest understatements of the year when he declared that since that memorable resolution in 1840 "It has been downhill all the way." With the current Democratic presidential standard bearer advocating a greater intrusion of the federal government into nearly every area of public and private life, the original intentions of the Democratic party's founding fathers desperately need to be recalled.

Lest the research secretary be accused of playing partisan politics, the words of the Republican national standard bearer have occasionally borne little resemblance to reality. In a *slight* exaggeration of the facts, the Republican presidential candidate declared that "peace is breaking out all over the world," with the "best yet to come."

Bible-believing Christians can and should act as "salt" re-strainers in society by participation in elections processes. They should always remember, however, that their hope is in the Lord NOT in the changing and exaggerated actions of politicians.

The *F.B.F. News Bulletin* is published bi-monthly by Tabernacle Baptist Press, Virginia Beach, VA (Phone 804/420-2272). Address all correspondence to the **Fundamental Baptist Fellowship of America**, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464. **Note:** Written permission must be obtained from the F.B.F. President, Dr. Rod Bell in order to duplicate any article herein. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Subscription rate: \$8.50 for six issues a year.

USE OF SOURCES CONSULTED DOES NOT NECESSARILY IMPLY ENDORSEMENT. SOURCES ARE LISTED ONLY TO VALIDATE MATERIAL QUOTED. ALL ITEMS IN THE *NEWS BULLETIN* ARE BY THE RESEARCH SECRETARY UNLESS OTHERWISE NOTED.

NEWS NOTES AMONG FUNDAMENTAL BAPTISTS

1. After a ten-year court battle (with attorney's fees of over \$250,000!) the Fourth Circuit court of Appeals ruled in favor of the Tabernacle Baptist Church, Virginia Beach, Virginia (Dr. Rod Bell, pastor) by unanimously restoring the Exemption Law. The court also denied payment of attorney fees to the plaintiff (the state of Virginia).

2. Dr. H. C. Cofty, former executive director of the FBF, has recently been named "Field Representative at Large" for the Fundamental Baptist World Wide Mission with headquarters in Memphis, Tennessee. While continuing his evangelistic ministry, Dr. Cofty will be available for Faith Promise and Mission conferences as well.

3. The "Weniger" name is almost a household name among fundamental Baptists. Among the 1,500 current American descendants are nine fundamental Baptist preachers! For the first time, all nine will be preaching together at the Weniger Family Conference, July 13-15, 1989 at the Lucerne Christian Conference Center in Lucerne, California. Dr. Arno Q. Weniger, Sr. (former pastor of Hamilton Square Baptist Church, San Francisco and former president of San Francisco Baptist Theological Seminary) will serve as conference host to which all fundamentalists are invited to attend. For conference brochures, write the Lucerne Christian Conference Center, P.O. Box 487, Lucerne, California, 95458. (The late Dr. Archer Weniger, former F.B.F. national president and former research secretary, may be viewing this conference with intense interest from his "residence" in glory!)

THE STORY OF HOW A YOUNG CHRISTIAN BECAME A BAPTIST

Eugenio Kincaid was a pioneer Baptist missionary in Burma during the early and middle portion of the 19th century. His heroic exploits for God are recorded in the book entitled *Kincaid the Missionary Hero*, published in 1858.

Writing about Kincaid's early life, the author, Alfred S. Patton, records Kincaid's conversion and subsequent baptism. While reared in a very pious, God-fearing Presbyterian family, Kincaid had not accepted Christ while a young child. At the age of sixteen, he attended a protracted revival meeting held by a traveling Baptist preacher and was wonderfully converted.

Desiring to receive illumination about the ordinance of baptism, Kincaid went to the itinerant preacher and asked him for a book which might give him some light on the subject. The preacher went immediately to his saddle bags, and taking out a small volume handed it to the young man. Upon opening it, Mr. Kincaid found it to be a copy of the New Testament, and thinking the preacher had made a mistake, immediately returned it. Looking very earnestly at Kincaid, the itinerant preacher said, "Young man, if you want any better guide than the Holy Ghost has given, don't come to me." The remark was never forgotten, and after diligent study of baptism as presented in the New Testament, Kincaid submitted to scriptural immersion.

Kincaid's experience is similar to the testimony of Dr. Vance Havner, the famed Southern Baptist Bible conference speaker (not an endorsement of Havner's capitulation to new evangelism in his latter ministry!) When someone asked Dr. Havner how he became a Baptist he replied that someone carelessly left a copy of the New Testament lying around, and that he (Havner) just happened to read it! (Acts 2:41 "Then they that gladly received His Word were baptized." (immersed!)

TERMS YOU SHOULD KNOW

RELIGIOUS APOSTASY— "That gradual or abrupt theological departure from a biblically orthodox profession to the espousal of an antagonistic position involving the abandonment of the historic Christian faith." —Baptist College and Graduate School of the West Pamphlet

‡ ‡ ‡

RELIGIOUS NEWS BRIEFS

1. The World Radio Missionary Fellowship (sponsors of station HCJB) reported in its 1988 autumn magazine that the nation of Ecuador had elected Rodrigo Borja of the "Democratic Left" party in the country as new president. The article noted, with an apparent sense of elation, that Borja had worked as an HCJB announcer for six months during the mid 1950's.

2. Dr. Molly Marshall-Green, professor of theology at Southern Baptist Theological Seminary in Louisville, Kentucky, has become the first female theology professor to be granted tenure by a Southern Baptist Convention Seminary. The tenure award comes among controversy over Dr. Marshall-Green's 1983 doctoral dissertation in which she appears to argue that a person can be saved while unaware of Jesus Christ.

3. Despite claims to superior family life, studies conducted by Brigham Young University professors indicate that the Latter Day Saints (Mormons) aren't doing much better than the rest of the world when it comes to love and divorce. According to the BYU study, one-third of Mormon couples divorce.

4. According to the Atlanta Constitution, May 15, 1988, Mercer University, a Southern Baptist University has a Mormon professor on its faculty. Ken Driggs, the assistant dean of the Mercer University Law School is a Mormon. Baylor University in Waco, Texas, another Southern Baptist school, also has a Mormon professor on its staff. (The president of Baylor University recently stated that he would vigorously fight any attempted takeover by the "conservative" faction of the SBC!)

5. Islam (the Muslim religion) has become the official state religion of Bangladesh as a result of a constitutional change approved recently by the Bangladesh parliament. Approximately seven in eight of the 105 million Bangladeshis are Muslims. An opposition leader, Sheikh Hasina, called the action a "big hoax" perpetrated on the nation by the parliament.

6. The United Methodist Church in the USA has replaced portions of its *Book of Discipline* with a new statement on "Our Theological Task." The document attempts to bridge the gap between liberals and conservatives in the denomination by distinguishing theological diversity from doctrinal pluralism. (The UMC is just "playing with words"! Regardless of the terminology used, the UMC allows and permits blatant apostasy within its ranks—DJ)

7. The July-August, 1988 issue of *Religious Broadcasting*, the official magazine of the National Religious Broadcasters (NRB) contained a commendatory letter from Charlie Vander Meer, director of the Children's Bible Hour Program, congratulating the NRB for its "good work" and expressing his gratefulness for the NRB's growth.

8. A Kenyan Anglican bishop, David Gitari, told 500 of his colleagues from around the world at the twelfth Lambeth Conference of Anglican bishops in Canterbury, England, that the church has been wrong not to tolerate polygamy among church members. (No misprint!)

9. A poll conducted by editors of the American Baptist Magazine (ABC) revealed that only 18.4% of American Baptists responding believe that the Bible is the "verbally-inspired Word of God," and only 15.2% acknowledge the Bible to be the "inerrant Word of God."

CONTINUED ON PAGE 5

SERMON SEEDS

"Pay Up Your Dues" Romans 13:7
 "Stones of Remembrance" Joshua 4:6-7
 "The Wells of Salvation" Isaiah 12:3
 "The Cure of Care" Matthew 6:34-35
 "A Dying Legacy" John 14:27

NEWS BRIEFS, Continued

10. The July-August, 1988 issue of the *American Baptist Magazine*, the official magazine of the American Baptist Church (ABC) contained a full-page advertisement for the "Pioneer Clubs" (formerly Pioneer Girls) of Wheaton, Illinois. (The research secretary vividly recalls sitting beside a national "Pioneer Girls" staff member nearly twenty-five years ago at a regional CBS meeting, while she extolled the virtues of "change" in the R.C. Church, claiming it was become a Bible-believing "denomination.")

11. The National Education Association (NEA), by a 2-1 vote at its national convention, voted to urge every USA high school to provide counseling for gay and lesbian students. (The type counseling the NEA advocates would not discourage this perversion but "normalize" it; giving advice on how to act towards a "perverted" society which refuses to acknowledge sexual perversion as normal!)

FOOLISH PROTESTANTS

In our day, we have a lot of foolish Protestants who believe that the old Rome is now a harmless old pussy cat sitting on the banks of the Tiber; she purrs so contentedly. They say, "We never understood Rome. What a pity we ever had that Reformation at all!" And I see that three of our bishops the other day went over to see that old gentleman, the Pope, to have a talk with him and see if he would not take us back on moderately easy terms.

What foolish people these Protestants are! — Protestants who have long ceased to protest against evil doctrine, forgetting the millions of lives that were sacrificed for the precious truth. Depend upon it, if the day ever comes that the Pope gets into the saddle again, and gets control of the proposed union, it will only be at the expense of life if people will worship scripturally at all.

But Protestant leaders are dazzled with the thought of a great united church, and are hurrying us on to a union with Rome, which Scripture shows clearly enough will yet take place.

