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



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# NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

## WE'RE OFF TO LONDON — JULY 16-20 National FBF Meeting to be Held in Conjunction with World Congress

VOL. 13 — NO. 1

JANUARY/FEBRUARY, 1990



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

### NEW F.B.F. DIRECTORY BEING PUBLISHED

If you are interested in identifying with the Fundamental Baptist Fellowship and would like to be listed in our 1990 Directory, please contact the moderator in your area or our home office. We are getting ready to publish a new directory. We have received many requests for it from missionaries, evangelists, and especially pastors who live in transit areas. I would like to encourage you, if you would like to be identified with us, to get your name in the new directory.

It looks like we are going to have some of our greatest regional and satellite meetings in 1990. I would like to encourage all of our regional men and preachers to be faithful and attend the meeting in your area. If you have any questions

concerning these meetings, please give us a call or write to us and we will be more than happy to put you in contact with your regional moderator. Bring a new friend to the F.B.F. regional meeting. Also, prepare to take your staff to the national meeting in conjunction with the World Congress in London, July 16-20, 1990.

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#### REPORT —

**VIRGINIA SATELLITE  
MEETING**  
of the Southeast Region  
by Pastor Walter Kirk



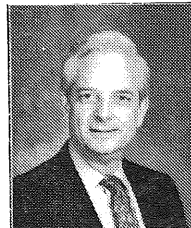
"... we had an excellent satellite meeting in Richmond (VA). There were thirty-seven preachers in attendance. Preachers from around Virginia came. Wayne Thompson came over from the Charlottesville area. One came from Lynchburg. He had been associated with Liberty, but is dismayed at the situation there. Some came from the Tidewater area — Paul Hawkins, Pete LoPresti, Don Karnes, and Harry Baines. Paul Hawkins gave a seminar on the Telecomputer outreach. It was very well received. The three preachers, Gene Lasley, Bob Bradberry, and Wilson Wahl were all excellent in their pulpit ministries. Gene gave us a great deal of help on Sunday school promotion.

Bob Bradberry spoke on faith-promise missions. From the meeting, I have several who are interested in satellite meetings."

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**MID-SOUTH  
REGIONAL MEETING**  
February 19, 20  
by Pastor Charles Britt

"Your ministry here for our annual regional meeting of the FBF was a blessing to me and to all the brethren. We had a record attendance of over 30 pastors and full-time Christian workers! There were many decisions among us preachers and the work of the Lord was encouraged greatly as we pastors were challenged and made holy commitments to our Lord."



# SPIT-SHINED BLACKS OR BROWN PENNY- LOAFERS?

by Evangelist Dave Barba

Reserved Officer Training Corps, better known as ROTC, was one of my favorite classes in my high school days in Memphis, Tennessee. I loved to march in rhythmed cadence, shoot rifles in the indoor range, and even spit-shine my black "Army" shoes until they reflected the drill sergeant's piercing eyes of inspection right back at him.

I'd work several hours every Tuesday night to make my shoes look the brightest for Wednesday inspection. Early in the school year, "Barba's shoes" became the ones to beat in the spit-shine competition. Those shoes kind of became my heroes. We spent many Tuesday evenings of shine sessions together, dreaming of officerhood. I am convinced that they helped me to be promoted to officer status the next year and receive my own platoon.

Though I enjoyed the second looks at my shiny shoes, there was one problem with them. One scuff seemed to spoil the glamor. One dirty mark quelled the proud look of accomplishment. It seemed that the special shoes in the limelight lost their luster in a hurry when dragged through the dirt.

Maybe that's why I loved my brown penny loafers so much. I always looked forward to getting home and putting on my trusty browns. They were the workhorse shoes that took me to class the four other days of the school week. Those comfortable brown loafers never seemed to mind if they got scuffed or scratched. They fit well. They wore on faithfully to classes, ball games, band practice, play practice, and wherever. My faithful browns they were, always there, ready to roll.

Most preachers we serve in meetings are not in the "spit-shined officer shoes" category, but more the "faithful brown" group. Their names are not household words in fundamentalism. Their ministries are local, not national. Their service to God doesn't shine brightly enough in man's eyes to earn a place in the annual preacher Emmy Awards presented to those who have reached that magic number in church attendance that indicates "success."

Sad thing is, the younger preacher may be tempted to idolize the "spit-shined officer shoes" modeling his ministry after that "star." Be careful! We may be in danger when we focus with unswerving loyalty on the "shiniest" preachers. Yes, we can imitate their pursuit of persistent prayer power. Of course we can learn from their methods that bring biblical results.

Yet, we must follow with our eye on our perfect example, the Saviour. If all our hopes are focused on the "shiniest" preachers, what happens when they get a scuff mark on their lives, or get dragged through the dirt? How do we react when they stumble over their own shoes and reveal feet of clay? If not careful, we may fall into disillusioned bitterness, or worse than that, we may blindly follow a fallen leader.

When we get to heaven, we may discover that the real heroes are the "faithful browns" who did right in the shadows, day in and day out. Sure, there's nothing wrong with proper heroes, but a discerning saint makes his ultimate hero the Lord Jesus Christ. Only his feet of perfection will lead us to victory and joy.

Only He will never fail nor forsake.

**Evangelist Dave Barba** founded and pastored the Falls Baptist Church in Menominee Falls, Wisconsin for twelve years before entering the field of full-time evangelism. Bro. Barba maintains his headquarters and church membership at the Marquette Manor Baptist Church in Downers Grove, Illinois.

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## "THE PERFECT PREACHER"

After hundreds of years, a model preacher has been found to suit everyone. He preaches exactly twenty minutes and then sits down. He condemns sin, but never hurts anyone's feelings.

He works from 8:00 a.m. to 10:00 p.m. in every type of work, from preaching to custodial service. He makes \$60 a week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30 a week to the church. He also stands ready to contribute to every good work that comes along.

He is twenty-six years old and has been preaching thirty years. He is tall and short, thin and heavysset, handsome; he has one brown eye and one blue, hair parted in the middle, the left side is dark and straight, and the right side is brown and wavy.

He has a burning desire to work with teenagers, and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work . . . and he makes fifteen calls a day on church members, spends all his time evangelizing the un-churched, and is never out of his office. *Author Unknown*

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## "THE BLESSED HOPE — TITUS 2:13

1. The "Blessed Hope" of Christ's Appearing is a Culminating Hope . . . . . Hebrews 10:36, 37
2. The "Blessed Hope" of Christ's Appearing is a Cleansing Hope . . . . . I John 3:2, 3
3. The "Blessed Hope" of Christ's Appearing is a Comforting Hope . . . . . II Thessalonians 4:18

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**Religious News**  
from a **Fundamentalist**  
**PERSPECTIVE**

**DR. DON JASMIN**  
*Research Secretary*



**THE FLAG NEVER TOUCHED THE GROUND**

In the spring of 1897, Booker T. Washington, the famed Negro educator and founder of the Tuskegee Institute in Alabama, received a letter inviting him to deliver the dedication address for the Robert Gould Shaw Memorial Monument in Boston. The name of Robert Gould Shaw may not be familiar to many of the readers. Shaw was the commander of Company C of the 54th Massachusetts Infantry Regiment in the Civil War. Company C was unique in that all 122 members were black soldiers, while their commander Robert Gould Shaw was a white man. Manifesting great courage, this company performed heroic and marvelous military exploits in that war.

One of the battles in which they fought was the attack upon Fort Wagner. In this confrontation, Company C of the 54th Regiment led the charge. In the fierce contest that ensued, a large portion of those 122 black soldiers lost their lives. Every company had a "color bearer," whose task it was to take the standard of the American flag into the battle and hold it high above the volley of the cannons, muskets and guns, regardless of the cost. When the flag went down, it either meant that the standard bearer had been shot to death or that the company had surrendered to the enemy.

The bearer of the flag for Company C was a black sergeant by the name of William H. Carney of New Bedford, Massachusetts. Notwithstanding the fact that a large proportion of the Company was slain, Sergeant Carney escaped in a miraculous manner, and exclaimed after the battle was over, "The old flag never touched the ground."

When Booker T. Washington made his address in 1897 at the dedication of the Robert Gould Shaw Monument, Sergeant Carney was present, along with a small remnant of the 54th Regiment. Seated on the front row, he held in his hand the same flag to which he had intensely clung during the battle of Fort Wagner.

Isaiah 59:19 states that when "the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." Sixty-nine years ago, God raised up the flag of the Fundamental Baptist Fellowship as a standard against the apostasy and compromise of the 20th century religious world. No one will question, that today, the enemy is coming in like a flood. There is not only a deluge of perils from "without," but a flood of pressures from "within."

The ranks of biblical fundamentalists are being thinned by disaster (fleshly, financial, and family), defections, and decease. Well-meaning brethren, who are growing weary in the battle, are urging valiant soldiers of the cross to quietly lower the flag and decrease the gunpowder potential in their shells. Militant fundamentalists are being tempted, at an increasing and accelerating rate, to make gradual slight concessions, accommodations, and compromises in the name of influencing more people and winning more friends.

It is in this context that the F.B.F. Research Secretary issues a plea for continued vigorous militant defense of the faith, particularly in the area of the printed page. Since it has been historically proven that the "pen is mightier than the sword," it is imperative that the flag not be lowered in this vital area.

The writer believes that God has brought the F.B.F. to the forefront "for such a time as this." The pressures to compromise, conform, and capitulate are great. The great question that faces our fellowship is this: *Will the war trumpet be muted, the gunpowder potential be decreased, and the flag be lowered for the sake of accommodating weaker and conforming brethren who stand at the "fringes" of the conflict in vascillating indecision? Or will we continue to lift the colors high and give these "fainthearted" and vascillating soldiers a clear, militant, biblical standard and uncompromising flag around which we both can rally without embarrassment or shame to the cause?*

In a day of increasing compromise and capitulation, the flag of a militant fundamentalist does not need to be lowered, but lifted! The higher the flag, the clearer our stand will be seen by weak and weary soldiers in the battle. In the conflict for the faith, the F.B.F. needs to send out the clearest signal possible for those in the "foggy" waters seeking to determine the direction they should follow.

It is the research secretary's hope that at the Judgment Seat of Christ, it will be reported of the F.B.F., that the flag of truth which it held in its hand "never touched the ground." To the F.B.F. board, in particular, the writer pleads, "Boys, don't ever let the flag touch the ground!" The choice is ours—what will that choice be?

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**VALUES HAVE CHANGED (SLIGHTLY!)**

Daniel Webster was an early American statesman and influential senator from the state of Massachusetts. Speaking about the free, voluntary, and common (early public school system) schools of his day, Webster declared, "I have no doubt that the system of instruction, in the free and common schools of New England, promotes religious sentiments, encouraging a reverence for the Scriptures and tends always indirectly and sometimes directly, to the formation of a religious character in the pupils.

"The morals of the children are always carefully watched by their teachers. I have been familiar with the New England system of free schools for above fifty years, and I heartily approve of it. I owe to it my own early training. In my own recollection of those schools, there exists to this moment a fresh feeling of the sobriety of the teachers, the good order of the school, and reverence with which the Scriptures were read, and the strictness with which all moral duties were enjoined and enforced.

"In these schools, or it may be partly by my mother's care, I was taught the elements of letters so early that I have never been able to remember a time when I could not read the New Testament, and did not read it. In my opinion, the instruction communicated in the free schools of New England has a direct effect for good on the morals of youth." (Webster would probably be horrified if he visited the average "state"-controlled school today.)

**"The Grace of God" - Titus 2:11**

1. The Grace of God is Electing Grace. . . . . Romans 11:5
2. The Grace of God is Entitling Grace. . . . . Ephesians 1:6
3. The Grace of God is Establishing Grace. . . . . Hebrews 13:9
4. The Grace of God is Energizing Grace. . . . . II Cor. 9:8
5. The Grace of God is Enabling Grace. . . . . II Tim. 2:1
6. The Grace of God is Enjoying Grace. . . . . Romans 5:2
7. The Grace of God is Expected Grace. . . . . I Peter 1:13

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.

## "THE GRADUAL ROAD TO APOSTASY"

J. Gresham Machen was one of the great intellectual defenders of the faith in the first half of the twentieth century. A professor at Princeton Theological Seminary, he was a mighty apologist of biblical orthodoxy.

When Princeton Seminary was about to be reorganized by the national Presbyterian Assembly, Machen was allowed to make a five-minute speech opposing the proposed action at the 1929 convention.

Machen declared: "We at Princeton Seminary have been proclaiming an unpopular gospel which runs counter to the whole current of the age . . . we have derived our authority to preach this unpopular gospel not from any wisdom of our own, but from the blessed pages of God's Word. But from this gospel that the Scriptures contain, the world has been gradually drifting away.

"Countless colleges and universities and theological seminaries throughout the world, formerly evangelical, have been hostile or indifferent to that which formerly they maintained. They have done so often with many protestations of orthodoxy, and often with true evangelical intentions too, on the part of those who were unwitting instruments in the change.

"So it is with Princeton Seminary. We impugn no man's motives today; many of those who are lending themselves to this reorganization movement no doubt themselves believe in the Bible and are unaware of what is really being done.

"But no one who has the example of other institutions in mind, who knows the trend of the times, and who knows the facts about the present movement, can doubt but that we have here only a typical example of the same old story, so often repeated, of an institution formerly evangelical that is being made to drift away by insensible degrees from the gospel that it was founded by godly donors to maintain."

Machen was right: apostasy occurs as a result of a drift, the drift of gradualism, of moving by "degrees" away from the once solid biblical position on which an institution was founded (D.J.)

## BLINDING FACTS ABOUT THE ROOTS OF BITTERNESS

Written by  
**DR. RICK ARROWOOD**  
Pastor of Troy Baptist Temple  
Troy, Ohio

From time to time as a pastor, I face people who are obsessed with the defiling root of **bitterness**. Heb. 12:15— "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Eph. 4:31— "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Perhaps it is my convictions, conduct or conversation that provokes it. It has been my experience that preaching on people's SIN has created most of this bitterness; sometimes without my knowledge! How sad it is for a pastor to spend years preaching his heart out to the people he loves, only to find that his faithfulness to the Word of God has frustrated some of the unfaithful flock. These sheep (who may be goats or wolves in sheep's clothing) have no plans for changing their lifestyles, much less following God's Word or pastoral leadership. They have made up their minds to be **stumblingblocks** to both the pastor and the sheep who do follow their Shepherd. The pastor continues his messages with no alterations! Week after week these fervent messages are seasoned with love (Eph. 4:15), but delivered prayerfully and in thundering power!

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## "ROCK RELIGION"

For over two decades, discerning fundamentalists have been warning parents that rock music is, in itself, a religion; a religion energized by Satan which perverts and destroys the minds of young people. Fundamentalists have claimed that in this religion, the rock stars are the "gods and goddesses"; the rock records, the preachers; the rock concerts, the church congregation; and the gullible young people, the devoted worshippers.

In an editorial that appeared in the *USA Today* on January 10, 1990, Jean Dixon, a Republican state legislator from Springfield, Missouri, validates the above thesis. Dixon favors labeling records that have dangerous lyrics on them, which promote rebellion, drug use, sexual promiscuity and perversion, violence and the occult. Dixon quotes the deceased rock star Jimi Hendrix as verification. Hendrix once said, "Music is a spiritual thing of its own. You can hypnotize people with music and when you get them at their weakest point, you can preach into the subconscious mind what we want to say."

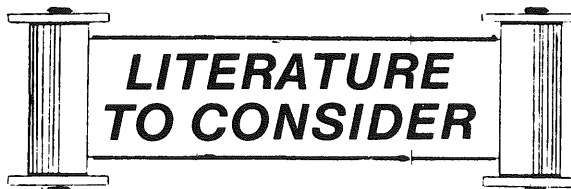
Christian parents, in particular, need to warn their children to beware of the gods, goddesses, and preachers of the "rock" religion. "Rock" religion is satanically conceived and satanically controlled! (Ecclesiastes 7:5 accurately describes rock music as the "song of fools.")

