

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

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NEWS BULLETIN

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DO YOU LIKE IT?

New Face, New Research Secretary, New Approach, New Emphasis—Same Stand, Same Message, Same Motive, Same Master

VOL. 9 — NO. 1

FUNDAMENTAL BAPTIST FELLOWSHIP NEWS BULLETIN

JANUARY/FEBRUARY, 1986



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

LET US HEAR FROM YOU!

Do you like it? We have worked hard on the *Fundamental Baptist Fellowship News Bulletin* to give our readers the best information, inspiration, and instruction available. The new face that you see is something that Christians will want to keep in their files and ready for reference. Our intention is that it will be a tool for pastors as they prepare their sermons.

One of the greatest needs in fundamental Baptist circles is for the printed page to get into the hands of our people. We feel that it is a necessity for the fundamentalist to use the pen. Someone has said, "The pen is mightier than the sword."

I have asked Dr. Don Jasmin to become the new research secretary and he is working hard to give us the kind of paper that we feel will be greatly used and blessed by the Lord.

If you like what you see, write to us and tell us. We want to hear

from you. If you have any suggestions, let us know.

Those who saw it in the planning stages were excited. It is going to be more expensive to produce, but I feel that it will pay for itself. If your subscription is not up to date, please let me encourage you to send in your check.

Dr. Jasmin and other men across the nation will be contributing editors to the *News Bulletin*.

I want to thank those who have worked in the past on the *News Bulletin* and made it the newspaper for the Fundamental Baptist Fellowship. This paper goes to about 10,000 pastors, missionaries, and evangelists. We want to build our subscriptions and get this paper into the hands of more of God's men. One of the greatest needs of a pastor is the ability to keep their people informed of the issues, trends, and contemporary theology. Most preachers do not keep themselves up to date and we want this paper to be factual, inspirational, and a source of encouragement. It will be the cutting edge for fundamental Baptists in America. It will not be a slander or scandal sheet. However, it will be hot and will speak the truth in love. The need of the hour is for a clear cut clarion call to rally in the defense of the faith that was once delivered unto the saints.

Concerning our National Executive Director

Chuck Cofty is doing a good job organizing the different regions. Due to the lack of funds, he is working with the World Congress of Fundamentalists and they are helping with his salary. Please help get his support up by this summer. We need each regional moderator to help us with at least six new monthly supporters. Many of you have said, "We are going to put the FBF in our budget—**NOW** is the time!

Let us hear from you. Do you like it? Send all correspondence to the attention of Dr. Rod Bell, President, FBF, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

Don't forget, it is time to make your plans to attend our National FBF Meeting to be held at Hampton Park Baptist Church, Greenville, S.C., August 1-3. Plan to stay over for the 1986 World Congress of Fundamentalists at Bob Jones University.

Fundamental Baptist Fellowship
717 N. Whitehurst Landing Road
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With apostasy on every hand and compromises being made in the name of Fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the **F.B.F. NEWS BULLETIN** for \$7.50 a year. We urge that committed Fundamentalists give solid and sustained financial backing to support this ministry and expand its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, Virginia 23464.

EDITORIAL

REPLACEMENTS NEEDED

In his recently published book *Cornbread and Caviar*, Dr. Bob Jones expresses his concerns about the future of fundamentalism, as it has been historically known, in America. His concerns are likewise shared by many men of God within the fundamentalist movement.

The fundamentalist ranks are being depleted, first of all, by the obvious realities of death. Fundamentalists have a grand heritage. In the early days of American fundamentalism, God raised up a valiant band of defenders: Dr. A. J. Gordon, Dr. A. T. Pierson, Dr. W. B. Riley, Dr. T. T. Shields, Dr. Bob Jones Sr., and Dr. Frank Norris are only a few of the men who took their stand for the truth.

As these men departed to be with their Saviour, another group of courageous contenders filled their ranks: Dr. Bob Ketchum, Dr. Chester Tulga, Dr. Oliver B. Greene, Dr. M. R. DeHaan, and Dr. Archer Weniger are examples of some of the men who made up the hedge and stood in the gap against the apostate deluge which flooded our country.

Although their memory remains precious to a discerning minority and their influence continues, these thundering voices are now stilled and few voices are being raised to replace them in the ranks.