Dr. H. A. Ironside (Written in 1919)

THE FACE OF JESUS

(II Corinthians 4:6)

1. The Face of Jesus was a **Sacred Face** John 14:9
2. The Face of Jesus was a **Stern Face** I Peter 3:12
3. The Face of Jesus was a **Sympathetic Face** Luke 19:41
4. The Face of Jesus was a **Steadfast Face** Luke 9:51
5. The Face of Jesus was a **Shining Face** Matthew 17:2
6. The Face of Jesus was a **Submissive Face** Matthew 26:39
7. The Face of Jesus was a **Smitten Face** Luke 22:64

Good Advice on How to Prepare Sermons

In the book, *The Lives of Moody, Sankey, and Bliss* (written in 1877, twenty-two years before Moody's death), the author the Rev. Elias Nelson, recalls a conversation that a "Dr. Roy" had with Mr. Moody concerning a sermon that Moody delivered with great vigor and unusual results.

Dr. Roy queried Moody as follows: "How did you prepare that sermon on the compassion of Christ?" The famed evangelist replied, "I took the Bible and began to read it over to find out what it said on that subject. I prayed over the texts as I went along until the thought of His infinite compassion overpowered me, and I could only lie on the floor of my study, with my face in the open Bible and cry like a little child."

Moody's biographer remarked that "sermons so composed could hardly fail to move an audience to tears." An open Bible, prayerfully studied on the knees, with its pages stained by the tears of a broken preacher, is the best sermon preparation any man of God could ever consider.

SERMON REVIEW

THE STAND OF FUNDAMENTALISM

A well-known missionary administrator with a distinguished ministry reaching half a century or more, Dr. J. B. Williams is also one of fundamentalism's most discerning and wholesome critics with regard to its present problems and future prospects. At the national FBF meetings held in Kansas City, Missouri this past June, Dr. Williams delivered a message entitled "The Stand of Fundamentalism," in which he forthrightly presented what he considers to be fundamentalism's most glaring defects, as well as what he believes are the biblical remedies.

According to Dr. Williams, there are seven weaknesses in fundamentalism: (1) a failure to properly orient believers in the principle and doctrine of grace; (2) a failure to develop to spiritual maturity the lives of true believers; (3) the misconception of what constitutes success in the ministry; (4) the equating of emotion with criteria of spirituality; (5) younger men entering the ministry who are not willing to press the battle; (6) an older generation of fundamentalism that is "dying out," with many of our churches being filled with older people and very few young people to replace them; (7) a second generation of "separatists" arising who are questioning our methodology.

Dr. Williams firmly believes that the answer to these major problems is revealed in five major truths proclaimed by the Apostle Paul in I Corinthians 16:13-14. **CIRCUMSPECTION**, as described the word "watch" is the first means by which these weaknesses can be overcome. Fundamentalists have an obligation to spiritually evaluate all movement and trends based on the Word of God; an evaluation which must be undertaken without bias or personal prejudice and based solely on the written revelation.

CONVICTION, as delineated by the words "stand fast," is the second major necessity. The words "stand fast" imply that we must not flinch, retreat or give ground in battle. As fundamentalists, we must win or die in combat. The depth of our convictions determines how much we will be willing to pay to take our stand.

CONFLICT, as depicted by the phrase "quit you" (be manly!) is the third important quality. Fundamentalism as a movement will **always** be in a crisis or conflict. There is no relief from standing for the faith, since the carnal nature never changes. There can never be any truce between the human viewpoint of unregenerated men and the viewpoint revealed in the inspired Word of God. The kingdom of God (God's cosmos) will always be in opposition with the kingdoms of this world. In this divine conflict, we have a divine obligation (mandate) to expose error, and on some occasions, identify the errorists as well.

CONDITION, as defined by the words "be strong," is the fourth imperative characteristic. The fundamentalist must keep himself spiritually fit. There are spiritual laws that we must obey; a spiritual diet to which we must subscribe. Spiritual fitness is necessary because (a) weariness is an inevitable part of the conflict; (b) the methods of warfare require spiritual power; (c) the odds on the side of the enemy are overwhelming; (d) we have already lost the battle for the minds of the masses, and (e) the enablement of the Spirit is a necessity for every conflict we face.

CAUTION, as declared by the word "charity" (love) is the fifth biblical ingredient for effectively facing our weaknesses within fundamentalism. Probably the most misunderstood word in religious circles today, this divine "agape" love is the motivating factor in Christian life and service. Our actions must be performed always in a spirit of charity, which proceeds more from a divine attitude than an emotional experience. True charity never diminishes the

Continued on Page 7

BIBLE STUDY

"The Wells of Salvation"

ISAIAH 12:3

A leading fundamentalist once declared, "We need to see our problems through the promises of God." If the Jewish people, as a nation, could only view their problems through the promises of God in Christ the Messiah it would make a vast difference in their national life.

In Isaiah 12, the prophet is so confident of God's promises concerning future blessings through the coming Messiah, that he composes a song of praise in anticipation of that millennial era. This rendition of praise is similar to one sung at the Red Sea when the Israelites praised God for deliverance from Pharaoh's army. It became a historical picture of the future as the nation looked forward to God's blessing in the distant future.

The key phrase in this twelfth chapter is the clause "in that day," occurring twice in 12:1 and 12:4. This phrase refers to a future period in Israel's history when, as a nation, she will repent of her rejection of Christ and accept Him as her Messiah. The scales of spiritual blindness will be removed from the Jewish eyes and the deliverer "out of Zion," the "Holy One of Israel," the blessed Son of God, will deliver this persecuted band of people and all Israel shall be saved (Romans 11:25, 26).

The text in Isaiah 12:3 speaks of the blessing-benefits of Christ's salvation which will be appropriated by the Jewish nation; when from the fountain of Christ's person, the wells of blessings will flow unceasing during the millennial age. (Zech. 13:1 - "In that day there shall be a fountain opened to the House of David and to the inhabitants for sin and for uncleanness." (Read also Isaiah 41:17, 18)

Each of the six verses in Isaiah 12 refers to God: every quality ascribed to God in these six verses is also ascribed to Christ in the New Testament. In verse one, Israel praises the Lord (cp. I Peter 2:9) and God is called the "comforter" (cp. Matthew 9:22). In verse two, God is designated as "salvation" (cp. Acts 4:12), "strength" (cp. Philippians 4:13) and "my song" (cp. Revelation 5:9).

In verse three, God is pictured as the water (cp. John 4:13, 14), while in verse four, Israel calls upon the name of God (cp. Romans 10:13). Verse five speaks of God's "excellent" works (cp. Hebrews 1:4), while in verse six God is titled "the Holy One of Israel." This phrase is used twenty-six times in Isaiah, plus five times "the Holy One." (cp. with Luke 4:33, Acts 3:13-15 and Psalms 16:10 with Acts 2:27-20.)

The "wells of salvation" is an antitype referring to the Feast of Tabernacles. The Feast of Tabernacles was one of seven annual feasts (all of which are summarized in Leviticus 23), and one of the three pilgrimage festivals of the Jewish year occurring in autumn after harvest. During this festival, which lasted seven or eight days (depending on whether you append a second sabbath), the Jews dealt in booths made of boughs from the trees. This festival commemorated the redemption out of Egypt (Leviticus 23:42, 43).

The Feast of Tabernacles pictures the kingdom rest of Israel, when during the millennium, this nation will be regathered, reconciled, and restored to great heights. This feast was kept by the remnant after the 70 years exile (Ezra 3:4), and will become a memorial not only for Israel but for all the nations of the world (Zechariah 14:16).

Each day (Ryrie Study Bible) or on the last day (Ugner's Commentary), of the feast, a golden pitcher was brought in from the pool of Siloam and poured into a silver basin near the altar while the Jews sang-shouted-chanted with rejoicing; (looking forward to future messianic blessings), "with joy shall ye draw water out of the wells of salvation." This annual procedure had been followed for over 800 years up to Isaiah's time, and was continued for another 700 years until Christ's advent.

This pouring out of water is representative of the pouring out of the Holy Spirit described in Joel 2:23, 28, 29 and Zechariah 12:10 when the blessings of Christ will be appropriated by Israel. It is symbolical of repentance (I Samuel 7:6) and picturesque of the future outpouring of the Holy Spirit upon the Jewish nation when they repent of their unbelief and the benefits of Christ's salvation are appropriated by Israel.

This pouring out of water at the Feast of Tabernacles was the backdrop Jesus used to speak of the Holy Spirit in John 7:2, 7:37-39, when he

appeared at this feast and prophesied the Spirit's bestowal upon believers. John 7:39 states, "But this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

In John 17:1 and 5, Jesus prayed for this glorification. While Christ was certainly praying for the return of that glory (in an even greater more magnificent manner) formerly experienced with the Father in eternity past (John 17:5), our Saviour also knew that when his glorification took place, the Holy Spirit would be poured out upon the gentile believers and the body of Christ would be officially manifested to the world. On the day of Pentecost, the Holy Spirit was poured upon a new entity in God's economy—the church, the bride of Christ. The body of Christ was officially incorporated, and the blessings of the "wells of salvation" became available to every believing gentile today.

On the day of Pentecost, when the Holy Spirit was poured out upon this new entity in God's economy, Peter quoted the prophecy of Joel (Joel 2:28-32). Joel's prophecy then either has a partial fulfillment in the composition of the body of Christ (Scofield) or is picturesque and similar to that future outpouring of the Spirit upon the Jewish remnant (Ryrie). The "springs of living water" from the wells of salvation are flowing today and are the inheritance of believers.

In considering this text, it should be noted that while there are many wells (of spiritual blessing), there is only one fountain of divine resource from which these numerous blessings flow; the salvation which surges from the river of Christ: His person and work (Acts 4:12). It should also be noticed that these are "wells" and not cisterns! A cistern stores the drainage of the earth; it is a vessel that holds only a limited amount of water. Our salvation is not an experience which the believer "hoards up"; the blessings of salvation flow continually from the heart of our Saviour and it is this living water that the world so desperately needs.