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### SERMON SEEDS

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- The Vicar of Christ..... John 15:16
  - The Image of the Heavenly ..... I Corinthians 15:49
  - The Furnace of Affliction..... Isaiah 48:10
  - Temples of God..... I Corinthians 3:14
  - Marks of the Lord Jesus..... Galatians 6:17
  - An Immutable Pledge..... John 14:19
- 



**CHRISTIAN MANHOOD.** Advertised as "a guide for training boys to be spiritually strong men," this 259-page manual delivers the goods. While specifically written for teachers to use with sixth grade boys in a Christian School, **Christian Manhood** is also an excellent tool for fathers to use with sons between the ages of ten and fourteen. The manual is strongly supportive of the family and the local church and presents spiritual guidelines and biblical standards in a practical way.

The contents contain 45 chapters with such titles as "Who Are the Men in Your Life?," "The Importance of Controlling the Flesh," "How Can I Show My Parents that I Love Them?," "How Do You Choose Your Heroes?," and many more appropriate themes. Author Gary Maldaner has performed an important spiritual service for families and Christian day schools in writing this manual. Available from Plain Path Publishers, P.O. Box 654, New Freedom, PA 17349. Student book—\$9.95; teacher's guide—\$5.00; discounts available in quantities of five or more. (The author is a successful teacher of several years experience at the New Freedom Christian School, New Freedom, PA.)

**FORTY YEARS IN THE MORMON CHURCH, WHY I LEFT IT** (reprint). In reprinting this factual expose of Mormonism, the current publisher has provided fundamentalists with an excellent tool for comprehending the heresies and history of this

Continued on page 7

# Three Great Needs of Biblical Christianity

No discerning fundamentalist will question the fact that the hour in which we are living is a "time of need" (Hebrews 4:16). As we survey the movement known as "historic fundamentalism," we believe that it has many pressing needs.

Biblical fundamentalism obviously needs (a) **The Proclamation of the Scriptures** (II Timothy 4:2)—solid scriptural exposition seems to be at a premium; (b) **The Pursuit of Sanctification** (Philippians 3:14)—the desire for true holiness is minimal; (c) **The Power of the Spirit** (Ephesians 5:18)—the lack of divine power is evident everywhere; (d) **A Passion for Souls** (II Corinthians 5:14)—a coldness and indifference pervades; (e) **A Patience in Suffering** (Hebrews 10:36)—there is an avoidance of the "stigmata" of the cross; (f) **A Prevailing in Supplication** (Ephesians 6:18)—this is a prayerless age; (g) **A Perseverance in Soldiering** (II Timothy 2:3)—the dropouts and casualties in battle are rapidly increasing.

While not diminishing the importance of any of the above, the writer would like to draw attention to three other vitally needed elements; qualities that he believes are desperately required for the "hour" in which we are living.

## I. BIBLICAL FUNDAMENTALISM NEEDS A RADIANT CHRISTIANITY (Psalm 34:5—"They looked unto Him and were lightened ...")

Believers may hum the trite chorus, "Down in the dumps, I'll never go," but many saints are living on a "submarine" level. If any believer had plausible reasons for despair and despondency, it would have been the famed missionary pioneer Adoniram Judson. Disappointment, disease, and death were his constant "companions" in life, yet the Burmans called him "Mr. Glory Face." Radiant Christianity should be the experience of every child of God. This "radiance" does not mean that the believer never experiences sorrow, never sheds tears, or does not contend for the faith, but that the joy of the Lord can be our strength (Nehemiah 8:10) in every circumstance and testing of life. It was under a prison under adverse circumstances that Paul exhorted the saints to "Rejoice in the Lord always: and again I say, Rejoice." (Philippians 4:4)

There are three simple truths to note concerning this "radiant" Christianity. (A) **The Revelation of this Radiant Christianity**; (B) **The Requisites for this Radiant Christianity**, and (C) **The Results of this Radiant Christianity**.

**A. The Revelation of this Radiant Christianity.** God has not only recorded in His Word the possibility of experiencing such radiance, but illustrated it in His Word in the lives of numerous biblical characters. This radiant Christianity can be (1) **exhibited in conflict during persecution**—Stephen exhibited it in Acts 7:56-60; (2) **expressed in communion during prayer**—Moses expressed it in Exodus 34:29 and 35; (3) **exemplified in crises during pressure**—David exemplified it in Psalm 34; (4) **experienced in conditions during pain**—Paul experienced it in II Corinthians 12:7-10.

**A. The Requisites of this Radiant Christianity** includes first of all **A Constant Thanksgiving** (Psalm 34:1—"I will bless the Lord at all times; His praise shall continually be in my mouth.") God's antidote for adversity is praise! Psalm 34 is a psalm of thanksgiving. The apostle Paul urges us in I Thessalonians 5:18 that "in everything" we should "give thanks."

The second requisite is that of **A Contrite Turning**. The word "looked" in Psalm 34:5 is derived from an old primitive root which means "to turn, to look away from so as to see" and thus infers repentance. In the New Testament, the word "look" means to "earnestly look upon" or to "gaze intently upon" to "face or behold." (Illustration: John the Baptist—John 1:36.) Believers who possess a radiant Christianity are those who have turned away from their self and their sin and have their sights intently fixed upon the son of God!

The third requisite is that of **A Consecrated Trusting** (Psalm 34:8—"... blessed is that man that trusteth in him.") The radiant Christian puts his confidence in and places his reliance upon the Lord. The little Sunday school lad was not far afield when he rendered the great gospel song, "Trust and Obey" as "Trust and O.K."

**C. THE RESULTS OF THIS RADIANT CHRISTIANITY** are (1) **A Liberating from our Fears** (Psalm 34:4—"... delivered me from all my fears"). The radiant Christian experiences deliverance; (2) **A Lightening of our Faces** (Psalm 34:5—"... and were lightened"). While there are at least thirty forms-variations for the words "light," "lighted," and "lightened," with several hundred placements in the divine record by the Holy Spirit of this root word, this is the only time that the particular word used here occurs in the biblical text.

The word "lightened" means "to sparkle" or "be cheerful." As a figurative expression, it is likened to a clear flowing translucent stream where the glistening rays of the sun's light sparkle brightly upon the flowing brook because of the pristine beauty of the water. The stream in the radiant believer is free of the pollutant murky waters of sin.

The third result is (3) **A Longing for Food** (Psalm 34:8—"O taste and see that the Lord is good"). The radiant Christian will long to feast at the table of God's Word. There will always be a hunger for the Word of God and an appetite for spiritual food. The radiant Christian always comes to church with a breadbasket and sings "fill my cup, Lord," as well! In addition, a radiant Christianity will (a) **attract the unsaved**; serve as (b) **an antidote for the unpleasant experiences of life** and become (c) **an answer to the ungodly**.

## II. BIBLICAL FUNDAMENTALISM NEEDS A FRAGRANT CHRISTIANITY (Song of Solomon 4:16—"Blow upon my garden that the spices may flow out").

"Ideal" Christianity—the type of Christian living that every believer should manifest—is (a) **A Fruitful Christianity** (Song of Solomon 4:13 and 16—"Thy plants are an orchard of pomegranates with pleasant fruit"; "Let my beloved come into his garden and eat his pleasant fruit"; [cp. John 18:5,8,16 with Galatians 5:22-24]; (b) **A Flowing Christianity** (Song of Solomon 4:15—"A fountain of gardens, a well of living waters and streams from Lebanon") [cp. John 4:14 and John 7:38-39]; (c) **A Fragrant Christianity** (Song of Solomon 4:16—"Blow upon my garden that the spices thereof may flow out." See also 4:13-14 where the "chief spices" are delineated: camphire, spikenard, calamus, cinnamon, frankincense, myrrh and aloes! These spices were all costly and expensive substances, not native to the Palestinian soil.

Where is such a fragrant Christianity to be located? According to Song of Solomon 4:16, it is contained in a garden, the garden of the "beloved" (One). This garden is the garden of: (a) **communion**—4:16, 6:2, 3; the place where the bride and bridegroom meet in sweet intimate fellowship and communion; (b) **concord**—2:16 and 6:3; contrary to widely spread rumors, uncompromising fundamentalists do believe in unity, concord, and harmony among the brethren; (c) **completeness**—4:2-16; as every essential need of the bride is supplied in that garden.

In Song of Solomon 4:8, the "beloved" One—the bridegroom—issues a wonderful invitation to "come" with him and enjoy the blessings of this fruitful, flowing fragrant garden in intimate companionship. But the spices and fragrances, the fruits delineated in Song of Solomon 4:13-16 did not naturally grow in the Palestinian soil. They were imported and implanted into a soil that did not naturally respond to their growth, and thus required much watering, nourishment and tender care. That is why the garden of our heart in which these fragrances have their roots must be kept with all diligence (Proverbs 4:23).

This wonderful garden of communion was a "garden enclosed" (Song of Solomon 4:12) implying that the bride was solely separated

Continued on page 6

## Three Great Needs continued

unto her "beloved" one. If the garden was defaced, mutilated, or destroyed, it meant both the loss of honor for the bridegroom, as well as loss of communion for the bride. Therefore, this garden had a "hedge" or fence as a separating enclosure. The purpose of this prickly shrubbed hedge was to keep out the "little foxes" that spoil the vines and the serpents that would poison the shrubs, fruits, and occupants inside the garden.

The late Dr. G. Archer Weniger was right when he declared that "separation is the hedge that protects all other doctrines." If we allow this hedge to be broken down, the garden of fundamental Christianity where she communes in sweet fellowship with her Lord will be destroyed! (We believe that our fundamentalist forefathers should be extolled, not excoriated and spoken of in honor, not in humiliation. The thing that drew the current research secretary to the F.B.F. orbit was the clear, strong, consistent stand of men like Dr. Weniger. The stand of these men needs to be reiterated, not repudiated!

The garden of communion, where obedient fundamentalists meet their Lord, is being cut down by well meaning, but mistaken brethren from within who think that the hedge we have built is too high, and that it keeps out too many of their vascillating friends. What these brethren do not know is that there is a biblical curse upon those who break down biblical hedges. The Scripture declares in Ecclesiastes 10:8 that "whoso breaketh an hedge, a serpent shall bit him." That serpent in Revelation 12:9 is declared to be the devil and Satan. This serpent has a poisonous bite. The incision that his forked tongue makes is a deadly wound. His goal according to Revelation 12:4 is that of deception.

In Genesis 3:1, at the dawn of human history, this serpent appeared in a garden and used the strategy of subtlety to take Adam and Eve by surprise. He conned Eve into thinking that the negative prohibition—the separatist manifesto—was keeping her from enjoying all the delicacies of the garden. The centuries have passed, but the human race, including some "naive" fundamentalists are still being lured by the same deceptive bait.

The garden of faith and fellowship must be protected and this brings us to the third great need of fundamentalism.

### III. BIBLICAL FUNDAMENTALISM NEEDS A MILITANT CHRISTIANITY (I Timothy 1:18— "War a good warfare").

As obedient fundamentalists, who desire continued fellowship with our Saviour in the garden of a radiant, fragrant Christianity, we must guard against every intruder who would weaken and/or destroy that communion. The protection of the garden hedge requires militant sentries and soldiers. Sermons dealing with a radiant and fragrant Christianity are many; sermons delineating a militant Christianity are few! Only a small number of the partakers of the garden are willing to be protectors of the garden, by militant vigilance.

Militancy, a term that was once the hallmark of the fundamentalist movement, has fallen into disuse, disrepute, and neglect. Militant fundamentalists, who have stood courageously and valiantly for the truth, are now being given the same labels by brethren within the camp that new evangelicals formerly applied to historic fundamentalists.

The writer believes Dr. Ed Nelson was correct when he declared that "historic fundamentalism is militant fundamentalism." Militancy is not a term that should be abhorred; it is a term that should be admired. The thesis that if we are not contending we are compromising is a valid truth. The "fighting fundamentalists" have become the "frightened fundamentalists" and the "fearful fundamentalists." Fearful that we have driven younger men away by unethical attacks and an unloving approach (we should be both ethical and loving!), they are urging us to soften the attack and decrease the gunpowder in the shells. While their motives may be noble, we believe their philosophy is wrong.

We believe Dr. Martyn Lloyd Jones was correct when he stated, "Today, however, when so many boundary lines have been blurred, the negative test is not enough. We must go on to ask about any man, 'what then does he say?' This includes noting what he does NOT say, i.e., we must take note of his consistent omissions . . . a pseudo-evangelical betrays himself by his silence or equivocation at just those points where the Bible calls for FEARLESS precision." (Today, the word "pseudo-fundamentalist" could be best inserted.)

The Fundamental Baptist Fellowship, in the past, has put itself squarely on record as being strongly in favor of a MILITANT CHRISTIANITY. In a resolution "regarding fundamentalism" passed at the 1979 annual meeting in Denver, Colorado, the F.B.F. participants declared that the definition of a fundamentalist includes one who "earnestly contends for the faith, which includes a MILITANT defense and proclamation of the faith and separation from all forms of heresy, apostasy, unbelief, and inclusivism, direct or indirect" and that love compels a fundamentalist to "expose error, within and without the household of faith." At the same meeting, a resolution "regarding historic fundamentalism" stated, "We repudiate the position of those who refer to 'historic' fundamentalism and claim identity with it, but who are unwilling to practice MILITANT EXPOSURE of all nonbiblical affirmations and attitudes and cover their 'soft' and uncompromising position with the mantle of 'love.'"

While the writer believes the current position of Dr. Robert Sumner, in some areas, is not as strong as in earlier days, nevertheless the validity of the following statement he made is still relevant. "God's preachers are to be warriors. He is looking for militant ministers who have the courage of their convictions, no matter what may be the cost." We heartily concur with the words of former President Eisenhower who, speaking to a group of 250 clergymen in the White House, said, "I like militant preachers and chaplains." We believe Dr. Bob Jones was right when he declared, "If you're not a fighter, you're not a fundamentalist." We think Dr. Richard Clearwaters hit the target squarely when he declared, "The nonmilitant attitude of the rank and file of Christian leaders today is surrendering the New Testament to Satan." We agree with the statement made by a then militant fundamentalist leader over ten years ago when he said, "It's only a short step from being a passive fundamentalist to becoming a new evangelical." We feel Dr. Ian Paisley was correct when he stated, "The larger your ministry becomes, the more militant it should become."

The position of the F.B.F. and these statements by well-known Christian leaders concerning militancy find their basis in biblical writ. The life and ministry of the Apostle Paul is undoubtedly the outstanding example of biblical militancy.

**A. The Labors of the Apostle Paul were Militant.** Paul fought valiantly against every heresy and false teaching he knew. He contended with the charismatics at Corinth; he fought against the Gnostics at Philippi; he battled with the Judaizers at Galatia, he exposed the apostates in Ephesus, and combatted the heretics in Rome.

Paul delineated the nature of the apostasy in II Timothy 2:16 as "profane and vain babblings," but he also disclosed the names of the apostates in the following verse as "Hymenaeus and Philetus." He not only described the nature of the compromise in II Timothy 4:10, "having loved this present world," but he declared the name of the compromiser — "Demas." We believe editor Jerry Huffman of the *Calvary Contender* lined up with the position of the Apostle Paul when he wrote, "The most loving thing we can do for compromising brethren is to warn them and tell them the truth, even if they hate us for it. Militant fundamentalists have said the right things and must not let up as compromise increases just because we sometimes fail to speak sweet things."