The ranks of fundamentalists are also being depleted by disaster. Fleshly disasters, family disasters, and financial disasters are taking their increasing toll among fundamentalists.

The news that a fellow contender had fallen into moral sin used to be rare news and was acknowledged with shock and unbelief. Today, however, the news is being received with increasing regularity and no longer causes tremors in the fundamentalist camp. Adultery, fornication, and sexual perversion are making sharp inroads into fundamentalist ranks, as well as the liberals, new-evangelicals, and charismatics.

John G. Holland was a well-known editor-publisher of the 19th century. An ardent Christian as well, he wrote under the pen name of Timothy Titcomb. In the book *Gold Foil*, he penned a chapter which should be read, not only by every decent young man, but by every man of God.

Holland wrote, "We often wonder that certain men and women are left by God to the commission of sins which shock us. We wonder how, under the temptation of a single hour, they fall from the very heights of virtue and of honor into sin and shame. The fact is that there are no such falls as these, or there are next to none.

"These men and women are those who have dallied with temptation—have exposed themselves to the influences of it, and have been weakened and corrupted by it. If we could get at the secret histories of those who stand suddenly discovered as vicious, we should find that they have been through this most polluting preparatory process—that they had been in the habit of going out and meeting temptation in order that they might enjoy its excitements—that underneath a blameless outward life, they have welcomed and entertained sin in their imaginations, until their moral sense was blunted and they were ready for the deed of which they thought they were incapable."

Family disasters are also diminishing the impact of the fundamentalist witness. Fundamentalists can no longer take it for granted that their sons and daughters will become guardians of moral virtue, having happy marriages and rearing godly children to follow in their train.

The Research Secretary maintains a private notebook of which he alone has access. The note book contains two sad pages. One page lists the names of former men of God, whose ministries were ruined by immorality and other sins. The second page lists the names of Bible believing preachers who lost their sons. Unfortunately, the list is increasing. This list is kept for two purposes: first as a reminder of the potential danger that confronts every man, and secondly as a prayer list. As the Research Secretary scans these lists he weeps in

his heart, recognizing, that apart from the Grace of God, the name of every man of God could be potentially recorded there, including himself.

Financial disasters are also registering their toll. The emphasis upon materialism, the pressures of tight finances, the lure of better salaries and higher living standards in other professions have caused many to abandon the high calling of God for a secular profession.

The mention of these problems within fundamentalism may not be popular, but it can be spiritually healthy to the movement. A movement that has no place for wholesome constructive criticism is a movement doomed to end in compromise and spiritual demise. The World Congress of Fundamentalists is to be commended for placing on its agenda of seminars-topics, some of these controversial issues with which fundamentalists need to honestly grapple.

Finally, it must be reluctantly noted that the fundamentalist ranks are being depleted by desertion. When Paul wrote Colossians, one of his loyal companions in the battle was a brother named Demas. Within five years or less, Paul sadly declared that Demas had forsaken him, "having loved this present world" (II Tim. 4:10). One only has to look at the roster of former speakers at area, regional, and world fundamentalist congresses in past years to note the tragic defection and desertions occurring today.

The desire for prestige, the pressures of worldliness and the emulation of egotistic minded religious empire builders have caused many to capitulate to the new evangelical and pseudo-fundamentalist heresies. Fundamentalists need to be reminded that it is not the applause of the crowd, but the approval of Christ that counts. Dr. Bob Jones Sr. was right when he declared, "You and God make a majority in your community."

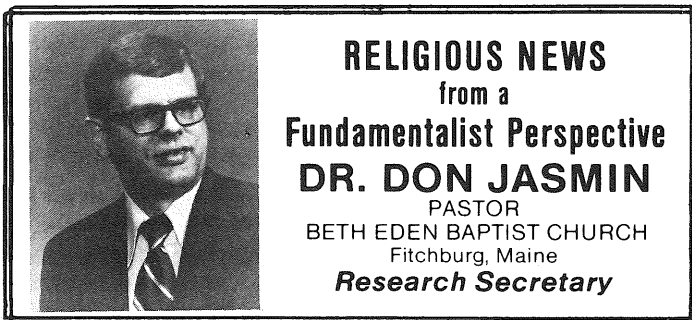
As the ranks are depleted through death, disaster, and desertion, the call for courageous replacements need to be issued. Perhaps some brother reading these lines who has been pondering where his spiritual allegiance will be placed, will accept the challenge and join the ranks of militant contenders for the truth.