The wells of divine blessing are (a) **fresh wells**— not stagnant pools; (b) **free wells** (Isaiah 55:1, John 4:10-14), and (c) **full wells** (Psalm 65:9). The water that springs from these wells is (a) **pure water**, undiluted and undefiled by sin; (b) **precious water**, valuable water: it comes exclusively from the throne of God and the Lamb and is not obtainable anywhere else. The wells of the apostates cannot produce any real living water of eternal life—they are dry and only mirages of false promise in the desert of this world (II Peter 2:27); (c) **powerful water**: the imitation miracles of Lourdes, the filthy waters of the Ganges, and the "fake" bottles of the television healers have no power to bestow eternal life. The water that flows from the wells of salvation contains everlasting life (John 3:16).

What are these "wells" from which Israel as a nation will someday draw, upon which the believer can drink so freely today? The **first well** is the **well of redemption** (Leviticus 23:33-44). The Feast of the Tabernacles, the allusion upon which the prophet draws in Isaiah 12:3 (as reflective of Israel's future blessings during the millennium) was a feast instituted in commemoration of Israel's redemption out of Egypt. "Ye shall in booths... that your generations may know that I made the children of Israel to dwell in booths, when I brought them out (redeemed them) out of the land of Egypt" (Leviticus 23:42, 43); a reference to Exodus 12, when God redeemed the children of Israel out of Egypt through the posting of the shed blood of a lamb sprinkled above the doorposts (cp. Exodus 12:13 with Ephesians 1:7). Four times in Isaiah the "Holy One of Israel" (Isaiah 12:6) is declared to be Israel's redeemer (Isaiah 41:14, 43:14, 48:17, 54:5).

The **well of repentance** is the second well from which Israel will someday draw, and which believing saints drink today. Zechariah 12:10, 11 and 13:1 declare that God "will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications." This pouring out will be a pouring out in repentance as they look upon the face of the blessed redeemer and "mourn" over their rejection of the Messiah.

The pouring out of water symbolizes repentance in I Samuel 7:6, "And they gathered together to Mizpeh, and drew water and poured it out before the Lord and fasted on that day, and said there, we have sinned against the Lord." In Mark 1:4, this repentance is associated with the symbol of water. Repentance, a "change of mind," (associated in Zechariah 12:10, 11 with a changed attitude toward Christ their

CONTINUED ON PAGE 7

BIBLE STUDY, Continued

Messiah) will be an imperative in the Jews conversion then, and is a necessary ingredient in true salvation today (Luke 13:3, Acts 17:30, 20:21).

There are two extreme positions prevailing today with regard to repentance: eliminating it altogether or making it reformation in reverse (Lordship salvation), both of which are unscriptural! Repentance and faith are inextricably linked together; they are two sides of the same coin, and you can't genuinely have one without the other. Repentance emphasizes the negative side of human responsibility, while faith accentuates the positive aspect of that human response.

The **third well** from which the Jewish nation will drink will be the **well of reconciliation** (Deuteronomy 30:18-8, Jeremiah 32:27). One of the believer's blessings in salvation is the reconciliation to God through Christ (II Corinthians 5:18-20. In spiritual reconciliation, the believing sinner is restored to the privileges squandered by sin.

A **fourth well out of which Israel will sup is the well of remission.** Zechariah 13:1 states, "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." The word remission means "to send away" or "to forgive." Because the "Holy One of Israel" did not see corruption (Acts 13:35-37), He is able, as a living Saviour, to grant forgiveness of sins (Acts 13:38, Ephesians 1:7) to all who come to Him today as well.

The **fifth future well** of blessing for the believing Jewish remnant will be the **well of rejoicing** ("Therefore with joy shall ye draw water out of the wells of salvation, Isaiah 12:3). This "joy of the Lord" is the believer's inheritance today, Romans 5:21.

The child of God, however, is told in Isaiah 12:3 that he will be enabled to draw continually from those wells of God's blessings. Each one of the above-stated five blessings thus not only has an eternal aspect to it, a "once for all" benefit, but is to be experienced daily in the believer's fellowship. These five wells that are true of the saint's **eternal relationship** are to be experienced in the Christian's **daily fellowship**, in their beneficial effects. The "Joy of the Lord" is a practical blessing that should be experienced every day as we walk in fellowship with our Saviour (Philippians 4:4).

Finally, there are three other daily blessings that can-should flow constantly from these wells: (1) **The Fruit of the Spirit**—Galatians 5:22,23; Ephesians 5:18; (2) **The Fragrance of Sanctification**—Ephesians 4:22-24, John 17:17; (3) **The Fellowship of the Saints**—Philippians 1:3-5.

The "wells of salvation" will truly be wells of blessing to the believing Jews during the millennium. Praise God, those wells abound in spiritual number for the body of Christ today. D.J.



The Stand of Fundamentalism, continued

depth of convictions regarding the Christian faith, but it also does not make personal attacks on other believers in error, attacking the cause rather than the character of erring saints.

Dr. Williams' complete message is available on tape for \$3.25. The entire set of the nineteen messages and workshops may be obtained for only \$49.95 from KC Creations Company, 5816 Lane, Raytown, Missouri 64133. Prices do not include postage (See 1988 May-June or July-August **FBF News Bulletin** for complete listing for 1988 FBF national conference messages and workshops. —D.J.

BIBLE BAPTISM

1. The Summons for Baptism Matthew 28:18-20
2. The Subjects of Baptism Acts 2:41
3. The Substance of Baptism Acts 8:35-38
4. The Significance of Baptism Romans 6:1-5

1988 REGIONAL MEETINGS

WESTERN Nov. 1
 Tri-City Baptist Church
 2150 E. Southern Ave., Tempe, AZ 85282
Host Pastor: Dr. James Singleton
 Speakers: Pastor Greg Davis, Pastor Harvey Seidel, Dr. Rod Bell

WESTERN November 3, 4
 Calvary Baptist Church
 5655 Mission Street, San Francisco, CA 94112
Host Pastor: Dr. Ron Allen
 Speakers: Pastor Bill Danford, Pastor Harvey Seidel, Dr. Rod Bell

MID-SOUTH February 14-16
 Harvest Baptist Church
 801 Fretwell Avenue, SW, Decatur, AL 35601
Host Pastor: Mike Steryous
 Speakers: Dr. Curtis Hutson, Dr. Monroe Parker

ROCKY MOUNTAIN February 27, 28 & March 1
 Faith Baptist Church
 833 Fifteenth Avenue, Longmont, Co 80501
Host Pastor: Dr. Marion Fast
 Speakers: Dr. Bob Wood, Dr. Russell Rice

MID-ATLANTIC March 21-23
 Faith Baptist Church
 100 Richard Avenue, Morgantown, WV 26505
Host Pastor: Bennie Moran
 Speakers: Dr. Rick Arrowood, Dr. Rod Bell,
 Pastor Ron Blackburn, Dr. Monroe Parker

SOUTHEAST April 24-26
 Cedar Forst Baptist Church
 4634 Shattalon Drive, Winston-Salem, NC 27106
Host Pastor: Dr. Wilson Wahl
 Speakers: Dr. J. B. Williams, Dr. John McCormick,
 Dr. Gene Lasley, Pastor Waldo Mullins

1989 NATIONAL MEETING June 13 - 15
 Bethel Baptist Church
 200 North Roselle Road, Schaumburg, IL 60194
Host Pastor: Dr. Frank Bumpus

A MINISTRY TO CONSIDER

Hidden Treasure Christian School is a unique and much-needed Christian school. Located in Greenville, South Carolina, and sponsored by the Faith Baptist Church in that city, the school specializes in Christian education for children with special needs.

The vision for this unusual school was born out of a seeming family tragedy in the life of the church's pastor and eventual school founder, the Rev. John Vaughn. In May 1978, an explosion and fire in the Vaughn home resulted in severe injuries to Pastor Vaughn's wife and then infant daughter. In the ensuing years, medical expenses have exceeded \$1,000,000— all of which has been paid by the grace of God.

In 1982, under Rev. Vaughn's leadership, and with the counsel of numerous concerned educators, businessmen, and medical doctors, the members of the Faith Baptist Church began this "miracle" ministry. The school now assists learning

Continued on Page 8

AUDIT COMPLETED

The following letters are the result of the auditing of our books by a certified public accountant:

To the President and Board of the Fundamental Baptist Fellowship:

I have examined the Statement of Income and Disbursements of the Fundamental Baptist Fellowship for the year ended May 30, 1988. My examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as was considered necessary in the circumstances.

It should be noted that it is the policy of the Fundamental Baptist Fellowship to prepare income statements on the basis of cash receipts and disbursements. Consequently, income is recognized only when received and expenses recognized when the obligation is paid.

In the opinion of Church Business Services, the financial statement referred to above presents fairly the cash transaction of the Fundamental Baptist Fellowship as of May 30, 1988, its revenue collected, and expenses paid during the year then ended, on the basis of accounting described in the preceding paragraph, which basis has been applied in a manner consistent with the of the preceding year.

Sincerely yours,
ROBERT F. VALLIER
 Church Business Services
 Public Accounting, Tax, & Investments
 Fort Lauderdale, Florida

Dear Dr. Bell:

In examining the financial records of the Fundamental Baptist Fellowship, I was very pleased to find that all the records were meticulously maintained. All monies received for the FBF were disbursed for the FBF. My heart is burdened that more churches have not carried the load for the expenses as much as this church (Tabernacle Baptist Church). At the time of the audit, there were more than twenty thousand dollars in bills being carried by the church. I pray that the cost to your church and on you physically will be worth it all in eternity.

Thank you for the privilege of serving the FBF. Please feel free to call on me any time. May the Lord continue to richly bless you and your ministry.