**B. The Language of the Apostle Paul was Militant.** In Ephesians 6:11-18, Paul exhorted believers to "put on the whole armour of God" for the spiritual battle they must face. In II Cor-

## Three Great Needs continued

inthians 10:3-4, he referred to the "weapons of warfare," while in Philippians 2:25 and Philemon he spoke of "fellow soldiers" of the cross. In Romans 8:37, using military terminology, he declared that we are "more than conquerors" in the battle. In II Timothy 1:18, he "charged" Timothy to "war a good warfare." The writings of this great warrior of the faith are laced with terminology that speaks of militancy and Paul maintained this militant language up to the point of his martyrdom and death.

**C. The Last Testament of the Apostle Paul was Militant.** II Timothy was Paul's last will and treatise; his final autograph and letter. Since this epistle was his last written work, one would be inclined to think that Paul would write about his many spiritual accomplishments, or pen a letter discussing his tender love and care for the countless numbers he had won to Christ.

Paul's last will and testament, however, concerned a charge delivered to a younger pastor, for militant warfare; and he exhorts Timothy to "endure hardness as a good soldier of Jesus Christ." In each chapter, he names two men who were either apostates or heretics concerning the faith. His militancy continued up to the very last hour as he prepares to lay aside his earthly uniform stating he had "fought a good fight," finished his course, and "kept the faith." Preachers today who claim to be fundamentalists, but who have a "phobia" concerning the use of "militant" before the name fundamentalist are either ignorant of its great meaning or ashamed of its cause.

In our militancy we must guard against: (1) **Meanness in the Conflict**—fundamentalists can be militant without being mean. We must remember that our spirit is as important as our stand. If we alienate men in the conflict, let it be because of our position, not our disposition. (2) **Mishandling the Conflict**—we must be careful not to misdirect our fire and shoot indiscriminately from the hip. We must guard against an unbiblical dogmatism on "peripheral" issues and allow for liberty and variance in matters of local custom and practice. Bus ministries, buildings, and budgets are not the criteria by which true and successful fundamentalists should be appraised. (3) **Mellowing in the Conflict**—as we grow older physically, there is a tendency to either grow bitter or go soft. It is easy to grow weary in the conflict and "faint" in our stand. With new and more subtle opposition, the great pressure is to relent in our aggressiveness against the raging compromise of our day.

Our fundamentalism must be a **militant fundamentalism**, standing unashamedly against every foe. A younger generation of preachers is looking for a clear and unwavering banner to hold and a standard to follow. We must not disappoint them or disillusion them. Our fundamentalism must be a **marching fundamentalism**, marching forward, not only in conflict against evil, but in fulfillment of the Great Commission. "Evangelizing, baptizing, and catechizing" are the marching orders we must obey. Our fundamentalism must be a **magnificent fundamentalism**; militant against the apostasy, but magnificent for our Lord. It is for the honor and testimony of our Lord that we take our stand.

The balance that fundamentalism so desperately needs will be achieved as we exhibit (a) a **radiant Christianity**; (b) a **fragrant Christianity**; (c) a **militant Christianity**. Let us never settle for just one or even two, but aspire to all three. They are not optional, but obligatory, and what is biblically obligatory is biblically obtainable.

Dr. Don Jasmin

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## LITERATURE TO CONSIDER, Continued

diabolic cult. Written by an individual who spent forty years inside its fold, the volume traces both the shady history and the spurious doctrines of the cult with numerous documented citations.

Originally published in 1919 and authored by "Bishop R. C. Evans," the reprint is available in manual style form from the Bible for Today, literature piece #1701, 900 Park Avenue, Collingswood, NJ 08108.

## BLINDING FACTS, continued

As the preaching continues and the pressure builds, bitterness begins to raise its nasty head in order to begin its damage that often becomes irreparable. The Devil is too smart and subtle to destroy the pastor-parisher relationship with a **big blast**. (Satan wants to destroy the church and drag down as many Christians as he can while he has this "prime opportunity.") However, many of us have read the Book, and we already know the outcome (Matt. 16:18). So, he begins to use the "little foxes" to spoil their relationship.

**Bitterness** has a way of blinding its victim. **Bitterness** begins to pick out the "**little things**" in the life of the person whom it is bitter against. In this case, **bitterness** begins to put the pastor high on the pedestal of perfection, then quickly slams him under a spiritual microscope. (This causes much **pain** for the pastor.) **Bitterness** causes people to magnify the pastor's imperfections and at the same time quickly justifies their personal condemnation on the basis of their "**unbiased spiritual inspection!**" **God forbid!**

Now the pastor, who is **God's man**, discerns the heat is on and he tenderly tries to keep a good relationship. Since he is not a "panty-waist preacher," he does not compromise or bend just to suit or satisfy those who are bitter. But he is very sensitive to the problem. He is trying to tenderly teach them the great virtue and value of Christian maturity! Pastors need to realize "goats" and "wolves" can not grow until they are converted! If they (who are saved) will lay aside their personal animosity toward their pastor, the friction and sparks will stop! If they will confess their sins, forgiveness can be given. If they will forsake their sins, victory can be won! If not, defeat and defilement are sure to come; destruction is inevitable.

After **bitterness** has set its roots, personalities begin to clash! Remember—these personal battles are all over the "**little foxes**"; none of which are a violation of Scripture. Soon ugly countenances, derogatory remarks, fleshly innuendoes and family gossip begins. While reading in my morning devotions this week, the Lord gave me some verses that helped me to see this clearly. If you are not careful, you may become like Job's friends were to him. Job 13:4, 5— "**But ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace! and it should be your wisdom.**"

When you become bitter toward your pastor because you are not willing to confess your sin or accept his leadership, you are like a doctor of no value. You try to cover those fleshly ultimatums with self-made, homespun spirituality—but to no avail! Your very words prove you to be a "**fool's fool**." It would have been better if you had "**held your peace!**" **Warning Pastors: These enemies of God's Word will attack you in the foyer of the church!** Their vicious, devouring motives always demand an audience so others can **see** and **hear!** Most bitter people actually believe they are "**ALL**" right and everyone else is "**ALL**" wrong. Therefore, this self-deception causes them to talk excessively—never controlling their tongue! When they see an inconsistency in the pastor or his family, they jump at the opportunity to not only point it out to others and even him, but also rub his nose in it! How immature! How wicked! How wrong! This proves their adolescent stage of spiritual retardation. It is difficult to remove a "**mote**" from your pastor's eye when you (the doctor of no value) have a "**beam**" protruding from your own eye!

**Bitterness** will destroy you! **Do not allow it** in your heart! Guard against it! Do not let **bitterness** blind you! Do not let **bitterness** destroy your relationship with the Lord, your pastor, your parents or any authority figure. Do not let **bitterness** prove you to be deceived by self and Satan! Do not let **bitterness** reveal your carnality and foul spirit! Do not let **bitterness** mark you as a "fool"! Do not let **bitterness** cause you to be of no value to every person who God has ordained to shepherd you and your family—the Pastor! Do not let **bitterness** control your spirit, your tongue, your mind and your attitude. **Dig** up those roots of **bitterness** and cease from being **defiled**. "**Defiled**" means to stain, soil, pollute or contaminate.

Every spirit-filled Christian that I know, who has God's power and blessings on their lives and ministries, are people who faithfully take their spiritual spade and **dig up those roots** lest they become polluted with the wicked sin of **bitterness!** Start digging today and keep the spade close—you will need it again!

## RELIGIOUS NEWS BRIEFS

1. The 1990 *Campus Life* "Guide to Financing Your College Education" contains advertisements for two Seventh Day Adventist colleges. The advertisements on pages 12 and 42 clearly identify Atlantic Union College (Lancaster, MA) and Southern College (Collegedale, TN) as institutions affiliated with the Seventh Day Adventists. *Campus Life* is the official magazine of Youth for Christ International (YFCI). *(This is a far cry from the early days of YFC in the 1940's and 1950's when it took the proper stand. The writer has many happy memories of those days when YFC had a tremendous impact upon his life.)*

2. Dr. Tim LaHaye has been announced as one of the "guest speakers" for the "Eighth Annual Oral Roberts University Education Fellowship Christian School Conference" to be held on the ORU campus, July 18-20, 1990. *(LaHaye has no business cavorting with the charismatic-ecumenical crowd, but this is not surprising in light of his new evangelical associations in the last decade.)*

3. "The annual convention of the Episcopal Diocese of Massachusetts has accepted a preliminary report from a study commission that encourages the blessing of same-sex relationships. The report will be discussed by parishes within the diocese with an eye toward possible adoption next (this) year." On the opposite coast, "voters in San Francisco . . . narrowly rejected the 'domestic partners' referendum which proposed giving to unwed partners, including homosexuals, legal benefits enjoyed by married couples. . . ." Proponents vowed not to give up "their fight." *(They didn't in Massachusetts, and after 17 years of legislative wrangling, the perversion opponents finally succeeded in passing a "Gay Right" bill.)*

4. The Seventh Day Adventist denomination and the Soviet Union are considering "the establishment of a joint-venture publishing company," whereby 51 percent of the company would be owned by the Soviet government and 49 percent by the church's Review and Herald Publishing Association. Under the proposed arrangement, "the chairman of the board" would be "one of the Soviet government officials," and "the manager of the company" would be a "Soviet citizen." "Company profits" would be "shared by the Soviet government and the Review and Herald Publishing Association, according to their percentage of ownership."

5. Hispanic Catholics are leaving the Roman Catholic Church at the rate of 60,000 per year, according to a survey by the National Conference of Catholic bishops. To counter the loss, Catholic charismatics are developing ministries that are compatible with the culture and worship of Hispanics in mind. *(Fundamentalists need to wake up and seriously begin evangelistic outreach ministries to this ethnic group. By the year 2000, nearly 10% of the nation's population may be of Hispanic background.)*

6. Justus du Plessis, "chairman of the Pentecostal side for the ongoing international Roman Catholic and Classical Pentecostal Dialogue" and Jerry Sandidge, who serves as secretary for the same group, met recently with Pope John Paul II and presented him with a copy of the *Dictionary of Pentecostal and Charismatic Movements*. The Roman Pontif called the dictionary "an important volume." The book contains nearly 1000 pages on 800 topics and biographies, and was published by Zondervan in 1988 (another literature capitulation to the ecumenical movement).

7. The *Media*, the publication of the Arlington Baptist College, and the *Fundamentalist*, the publication of the World Baptist Fellowship (churches) have merged. The united publication will be a product of both the World Baptist Fellowship Mission Agency and the Arlington Baptist College, the WBF sponsored education institution. *(While WBF leaders may deny it, the "pooling" of the three organizations [Arlington Baptist College, World Baptist Fellowship, World Baptist Fellowship Mission Agency] publication ventures into one combined paper appears to have all the makings of a denominationalized structure.)*

8. "The Italian Baptist Union sponsored a three-day conference on 'Ecumenism and Catholicism in Italy.'" "One speaker,

Baptist minister Anna Maffei . . . suggested that the traditional attitude of Italian Baptists of open and unconditional hostility to Roman Catholicism is no longer adequate." "Participants in the conference" included Clemente Riva, an auxiliary bishop in the Roman Catholic Diocese of Rome."

9. The Fall-Winter 1989 issue of *Inform*, the quarterly bulletin of Wheaton College declared on page 1 that "fundamentalism is one of many sets of Christian beliefs represented at Wheaton." The schedule of activities for the 1989-90 college year included a "jazz ensemble" by the college "concert choir" on Veterans' Day, November 11. *(Fundamentalism "should be the only belief represented in a true Christian institution.)*

10. In discussing current methods for nominating board members for the conservative Baptist agencies, Dr. Roy Watson of Whiting, NJ wrote in the winter 1989 issue of the *Conservative Baptist*, "We thus have five men on a nominating committee essentially determining the board selection for each agency, for they receive no input from the smaller churches, and little or no 'opposition' from those at the national caucus meeting." Watson lamented that "we have come a long way from the intent of our founding fathers, that decisions should reflect the thinking of the local church constituency." *(He's right—the CB movement is rapidly becoming another Baptist "convention" and denomination. Conventionism increases as local church roots are pushed into the background and a denominational hierarchy takes its place.)*

11. GARBC "approved" educational institutions continue to feature new evangelical or new evangelical-oriented preachers for special occasions and conferences. Speakers for the annual Bible Conference at Grand Rapids Baptist College, Feb. 19-23, included Norman Geisler (Liberty University), David Jeremiah (Christian Heritage College) and Joseph Stowell III, president of Moody Bible Institute *(MBI is a strong promoter of the ecumenical evangelism concept)*; plus Lehman Strauss and Howard Sugden, who while they are noted Bible teachers, are well known for their new evangelical association.

Cedarville College recently featured Dr. Ervin Lutzer, pastor of the new evangelical Moody Church in Chicago for its yearly convocation services. Faith Baptist Bible College and Seminary which had been considered by fundamentalists as the strongest positionally—with regard to separation—of the GARBC-approved institutions, scheduled Paul Dixon, president of Cedarville College *(They recently had a seminar promoting women's liberation—it deserves a full-page expose!)* and Woodrow Kroll, president of the Practical Bible Training School in NY. *(This will be a disappointment to separatists within the GARBC ranks).* In addition, Grand Rapids Baptist college is hosting a "Writer's Conference" with D. Bruce Lockerbie of new evangelical Stony Brook School in New York as the main speaker. *(These actions are leading biblical separatists inside the GARBC orbit to consider fellowship elsewhere, a step they are going to be required to take, unless there is a dramatic reversal of trends.)*

### GOOD NEWS TO PASTORS. . .

Dr. J. B. Williams has consented to make himself available for limited meetings to represent the Fundamental Baptist Fellowship as a field representative. He is a man of great wisdom and many years of being a militant fundamentalist. He can be a blessing to your church. If you are interested in using Dr. Williams, please contact me, Dr. Bell, at the Home Office or contact Dr. J. B. Williams at Rt. 6, Box 915, Ringgold, GA 30-736. His phone number is 404-937-4029. Let him know you are interested in an F.B.F. Conference.



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



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# NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

## World Congress of Fundamentalists—July 16-20 Regional Meetings Continue to Grow — New Enthusiasm & New Preachers

VOL. 13 — NO. 2

MARCH/APRIL, 1990



### FROM THE PRESIDENT

Dr. Rod Bell

PASTOR

Tabernacle Baptist Church  
Virginia Beach, Virginia

### WHAT IS THE PURPOSE OF THE F.B.F.?

The Fundamental Baptist Fellowship earnestly contends for the faith and is "the cutting edge" for the fundamental Baptists in America. It is a national voice for fundamental, independent, separatist Baptists and against apostasy and ecclesiastical compromise. How are we different than other fellowships?

1. It is an individual fellowship of pastors, evangelists, missionaries, and Christian lay leaders. It is not an association of churches. It is not a convention. It is not an ecclesiastical hierarchy. It is a group of individual, fundamental, separatist Baptists who are fellowshiping around the Person of Christ and a Position of the Word of God.

2. It gives instruction (i.e. panels, forums, etc.), information (i.e. literature, the *News Bulletin*, *The Cutting Edge* pamphlet).

3. It gives inspiration—doctrinal preaching with evangelistic fervor on the issues and the trends of the day.

4. It gives direction to hundreds of young preachers who need encouragement, help, and challenge: preaching that gives a proper balance and direction in these days of apostasy and confusion; preaching that is the "cutting edge" and razor sharp. Every good sword must have a proper balance. It must stay lean (purity), sharp, polished, and positioned.

The purpose of the Fundamental Baptist Fellowship is:

#### • Unique in its Structure

It is not a body of churches or a convention with political power struggles. It is unique in its structure in that it believes in the autonomy of the local church and the individual priesthood of the believer. As the body has many members, so the Fundamental Baptist Fellowship is one of the members of the body with a unique structure that is loosely organized to the extent that it will not be a religious hierarchy. It is a place where individuals, of their own free will, want to rally around the Person of Christ and the Position of the Word of God for a national voice for our great biblical heritage.