While the ranks of Biblical fundamentalists are being thinned by the means mentioned above, through the expanding ministry of the Fundamental Baptist Fellowship some replacements are being raised up to fill the void. Praise God, some are taking up Elijah's mantle. Those who are need a double portion of His spirit for the vigorous battles they confront.

In the spiritual contests we face, we must never forget that when the last battle has been fought, the Lord Jesus Christ will reign as victor. As fundamentalists we can rejoice that we are "not fighting for victory, we are fighting in victory!" (II Cor. 2:14).

QUOTABLE QUOTES ON LOVE

1. "You are not a cistern to collect love, but an artesian well to let it flow." *Dr. Stewart Custer*
2. "God never loves at the expense of truth." *Dr. Al Dickerson*
3. "The greatest love you can demonstrate to anyone is to tell them the truth of God's Word." *Dr. Bob Jones III*
4. "Love does not earn forgiveness, but love does prove forgiveness." *Rev. Matthew Recker*
5. "The business of loving one another is the heart of fellowship in the local church." *Rev. Don Snyder*
6. "The measure of your love is the measure of your obedience." *Rev. George Thornton*
7. FROM THE PAST: "God breaks hard hearts by tender hearts." *Charles H. Spurgeon*



RELIGIOUS NEWS
from a
Fundamentalist Perspective
DR. DON JASMIN
PASTOR
BETH EDEN BAPTIST CHURCH
Fitchburg, Maine
Research Secretary

**NOTED APOSTATE PROFESSOR
DISTINGUISHES BETWEEN
NEW EVANGELICALISM AND FUNDAMENTALISM**

In an interview that appeared several years ago in the Nov.-Dec., 1979 issue of *Your Church* magazine, well-known liberal church historian Dr. Martin Marty made a clear distinction between new evangelicalism and fundamentalism.

Dr. Marty declared, "The other important thing that has happened is the growth of the evangelical (new evangelical) church and to some extent the fundamentalists. *I draw a definite line between the two groups.*"

In reply to the interviewer's comments that she had always "combined the two" in her thinking, Dr. Marty replied, "*make a radical distinction.* Doctrinally, of course, they are very close to each other. Neither wants to see itself being caught by the other deviating from certain 'fundamental' teachings. However, in American religions, behavior is as important as belief and the *behavior pattern of the two are vastly different.*"

**New Evangelical Professor Delineates Difference
Between Old (Historic) Fundamentalism and
New (Pseudo) Fundamentalism**

George Marsden, professor of history at Calvin College, presented a series of lectures at Westminster Theological Seminary in 1982. Portions of the second lecture entitled "Roots of the New Fundamentalism" appeared in the winter 1983 issue of *The Bulletin*, publication of the Westminster Seminary. In that lecture, Dr. Marsden delineates numerous differences between the old (militant) fundamentalism and the new (pseudo) fundamentalism.

Marsden states, "One of the more striking differences between the fundamentalism today and the fundamentalism in the 1920's is the degree to which the fundamentalism today is Arminian/Pelagian. *It has adopted a 19th century optimistic view of human nature.* In the 1920's, most of the fundamentalist coalition was Calvinist, with some important Arminian components, Calvinists seemed to dominate in the coalition. Today, there is much more Arminianism within the fundamentalist camp than previously. *It reflects optimistic liberalism which translates theologically into Arminianism.*"

Marsden also says, "Here is a contrast between the fundamentalism of today and the fundamentalism of the 1920's. Characteristic of the fundamentalist preaching was the attack on self and selfism in Moody's sermons. When have you heard a sermon against self-centeredness on contemporary TV evangelism? . . ."

Marsden cites a third distinction which relates to the advertising strategy of the new fundamentalists and new evangelicals, which he says is "man-centered." The "standards" of the new fundamentalists "reflect secular humanism in the most aggressive form." Those "man-centered standards," according to Marsden, "have come to pervade the new fundamentalism, as well as much of the rest of evangelicalism," resulting in the fact that while the TV evangelists may not "directly lie" to the audience in a promotional money appeal, they will stretch "the truth in order to get the customer to act."