Yours in Christ,
ROBERT VALLIER

A Ministry to Consider, *continued*

disabled and retarded students, as well as physically handicapped pupils, in obtaining a Christian education.

Staffed by qualified personnel who are dedicated to their task, the school has gained a nationwide reputation for helping its students make significant spiritual and academic progress despite their handicaps. As funds become available, the school plans to move to a 36-acre campus where the excellent classroom instruction will be supplemented by a warm home environment for boarding students and convenient facilities for day students.

Individuals desiring further information should write Rev. John Vaughn, the school's director, c/o Hidden Treasure Christian School, 18 Hammet Street, Greenville, SC 29609. (Bro. Vaughn is a new member of the FBF national board, having been added at the 1988 FBF national meeting.)

HAVE YOU PAID UP YOUR DEBT?

Romans 1:14-16

1. Paul's indebtedness—"I am debtor"—vs 14
2. Paul's readiness—"I am ready"—vs. 15
3. Paul's boldness—"I am not ashamed"—vs. 16

POINTS FOR PREACHERS

Religious But Lost — Matthew 10:1-8

1. Judas Iscariot was *lost in spite of the man whom he followed* (Matthew 10:1-4).
2. Judas Iscariot was *lost in spite of the men with whom he associated* (Matthew 10:2-4).
3. Judas Iscariot was *lost in spite of the message that he preached* (Matthew 10:7).
4. Judas Iscariot was *lost in spite of the miracles that he performed* (Matthew 10:1 and 8).
5. Judas Iscariot was *lost in spite of the ministry he received* (Acts 1:17; John 13:29).
6. Judas Iscariot was *lost in spite of the money he returned* (Matthew 27:3-5).
7. Judas Iscariot was *lost in spite of the memories he suffers* (Acts 1:25, Matthew 26:24).

HYMN OF THE MONTH

"THY WILL BE DONE"

"My God, my Father, while I stray
 Far from my home in life's rough way,
 Oh! teach me from my heart to say,
 'Thy will be done.'

"Though dark my path, and poor my lot,
 Let me 'be still,' and murmur not;
 Or breathe the prayer divinely taught,
 'Thy will be done.'

"If Thou shouldst call me to resign
 What most I prize, it ne'er was mine;
 I only yield Thee what was Thine—
 'Thy will be done.'

"Should pining sickness waste away
 My life in premature decay,
 My Father! still I strive to say,
 'Thy will be done.'

"If but my fainting heart be blest
 With Thy sweet Spirit for its guest,
 My God! to *Thee* I leave the rest,
 'Thy will be done.'

"Renew my will from day to day;
 Blend it with Thine, and take away
 All that now makes it hard to say,
 'Thy will be done.'

"Then, when on earth I breathe no more,
 The prayer half-mix'd with tears before,
 I'll sing upon a happier shore,
 'Thy will be done.'"

Miss Elliot

Nov/Dec 88
v. 11
6

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



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

National Meeting—June 14, 15, 16, 1989 MAKE PLANS NOW — SCHAUMBURG, ILLINOIS

VOL. 11 - NO. 6

Headquarters in Virginia Beach, Virginia

NOVEMBER/DECEMBER, 1989



**FROM THE
PRESIDENT**
Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

for this great time of fellowship. Perhaps they can go on a great shopping spree!

The Tim Fishers and Gordon Greers will be with us for special music. You just won't want to miss the blessings that are in store at our national meeting in Schaumburg, June 14, 15, 16, 1989. Please invite your pastor friends—get the word out early so they can make plans.

* **A NOTE FROM DR. BUMPUS** *
* We are excited about hosting one of America's *
* greatest Bible conferences when the F.B.F. comes *
* to the Chicago area June 13-15, 1989. Our staff is *
* poised and ready to make your visit a spiritually- *
* rewarding experience. Schaumburg is a new, vibrant *
* suburb located along one of Chicagoland's most *
* active high-tech corridors only minutes from O'Hare *
* Field, the world's largest airport. Shuttle service will *
* be provided to motels and the church. A tremendous *
* financial arrangement has been confirmed with a *
* new luxury motel that will be complete about ten *
* months before our conference. There are also a *
* limited number of homes providing free lodging. You *
* may write us now to make reservation. Please plan *
* to be our guest in '89. *

Preachers, pack your vans and make your plans to attend the 1989 F.B.F. national meeting in Schaumburg, Illinois. Host pastor will be Dr. Frank Bumpus.

Speakers will include Dr. Marion Fast, Dr. Bob Jones III, Dr. Harry Love, Dr. John McCormick, Dr. Greg Mutsch, and others. We are planning such workshops as "Perils in the Christian School," "Expositional Preaching," "The Pastor and the Principal Relationship," "Special Ministries," "The Philosophy of the Christian School," "Black Church Planting," and "Church Planting."

Attention ladies: Mrs. Beneth Jones will be our special guest speaker at our ladies luncheon. This will be held on Wednesday. Preachers, be sure you bring your wives along

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OR CURRENT RESIDENT

A THRILLING VISIT TO THE PERSECUTED CHURCH IN RUSSIA

by Pastor Ed Nelson
South Sheridan Baptist Church, Denver, CO
What a privilege we had! My dear wife, Guyla and I enjoyed a tremendous privilege in June. We visited with and preached to congregations of the persecuted church in the Soviet Union.

We often refer to these churches as the "underground church." But they do not use that title; instead, they call themselves "the persecuted church." Actually, they are the unregistered churches, those that have not been willing to register as a "religious congregation" with the Soviet Council for Religious Affairs. To register with this govern-
Continued on Page 6

RELIGIOUS NEWS BRIEFS

1. Under a new law recently passed by the Maryland legislature, certain churches are now required to obtain licenses for their Sunday schools, nurseries, and church kindergartens. The law mandates that any agency that works with children under sixteen years of age, other than their own, and which meets at least twice a week for all or part of a day, must obtain a state license. The licenses must be issued by the Maryland State Department of Education or the Department of Human Resources.

Dr. Donald McKnight (a fundamentalist pastor from Dublin, Maryland, who is one of the opposition leaders seeking to have the action rescinded) indicated that the law discriminates against aggressive Bible-believing churches which meet frequently. The law is part of a legislative bill entitled the "Child Care Consolidation Act," which transferred oversight of day care centers from the State Health Department to the Department of Human Resources and the Department of Education.

2. Dr. Warren Wiersbe, director of the "Back to the Bible" broadcast, was a featured speaker, along with Evangelist Billy Graham, at the Youth for Christ "Celebration of Hope" reunion in Chicago, Illinois, October 20-23. Dr. Torrey Johnson, Dr. Bob Cook, Cliff Barrows, Bill Pearce, Cam Floria, and Otis Skillings were among other noted speakers-musicians featured at the YFC reunion. (The above stated appearance by Dr. Wiersbe is ample evidence of his new evangelical position!)

3. The *Toronto Star* has announced that it will no longer accept advertisements that try to persuade readers to change their religion. The new policy states that "no advertisement will be accepted that identifies one religious faith and urges its adherents to adopt different views or a different faith." (Don't be surprised if other major daily papers follow suit.)

4. The high court of Israel is considering the question of whether someone who believes in Jesus can be regarded as being Jewish. The case involves a Jewish immigrant couple from Zimbabwe who are messianic Jews. The Israeli "Law of Return" establishes the right of every Jew to enter the country as an immigrant, but a 1962 high court ruling declared that the law does not apply to a Jew who converts to Christianity.

5. The United Church of Canada, the largest protestant denomination in Canada, passed a resolution at its 1988 General Council which permits gays and lesbians to become ministers in the 860,000-member denomination. (A sad day for Canadian religious history!)

6. A recent survey of 7,000 seniors in Christian day schools revealed that only 8% of potential graduates were planning to enroll in Christian colleges upon graduation. The other 92% were headed for community and state schools, jobs, military, and other pursuits.

7. The Society for Pentecostal Studies, an ecumenically-oriented organization of charismatic theologians-scholars, held its annual meeting at Asbury Theological Seminary in Wilmore, Kentucky. The conference theme was entitled "Pentecostalism in the Context of the Holiness Revival." (Another attempt of the "third wave" movement to bring the holiness movement-denominations under the influence-sway of the charismatic heresy.)

8. Homosexual activity is now legal in the land of Sodom and Gomorrah. Israel's parliament, the Knesset, repealed an Israeli law dating back to the era of British control in

the 1920's that had declared sex between consenting adults of the same gender illegal. (America isn't the only nation that needs to repent!)

9. Dr. Jerry Vines, newly-elected president of the Southern Baptist Convention, indicated that giving to the Co-operative Program had increased by 25% since he became associated with the First Baptist Church of Jacksonville, Florida, as co-pastor.

10. A new law in Portugal gives the Roman Catholic Church exclusive rights to the supervision of religious lessons in public schools. The law is being protested by the "Evangelical Alliance" in that country.

11. Vision Interfaith Satellite Network (VISN), began operations in September. The cable TV network is the country's first "broadly ecumenical network" involving a wide spectrum of U.S. religious traditions. Besides mainstream Protestant (mainstream=apostate), Roman Catholic, Greek Orthodox, and Jewish bodies, the network also involves such groups as the Salvation Army, Seventh-Day Adventists, and Mormons.

The new network prohibits soliciting of money and proselytizing. (Does proselytizing mean biblical evangelism? Apparently so, since the Rev. David Matthews, board chairman of the network, claimed that "most religious television lately has emphasized personal piety exclusively slanted toward a narrow perspective.")

EVANGELISM—WHY?