#### • Uncompromising in its Stand

It is uncompromising in that it is a fundamental fellowship, separatist, without apology, and determined to stay that way. Always proclaiming our Baptist distinctives!

#### • Unselfish in its Service

It comes out of sacrifice of individuals, pastors, and their churches. No one man or mission board, ministry or machinery is profited by it. It will never be used to promote personal interest or build any personal ministry. But it will be used for all of those who want to stimulate fellowship with brethren of like-precious faith and stand united, helping and strengthening each other.

#### • Unity is the Secret

What is the secret to the unity of the Fundamental Baptist Fellowship? It is the unselfish purpose and intent of those who attend. If we ever come to the place that our fellowship tries to dictate to others on their personal preferences and to "politic" their churches and preachers, we have lost our fellowship. All fellowships that fellowship around schools, such as the Baptist Bible Fellowship, have eventually been destroyed and have become cliquish and clanish, shutting out others of like-precious faith who do not identify with that school. We are determined that we will fellowship with all schools who take our fundamental, separatist, Baptist position. We will never use the fellowship as a feeder for any one school; that is, Bob Jones University, Maranatha Baptist Bible College, etc. A fellowship cannot be centered around religious periodicals (i.e. *Sword*).

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Continued on page 2

## F.B.F. MID-ATLANTIC RESULTS

*Pastor Bennie Moran and Pastor Rick Arrowood*  
CO-MODERATORS

Our hearts are still ablaze from the great preaching and good fellowship of the Mid-Atlantic Region held at Troy Baptist Temple on March 6-8, 1990. It was Ohio's first FBF meeting. Dr. Bell told me on the way to the airport Friday, "Rick, I believe a historic foundation was laid that we can build the FBF on here in Ohio. The meeting was a tremendous success. The Lord has certainly put His stamp of approval upon the work and labor you and Bennie (Moran, pastor of Faith Baptist Church in Morgantown, WV and co-moderator of the Mid-Atlantic Region) have put in this region."

We were praying for fifty preachers and good attendance in both the day and night meetings. We had answered prayer! Fifty-three preachers attended the meetings and we averaged 265 each evening. Several churches in the area supported the meeting including Heritage Baptist Church of Englewood, Grace Baptist Church of Kettering, Bible Baptist Church of Xenia, and Charity Baptist Church of Tipp City.

Of the fifty-three preachers, ten were missionaries, six were evangelists, and thirty-seven were pastors representing ten of the states in our region. We were thankful that each of them took the time out of their schedule to attend. The Hospitality Committee of Troy Baptist Temple served a delicious fried chicken dinner to over seventy-five preachers and their wives on Thursday. There was a good spirit among the brethren and it was a blessing to see that many preachers willing to get involved in the FBF.

Our speakers did a great job in the pulpit. Dr. Monroe Parker preached the greatest message on "The Lamb of God" that we have ever heard. It was a classic message that blessed the hearts of all who heard. Below are some quotes from each speaker:

**Dr. Monroe Parker**—"Hell is God's penitentiary; to go there is foolish!" "If we would get half the church members of this world converted, we would see revival!" "Jesus Christ was born a lamb, lived a lamb, and died a lamb!"

**Dr. Rod Bell**—"Revival will come when God's people get back to the cross and the preaching of the Word of God." "One of the greatest enemies of fundamentalism today is neo-evangelicalism. It is not a movement, but a mood of mind to love everyone and to never be negative."

**Pastor Dave McClellan**—"God is looking for men to draw close to Him. Whether it is in administration or visitation, preachers better not be guilty of isolating themselves from God and His Word!" "The flower of humility grows in the grave of pride."

**Pastor Bryce Hager**—"There is a great temptation today to compromise in order to keep the pruning and pain out of our ministry." "The lust-lovers want someone to agree with them that their lifestyles are alright."

**Pastor Bennie Moran**—"Never get tired of hearing your pastor preach on Bible standards and taking a stand against compromise and modern-day Nicolaitanes."

**Dr. James Earls**—"You can never give the gospel to the wrong person. And it is not too late to do something about it now!"

**Pastor James Baker**—"I must become little and let God make me big if He so chooses!" "We must be like the prophet in the wilderness (John the Baptist) thundering, from our pulpits, the grace of God to our people!"

**Dr. Fred Moritz**—"Everything we do in our ministry ought to be driven by one single Bible principle—THE GLORY OF GOD!"

Next year, we will be meeting at the Faith Baptist Church in Morgantown, West Virginia, Marcy 5, 6, and 7. Plan now to meet with us again in 1991.



## THE PURPOSE, continued from page 1

of the Lord) or religious papers. We have a different function! Someone asked a probing question: "If we are going the same direction as the **Sword of the Lord**, why not join them, disband our organization, quit spending our money, quit sacrificing our time, and go with them?" We simply have a larger scope, a different function, and to join any other fellowship or organization would limit our fellowship and eventually destroy our **unique purpose**.

**Our function** is another part of the body. We will not use our fellowship for a feeder for one mission board (i.e. B.I.M.I., W.N.T.B.M., etc.), but for **all mission boards** that are taking our fundamental, separatist, Baptist position. Our fellowship will never revolve around **personalities and popularity polls**. We will treat **all** of those alike that come. There are no big shots, no popes or laity; only servants of each other. We will try to use **preachers** who have the **proper balance** and are mature enough to **agree** with our purpose, **walk circumspectly**, and are **holy** in this dark and wicked age. God deliver us from a "bitter, critical, mean, harsh spirit," when we are dealing with an erring brother.

The fellowship's secret is the **unity of the spirit** for the brethren and the **sacrificial giving of oneself** to the cause of Christ. We must always keep this balance in mind and never get to the place that we are existing for a school, periodical, mission board, personality, ecclesiastical politics, or personal ambitious goals.

### ● **Strengthening of the Brethren**

We gain strength from each other as the Word is preached, as prayer is given, and as we fellowship one with another, forsaking not the assembling of ourselves together. We need each other! God help us never to get to the place where we are so **independent** that we are **independent** of our brethren. We need to be **independent**, fundamental Baptists who are **dependent** upon the grace of God.

My burden is to go as far as we can go on the right road at the national level, and keep the **proper balance** in our "cutting edge," and "fight the good fight and keep the faith." We must know when to fight, who to fight, and where to fight. We must know when to humble ourselves and when to help strengthen a weaker brother. We must always rejoice at the thought of reconciliation and the restoring of a brother. We must be eager to help strengthen a brother who wants to stand with us, and to "rejoice and be glad in it." God help us to hold each other up in prayer. "**A friend loveth at all times, and a brother is born for adversity**" Proverbs 17:17.

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## RELIGIOUS NEWS BRIEFS

1. According to an article in the January, 1990 *Decision* magazine, Christians supposedly "make up more than half of the population in two-thirds of the world's 223 nations. The article also claims that "each day welcomes a net increase of at least 78,000 Christians" on the earth. (The article's author is using a very "elastic" definition of the word "Christian"!)

2. The Roman Catholic Pontif, Pope John Paul II, and the Archbishop of Canterbury, Robert Runcie, have "signed a joint declaration reaffirming their desire for Christian unity. The declaration commits both ecclesiastical organizations "to efforts towards 'visible unity.' Reports of the meeting indicated the two leaders agreed the Pope should have primacy in any reunited church, but differed on what would be the exact nature of his role."

3. "Church unity in the form of 'covenant communion' is being proposed by representatives of nine U.S. denominations of several traditions. The unanimous vote on the covenanting plan, after more than 25 years of study and debate, came... at the 17th Plenary of the Consultation of Church Union. In order to take effect, the plan must be ratified by governing bodies of the nine denominations... Under the plan the nine could retain their own forms of church government...but add 'Church of Christ Uniting' to their current names. Congregations would (also) celebrate the eucharist together regularly and jointly plan some activities."

4. "The National Council of Churches and representatives of the State Department have decided to hold informal meetings on a regular basis, agreeing that it should not require a crisis for them to talk to one another. According to the RNS news article, "the plan for regular conversations could potentially lead to a new kind of relationship between the NCCC and State Department..." (Separation of church and state is a "myth" with the NCCC!)

5. A "special commission" of the American Baptist Churches (ABC) concluded a four-year scrutiny of the National and World Councils of Churches by recommending to the board that the ABC stay in both councils, but also take the novel step of becoming an official observer at the National Association of Evangelicals." The move, "according to commission chairman William Keucher, would enable the ABC to be a 'bridge denomination' between the conciliar movement and the evangelical world." The recommendation is supposedly a "creative way for the ABC to heal its divisions and acknowledge its diversity. Billy Melvin, director of the NAE, commented that the significance of American Baptists affiliating with the NAE would depend on 'what they made of it—whether it resulted in a report filed away in an office or in expanded involvement in NAE activities.'" (Watch for moves for a new multi-denominational alliance; an informal structured organization that would supposedly be both "evangelical and ecumenical.")

6. Calvary Church of Charlotte, NC dedicated its new 6,200 seat sanctuary in December, 1989. The sanctuary, with a four-story gallery cost \$36 million dollars, making it "one of the most expensive church building projects in the country." The dedication services which "continue for 19 weeks" feature "such guests as Jerry Falwell and the Rev. Billy Graham's son, Franklin Graham, in evening services through Easter." (Further proof of Falwell's new evangelical ties.)

7. Smiling with a beaming face, Governor Michael Dukakis, "signed the gay rights bill into law" in Massachusetts. The law was passed by the state legislature after a 17-year battle over its passage. Opponents have vowed to "fight to repeal the law at the ballot box." Citizens of San Francisco, 3,000 miles away on the West coast, repealed by ballot a statute enacted by the city council which gave, in effect, legal partnership rights to consenting homosexual "couples."

8. "An international committee of Lutheran and Anglican bishops and theologians says the time has come for the 'immediate establishment of full communion' between the two tra-

ditions. The committee saw no "serious obstacles on the way toward the establishment of full communion between the two traditions..."

9. In commenting on the recent meeting between Soviet President Mikhail Gorbachev and Roman Pontif Pope John Paul II, Michael Novak of the American Enterprise Institute indicated that "both wanted to strike a deal that could hasten the fulfillment of a united Europe." Novak declared that "one of John Paul's deepest themes has been that Europe is a single tree with two branches, east and west springing from one set of roots in Judaism and Christianity."

10. While proclaiming "perestroika" and "glasnost" policies abroad, the Soviet government and its president, Mikhail Gorbachev are proclaiming and promoting economic policies antithetical to capitalism and the free-enterprise system at home. The government's economic recovery program rejected "reforms like the legalization of private property and the selling off of money-losing state enterprises," promising instead "five more years of bureaucratic control of such mundane details of life as the number of eggs produced for each Soviet consumer."

In a speech made to a "national student conference in Moscow," Soviet President Gorbachev "insisted the communist revolution 'was not a mistake.' At a meeting with French Foreign Minister, Roland Dumas, he denounced calls for 'exporting capitalism' to Eastern Europe." (Beware of the smiling face. Mr. Gorbachev is a two-faced pragmatic, marxist politician!)

11. "The Institute for Creation Research is still able to grant master's degrees in science, but it is only because it compromised the manner in which it approaches the tenets of creationism... In the compromise of approach, the school agreed to separate its creationist teachings about the origins of life and other matters from its science course. Dr. Henry Morris, the ICR president, indicated he wasn't happy about the situation, but declared, "I think it's a poor way to teach, but I think I would rather do this than go through a long suit." The procedure followed by the ICR is similar to one followed by Liberty University, which in order to gain state approval, transferred its creationist courses to the philosophy department. (The FBF Research Secretary believe the ICR made a tragic mistake in accommodating to the state's demands. Standing firm on principle is always right: compromising when truth is at stake for expediency's sake is wrong. John Bunyan and Martin Luther did NOT follow the above course, although they had the opportunity.)



## ANNOUNCING... FUNDAMENTAL MINISTRIES



Dr. Don Jasmin is entering into a new ministry of Bible conferences and evangelistic meetings and other preaching conferences covering subjects such as "Bible Prophecy," "Christian Living," "Christian Service," and "Family Living." These series were biblically tested in the crucible of twenty years pastoral experience and ten years as a full-time evangelist. Dr. Jasmin is the research secretary for the Fundamental Baptist Fellowship. **Fundamental Ministries** is designed to edify the saints, build up the local church, and strengthen the hands of faithful pastors. If Dr. Jasmin can be of assistance to you, please contact him at:

**Fundamental Ministries**  
P. O. Box 282  
Greenville, South Carolina 29602

Phone: 803-269-6931

## THE STRENGTH OF A NATION IS MEASURED BY THE STRENGTH OF ITS FAMILIES



How can I as a parent cause my child to take initiative, think, solve problems, be dependable, be industrious, be independent, care for others, be trustworthy, witness for the Lord, be "salt and light" in the community, mature, and have character as a Christian leader?

1. Give them the responsibilities of obedience, honesty, and kindness: i.e. train them (Proverbs 22:6, Ephesians 6:4).
2. Give them freedom to the degree they can handle.
3. Give them responsibilities and don't expect what you don't inspect.
4. Give jobs and goals (without giving specifics).
5. Don't explain too much or repeat (or allow siblings or others to do so).
6. Provide debate, writing, and witnessing opportunities.
7. Teach them and cause them to read the Bible.
8. Teach/train children to think critically and Christianly.
9. Teach them the specifics of the Christian leadership elements.
10. Pray for them.
11. Spend necessary time with them.
12. Love them.
13. Don't eliminate all pain; don't baby them; be glad if you can find coaches, teachers, etc. to be hard on them.
14. Make them confront evil.
15. You set the example.
16. Cause them to read good literature, especially missionary and hero stories.
17. Make them solve problems.
18. Keep them away from seducing friends and influences.
19. Pray for wisdom, love, and strength.

*Reprinted from the Buckeye Christian School Association Newsletter.*

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### SATAN IS TRYING TO WRECK YOUR MARRIAGE

*Ephesians 5:19 - 6:4*

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1. By Revising the Rudiments of Ephesians 5:19-21  
(God Declares the Rudiments)
  2. By Reversing the Roles of Ephesians 5:22-34  
(God delineates the Roles)
  3. By Repealing the Rules of Ephesians 6:1-4  
(God Discloses the Rules)
- 

## Soviet Native Makes Interesting Analysis of American Religious Life

Rev. Georgi Vins is the respected and well-known director of Russian Gospel Ministries, Inc. A native of the USSR, he spent eight years in Soviet prison camps because of his stand for the Gospel. For the past ten years since his release he has been promoting, in the USA, the cause of the unregistered (independent-fundamental) Baptist churches in the Soviet Union. In an interview that appeared in the autumn 1989 issue of the *Prisoner Bulletin*, Bro. Vins shared his views not only on the revival within the USSR (a thrilling and courageous story), but his analysis of religious life within the United States of America (the subject of this article).

In answer to the question, "Having lived in America since 1979, do you see any signs of danger or weakness in the churches here?" Vins replied, "That's not a simple question to answer because there are many different religious groups and denominations in America. But when I came to this country, the first great danger for the church that really caught my attention was liberal views. For example, the persecuted church in the Soviet Union stands very firmly on the authority of the Bible. We believe in the absolute authority of the Bible in all questions of life and faith.

"We don't have any doubts that Jesus Christ is the Son of God."

We believe in His death and resurrection and in His imminent return. Unfortunately, many religious groups in the United States don't believe in the whole Bible as being God's Word and in its accuracy. There are even seminaries in which the teachers critique and criticize the Bible. They question the identity of Jesus Christ. Of course, denominations with those views have condemned themselves to spiritual death and many are already dead. If the United States government were similar to the government in the Soviet Union, churches with those liberal views would have been destroyed long ago."