- 1. The Command of the Word..... Matthew 28:18-20
- 2. The Condition of the World..... Romans 3:23
- 3. The Concern of the Worker..... Romans 9:1

TABLE OF CONTENTS

A Note from Frank Bumpus	1
A Thrilling Visit to the Persecuted Church in Russia ...	1
From the President	1
Religious News Briefs	2
The Kind of Evangelism America Needs.....	3
My Church and Me	4
The Worst Seat in the House	4
New Evangelicals Unite with Catholics and Liberals... 5	
<i>A Report on Ecumenical Congress '88</i>	
Model Evangelism.....	7
<i>Bible Study</i>	
Alarming Facts Concerning Cultic Evangelism	7
Believe It or Not	8
Illustrations for Soul-Winning	8
Sermon Seeds (Great Evangelistic Texts)	8

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The Kind of Evangelism America Needs

by Dr. Don Jasmin
Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts
F.B.F. Research Secretary

Dr. Len G. Boughton, great southern preacher of another generation, once described a church that made its report at an annual association meeting. The report read as follows: "Members received, none; members dismissed, none; members died, none; members married, none; given to missions during the year, nothing." The report concluded with the comment: "Brethren, pray for us that during the next year we may hold our own."

The above report describes the existing situation of some fundamentalist churches today. In some Bible-believing churches, evangelism is either dying (Rev. 3:2), has been diluted or is sadly defective. Dr. Bob Jones, Sr. stated it wisely when he said, "It takes evangelistic unction to make orthodoxy function." Militant fundamentalist churches have the choice of either "evangelizing or fossilizing" and some congregations appear to be making the latter choice by default.

In a society where sin is becoming more prevalent, unrighteousness more unrestrained, and wickedness more abundant, the need for evangelism is clear. Regardless of whether sinners are spiritually repugnant or morally restrained the fact remains that they are depraved, without God's righteousness, headed toward Hell, and need to be evangelized with the message of the Gospel. Since Satan has many religious substitutes in evangelism, as well as in all fields of spiritual endeavor, the question arises as to what kind of evangelism America needs. The book of Acts has been called "the divinely-inspired textbook on evangelism." Within the chapters of this divine manual, therefore, believers will discover the kind of evangelism America needs.

America desperately needs **DOCTRINAL EVANGELISM**. In Acts 5:38, the apostles were charged by the Sanhedrin with filling Jerusalem with "your doctrine" (teaching). American society and fundamentalism, in general, have been duped and deceived by a false evangelism based on sensational personalities, humorous stories, "Madison Avenue" techniques, and a few Scripture verses thrown in to make it appear spiritual. Evangelistic endeavors in the book of Acts, however, featured the strong, straight proclamation of doctrinal truths.

In Acts 2:42, the three thousand who were converted on the day of Pentecost under Peter's preaching were declared to have "gladly received his word" (The Word). It is the Word that melts and breaks stony hearts (Jer. 23:29, Titus 1:9). It is the Word that reconciles rebellious sinners (II Cor. 5:18-21) and it is the Word that produces faith in hearers (Rom. 10:17, Eph. 1:13, Acts 18:8).

The "word" which these sinners received on the Day of Pentecost included the preaching of the Resurrection, Ascension, and Lordship of Christ. The second sermon preached by Peter in Acts 3 proclaimed the deity of Christ (3:14), His death (3:18), resurrection (3:15), as well as repentance (3:19), and the second coming of Christ (3:20). It was the sacrificial

atonement of Christ that Phillip explained to the Ethiopian eunuch in Acts 8, when presenting the Gospel from Is. 53. When Saul was converted, the first truth he proclaimed was the deity of Christ in Acts 9:20. The human responsibility of repentance (Acts 2:38, 10:43) and faith (Acts 10:43) were not neglected either. It should be clear, then, that before there can be an *exhortation* to *faith* in the Gospel, there must generally first be an *explanation* of the *facts* of the Gospel.

In I Cor. 1:18 where Paul proclaims that it is the "preaching of the cross" that is the power of God to save, the Greek work for "preaching" is "logos"=word. That which Paul emphasizes, then, is not so much the *method* of the *preacher* as the *message* in *preaching*. Doctrinal evangelism, therefore, centers in redemption by the blood of Christ and the resulting separation from the world which occurs as a result of conversion. Redemption includes the payment of a ransom, the sacrifice of Christ's blood, as typified in Ex. 11, but it also results in the parting of the redeemed from spiritual Egypt as pictured in Ex. 14. The *payment* of redemption is the *sacrifice* of Christ, the *proof* of redemption is the *separation of Christians!* The Greek word for "church" comes from a word which means to "call out" (Acts 15:14) and thus separate "a people for His name."

In his book, *Evangelism Without Apology*, p. 41, the late James A. Stewart points out that there are three results of such doctrinal evangelism.

1. The sinner is brought into contact with the holiness of God and repents.
2. The sinner is brought into contact with the love of God and believes.
3. The sinner is brought into contact with the power of God and is regenerated.

America needs doctrinal evangelism!

Secondly, America needs **DISCIPLESHIP EVANGELISM**. Discipleship evangelism centers in teaching, instructing, edifying, and conforming of saints to the image of Christ by means of the Word of God through the medium and agency of the local church. In Acts 2:42, the ones receiving the Word were baptized (immersed) and became a part of the local church ministry.

Upon his conversion in Acts 8:36-38, the Ethiopian eunuch was immersed. Following his conversion in Acts 9, Saul was baptized (9:18). After hearing the Word of God preached by Peter and experiencing the regenerating power of the Holy Spirit, Cornelius, his kinsmen, and near friends were baptized (Acts 10:47, 48). New converts need a scriptural foundation to build them up in the faith and the local church provides this opportunity. The fulfillment of the Great Commission in Matt. 28:19, 20 (evangelism-baptism-catechism) is impossible to achieve apart from the ministry of the local church.

America in general and fundamentalism in particular need **discerning evangelism**. Satan is peddling many religious substitutes toay that carry the name of "evangelism." Discerning evangelism not only propagates the true Gospel, it also protests against all false gospels. In Acts 8, Peter rebuked the religious hypocrisy of Simon the sorcerer, while in Acts 13, Paul refuted the teachings of Bar-Jesus the false prophet.

Continued on Page 4

Evangelism America Needs

Continued from Page 3

Discerning evangelism *repudiates disobedient* evangelism, that ecumenical evangelism which seeks to link together both the friends of the Gospel and the foes of the Gospel under a common banner. In his book simply entitled *Evangelism*, p. 24, the late James A. Stewart stated that "a patronizing enemy is more dangerous than a persecuting enemy." In Acts 16, when the damsel who was possessed with a spirit of divination followed Paul and his evangelistic party saying "these men are the servants of the most high God which shew unto us the way of salvation," Paul did not *commend* the evil spirit in her for these words, he *challenged* the demonic spirit.

Discerning evangelism also *rejects defective* evangelism in which the historic truths of biblical Christianity are diminished, diluted, and then deleted. Though the Salvation Army has long since departed from its original moorings, its founder General William Booth was correct when he stated that the chief danger of the twentieth century would be "religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, and Heaven without Hell." Perhaps the greatest compromise in evangelism today is the compromise of silence concerning the negative but truthful doctrine of the total depravity of man.

Discerning evangelism *refuses deceptive* evangelism. Deceptive evangelism is based on the cult of personality worship and emphasizes the man rather than the message; glorification of self rather than glorification of the Saviour. The late Dr. A. W. Tozer once wrote in the *Alliance Weekly*, "It is our belief that the evangelical movement will continue to drift further and further from the New Testament position until its leadership passes from the self-effacing saint to the modern religious star." When the crowds at Lystra wanted to deify Paul and Barnabas in Acts 14 after the impotent man had been healed, Paul denounced their efforts reminding them that he and Barnabas were men of "like passions."

Dr. James A. Stewart described this deceptive evangelism as "Hollywood evangelism" because it utilizes the techniques of Hollywood and the world. Deceptive evangelism confuses crowds with conviction, "soulish" evangelism with spiritual evangelism, and entertainment with exhortation. It seeks to make people laugh rather than weep, uses slang language in place of sublime language, removes the consequences but overlooks the causes and results in sham converts rather than scriptural converts.

Deceptive evangelism is associated with "religious hucksterism." In II Cor. 4:2, Paul warns against the kind of evangelism declaring that he is not among those religious peddlers who "corrupt" the Word of God. The English translation for corrupt is derived from an old Anglo-Saxon word meaning "huckster"; a huckster being a peddler or hawker of wares in contrast with legitimate merchants.

In *Evangelism Without Apology*, p. 67, Dr. James A. Stewart stated, "The Christian worker must realize that unless the Spirit of God applies the message, all his pleadings are in vain. As no person can be saved apart from the redemptive work of Christ, so also no one can be saved apart from the regenerative work of the Holy Spirit. Evangelism is a supernatural work. It is imperative, therefore, that the believer be ever conscious of his need of utter dependence upon the Holy Spirit in the work of evangelism."

Finally, America needs **DAILY EVANGELISM**. One reason the churches increased in number daily (Acts 16:5) was that there was daily evangelism among believers (Acts 5:42). Evangelism, if it is to be effective, must not just be an occasional activity, but a regular part of the believer's ministry; as regular as church attendance, devotions, and tithing.

Daily evangelism is basically personal evangelism and "hand-picked fruit is always the best." In daily evangelism, every believer, not just the paid church staff, recognizes his individual responsibility to spread the Gospel message. By means of organized, systematic visitation, various church ministries, evangelistic

meetings, personal business, and neighborhood contacts, the believer should daily proclaim the Gospel truths.

The kind of evangelism America needs is the type described in the divine manual, the New Testament and the divine textbook, the book of Acts. This kind of evangelism not only needs to be preached regularly, it needs to be practiced daily.

MY CHURCH AND ME

What kind of a church would my church be,
If everyone lived just like me?

What would the size of our church be,
If every member did not more than me?

What kind of meetings would our meetings be,
If all prayed for their success just like me?

What would the value of our prayer meetings
be,
If no member attended more than me?

In what condition would our finances be,
If every member paid just like me?

Am I pushing my church as I should be
Or is my church carrying me?

—Selected

The Worst Seat in the House

Now that our new auditorium is complete and the remodeling and construction is complete, let me remind you of the worst seat in the house. In fact, this worst seat is more than just one particular seat, it is an entire area. By the way, it's the same in every church. The area is the back of the auditorium. This certainly is the worst place to sit if you plan to allow God to work in your heart. The people that sit in the back row in the back of the church are distracted by every little movement that is in front of them. They miss much of the service as a result of this. They find themselves becoming spectators watching others rather than listening to the preaching of the Word of God.

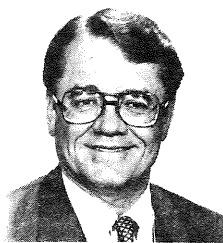
Why is it that we want to be in the front row and first in line in everything, but not at God's house? Can you imagine attending a 49er football game and asking for the seat in the last row? Can you imagine asking to sit behind a post so you cannot see the game? You say, certainly you realize that this would be ludicrous, and yet it is happening all over America. People vie for the back row in the auditorium, yet I have noticed in other churches and even in our own that rarely does one ever make a decision from the back of the auditorium. Most of the people that are making decisions for Christ are always toward the front. Wouldn't it be great if next Sunday we had people fighting over sitting in the front of the building instead of fighting over the back of the building. Certainly it is important that we realize that we need to be as close to the preaching and singing and announcements as possible. I have had the joy of preaching around the country, and everywhere I have preached it is always the same. The folks that are excited about the things of God and warm toward the gospel always want to be toward the front, and those that are always toward the back are always toward the back because they are almost out the back door. Within a matter of weeks or months those that sit toward the back normally leave. Please be careful about where you find yourself located week after week.

—copied from North Valley Baptist News

New Evangelicals Unite with Catholics and Liberals

A Report on Ecumenical Congress '88

by Dr. Frank Bumpus



Roman Catholics, liberal Protestants, and leading New Evangelicals uniting in the cause of evangelism... startling isn't it?! In a meeting heralded as "a break through" and "a first," Congress '88 was held August 4-7, at O'Hare Expo Center in Chicago, Illinois. In an interview with the press, United Methodist H. Eddie Fox, and Catholic priest, Alvin Illig, expressed excitement over the success of bringing Baptists and other Bible-believing groups together with liberals and Roman Catholics in an ecumenical conference on evangelism. Fox predicted, "We will look back and see that something unusual has happened, especially in the area of evangelism." His prediction is probably correct, but instead of the word "unusual," I would say that something tragic has happened. The Roman Catholic hierarchy and liberal Protestants are attempting to project a new image, and the tragedy is that there are those in New Evangelical circles who are buying it.

I was asked by Dr. Don Jasmin, research secretary of the *Fundamental Baptist Fellowship News Bulletin*, to attend the Congress as a reporter and to write this report for its readers. I must admit that as I sat through many of the sessions, I was shocked, angered, and saddened by the presence of many who cooperated in Congress '88.

The Congress was officially called to worship with a rousing choir arrangement directed by Otis Skillings, graduate of Trinity Theological Seminary, and director of music at First Evangelical Free Church of Rockford, Illinois. At the piano was Larry Shakley, minister of music at Willow Creek Community Church in Barrington, Illinois, and band director for Moody Bible Institute's Friday Night Sing. After appropriate pomp and ceremony, Roman Catholic priest, Joseph Cardinal Bernardin, Archbishop of Chicago, was presented to bring the opening address of the Congress entitled, "A Vision of Evangelization as we Approach a New Millennium." He was introduced by a representative for the Chicago Church Federation as a "warm, caring, Christ-honoring, Christ-like brother."

Other speakers were Woodie White, United Methodist; Harold Carter, Progressive Baptist; George Gallup, Jr., Episcopal; General Eva Burrows, The Salvation Army; Robert Hamblin, Southern Baptist Convention; and Charles Colson, former aide to President Nixon. The closing message featured Leighton Ford who was advertised as former assistant evangelist and vice president of the Billy Graham Evangelistic Association.

New Evangelicals not only yoked with unbelievers on the preaching platform, but were prominent throughout the Congress. The exhibition area included such well-known publishers as Scripture Press Publication, Inter-Varsity Press, David C. Cook Publications, and Standard Publishing. Other groups displaying exhibitions were Pioneer Clubs, American Bible Society, Charles Colson Prison Fellowship, Luasanne Committee for World Evangelization, and Leighton Ford Ministries. The workshops included lectures by representatives from the Navigators, Jews for Jesus, Southern Baptists, Pioneer Clubs, and the General Baptists. One workshop leader, Carolyn Rafferty, was advertised as a Moody Bible Institute graduate and former manager of the Moody Film Library, and present writer and film critic for *Moody Monthly Magazine*.

A major product of this new spirit of cooperation between New Evangelicals and Roman Catholics is the co-publishing of three books on evangelization by Tyndale House Publishers and the Paulist National Catholic Evangelization Association. The first book is titled *What Christians Can Learn from One Another about Evangelizing Adults*, and the next two books have the same title with the emphasis upon the evangelization of youth and blacks. The books contain articles by Billy Graham, who was

listed as a sponsor of Congress '88, Pope John Paul II, D. James Kennedy, Joseph Cardinal Bernardin, Dr. Robert Schuller, Jay Kessler, Bill Bright, Jack Wyrzten, and many others.

There was an obvious effort during the Congress by liberals and Catholics to use evangelistic terminology. Cardinal Bernardin asked, "What does it mean to be a Christian?" and answered, "As always, to answer this question, we must look first to Christ Himself, the world's greatest evangelizer. He and He alone is our model. In His life, death, and resurrection, Jesus reveals the extent of His Father's great love..." He later declared, "Evangelization leads to personal conversion," but then revealed his misunderstanding of conversion by defining it as "an experience that may include one or more life-changing events and is usually a painstaking, life-long process."

Roman Catholic priest, Alvin Illig, obviously learned the proper terminology as he earned a Doctorate from Trinity Theological Seminary, a Free Church school in Deerfield, Illinois. It is my opinion that this man is an agent for the Roman Church, trained to deceive the gullible. He was warm and personable and gave the impression that Catholics were beginning to evangelize the world by winning souls for Christ; but what he was really talking about was using evangelical methods to bring people to the Church of Rome. After I had given a report to my church on Congress '88, one of our ladies said to me after the service, "Pastor, I know that Father Illig. Before I was saved and you baptized me, he led our Catholic church in what they called an Evangelism Explosion." In one of the sessions she asked him what he meant by reaching people and he answered, "I mean reach them for the church." I asked her, "Did he teach you how to lead a soul to Christ?" "Oh no, she replied, "it was the same old Catholic dogma, bring people to the church."

We must remember that liberals have long used Bible terminology while giving the terms totally different meanings. It is difficult for true believers to understand that anyone would knowingly play deceptive word games with the Bible. We are quite naive when it comes to dealing with religious apostates. It is time we became alert to the fact that the real objective of Congress '88 was not preaching the gospel of the grace of God, but uniting all religions into one great ecumenical church. This apostate church is revealed in Revelation 17 as the great harlot sitting upon many waters and is an instrument of the antichrist to bring about his worldwide dominion. We read that "the waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues." She is a harlot because she has sought influence and power over the multitudes at the expense of doctrinal purity. She has been unfaithful to the God she pretends to honor.

Are we now seeing the ultimate fruit of ecumenical evangelism begun in the early 50's by Billy Graham? There is no question that New Evangelicals are becoming more blatant in their ecumenism. What should our response be to these new developments? There are five Bible injunctions I wish to call to our attention. **First, we are to watch.** I Thessalonians 5:6 says, "Therefore, let us not sleep as others, but let us watch and be sober." In the context, he has been dealing with the end times, and he urges us to be alert to the apostasy. There are those who will think the devil has been converted and that the harlot has changed her ways, but we are not to be deceived. **Second, we are to warn.** Colossians 1:28 says, "Whom we preach, warning every man and teaching every man in all wisdom..." It is not enough for the preacher to be knowledgeable, but his people must be informed. Keep the emphasis upon soul winning and Christian maturity, but also inform the saints. **Third, we are to separate from apostasy.** II Corinthians 6:17, "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." This is a command, not an option. **Fourth, we are to contend.** Jude 3 exhorts that we "should earnestly contend for the faith which was once delivered unto the saints." We are to fight God's battles by opposing the enemies of God and truth even at the risk of being called fighting fundamentalists.

Continued on Page 6

NEW EVANGELICALS UNITE

Continued from Page 5

Fifth, we are to rejoice. Luke 6:23 says, "Rejoice in that day and leap for joy, for behold, your reward is great in heaven, for in like manner did their fathers unto the prophets." During times of challenge and conflict we can expect to see God's power. So rejoice! This is a great day to be living. It is a glorious day to preach Christ, win souls and build strong, New Testament Baptist churches. Remember God has said the gates of hell will not prevail against us. Let's take the battle to the devil and his motley crew. We can outthink and outwork the Modernists, Catholics, and New Evangelicals, and we sure as fire can outreach them. We can outthink them because our logic is consistent with the Word of God. We can and must outwork them because love demands such commitment. We can outreach them because our cause is just; our message is the dynamite of God, and the arm of omnipotence is with us. Rejoice!

The Congress was originally scheduled to be held at the Rosemont Horizon in Rosemont, Illinois, but was switched to O'Hare Expo Center in Chicago because registrations were lower than expected. Official attendance was 2,750

²To my knowledge, neither Trinity Theological Seminary nor Moody Bible Institute had an official connection with Congress '88.