The interviewer then inquired about the "many sound fundamental churches in the United States." Vins declared, "The doctrine in fundamental churches is very accurate; it's good, sound, biblical doctrine. But I've noticed, in many of them, that their lifestyle is very different from what they say they believe. Many churches have a relaxed attitude toward sin and they accommodate sin in the church. It's not that they welcome it or think it's good to have in their church, but they look the other way. For example, there are many cases of infidelity and divorce and remarriage. Such sins are accepted as being like an illness, and they're tolerated and accommodated in the church.

"It's very rare for anything like that to happen in the persecuted churches. But when it does, the people involved are disciplined, and are no longer part of the fellowship. It might sound very strict and stern, but it's a testimony to the church and to outsiders that the church is to be pure and won't accommodate willful or premeditated sin. I think maybe America could use a little persecution."

In response to the last statement, the reporter stated, "That sounds a little extreme! Why do you think persecution could help the church in America?" Vins declared in response, "Because then it would be readily apparent who belongs to God and who doesn't. And you would see very quickly that there are pastors who are willing to die for the Lord. They won't leave the truth, they won't leave their flock, and they'll stand on what they believe. I believe that if persecution does come, God will raise up men all across the country who will be his leaders. I think many of them are young men now, probably people that no one would expect to be leaders, but they're God's men.

See *Soviet Makes Analysis*, continued on page 5

**Soviet Makes Analysis, continued**

"I just want to say again that a spiritual leader is a person who has tremendous responsibility. He's not a hireling or a paid worker who works only when things go well. A minister must be willing to put down his life, give up everything he has for Jesus Christ.

In a surprising answer to the question, "Is it easier to live the Christian life in America or in the Soviet Union?" Vins stated, "I find it's much harder to be a Christian in America. In the Soviet Union, we see very distinctly the differences between belief and unbelief, light and darkness. But here in America there's a lot of gray."

The analysis of Georgi Vins concerning American religious life provides both a commentary and a challenge. (D.J.)



**WE PREACH CHRIST**

*I CORINTHIANS 1:23*

- 1. We Preach His Being ..... John 1:1
- 2. We Preach His Birth ..... Luke 2:1-7
- 3. We Preach His Benevolence ..... John 3:16
- 4. We Preach His Blamelessness ..... John 8:46
- 5. We Preach His Bruises ..... Isaiah 53:5, 6
- 6. We Preach His Blood ..... Ephesians 1:7
- 7. We Preach His Book ..... Colossians 3:16, 17

**THE PRICE OF SPIRITUAL SUCCESS**

Booker T. Washington was a noted black educator in the southeast during the latter part of the 19th century. The founder of the Tuskegee Institute in Alabama, he received numerous awards and honors for his educational exploits among his own people. A Bible-believing Christian, he was also a daily reader of the Scripture.

In his autobiography entitled *The Story of My Life and Work*, Washington gives the secret of his success, a secret which needs to be reemphasized in a day of slothfulness and ease. Washington stated, "I have been asked many times how I have succeeded in this thing or in that thing. In most every case, I have replied that it has required constant hard conscientious work. . . the price, in most cases, is being willing to toil when others are resting; being willing to put forth the severest effort when there is no one to see or applaud. It is comparatively easy to find people who are willing to work when the world is looking on and ready to give applause, but very hard to find those who are willing to work in the corner or at midnight when there is no watchful eye or anyone to give applause."

In an age of indifference and slothfulness, even in Christian service, Washington's words bear repeating. There is a biblical concept that goes beyond this, however, and it is the word "faithfulness." Many a Christian servant toils hard in the Lord's vineyard, unnoticed and unheralded, without any great measure of outward success. These servants need to remember that their labors are not forgotten in the sight of God who will reward them for their faithful endeavors at the judgment seat of Christ (II Corinthians 4:2, Hebrews 6:10).



**HOW TO GET RID OF YOUR PASTOR**

If you are unhappy with your minister, simply have your church board send a copy of this letter to six other churches who are tired of their minister. Then bundle up your minister and send him to the church at the top of the list. Add the name of your church to the bottom of the letter. Within a week, you will receive 16, 435 ministers and one of them will be a dandy—just for you. Please have faith in this chain letter for ministers. **Warning:** Do not break the chain. One church broke the chain and got their old minister back!

**—PLAYING THE VISITORS GAME—**

Most of us need to play a simple little mental game on a regular basis. We need to change rules and come to church on Sunday morning once in a while with the mind-set of an unsaved person or at least of a visitor to our church. This isn't easy to do, but the results could be transforming.

Before you get out of your car next Sunday, become a visitor—especially an unsaved visitor—in your mind. View everything from that perspective. Ask yourself lots of questions such as: "What is our parking lot like? Does anyone speak to visitors before they reach the inside of the building? How does our building appear on the outside? Would it appeal to someone who is not familiar with our kind of church? Is there anyone on the steps or at the door to greet visitors? Is it plain and clear where various classes and services are held? Do church members speak to visitors in the halls."

A whole new set of questions needs to be asked about the Sunday school and church services. "Are people welcomed to adult classes? Does anyone sit with new folks? Are there 'in house' jokes, comments, and announcements that outsiders would not understand and thus feel like outsiders? Are lessons interesting and taught in an interesting manner? Is the music upbeat and of good quality? Is there any excitement and/or enthusiasm in the classes and service? Are there obvious signs of organization? Do the ushers seat visitors and do anything to make them feel at home? Is an attempt made to get names and addresses so that there is a basis for follow-up?"

Spend the whole morning playing this little game (and even, if you are a hardy soul, include the sermon in it), and then evaluate what you find. I did it a while back and didn't like a lot of the answers that I got. We have made a number of changes (and are going to make some more) as a result.

Whether or not we think it should be and whether or not we like it, we have some pretty classy competition today. The various aspects of the media bombard people with sharp, clever, attractive presentations. TV is negative in its impact and results, but it surely presents everything in the most attractive package possible. Like it or not, it is part of our competition. We can't (and shouldn't) do what the media people do, but we ought to do what we do so well that the contrasts are lessened.

We often lament the fact that we have few visitors and even fewer unsaved people attending our services. We usually dismiss it as one of the signs of the times or a natural outgrowth of the day in which we live. We excuse ourselves by saying that no one is interested in church any more. Unfortunately for good excuse making, there are enough of the right kind of churches growing today to make our excuses untenable. Maybe the problem isn't with the people we want to reach; maybe it is with us.

Why not play the "visitors" game next Sunday. Evaluate what you find and then do something about the problems you turn up? All of us believe churches ought to grow. It is just possible this would help.

Taken from *A Pastoral Epistle*  
Charles R. Wood, Editor

**"SERMON SEEDS"**

- When People Paid Riches for Garbage ..... II Kings 6:25
- The King in His Beauty ..... Isaiah 33:17
- Broken Ships ..... II Chronicles 20:37
- The Night the King Could Not Sleep ..... Esther 6:1
- The Garments of Salvation ..... Isaiah 61:10

## SOUL LIBERTY

Dr. Monroe Parker

Historically, Baptists have stood for liberty. When this nation started out, nearly all the colonies were Episcopalians (Anglican). Although they had escaped the tyranny they had suffered under the Catholic Church in Europe, they tried to force people to conform to their own religion. Roger Williams fled Massachusetts and founded Rhode Island to escape Protestant tyranny.

When charters were written for the colonies, doctrinal statements were included. For instance, according to the great Laws of Virginia, if one were convicted of taking God's name in vain he was "subject to three years imprisonment." I despise to hear God's name taken in vain, but you cannot legislate Jesus into the hearts of people.

Not only were people punished for denying the Trinity of God, but Baptist preachers were imprisoned for preaching the gospel. So, heroic Baptists fought for liberty.

Liberty is the watchword of the Baptist movement. One of the Baptist distinctives is soul liberty. Preaching on the United States Capitol steps in Washington, D.C. in May, 1920, the late George Truett declared:

"There can be no sponsors or deputies or proxies in such a vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity.

"One man can no more repent and believe and obey Christ for another than he can take the other's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. 'There is one mediator between God and men, the man Christ Jesus.' Let the state and the church, let the institution, however dear, and the person, however near, stand aside and let the individual soul make its own direct and immediate response to God. One is our pontiff, and his name is Jesus. The undelegated sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation whatsoever.

"The right to private judgment is the crown jewel of humanity, and for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God."

## Twelve Things the Holy Spirit Does for the Believer in Romans 8

by Dr. J. B. Williams

The Holy Spirit enables the unsaved to understand the gospel and convinces him of his need of Christ (John 16:7-11). When the unsaved exercises faith in Jesus Christ, he then effects the sinner's salvation by a supernatural work.

In Romans 8, the Holy Spirit does twelve things for the believer:

1. Sets free from the lordship of sin (v. 2). "Eleutheroo," to release, to liberate. This was the subject of chapters six and seven.
2. Cancels the death penalty (v. 2).
3. The requirement of the law is fulfilled in all of us, because our life is now in the sphere of the Spirit and He imputes divine righteousness to the believer (v. 4, 5).
4. Indwells all believers (v. 9, 10).
5. Gives life (v. 10).

6. Quickens the mortal body (v. 11).
7. Mortifies the sinful nature. Deprives it of its intended use—its ordinary pattern (v. 13).
8. Leads the believer—a mature son (v. 14).
9. Adopts into the family of God (v. 15). The Holy Spirit declares the believer as an adult with all the Christian privileges given to the believer.
10. Bears witness of Sonship (v. 16).
11. Helps the believer because of his infirmities (v. 26).
12. Makes intercession for the believer before the throne (v. 26).

## DYING GRACE — Philippians 1:21

by Dr. J. B. Williams

There are three stages of life for the believer:

1. Living in time (post salvation life).
2. Dying (at the time of dying, long or instantly).
3. Eternal (living in eternity).

Philippians 1:21— "*For me to live is Christ.*" (positive towards doctrine.) "*To die is gain.*" (application of doctrine).

These two produce a winner.

**DYING IS PROFITABLE. *The grace of God makes it possible.***

1. We are helpless in death. It is entirely in the hands of the Lord.
  - a. The *time* of our death is His choosing.
  - b. The *manner* of our death is according to His wisdom.
  - c. The *place* of our death is His selection.

Since the Lord decides these matters for us, we rest with a peace of mind because of His wisdom, His love, and His plans. God's plans never malfunction.

2. God gives us complete victory in our path (I Corinthians 15:54-57).

A believer's death is a victory for the Lord. He conquered both death and the grave. He in turn gives the victory to the dying believer. "*Death is swallowed up in victory*" v. 54. "swallowed up" is from a Hebrew idiom meaning "forever," "successfully."

Psalm 68:20— "*He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.*"

II Corinthians 5:8— "*We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*"

Job 5:19-27 — In verse 21, Job reaches a peak in this experience that he does not reach again until the end of the book.

There are several principles involved in this matter:

- a. The believer cannot be removed from this life until God decides it is time.
- b. No instrument of death can remove the believer except by permission of God.
- c. Therefore, we do not question God's decision about our death.
- d. Job 5:24 — "tent" refers to the human body, temporary housing for the life of the believer, and leaves it at death.

Continued on page 8

**DON'T WAIT . . .  
Make Your Reservations for  
the World Congress  
July 16-20, 1990**

It won't be long and the World Congress of Fundamentalists will be upon us. If you are interested in going, please contact the Congress Office, Box 34555, Greenville, SC 29614 or call 803-242-5100, ext. 3130. They are able to get your round-trip tickets on open charter flights at very reasonable prices (about \$450 from New York and \$550 from Chicago or the West Coast). These seats will book rapidly, so please contact them soon. Congress brochures are also available.

**HYMN OF THE MONTH . . .  
I COULD NOT DO WITHOUT THEE**

BY Frances Ridley Havergal



I could not do without Thee,  
O Saviour of the lost!  
Whose precious blood redeemed me  
At such tremendous cost.  
Thy precious blood must be  
My only hope and comfort  
My glory and my plea.

I could not do without Thee  
I cannot stand alone.  
I have no strength or goodness  
No wisdom of my own  
But Thou, beloved Saviour  
Art all in all to me;  
And weakness will be power,  
If leaning hard on Thee.

I could not do without Thee  
For oh! the way is long,  
And I am often weary,  
And sigh replaces song.  
How *could* I do without Thee?  
I do not know the way;  
Thou knowest and Thou leadest,  
And wilt not let me stray.



I could not do without Thee  
O Jesus, Saviour dear!  
E'en when my eyes are holden,  
I know that Thou art near.  
How dreary and how lonely  
This changeful life would be,  
Without the sweet communion,  
The secret rest with Thee.

I could not do without Thee  
No other friend can read  
The spirit's strange deep longings,  
Interpreting its need.  
No human heart could enter  
Each dim recess of mine,  
And soothe and hush and calm it,  
O blessed Lord, but Thine!

I could not do without Thee!  
For years are fleeting fast,  
And soon, in solemn loneliness,  
The river must be passed.  
But Thou wilt never leave me,  
And though the waves roll high,  
I know Thou wilt be near me,  
And whisper, "It is I."

§ § § §

**Voices from the PAST**

John M'Lean was a justice of the United States Supreme Court in an era when the Word of God was a respected and revered part of our nation's moral fabric. Writing from "Chapel Wood" on November 4, 1852, Justice M'Lean wrote:

*"I am requested to say something as to the wholesome influence of the Bible on our social and civil life . . . No one can estimate the salutary influences of the Bible. What would the world be without it? Compare the dark places of the earth where the light of the gospel has not penetrated, with those where it has been proclaimed and embraced in all its purity.*

*"Life and immortality are brought to light by the Scriptures. Aside from Revelation, darkness rests upon this world and upon the future. There is no ray of light to shine upon our pathway; there is no star of hope. We begin our speculations as to our destiny in conjecture and they end in uncertainty. We know not that there is a God, a heaven or a hell, or any day of general account when the wicked and the righteous shall be judged.*

*"The Bible has shed a glorious light upon our world. I shows us that in a coming day we must answer for the deeds done in the body. It has opened up to us a new and living way, so plainly marked that no one can mistake it. The price paid for our redemption shows the value of our immortal souls.*

*"The Bible has given us a sublime and pure morality to which the world was a stranger. Before this, there were no fixed standards of morals. . . no system out of the Bible recognizes an omniscient power which scrutinizes the actions of men, and looking beyond the act, takes cognizance of the motive. . . The laws which belong to the social relation are found in the Bible. The duties of husband and wife, parent and child, and all other connections which necessarily belong to a refined civilization, are prescribed in the Scriptures.*

*"For our unparalleled advance in civilization and physical prosperity, our country is mainly indebted to the Bible. Our free institutions are the fruits of religious persecution. With the Bible in their hands, and the love of God in their hearts, the pilgrims sought a resting place on this continent. And in the process of time, under the same principles and motives, they resolved to be free and independent.*

*"We must not be forgetful of the God of our fathers. We must respect and obey His laws. The morality of the Bible must continue to be the basis of our government. There is no other foundation for free institutions. This morality. . . is the ground and only ground on which my hope of this government rests. And I tremble when I see a departure from this highway of liberty. . . " (If a U.S. Supreme Court Justice uttered those words today, he would probably be impeached and removed from the bench!) Quotes taken from a letter written by Justice M'Lean and published in the **National Register**, January-June, 1854, p. 280.*

**FACTS FOR FUNDAMENTALISTS**

**ALCOHOL**...65% of America's population consume some form of alcoholic beverage.

**APOSTASY**...only 5% of the clergy in the Presbyterian Church (USA) believe the Bible is to be literally accepted.

**CULTS**...There are more than 500 Hindu organizations in the USA.

**DRUGS**...30% of U.S. soldiers are occasional users of Marijuana.

**HEAVEN**...72% of Americans believe their chances of going to heaven are excellent or good.

**SEXUAL SIN**...More than 1,000,000 teenage girls in the USA became pregnant in a recent year.

**TELEVISION**...Crime is portrayed on television 55 times more than it occurs in real life.

**DYING GRACE**, continued from page 6

e. Verse 25— Job's children will be numerous. The impact of our life and death on those around us.

f. Verse 27— The length of our life is not what was in mind, but it refers to the plan of God completed with this believer. Then death comes by God's permission.

g. Generally speaking there are two ways a believer can die:  
 1. painfully and drawn out  
 2. painless and/or quickly

h. The believer will have an interim body at death to remain until the rapture, at which time he will receive a body like that of Jesus Christ.