Dr. Frank Bumpus is the pastor of the Bethel Baptist Church of Schaumburg, Illinois. An ardent advocate of New Testament evangelism, the church he pastors is widely known for its evangelistic outreach and soul-winning ministries and has grown to an average attendance of nearly 1,100 weekly in Sunday school attendance. Dr. Bumpus also serves on the national board of the FBF, and is moderator of the regional FBF, the Mid-America Baptist Fellowship.

THE PERSECUTED CHURCH, Continued from Page 1
ment agency, the church, which the government refers to as a "cult" must agree to the following conditions:

1. They are not to preach on Heaven, the second coming, the millennium, Hell, or judgment. Communists do not want preaching on these subjects because they do not want their people to believe there is anything better than Communism nor that there will be judgment to come.
2. Children are not to attend church or be taught the Gospel message.
3. The church is not to engage in evangelism.
4. Baptisms of those under thirty years of age is to be limited.
5. Preachers are not to preach in other churches.
6. There is to be no appeal to repentance at the end of the services.
7. "Unhealthy missionary tendencies" are to be restrained.

Needless to say, thousands of preachers and people said with Peter and the other apostles, "We ought to obey God rather than men" (Acts 5:29). The "Letter of Instructions" and "New Regulations" promulgating the restrictions given above came forth in 1960. This brought forth a group of men known as the "Organizing Committee" to eventually found the "Council of Evangelical Baptist Churches" in 1965. Hundreds of churches withdrew from the All Union Council of Evangelical Christians and Baptist to join with the newly-formed C.E.B.C. The all Union Council insisted that unity was most important but the men who formed the C.E.B.C. believed that they must submit to the Lordship of Christ and the authority of the Scriptures. They believed that such submission would not permit them to yield to atheistic infiltration and control.

The churches working with the C.E.B.C. called for sanctification, revival, and evangelism. New churches were formed, revival prevailed with special ministries for children and the youth. Printing presses began (in secret) to publish Bibles.

But with all this came persecution. The buildings of these churches were confiscated or destroyed. Pastors and leaders by the hundreds were imprisoned.

But did this stop the church?

NO! They had no buildings so they began meeting in the forests, in yards, and in homes. If their pastor was arrested and sent to prison, another man would step into his place and carry on the work of the church. One night we met with fifty people in a small apartment. I asked how many out of these fifty had been in prison for more than two years. Nine of them raised their

hands. Most of them had been in prison ten years or more. Out of those fifty people, I counted at least twenty young men who were teenagers or in their early twenties. If the other men go to prison, there are others to take their place.

YES! The church went on — and is vibrant and alive today. Now there are 2,000 churches that are part of the C.E.B.C. They are preaching, laboring for revival. Souls are being saved—and the work goes on.

Privilege? Was it a privilege to fellowship with the persecuted church in Russia. Oh, yes! It was a wonderful privilege. They told us that I was the first American preacher to come to preach in the unregistered churches.

We met with believers in Moscow. Then we preached in crowds ranging from about fifty in apartments to four hundred in a yard service. We had one service in the forest with about two hundred in attendance.

I remember one night in an apartment in Leningrad. The pastor asked me how much time we had. I indicated that we could stay as long as they desired. He was relieved and said, "Good, we want a service at least three hours, and we were afraid you would be a typical American and desire a shorter service." All of our services lasted at least three hours—some lasted four hours. Then we went into the house about 11:00p.m., and there we had two more meetings, lasting until after midnight.

The majority of the people stood in most of the services. They did not seem to mind; in fact, after standing four hours they were not anxious for the meeting to close. The people came long distances to attend. All had to walk some of the way. Sometimes we walked up to a mile after we had gotten off the metro or bus. In Odessa, believers came from as far away as Moldavia, coming more than three hundred miles for a service. One night the yard service was on a muddy street. People had to wade through puddles and slush through mud, but they came. I watched that and thought about Americans demanding paved and landscaped parking lots, air-conditioned buildings, and streamlined services. What a difference—not only in the facilities but in the quality of Christians and in the hunger to hear the Word of God! The singing was lovely! The people sang enthusiastically. The choirs were beautiful with well-balanced harmony. You could tell that these people enjoyed praising the Lord in music.

We had good services and good results. Every night there was some time given to a question-and-answer time. They wanted to know what we thought of the World Council of Churches and the Baptist World Alliance. They seemed surprised to hear that in American there are thousands of Baptist churches that do not cooperate with these ecumenical bodies. They were surprised—but were excited to know this. You see, the All Union Council, from which they had separated, is now part of the World Council of Churches, and its General Secretary is a member of the Executive Committee of the World Council of Churches. In fact, Evangelist Billy Graham was coming the week after we were there. He was the featured speaker in an ecumenical service where the registered churches joined with the Russian Orthodox Church to celebrate the Millennium of Christianity in Russia. These people had been told that all American Christians support Billy Graham in his ecumenical crusades. They were thrilled to hear me say that there are thousands of churches in American that do not cooperate in ecumenical evangelism.

My dear wife and I believe it was a great privilege to fellowship with the persecuted believers. We count it a joy to have rubbed shoulders with those who have undergone severe persecution, even imprisonment, for their stand for Jesus Christ.

Think of this—these believers do not have any Christian reading materials as we do in America. They have no Gospel periodical, no commentaries, and no Bible helps. They do have presses turning out Russian Bibles, but they also need books that we have, translated in Russian.

Georgi Vins, with his International Representation for the Council of Evangelical Baptist Churches, has translated into Russian the book by Dr. Ernest Pickering, **Biblical Separation, the Struggle for a Pure Church**. This book will be received with thanksgiving by the believers in Russia. He is printing 5,000 copies of this book and is sending one thousand to Russia as soon as it is off the press. The cost for this will be \$12,000. Believe me, this is missions money well spent. If you can help him with this project, please send your gift to Georgi Vins, International Representation, Inc., P.O. Box 1188, Elkhart, Indiana, 46515. While you are writing, please ask them to put you on their mailing list to receive every quarter the *Prisoner Bulletin*. This will keep you abreast of the persecuted church in Russia. If you do not have a copy of this great book by Dr. Pickering, you can order it from South Sheridan Baptist Church Book Room, P.O. Box 20268, Lakewood, Colorado, 80226. Every Christian should read this book.

—The MILE-HI Evangelist, July-August, 1988

Model Evangelism
Bible Study I Thessalonians 2:1-20

The desire and longing of every believer should be the winning of lost men and women to Christ (I Cor. 9:22). God's divinely-appointed means whereby this goal is to be achieved is evangelism. Under the guise of an expedient (pseudo-fundamentalism) and ecumenical (neo-evangelicalism) evangelistic cover, however, Satan is seeking to dilute and destroy biblical evangelism by pawning off his deceptive counterfeits. It is imperative, therefore, that believers recognize the marks of true evangelism. In I Thessalonians chapter two, the Apostle Paul delineates the characteristics of "model" evangelism which serve as a pattern, yardstick, and standard for evangelistic efforts today.

Model evangelism is **controversial** evangelism. Paul states in I Thessalonians 2:1-2, that he preached the "Gospel of God" boldly with "much contention," not "pleasing men" nor using "flattering words." In Acts 17:1-9, where the historical background of the Thessalonian church is given, as Paul preached the Gospel a "great multitude of devout Greeks believed the Gospel." Certain rabble-rousers then set the city in an uproar, assaulting the house of Jason and claiming that Paul and his companions were "turning the world upside down."

Almost everywhere Paul traveled, three results inevitably occurred: (1) People were converted, (2) His preaching caused controversy, division and debate among the ungodly resulting in persecution of his ministry, (3) New Testament churches were established and built up in the faith. Thus, the so-called "positive" gospel which avoids and eliminates controversy with depraved human nature and apostate false religion is not the Gospel, it is another gospel. The "positive" gospel is the "perverted" gospel (Gal. 1:6-9). Dr. Bob Jones Sr.'s statement that "you can't move without producing friction" certainly has a scriptural foundation.

The compromisers can raise the "straw man" issue about the difference between "contending" and being "contentious" but such objections cannot eliminate the offence of the Gospel. The believer certainly should do everything possible to make the Gospel palatable (spiritually seasoned) to men for food that has been properly seasoned is much more appetizing than bland unseasoned items.

The negative elimination of evil habits and poor mannerisms (abrasiveness, rudeness, etc.) and the positive addition of spiritual qualities (compassion, tenderness, etc.) will aid in the Gospel presentation. The intrinsic truths of the Gospel message (the depravity of man, the deity of Christ, the distinctiveness of Christ's shed blood as the only atonement for sin etc.), however, are an offence to the unbelieving world. When faithfully presented in their fullness, these truths will not only save those who believe, they will result in persecution for their bearers from those who oppose.

Model evangelism is **clean** evangelism (I Thess. 2: 3,6,10). Clean evangelism contains three elements: holiness, honesty, and

humility. Paul's evangelism exemplifies all three elements. Paul's evangelism was holy (not of "uncleanness" vs. 3). He declared that "Ye are witnesses, and God also, how holily justly and unblameably we behaved ourselves among you that believe" (vs 10).

Paul's evangelism was honest ("not of deceit ... nor in guile" vs. 3, see also I Cor. 4:2). A preacher who uses cheap gimmicks to gain mass crowds, build expensive buildings to hold those crowds and leads the church into bankruptcy when the gimmicks fail, the finances falter and the crowds fall off; then suddenly leaves under pressure claiming the Lord has led him to another field of service, is guilty of dishonest evangelism! Pastors and evangelists who report large numbers of conversions but whose converts could not be located even by a thorough FBI investigation are guilty of dishonest evangelism.