**SUMMARY:**

1. It is a challenge for the believer to take advantage of the time allotted to him by the Father, to *be* and *do* those things that bring honor to the Lord.

2. God's grace is just as available at time of dying as any other time.

3. Because of God's grace the experience of dying is fantastic and wonderful for the believer.



## THE GOOD SAMARITAN

Luke 19:30  
 by Dr. J. B. Williams

The Lord was constantly being harassed by the Jewish leaders. This interesting story is an example. In this instance, it was a Jewish lawyer. The lawyers were the interpreters of the Mosaic Law. This one was filled with pride, i.e. his superior wisdom.

The discussion took place in the Jewish age; therefore, has a different approach from the present age—dispensational difference. The question asked by the lawyer was a common one. The answer was likewise to the point. Should that question be asked after the cross, it would receive a different answer. The question was "doing" something for salvation.

**There were several unacceptable matters with this question.**

1. The motive was wrong. He did not have a hungry heart, desiring a correct relationship with God.
2. He wanted to entangle our Lord with this question. He did not want directions for salvation, only an argument to display his superior wisdom.
3. The idea of "doing" something to gain eternal life is an infringement of God's plan of salvation by grace through faith.
4. The Lord's answer to him was excellent. "If you want to 'do' something to merit salvation, it must be on the basis of perfection by the law of Moses."
5. Our Lord's answer was to show him the inability of man to help himself, therefore, he should seek help from heaven.
6. The lawyers reaction was to quibble about the definition of a neighbor. This was prompted by the mentality of his Jewish exclusiveness.
7. A neighbor is not merely someone who is nearby, but expresses a compassion for the needy.

**Notice the description of a neighbor's love.**

1. It is *compassion* that helps the *unknown*.

a. This beaten man was not in the Samaritan's acquaintance, not a next door neighbor. In fact, he had never seen him before.

b. This beaten man was *helpless*, no way he could help himself.

c. This man was *honorable*. This was not *charity* although it was *charitable*. He was a businessman in the line of doing his job. He had an honest profession.

2. It is *compassion* for the *unattractive*. He could have been repelled by the bloody and bruised condition of the victim.

3. It is *compassion* for the *unprofitable*. The Samaritan would not receive any profit in return from this victim. It cost him to help him. Compassion is not based on profit or gain.

4. It is *compassion* for the *unfriendly*. This beaten man was no doubt a Jew and John 4:9 says, "*The Jews have no dealings with the Samaritans.*" This beaten man had a real surprise when he woke up, finding out who had helped him.

**Some principles involved:**

1. Neighborliness is showing compassion and help for others.
2. Our humanitarian aid should not be based on race or culture.
3. However, we must have a selection of those we help.
  - a. I will not give humanitarian aid when it is used to help promote false religions.
  - b. I will not give help when it will help in promoting a bad habit or vice, i.e. drugs or alcoholism.
  - c. Nor do I like to give aid to those who are lazy and will not work. *Unfortunate*, is not being a professional bum.

True Christians realize that the greatest need of a person is a spiritual need—a right relationship with God.

The only permanent hope is found inside God's plan, available only through Jesus Christ.

## A MUST FOR ALL PASTORS AND LAYMEN . . .

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BY Dr. R. L. Hymers, Jr.

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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

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VOL. 13 — NO. 3

MAY/JUNE, 1990



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

**THIS WORLD:  
Playground or Battleground?**  
by A. W. Tozer

Things are for us not only what they are; they are what we hold them to be. Which is to say that our attitude toward things is likely, in the long run, to be more important than the things themselves.

This is a common coin of knowledge, like an old dime, worn smooth by use. Yet it bears upon it the stamp of truth and must not be rejected because it is familiar.

It is strange how a fact may remain fixed, while our interpretation of the fact changes with the generations and the years.

One such fact is the world in which we live. It is here and has

been here through the centuries. It is a fact quite unchanged by the passing of time, but how different is modern man's view of it from the view our fathers held. Here we see plainly how great is the power of interpretation. The world is for all of us not only what it is; it is what we believe it to be. And a tremendous load of woe or weal rides on the soundness of our interpretation.

Going no farther back than the times of the founding and early development of our country, we are able to see the wide gulf between our modern attitudes and those of our fathers. In the early days, when Christianity exercised a dominant influence over American thinking, men conceived the world to be a battleground. Our fathers believed in sin and the devil and hell as constituting one force; and they believed in God and righteousness and heaven as the other. These were in the nature of them forever opposed to each other in deep, grave, irreconcilable hostility. Man, so our fathers held, had to choose sides; he could not be neutral. For him it must be life or death, heaven or hell, and if he chose to come out on God's side he could expect open war with God's enemies. The fight would be real and deadly and would last as long as life continued here below. Men looked forward to heaven as a return from the wars, a laying down of the sword to enjoy in peace the home prepared for them.

Sermons and songs in those days often had a martial quality about them, or perhaps a trace of homesickness. The Christian soldier thought of home and rest and reunion, and his voice grew plaintive as he sang of battle ended and victory won. But whether he was charging into enemy guns or dreaming of war's end and the Father's welcome home, he never forgot what kind of world he lived in. It was a battleground, and many were the wounded and the slain.

That view of things is unquestionably the scriptural one. Allowing for the figures and metaphors with which the Scriptures abound, it still is a solid Bible doctrine that tremendous spiritual forces are present in the world, and man, because of his spiritual nature, is caught in the middle. The evil powers are bent upon destroying him, while Christ is present to save him through the power of the gospel. To obtain deliverance, he must come out on God's side in faith and obedience. That, in brief, is what our fathers thought; and that, we believe, is what the Bible teaches.

How different today. The fact remains the same, but the interpretation has changed completely. Men think of the world not as a battleground, but as a playground.

*Continued on page 2*

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# BATTLEGROUND OR PLAYGROUND

Continued from page 1

We are not here to fight, we are here to frolic. We are not in a foreign land, we are at home. We are not getting ready to live, we are already living, and the best we can do is to rid ourselves of our inhibitions and our frustrations and live this life to the full. This, we believe, is a fair summary of the religious philosophy of modern man, openly professed by millions who live out that philosophy without having given verbal expression to it.

This changed attitude toward the world has had, and is having, its effect upon Christians, even gospel Christians who profess the faith of the Bible. By a curious juggling of the figures, they manage to add up the column wrong and yet claim to have the right answer. It sounds fantastic, but it is true.

That this world is a playground instead of a battleground has now been accepted in practice by the vast majority of fundamentalist Christians. They might hedge around the question if they were asked bluntly to declare their position, but their conduct gives them away. They are facing both ways, enjoying Christ and the world too, and gleefully telling everyone that accepting Jesus does not require them to give up their fun, and that Christianity is just the jolliest thing imaginable.

The "worship" growing out of such a view of life is as far off center as the view itself, a sort of sanctified night clubbing without the champagne and the dressed-up drunks.

This whole thing has grown to be so serious of late that it now becomes the bound duty of every Christian to re-examine his spiritual philosophy in the light of the Bible and, having discovered the scriptural way, to follow it, even if to do so he must separate himself from much that he formerly accepted as real but which now, in the light of the truth, he knows to be false.

A right view of God and the world to come requires that we have also a right view of the world in which we live and our relation to it. So much depends upon this that we cannot afford to be careless about it.

—The Alliance Witness



## VIRGINIA ASSEMBLY OF INDEPENDENT BAPTISTS

NEWS RELEASE (6-90) — The fourteenth annual meeting of the VIRGINIA ASSEMBLY OF INDEPENDENT BAPTISTS will be held at Clover Hill Baptist Church, 3100 Courthouse Road, Richmond, Virginia, on Thursday and Friday, September 20 and 21, 1990. The organization began in 1977 with a stated purpose as follows: "Our purpose is to rally the independent Baptists in the Commonwealth of Virginia in strengthening our position on issues for the common good of all, and to inform pastors concerning things that are critical in nature that would affect our local churches and their ministries. It shall in no wise be our purpose to promote any school, college, fellowship, or personal interest group."

Each year the assembly has brought to Virginia a featured speaker. This year's special guest is Dr. Roy Thompson, pastor of Cleveland Baptist Church in Cleveland, Ohio. Dr. Thompson began the church in Cleveland in 1958. The church has grown from eleven on that first Sunday to over 2,000 on a Sunday today. He is past president of Christian Schools of Ohio and founded the Ohio Baptists for Life, an organization dedicated to protecting the rights of the unborn. He also was one of the founders of the Christian Law Association. This will be the

second time he has spoken at VAIB. Dr. Thompson will be speaking both nights.

Rev. Art Hearne from Berean Baptist Church in Salem, VA will be the assembly soloist and music director. He will lead a great choir each night.

In addition to Dr. Thompson other speakers will be: Dr. Jack Knapp (Executive Director); Dr. Harlan Cooke, Madison Heights, VA; Rev. Walt Coles, Hopewell, VA; Dr. U. G. Robertson, Portsmouth, VA; and the moderator, Rev. Dale Coffey, Tabb, VA.

This year's theme is "REMOVE NOT THE ANCIENT LAND-MARKS," Proverbs 22:28. Sessions begin at 7:00 p.m. on Thursday night with the opening address by Rev. Coffey. Dr. Thompson will be speaking at 8:00 p.m. that night. Friday sessions begin at 9:00 a.m. The closing session will begin at 7:00 p.m. with Dr. Knapp and Dr. Thompson both speaking that evening.

A forum will be held at 2:30 Friday afternoon. Senator John Warner has been invited to come and address the assembly at that time. There will be a question and answer period also.

Two delegates of the Virginia General Assembly will be honored on Friday night for their role in key issues of importance to VAIB. Delegate C. Richard Cranwell for his role in the "Religious Exemption from Licensure of Day Care Ministries" and Delegate Emmett W. Hanger, Jr. for his battle on behalf of the "Parental Notification for Abortions on Minors" in the 1989 General Assembly.

The assembly is led by a fifteen man Steering Committee. The assembly has been used of God in a number of major battles for morality and righteousness in the Commonwealth of Virginia. They have been very deeply involved in the litigation on the issue of LICENSURE of Church Ministries.

This case was won in the U.S. SUPREME COURT in January, 1989. This victory was won at a cost of nearly \$260,000.00 in legal fees. A "mortgage burning" is planned for Friday night, as the debt will be paid in full. This victory has had and will have a great impact nationwide on the DAY CARE issue that is being fought by so many churches across our land.

Anyone desiring further information about the Assembly meeting may contact Dr. Jack Knapp, Executive Director, 2800 Pin Oak Lane, Sandston, VA 23150 or call 804-737-9145.



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## Religious News from a Fundamentalist Perspective

by **DR. DON JASMIN**  
Evangelist, Fundamental Ministries  
Greenville, South Carolina

Several current and former students at Liberty University (Dr. Jerry Falwell, founder and chancellor) have formed a "Christian rap" musical group entitled "Transformation Crusade." Formed out of the friendships bonded at Liberty University, the group is described in an Associated Press News release as collection of "muscle-bound, hip-talking guys" with a "sound system" and a "rhyming message." Termed the "music of the streets," "Christian rap" is so controversial and extreme, that the news article from which the above information was obtained declared that "rap" music is often thought "too hip" to play on the "traditional Christian station"; its content being limited to "Saturday nights on Christian rock stations." Daryl Fitzgerald, one of the group's members, frankly admitted that "rap" music is "the music of the street."

The music of this group may be the "music of the street," but it is not the "music of the Saviour!" The "song of the street" and the "song of the saved" are antithetical. The song of the believer is the "new song of the Word," not the "old song of the world" (Psalm 40:3). The "sound of the street" is sensual and wicked in tone, the "sound of the saved" is spiritual and wholesome. Christian music must not be patterned after the world (I John 2:15-17), but after the Word (Colossians 3:16-17).

According to the newspaper article, a second group called "Rap DC Talk" also "grew out of friendships at Liberty University." If the news report is accurate, these friendships, at least in part, were apparently forged by a common musical denominator heard in the dormitories and campus buildings at Liberty University. Since the "direction of the music" is also the "direction of the ministry" which permits that music, it is obvious that the direction of Liberty University is the path of the world, a path that leads to the door of apostasy.

The writer agrees with the analysis of Dr. O.T. Spence who declared in a recent issue of his *Straightway* publication, "The Twentieth century apostasy has touched the choirs, the ensembles, the composers, the arrangers, the accompanists, the instrumentalists, and Christian music in general. Gospel Rock has entered the church, after having come to its doors via the half-way houses of a multiplicity of contemporary 'beats.' We believe that in the eighth decade of this century, Gospel Rock began to enter fundamentalism, where it formerly had been denied. We do not hear very much about this change, but nevertheless the change has come. Personally, I do not believe there is any single ingredient of the testimony of the church, other than the pulpit, that has greater potential to bring the apostasy to fundamentalism than the music that has come to it. We are in for a great loss when this contemporary 'beat' has finished its destruction." We sadly agree! In the area of music, fundamentalists must be ever vigilant.

### "THE FACE OF THE LORD"—Mark 8:15

1. We should seek His Face in Repentance  
*II Chronicles 7:14*
2. We should seek His Face in Righteousness  
*Psalm 17:15*
3. We should shew His Face in Rejoicing  
*Acts 2:17*

## STUDIES IN "THE SCHOOL OF PRAYER" THE PRIVILEGE AND PRACTICE OF PRAYER

*Luke 11:1 — "Lord, teach us to pray"*

### Introduction:

A little lad, in a so-called "Christian" family, said to his father one day, "Is God dead?" "Why no," replied the father, "but why would you ask a question like that?" The young child declared, "I thought he must be dead, since I never see you talking to Him."

Prayerlessness is undoubtedly one of the most prevalent sins within fundamentalism today. In I Samuel 12:23, the prophet Samuel exclaimed, "*But God forbid that I should sin in ceasing to pray for you.*" The importance of prayer is underscored by the fact that while the disciples never asked for any lessons on "how to preach," they did seek definite instruction concerning prayer.

Prayer is first of all a **privilege of saints** (Proverbs 15:8). It is secondly a **precept of Scripture** (I Timothy 2:1). Prayer is not an "option" in the believer's life, it is an obligation! Prayer is thirdly a **priority for service** (I Timothy 2:1, Acts 6:4). No man is prepared to preach, until he has first spent time with God in prayer!

The essence and nature of prayer can be summarized in the following three statements: (1) **Prayer is a coming to God** (Hebrews 4:16). It may sound simple, and it is; prayer is simply a "coming to God" through the merit of Christ's blood atonement! O. E. Hallesby defined prayer in his book as "coming to Jesus with our helplessness." (2) **Prayer is a calling upon God** (Jeremiah 33:3) and (3) **Prayer is a communing with God** (Revelation 3:20).

This coming, calling, and communing is the result of an invitation from the throne of grace (Hebrews 4:16). This invitation is (a) an **authoritative invitation**, with all the power and authority of heaven behind it. It is also (b) an **affordable invitation** (Isaiah 55:1). While the verse in Isaiah is generally applied to salvation, there is also a valid application to prayer. The only "costs" related to prayer are that of time, trust, and truth! It is also an (c) **assuring invitation** (John 6:37). While the verse in John refers to conversion, God assures us that He will not cast us out in the matter of prayer by His children.

One reason prayer is so wonderful is that there are no restrictions other than the boundaries of His word and His Will. There are no restrictions regarding (a) **the place of prayer**; (b) **the posture of prayer** (It is interesting that the Bible mentions the postures of kneeling, standing, and prostration, with regard to postures in prayer, but makes no mention of "sitting."); (c) **The persons engaged in prayer simultaneously** (How many persons can you listen to at once? No problem with God!); (d) **the petitions of prayer**. God never gets overwhelmed by the multitude of requests from His children.

In our coming (in prayer), three simultaneous activities should always take place: (1) When we pray, the **promises of God should always be expressed** (II Peter 1:4). It is in prayer that we claim the promises of God; (2) When we pray, the **power of God should always be enjoined** (Philippians 3:10); (3) When we pray, the **presence of God should always be enjoyed**. "*In thy presence is fullness of joy*" Psalm 16:11.

For the believer, the presence of God in prayer is: (1) a **place of hiding for security** (Psalm 31:20); (2) a **place of humility from self** (Psalm 31:20); (3) a **place of hearing in supplication** (Jeremiah

CONTINUED ON PAGE 4

## PRIVILEGE & PRACTICE OF PRAYER

*continued from page 3*

33:3); (4) a place of happiness in song (Psalm 100:2); (5) a place of haven from strife (Psalm 31:20); (6) a place of dwelling for saints (Psalms 140:13).

Abiding, abounding, and availing in the presence of God in prayer is a **privilege** and should be a **practice** for the child of God. While the adage is old, the statement is true, that "no Christian will ever be greater than his prayer life."

## FACTS FOR FUNDAMENTALISTS

1. **Church Attendance:** A report compiled from the findings of five religious research organizations indicates that Americans who attend church regularly are more productive in the workplace, have a more stable family life, and volunteer more time to charitable causes.

2. **Cults:** The American Freedom Coalition (AFC), a nationwide organization with chapters in all fifty states and promoted by "evangelical" political activists Gary Jarmin and Dr. Bob Grant, receives one-third of its four million dollar budget from Rev. Sun Myung Moon's Unification Church. While claiming to promote family values, the Unification Church teaches that Christ was a failure because He died before He could have children.

3. **Federal Government:** The Internal Revenue Service (IRS) has grown to twice the size of the CIA and five times the size of the FBI.

4. **Lawyers:** There is now one lawyer for every 336 persons in the USA.

5. **Media:** In January 1990, the *Fayetteville Observer* and *Fayetteville Times* ran fourteen stories on Martin Luther King's birthday with a total of 942 columnar inches. During the previous month of December, the same papers ran six stories mentioning the birthday of Jesus for a total of 484 columnar inches.

6. **Smoking:** Women smokers have nearly four times the heart attack risk of nonsmokers.

## ARE YOU SURE YOUR CATHOLIC FRIEND IS SAVED?

"Of course my Catholic friend is saved. He reads the Bible. He attends our home Bible study. He made a decision for Christ a couple of years ago and has been growing ever since. No, I don't know why he continues to go to Holy Family Catholic Church, but he says they have changed a lot. They sing our songs and their priest urges them to read the Bible."

Is this conversion familiar to you? Everyone knows a Roman Catholic who lives a life strongly suggesting that they have been born again. It may be true! If he is saved, please understand he was saved through biblical teaching from a source other than the Roman Church and not through its doctrines or ritual.

Born again believers, like us, have a very special problem. We love to learn of someone who is saved and shares our faith. Some time ago, I was delighted to read in the papers that a famous professional athlete is a believer. Recently, I heard a speech by a hero of the Vietnam war. I was thrilled to hear him publicly testify of his faith in Christ.

The problem is believers are so glad to hear of someone's salvation, we accept them as brother or sister in Christ, without really knowing the basis of their faith. Ultimately, God alone knows

their spiritual condition, but we can ask some searching questions in order to learn if they are committed to the only Gospel the Bible prescribes.

Searching questions need to be asked because it is a tragedy for a Catholic to think that an evangelical veneer on his Roman Catholic religion is what salvation is all about. I asked searching questions of a Catholic nun who was popularly rumored to be "saved." I found that she had been exposed to a good deal of Bible truth, but that she never had been saved. Romanism is crafty and cunning. They have adopted our music, our evangelical language and tactics in order to convince you they are a Bible-based faith.

The central issue for those who claim to be saved and yet remain in the Catholic Church is this: "What role does the Catholic Church play in your spiritual life?"

As part of that general question, you need to ask two very specific questions. (1) Do you believe the Catholic priest can forgive your sins and that he can change the bread and wine of the Eucharist into the actual body, blood, soul, and divinity of Jesus Christ?

This question is designed to determine if your friend feels that he needs the services of a priest. If he has that conviction, he limits the fullness of Christ's finished work on the cross. He believes that he needs what the Roman church can do to get him to Heaven.

(2) A second question should bring your friend to focus on his basic loyalty. Is it to Christ or to Romanism? It is "could you, here and now and forever more, give up attendance at Roman Catholic confession, the Mass, the Eucharist (Communion), or the use of the Rosary, veneration of the saints and devotion to Mary?"

Your friend may try to divide the question. Many Catholics have given up most of these elements of Catholic faith. Religious worship is not the issue here. The issue is submission to Roman Catholic life and teachings. Romanism does not care if the Catholic says the Rosary. Romanism only asks that the Catholic submits to the authority of the Church.

The answer we long to hear is, "I don't need the Catholic Church." If you get that answer, your Catholic friend may well be saved, but he needs to tell you why he remains in that false system. Some bonafide believers remain in Romanism because of the coercion of unbelieving family members. They need our love and emotional support. Usually these people are less than happy with Romanism and long to be out of it.

The believer who chooses to remain in Romanism is involved in a serious spiritual compromise. In communion, as the priest places the wafer on the tongue of the communicant, he says, "The body of Christ." The communicant answers, "Amen," or I believe this is the body of Christ. No genuinely saved person can believe such a blasphemous thing.

If your friend waffles on the question of giving up the Church, perhaps with the retort, "Why should I?", you need to inform him that the merits of the Church or the sacramental act is adding works to grace for salvation. The Apostle Paul said that is "another gospel, which is not another" (Galatians 1:6-7). There is only one pure, unadulterated Gospel. We sing, "Jesus paid it all. All to Him I owe. Sin had left a crimson stain, He washed it white as snow." That is the total saving message of the Word of God.

*If your friend really saved? Misinformed? Pray about it and ask him some searching questions.*

The above article was written by the Rev. Lyle Murphy and appeared in the *Christians Evangelizing Catholics* Newsletter.

★ ★ ★★ ★ ★

### THE GLORY OF THE LORD— LUKE 2:9

1. The Glory of HIS GRACE ..... Ephesians 1:6
2. The Glory of HIS GOSPEL ..... II Corinthians 4:4
3. The Glory of HIS GARDEN ... Song of Solomon 6:2

## RELIGIOUS NEWS BRIEFS . . .

1. Representatives of the World Council of Churches "met together" recently "for the first time with official representatives of the Lausanne Committee for World Evangelization and the World Evangelical Fellowship at a consultation on evangelism. The co-chairmen of the meeting spoke of a 'spirit of love and understanding,' even though there were at times disagreements on the logical and methodological issues." (*An obvious attempt to decrease the gap between the "evangelical" and the "ecumenicals," a gap that is rapidly disappearing!*)

2. In an interview dialogue that appeared in the *Trinity World Forum*, Trinity Evangelical Divinity School Dean, Dr. Walter Kaiser, declared his theological sympathies for the charismatic movement when he stated, "My hunch is that we accept fewer evidences and expect fewer evidences of signs and wonders than what God wishes to grant mainly because too many in our circles have incorrectly adopted a cessationist hermeneutic of the spiritual gifts." (*Kaiser was simply saying that he believes one of the reasons we do not see the physical miracles performed in our day like the apostles is that too many have a dispensational view of spiritual gifts! We believe the Scripture itself, is sufficient—II Timothy 3:16, 17.*)

3. In analyzing the decade of the 1980's from a religious standpoint, the "editors" of *Christianity Today* stated that "the eighties have taught us the value of forming relationships with those who do not believe as we do. Not too long ago, Methodists and Baptists, fundamentalists and Catholics, premils and amils refused to cooperate on even the smallest project. Thanks, at least in part, to the Moral Majority, we have opened the door to a healthy ecumenism." (*The span from pseudo-fundamentalism to new evangelicalism and from new evangelicalism to apostasy is shorter and briefer than most want to admit! Sensing "weaknesses" within the camp of fundamentalism, the new evangelicals are working hard to build bridges of reconciliation and friendship with a "soft" and "silent" fundamentalism.*)

4. Dr. Edwin Frizen, director of the International Foreign Mission Association (IFMA) in his survey of the most recent Lausanne Congress on World Evangelization declared that "based upon my perception of the change in the emphasis of the penary session between Lausanne I and Lausanne II, I envision the LCWE becoming more and more inclusive, with participants from Roman Catholic, Orthodox, charismatic, and World Council related groups. This will be accompanied by an increasing emphasis on social and justice issues at the expense of conservative, evangelical, theological, missiological, and evangelistic issues." (*We believe Frizen's perception is correct. The tragedy is that Frizen's own organization, the IFMA, is riddled with missionary agencies that are either (a) soft, (b) silent or (c) sympathetic with regard to ecumenical evangelism and without repudiation by the IFMA.*)

5. "An Anchorage, Alaska archbishop authorized a nun to perform a wedding in what was believed to be the first such ceremony performed in the U.S."

6. "Edward Hill, a Los Angeles minister and one of the early leaders in the Southern Christian Leadership Conference (SCLC)," was one of the speakers at Ralph Abernathy's funeral. Extolling Abernathy as a great hero, Hill apparently made no mention of Abernathy's known immorality or pro-left wing views. Other speakers included the Rev. Jesse Jackson, known for his pro-marxist sympathies and his support of Cuba's communist dictator, Fidel Castro. (*Hill is a frequent and favorite speaker at Jerry Falwell's Thomas Road Baptist Church and Liberty University.*)

7. Although the Roman Catholic Church is not an official

member of the World Council of Churches, "Roman Catholic jurisdictions are full members of several national councils of churches, and of the regional ecumenical bodies for the Middle East, Caribbean, and Pacific." The recent entry of Romanism into the Middle East Council of Churches was described in the WCC publication *One World* as a "watershed" in ecumenical relationships.

8. "The largest Baptist body in the Soviet Union changed its name, elected new leaders, and admitted that it has been giving our inaccurate membership statistics for years." Formerly known as the "All Union Council of Evangelical Christians-Baptists," the organizational name was changed to the "Union of Evangelical Christians-Baptists." The Rev. Georgi Vins, a leader in the unregistered, underground Soviet Baptist who served five years in Soviet prisons for his religious faith claimed, that the change was "essentially only a name change." Vins who now directs the Russian Gospel Ministries in Elkhart, Indiana, maintained that "the essence of the organization is the same," and that "the relationship of the Soviet government to the church has not changed."

9. Some "final" brief items: (c) Cable television's Ted Turner received the 1990 Humanist of the Year award from the American Humanist Association. Turner's blasphemous statements on behalf of humanism include calling Christianity a "religion for losers," declaring that the Ten Commandments are "obsolete" and terming anti-abortionists as "bozos." (c) Dr. John MacArthur was a guest speaker on January 24 at Cedarville College's pastors' conference. (c) By the end of 1989, there were 1928 languages into which at least one book of the Bible had been translated. (d) A 1988 study released by the Southern Baptist Convention Sunday School Board revealed that more than 2,100 SBC ministers were fired over a recent eighteen-month period. The firings were described as becoming "epidemic" within the SBC.

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## S.B.C. CONSERVATIVES WIN AGAIN

Conservative Morris Chapman defeated moderate Dan Vestal by a wider margin than expected to become the president of the Southern Baptist Convention. It is the 12th straight year that the conservatives have captured the presidency thus assuring them the opportunity to make changes in the boards and committees that control matters.

Chapman, a Texas pastor, said that he hoped they could complete the "return to the beliefs of our forefathers concerning God's perfect Word." Though he is not as high profile an individual as the past conservative presidents have been, he seemed to me to come on stronger in insisting on no compromise on the inerrant Scriptures.

However, he did call for peace and harmony, as the others before him have, and indicated that the housecleaning needed in the colleges and seminaries would be done through attrition as people retire and resign.

Chapman's daughter attends Liberty University as do the children of many of the SBC leaders. Falwell's 1990 Super Conference scheduled for October 21-25 has all SBC speakers with the exception of Presbyterian James Kennedy. Dr. Jerry Falwell can call himself anything he wants to but it seems to me that honesty would compel him to line up with his closest friends, the SBC conservatives.

John MacArthur spoke for Adrian Rogers' Bible Conference at Bellevue in Memphis in May. He appeared to be a "big hit" while sharing the platform with Charles Stanley, Jerry Vines and Stephen Olford. His Presbyterian-form of church govern-

CONTINUED ON PAGE 6

# MUSICAL PERSPECTIVE

by **Dr. David G. Parker**  
Voice Faculty  
Bob Jones University



I believe that music is going to be one of the most divisive issues in the ranks of fundamentalism in the 1990's. A pastor friend of mine, who is also a trained musician, told me recently that we need to aggressively attack this area of music and make sure our musical standards are above reproach or contemporary "Christian" music (CCM) will take over our homes and churches. I wholeheartedly agree with this statement.

Music is a type of worship, and what people worship will dictate in every other decision and value that they make. Nothing is worshiped stronger in our society than music. People live for their music! They not only live for it, but they are addicted to it! They are extremely loyal and defensive about the kind of music they "identify" with. Many Christians become defensive, also, about their favorite "artists" or "style." As I travel around the country and deal with young people and adults, it is a monumental task to try, by the Word of God, to convince folks that Contemporary Christian Music at best has many flaws and at worst is anti-Christ.

**The great problem: choosing what appeals.** Culturally we live in a self-gratification consciousness. We decide on what we allow into our life based upon what we like or do not like. This line of thought has definitely permeated Christianity. I constantly hear pastors and Christians say, "Well, I'm not sure what's right or wrong about certain kinds of music but I just listen to what I like." I'm not in any way saying that you cannot enjoy your music—but if your principle basis for choosing what you allow in your life, music or otherwise, is based fundamentally on whether you like it or not, then you are on dangerous ground. I John 2:16—"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The appeal of our basic nature is to the things of this world and not to what is pleasing to our blessed Lord.

**The great solution: submission to the authority of the Word of God in making decisions in life and not submitting to our own feelings or desires.** This may seem so elementary to many good Christian folks, and yet if one does not purpose in his mind to adhere strictly to this precept, he will never be on the right track with regard to musical decisions or any other decisions in his life. The apostle Paul clearly reminds us that we are in a spiritual battle, and only the Holy Spirit can cause a true and proper decision to take place in one's life as we yield to God and what He says in His Holy Bible. Dr. Dwight Gustafson, Dean of the School of Fine Arts at Bob Jones University says, "Regardless of philosophical arguments about the morality of musical sounds and rhythms, the practices of Christian leaders in bygone centuries, or the cultural background of our congregations, we must first look to Scripture for our standard of practice, even in music." In following issues of the *FBF News Bulletin*, I will be building upon this groundwork and discussing many aspects of and problems regarding CCM and how it is permeating our good churches today.