While truth is being trampled on in the streets (Is. 59:14) and the real deep seated needs of men and women neglected, some preachers continue their playing of the bingo-numbers game. The sad tragedy is that many pastors in smaller works and evangelists with "lesser" known personalities have attempted to imitate such men, only to discover later that their ministries have been irreparably harmed or permanently shattered because they were led astray by dishonest evangelism promoters.

Paul's evangelism was also humble ("nor of men sought we glory" 2:6). Dr. Ford Porter, author of the world's most widely distributed tract, "God's Simple Plan of Salvation," was awarded an honorary doctorate by Bob Jones University. When asked to make his acceptance speech he simply said, "Ford Porter, only a sinner saved by grace," and then promptly sat down. While Paul magnified his office (Rom. 11:13), he never forgot his servant's role (Rom. 1:1), referring to himself as the chiefest of sinners (I Tim. 1:15).

Model evangelism is **clear** evangelism ("neither at any time used we flattering words" 2:5, see also I Cor. 2:4). Paul did not present the Gospel in a "subtle" manner, like many preachers and religious musicians today, so that men had to figure out what he proclaimed; his message was plain and clear. The redemptive truths of the Gospel were simply and distinctively delineated by the Apostle Paul, there was no uncertain sound in his trumpet (I Cor. 14:8). When the research secretary pastored his last church, he had these three words inscribed on the pulpit where he could see them every time he preached: "MAKE IT PLAIN!"

Model evangelism is **compassionate** evangelism ("being affectionately desirous of you ... ye were dear unto us" 2:8). Paul's evangelism was motivated by the love of Christ (II Cor. 5:14), bathed in tears (Acts 20:19 & 31) and saturated with prayer (Rom. 10:1). The research secretary cannot agree with the pseudo-fundamentalist compromises of Dr. John R. Rice in his latter years, but the truths contained in his book, *The Soul-Winners Fire*, need to be practiced anew by a cold, calloused, indifferent generation of believers. The world has never needed Holy Spirit compelled and filled believers to go forth with broken, weeping hearts for souls more than now.

Model evangelism is **comforting** evangelism ("comforted you" 2:11). Biblical evangelism not only uncovers and exposes sin, it presents hope for sinners and encouragement for saints. Model evangelism brings a message of hope and life to despairing sinners, while also unifying, encouraging and comforting godly saints: Dr. G. Campbell Morgan, great Bible expositor of the early 20th century, said upon nearing the end of his life's ministry, "If I had my life to live over, I would spend more time giving comfort." Critics may scoff, but one of the research secretary's chief goals in evangelistic meetings is to give comfort and encouragement to pastors and churches who are facing adversity, persecution, and suffering.

Model evangelism is **concentrated** and **centered** evangelism; concentrated on the person of Christ and centered in the ministry of the local church ("And ye brethren became followers of the churches of God which ... are in Christ Jesus" 2:14). Model evangelism concentrates its themes in Christ's redemptive work and the great doctrinal themes of the Scriptures. There is a near famine for that kind of evangelistic preaching in the USA today. "Popular" evangelism and "professional" evangelism have nearly wiped out this old-time "profitable" evangelism.

The "para," "electronic" church concept continues to eat away at the heart of God's divinely-ordained agency for proclaiming the truth—the local church (I Tim. 3:15).

Finally, model evangelism is **conserved** evangelism ("For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" 2:19-20). Paul's concern as not just to have a "big day" so that he could report the largest attendance and most baptisms in the church's history at the next fellowship meeting, nor was it to drive the church bus through the baptistry every Sunday! (The research secretary believes in both the bus ministry and immersion, but is concerned about their abuse in the "super-aggressive" churches.) Paul's great desire was to meet his "converts" again at the rapture. His concern, like that of Christ (John 15), was abiding fruit.

In a day when Satan is promoting a multitude of superficial substitutes, there is a great need for "model" evangelism among pastors, evangelists, and local church ministries. D.J.

Alarming Facts Concerning Cultic Evangelism

1. In a recent year, Jehovah's Witnesses adherents distributed over 471,000,000 copies of *Awake* and *Watchtower*.
2. The number of Mormon missionaries has doubled since 1973 to nearly 30,000.
3. If Muslims continue to grow at the present rate, Islam will be the second largest religion in the USA by 2015, overtaking Judaism.
4. For every person they baptized, the Jehovah's Witnesses visited 740 hours and distributed 1,650 copies of their magazines.
5. Between 1200-1500 daily newspapers in the USA carry astrology columns.
6. Twenty-three percent of Americans interviewed in a Gallup Poll stated that they believe in reincarnation.

Illustrations for Soul-Winning

THE IMPERATIVE FOR SOUL-WINNING: George Whitfield was a spiritual torch in the eighteenth century who burned himself out for God proclaiming the Gospel both in his native land, England, and across the seas in America. He is quoted as saying, "God forbid that I should travel with anybody a quarter of an hour without speaking of Christ to them. Believe me, I am willing to go to prison and death for you, but I am not willing to go to heaven without you."

WHAT CHARLES HADDON SPURGEON THOUGHT ABOUT SOUL-WINNING: The great "prince of preachers" declared, "I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to Jesus than I would be made Archbishop of Canterbury.

"I would sooner pluck one single brand from the burning than explain all mysteries. To win a soul from going down into the pit is a more glorious achievement than to be crowned in the arena of theological controversy as Doctor Sufficientissimus....

"Oh, what bliss it will be to fly to heaven and have a multitude of converts before and behind, and on entering Glory, to be able to say, 'Here am I Father, and the children Thou hast given me.' "

WHERE DO YOU STAND ON SOUL-WINNING OPPORTUNITIES? The writer once heard an evangelist declare that there are three kinds of people when it comes to soul-winning opportunities: (1) The Opportunity Makers— they take the initiative and seek out sinners; (2) The Opportunity Takers— they will witness when the opportunity arises or when put in a corner spiritually; (3) The Opportunity Breakers— they seek no opportunities, and when given them, simply neglect or refuse to witness.

AN EVANGELISTIC RHYME WORTH REMEMBERING:
"They will not learn: they must be taught.
They will not seek: they must be sought.
They will not come, they must be brought.

DR. R. A. TORREY ON THE IMPORTANCE OF SOUL-WINNING: Dr. R. A. Torrey, the noted evangelist and Christian educator once wrote: "I would rather win souls than be the greatest general that ever commanded an army. I would rather win souls than be the greatest poet, or novelist, or literary man who ever walked the earth. My one ambition in life is to win as many as possible. Oh, it is the only thing worth doing; to save souls and we all can do it."

THE LACK OF CONCERN FOR SOULS— A CHIEF CAUSE WHY PEOPLE DIE AND GO TO HELL: In Highland Park, Michigan, several years ago, an eighty-six year old Detroit man was brutally beaten and stabbed in a street robbery, witnessed by several passersby, as he cried out vainly for assistance. The elderly gentleman died an hour after he was attacked by a young man at 10:30 a.m., as he returned to his car parked in front of a grocery store. Seconds before he collapsed in the gutter, the dying man cried out "Why did no one help me?" A female cashier at the market who witnessed the scene from inside the store said that four to five men stood looking by, as the attacker slashed the helpless man with a knife. The cashier stated, "Nobody helped him. He just kept hollering 'Help, help!'"

This man's tragic death is a picture of men and women dying in sin. Beaten by the cruelty of sin, they constantly cry out, "Help me! help me!"; but we ignore their pleas and do not heed their calls and they die without Christ. Ps. 142:4—"no man careth for my soul."

SERMON SEEDS (GREAT EVANGELISTIC TEXTS)

"A Question that Deserves a Biblical Answer
Hebrews 2:3

"The High Cost of Sin"
II Samuel 24:1-25

"When Hell Gives Up Its Dead"
Revelation 20:11-15

"Life's Greatest Question"
Matthew 27:22

"The Last Prayer of the Bible"
Revelation 22:20

"The Deceitfulness of Sin"
Hebrews 3:13

"The Message That We Preach"
II Corinthians 4:5

Believe It or Not

Most readers will recall the tragic accident last spring near Carrollton, Kentucky, when a drunken driver traveling the wrong way on an interstate highway, plunged headfirst into a church bus, killing twenty-seven of its occupants. As a result of this horrible travesty, a group called "Citizens for a Better Life" was formed and forced a referendum on liquor sales in the community.

In an unusually high voter turnout, residents voted to keep the liquor flowing by a nearly 2-1 margin. Chuck Webster, a leader of the "wet" (pro-liquor) forces (he also owns a tavern!) declared that "we shouldn't have to suffer the consequences of one man's deeds." Numerous others, however, have already suffered the consequences: (a) the twenty-seven innocent victims who died; (b) the bereaved families and friends; (c) fundamental churches in Kentucky.

Just how do fundamental churches tie in with the consequences of a drunken man's violent act? Believe it or not, as a result of this fatal accident caused by a drunken driver in a pick-up truck, the state of Kentucky passed legislation requiring the inspection of all church buses by October 1, 1988. The CLA Newsletter (*The Briefcase*, Sept., 1988, p. 7) indicated that this new regulation could have devastating consequences for churches which operate Sunday school bus ministries.

While safety standards, including necessary inspections, may be a legitimate concern, the legislators would have served the public interests much better in this case by requiring a safety inspection of each bottle of alcoholic beverage made-sold in the state. Each bottle could then be examined to determine if there is any dangerous mixture, which when it penetrates man's brain might cause him to lose his mental perceptive powers and kill twenty-seven victims in a head-on crash! If the contents are determined to contain such lethal, mind-deafening effects, the sale and distribution of this poisonous liquid could be banned. You might just call it "prohibition!" If you expect the Kentucky legislature (or any other state body) to enact such legislation in the next session, however, you are probably in for a long wait. While not a rabid fan of bumper stickers, the writer suggest an appropriate sticker for Kentucky Christians right now might be "Ban booze not buses!"