**Spotlight on a music ministry:** In each issue I want to inform you regarding a music ministry that could be of great benefit in your home and/or church. We are bombarded everywhere we go with the wrong kind of music. One of the great needs today is for Christians to surround themselves with good, solid, uncompro-

mising sacred music. Tim and Debby Fisher desire to provide just this kind of music for the church and home. Through their company, Sacred Music Services, located at P.O. Box 17072, Greenville, SC 29606, they produce many fine cassette tapes and compact discs including children's music, orchestra music, men's chorus music and SATB choral music. They are also available for sacred concerts of uplifting music. Write them today and surround yourself with music that will "teach and admonish" you to worship and sing with grace in your hearts to the Lord!

"MUSICAL PERSPECTIVE" is a new column that will appear regularly in future issues of the *News Bulletin* (D.J.)



## SBC Conservative Win, continued

ment did not seem to bother the Baptists. His strange views of the blood, the eternal Sonship of Christ, and lordship salvation teachings did not come up for discussion. He, like Falwell, fits in well with the SBC leadership.

MacArthur is hosting the IFCA (Independent Fundamental Church of America) this month (June) at his California church. It's kind of confusing trying to figure out who all these "fundamentalists" are and how they can all be wearing the same hat. (Dr. J. B. Williams is writing something now that I believe will help clarify some of the confusion.)

Jerry Huffman, writing in *Calvary Contender* for May 15, made the following observations relating to this matter.

**NAE Reaches Out to "Fundamentalists"** — The National Association of Evangelicals is composed of mainline new evangelicals and charismatics. It now has 44 denominations, representing 4.1 million communicants (4/9 *C. Today*). But its executive director Billy Melvin, at its recent annual convention in Phoenix, estimated the 30 million evangelicals remain outside its fold. He proposed that the NAE nurture contacts with Southern Baptists, Lutheran Church-Missouri Synod, and fundamentalists who no longer shun fellowship with evangelicals... Sad to say, but the ranks of the latter group have rapidly increased since Dr. Jerry Falwell's defection in the 1970s. We see leaders from the GARBC, IFCA, Southwide Baptist Fellowship, and the BBF who "no longer shun" fellowship with new evangelicals. These pseudo-fundamentalists try to justify this compromise by saying evangelicals believe "the five fundamentals," and that is sufficient for platform sharing. Falwell spoke at the 1988 NAE meeting. Disobedient evangelical brethren are linked with liberals and the apostasy of our day. They reject the separatist position of the Bible.

**Dr. G. Archer Weniger on the Five Fundamentals** — The five fundamentals have only to do with the Presbyterian aspect of the struggle with modernism... The bulk of fundamentalism, especially the Baptists of every stripe who composed the majority by far, never accepted the five fundamentals alone. The World's Christian Fundamentals Association, founded in 1919, had at least a dozen main doctrines highlighted. The same was true of the Fundamental Baptist Fellowship, which originated in 1920. A true fundamentalist would under no circumstances restrict his doctrinal position to five fundamentals. Even Dr. Carl F. H. Henry, a new evangelical theologian, listed at least several dozen doctrines essential to the faith. The only advantage of reducing the faith down to five is to make possible a wider inclusion of religionists, who might be way off in heresy on other specific doctrines. It is much easier to have large numbers of adherents with the lowest common denominator in doctrine... (from *The Fundamentalist Phenomenon, or Fundamentalist Betrayal*, Ed. by Dr. James Singleton).

—*Calvary Contender* 5/15/90

# JOHN MacARTHUR

by Pastor Peter Foxx

Calvary Bible Church, Columbus, Ohio

*The Ohio Bible Fellowship VISITOR*

John MacArthur, the gifted and charming pastor of Grace Community Church in Panorama City, California, has been the center of a storm of controversy for many years. He appears to be one of those rare individuals whose presence leaves a wake of confusion and contention. For many, he is a champion of the faith whose voice is correcting many of the ills of Christianity. For others, his teachings border on heresy. He is seen by these as a threat to the Christian faith.

Much has already been written concerning John MacArthur. What good could another article about him accomplish? Why should the VISITOR get involved in the fray? If John MacArthur is being unjustly criticized, he should be defended. If, on the other hand, John MacArthur is doing damage to the body of Christ, he should be exposed. In either case, the influence of John MacArthur and its subsequent confusion have reached into the ranks of fundamental Christianity. Silence is not an option.

An initial reason for writing is that some within fundamentalism seem to be implying that MacArthur has clarified previous confusing doctrinal statements and there is no longer any problem with him. Others say that MacArthur has been the victim of misunderstanding all along. These voices are wrong.

A second reason for writing is to remind separatist Christians that regardless of the rightness or wrongness of MacArthur's teaching, he is a thorough-going new evangelical. His credentials of compromise are impeccable. A full embrace of the man and his ministry would not be possible even if his teachings were proven to be acceptable.

A third reason for writing stems from the hunger within fundamentalism for theological substance in preaching and sanity in evangelism. There is a growing disregard for the shallow preaching and mindless evangelism that have characterized much of our ranks for decades. In many ways, John MacArthur is a fresh breeze in arid times. He is saying things that desperately need saying. He is bringing a degree of dignity back to the pulpit. Present conditions coupled with MacArthur's charm and charisma and abilities have combined to make him very appealing to those who should otherwise know better.

Lastly, the almost perpetual confusion caused by MacArthur should serve as a stark warning that something is wrong. Some of the controversy swirling around this preacher goes way back to the middle 1970s. I have learned over the years that a person can make himself clear if he so desires. Putting a new twist on old doctrines of the faith serves no good purpose. Separating what ought to be united is every bit as wrong as uniting what ought to be separated. MacArthur is guilty of doing these things as I will subsequently prove in this article. He is confusing and remains confusing because error is confusing.

## WHO IS JOHN MacARTHUR?

John MacArthur was reared in Southern California and received his early education there. His first two years of college were spent at Bob Jones University. His undergraduate work was completed at Los Angeles Pacific College, followed by seminary training at Talbot Theological Seminary.

He has been the pastor of Grace Community Church in Panorama City, California for many years. Under his ministry the church has grown from 450 members to a membership of several thousand. He has also been named President of Masters College and Seminary. Over the years, more than 7,000,000 tapes of his messages have been distributed around the world.

MacArthur is a gifted author. Among his works are two controversial books: *The New Testament Commentary on Hebrews*, and *The Gospel According to Jesus*. Much of his influence is achieved through his popular radio program called, "Grace to You."

## WHAT DOES JOHN MacARTHUR TEACH?

As indicted earlier, John MacArthur's teachings have resulted in a

great controversy and confusion that refuse to go away, even when repeated attempts of clarification are made. One capable Bible scholar labeled his teachings as "imprecise."

There are no doctrines that are more essential to our historic Christian faith than the saving power of the blood of Christ and the eternal Sonship of the Person of Christ. Since the 1970s, MacArthur has managed to muddle what the Word of God has made clear concerning these truths. At the core of the problem is MacArthur's insistence upon redefining terms so that he uses orthodox language to express himself, but he has changed the meaning of the words. This, of course, was the tactic employed by neo-orthodoxy.

### ERROR ONE— IT IS THE DEATH OF CHRIST, NOT THE BLOOD OF CHRIST, THAT SAVES FROM SIN.

MacArthur creates an issue that doesn't exist by seeking to separate the death of Christ from the blood of Christ. On page 237 of his commentary on Hebrews, MacArthur states that is "not Jesus' physical blood that saves us, but His dying on our behalf." In a letter to Mr. Tim Weidlich, dated April 4, 1986, MacArthur writes, "Obviously, it was not the blood of Jesus that saves or He could have bled for us without dying... Yes, the blood of Christ is precious—but as precious as it is—it could not save."

MacArthur reduces the blood of Christ to a mere symbol of death. In this same letter of Mr. Weidlich he writes, "*I admit that because of some traditional hymns there is an emotional attachment to the blood—but that should not pose a problem when one is dealing with theological or textual specificity. I can sing hymns about the blood and rejoice with them—but I understand that reference to be a metonym for His death.*"

Dr. Stewart Custer, of Bob Jones University, rebukes the error of MacArthur succinctly when he writes these words to the California pastor: *To separate the blood of Christ from His death and imply that it is merely a symbol is not the historic Fundamental position.* (August 18, 1986)

The Scriptures speak again and again about our salvation being accomplished through the shed blood of Christ. Verses such as Romans 5:9 could scarcely be more clear, "... being now justified by his blood, we shall be saved from wrath through him." MacArthur is equally clear if we can take his words at face value: "*Nothing in His human blood saves. His shed blood represents His sacrificial, physical and spiritual death for us.*" ("Grace to You," 1976)

The Scriptures and MacArthur cannot both be right.

### ERROR TWO—JESUS CHRIST BECAME THE SON OF GOD AT THE INCARNATION

John MacArthur teaches that although Jesus is eternal, He is not the eternal Son of God, He writes: "*Son is an incarnational title of Christ. It is an analogy to say that God is Father and Jesus is Son . . . God's way of helping us understand the essential relationship between the first and second persons of the Trinity . . . Christ was not Son until His incarnation.*" (Commentary to the Hebrews, pp. 27, 28)

MacArthur makes his erroneous position sufficiently clear about the sonship of Christ in the previously-mentioned letter to Mr. Weidlich: "*Regarding the Sonship of Jesus Christ. I am only concerned to explain the meaning of Hebrews 1:5. If there was a time when the second member of the Trinity became a son, was begotten; and if the use of the future shall be to me a son; then there must have been a time when He was not.*"

The truth of the matter is that Hebrews 1:5 is not saying there was a day when Jesus became a son, but there was an occasion when the Father publicly and openly acknowledged Him as His Son. God acknowledges Christ was His Son at the baptism of Christ, the transfiguration of Christ, and the resurrection of Christ.

"*And declared to be the son of God with power, according to the Spirit of Holiness, by the resurrection of the dead*" (Romans 1:4).

Again the Scriptures are abundantly clear on what MacArthur manages to cloud. Jesus Christ is truly the eternal Son of God. the  
CONTINUED ON PAGE 8

**JOHN MacARTHUR**, continued from page 7  
 Psalmist declared a thousand years before the incarnation. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psalm 2:11-12)

### **ERROR THREE—THE TERM "LORDSHIP SALVATION" IS EMPLOYED PROMINENTLY WITHOUT PROPER WARNING**

Easy believism has been a blight on American Christianity since the days of Charles Finney. The numbers oriented, super-aggressive, gimmick-employing factions of fundamentalism have contributed greatly to the problem. Lordship salvation has been a reaction to all of this, swinging the theological pendulum too far the other direction. In its strongest form, Lordship salvation means that trusting Jesus Christ as personal Saviour is not sufficient for salvation. He must also be Lord of your life.

Lordship salvation advocates separate what must be united. Jesus Christ is our Lord and Saviour. No one is saved who negotiates terms with God. However, complete obedience to the rule of Christ as a requirement of salvation is foreign to salvation by grace. In practical experience this leads to sincere people making professions of faith over and over or a continuous doubting of one's standing before God.

MacArthur's problem is his insistence upon using a bad term (Lordship salvation) to correctly teach that genuine salvation is the result of Holy Spirit-wrought conviction of sin and life-changing faith in God.

In his book, *The Gospel According to Jesus*, he writes, "The call to Calvary must be recognized for what it is: a call to discipleship under the Lordship of Jesus Christ. To respond to that call is to become a believer. Anything less is simply unbelief. The gospel according to Jesus explicitly and unequivocally rules out easy-believism. To make all of our Lord's difficult demands apply only to a higher class of Christians blunts the force of His entire message. It makes room for a cheap and meaningless faith—a faith that may be exercised with absolutely no impact on the fleshly life of sin. That is not saving faith. (*The Gospel According to Jesus*, pp. 30-31)

Once again MacArthur's imprecision has brought unnecessary confusion to the Body of Christ. In the wake of his words controversy swirls. Instead of the positive effect of truth being declared with carefulness and simplicity, there is charge and counter charge over what he is saying or not saying. An uncertain sound is not the mark of a faithful pastor-teacher of the Word of God.

### **WHAT IS JOHN MacARTHUR DOING?**

John MacArthur is a champion of compromise. Even if he did not perpetuate confusion and false doctrine, he would not qualify as an acceptable leader for fundamentalists. MacArthur is a staunch new evangelical with impeccable credentials of compromise.

A long list of poor associations can easily be comprised for MacArthur by perusing the various publications which focus on the issues of the day:

1. He has spoken at an event sponsored by Wheaton College along with a Catholic speaker.
2. He serves on the Board of Trustees at Moody Bible Institute.
3. He is a speaker at Word of Life.
4. In the Spring of 1988, he spoke at a conference in Bermuda with Dr. Jack Wyrzten, of Word of Life, along with Dr. Wendell Kempton, of ABWE.
5. He was a scheduled speaker in 1989 at a Southern Baptist Church in Denver.
6. He has been a speaker at Dallas Theological Seminary.
7. He spoke at an annual fellowship of Conservative Baptists in Phoenix along with new evangelicals Charles Colson, Hadden Robinson, and Steve Green.

8. He spoke at Charles Stanley's First Baptist Church in Atlanta on March 17, 1986.
9. He spoke at the National Religious Broadcasters Convention in February, 1981 along with Pat Robertson and Rex Humbard.
10. He spoke at the 1987 Super Conference VIII at Jerry Falwell's Thomas Road Baptist Church along with Tim Lee and E.V. Hill.

### **CONCLUDING THOUGHTS**

Do Fundamentalists need another reminder that a little leaven leaveneth the whole lump? The cost of compromise is the loss of God's blessing on our ministries and the eventual removal of our candlesticks from their places of service in God's work. Why toy with disaster by becoming enamored with a compromiser regardless of how charming he might be? We must fight with tenacity our tendencies to follow gifted and charismatic personalities.

Let's not play games with the precious doctrines of God's Word. There are no good reasons to tamper with truth. I was saved by the blood of the Crucified One. We need no other message.

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### **Liberal SBC Seminary Teaching on . . . UNIVERSALISM AND IMMORTALITY**

**Dr. W. O. Carver, Southern Baptist Theological**

#### **Seminary:**

Christianity does not, and has no need to, deny all revelation and divine guidance in the origination and development of other religions. One must refrain from the universal negation of God's revealing presence in the "heathen" religions. It is because God is in them . . .

—MISSIONS AND MODERN THOUGHT (New York, NY: MacMillan, 1910), p. 140, emphasis added

#### **Dr. G. Temp Sparkman, Midwestern Baptist Theological Seminary:**

Son-daughtership asserts that all persons are sons and daughters of God, a status which is the gift of God. It is the work of the church to bring children, created in God's image, into the sphere of salvation, conveying to them that they are children of God.

—"Proposals on Religious Development: A Brief Review," REVIEW AND EXPOSITOR, Winter, 1986; p. 102

#### **Dr. Paul D. Simmons, Southern Baptist Theological Seminary:**

The biblical promise of eternal life (i.e. immortality) awaits the dawn of technological wizardry that would usher in the age in which death would be no more. The eschatological kingdom envisioned by the writers of the New Testament becomes the goal and purpose for the world of science. The aim is to remove death as a sentence passed upon everyone and make it an option which only an unhappy minority would elect.

—BIRTH AND DEATH: BIOETHICAL DECISION-MAKING (Philadelphia, PA: Westminster Press, 1983) p. 137

Even if Adam and Eve had not sinned, they would have come to an end. Death belongs to creation. The Genesis account assumes the mortality of man and does not include death as a consequence of sin.

—*Ibid.*, p. 139

Quotes from **INSIDE THE SOUTHERN BAPTIST CONVENTION**  
 by Dr. R. L. Hymers, Jr.