To counter the liberal man-centered thinking dominant in the new fundamentalist, new evangelical movements, Marsden proposes a "return to God-centered thinking," but fails, all new evangelicals, to include the Biblical truth of separation in that return.

**SECULAR NEWS MAGAZINE DIFFERENTIATES
BETWEEN FUNDAMENTALISM
AND NEW EVANGELICALISM**

Time magazine (9-2-85) contained a lengthy section centering on Dr. Jerry Falwell's attempt to "remake church and society" in the USA. The report contained a historic "tree," with several branches which clearly differentiated between the "old" fundamentalists and the "new" fundamentalists.

The report clearly indicates that today the term "fundamentalist" is often confused (in the secular press) with the more moderate version of conservatism known as "evangelicalism" (new evangelicalism). The report correctly states that the term "fundamentalist" was originally coined to "identify a battler for orthodoxy" and that the "old" fundamentalist is "a evangelical who is angry about something." (THE SELLOUT OF THE FAITH BY COMPROMISING NEW EVANGELICALI)

Among the differences described between the "old" fundamentalists and the "new" fundamentalists is the ministry of Dr. Jerry Falwell, whose desire is to "build spiritual alliances with as many of the moderate evangelicals as possible."

In view of the fact that an apostate liberal professor, a respected new evangelical scholar and a large secular magazine are all able to clearly distinguish between new evangelicalism and fundamentalism, it seems astounding that Dr. Jerry Falwell appears unable to comprehend the basic distinctions between these movements.

Dr. Falwell has been associating so long with the new-evangelicals that he no longer recognizes the basic nature of the distinctions. Let's face it—Dr. Falwell is no longer just a naive, weak, or uninformed fundamentalist, he has pitched his tent in the new evangelical camp and is a confirmed new evangelical himself. Since Dr. Falwell refused to shed the label he incorrectly claims (fundamentalist), true fundamentalists should not hesitate to give him the label he rightly deserves, but refuses to acknowledge—a new evangelical betrayer of the fundamentalist cause. (*Words in parentheses and italics in the previous three articles were specially added for clarity and emphasis.*)

**CATHOLIC CHARISMATICS REEMPHASIZING
ADHERENCE TO PAGAN ROMAN CATHOLIC DOGMAS**

In the April 1985 *Charisma*, Nick Cavnar, executive editor of *New Covenant*, a leading R.C. charismatic magazine, wrote an article entitled, "Why are Catholic Charismatics Getting So Catholic?"

Cavnar frankly stated, "Catholic charismatics are placing more emphasis on their church identity and heritage than ever before. Wherever I go . . . Catholic charismatics are rediscovering the meaning of traditional Catholic beliefs and practices, including the sacraments, the rosary, the Virgin Mary and the saints. . . for years I've been telling Pentecostals that the Catholic Church was de-emphasizing devotion to Mary. Now I hear it's all coming back, with the *charismatics leading the way.*"

The dogmas mentioned by Cavnar are all blasphemous pagan Roman dogmas, contrary to the simplicity of the Faith once delivered unto the saints. The "romeward" trend, which our fundamentalist brother, Rev. Wilson Ewin, has been exposing, is obviously not confined only to new evangelicals and "classical" pentecostals!

(Continued on Page 4, Col. 1)

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

FUNDAMENTALIST PERSPECTIVE CONTINUED

Charismatic Movement Called "Bridge Builder" to Ecumenical Church by Author-Advocate Who Cites Accompanying Reasons

In a book entitled *Three Sisters* ecumenical advocate Michael Harper wrote on pp. 33-34, "The charismatic movement. . . is more ecumenical than the evangelical world. The evangelical tends to define his frontiers more definitely and guard them more jealously. . . it would be impossible for charismatics as a body to define their doctrines, because of the great variety expressed. What basically unites charismatics is NOT DOCTRINE BUT EXPERIENCE."

Harper continues, "It (the charismatic movement) is still a popular movement, capable of gathering large crowds of people to hear leaders who will receive popular acclaim because they are saying roughly what those listening WANT TO HEAR AND TO HEAR OFTEN. . . because it has penetrated the Roman Catholic and Protestant worlds to about the same extent, it has BRIDGE-BUILDING POTENTIAL of importance to the ecumenical future of the church."

In the research secretary's opinion, the charismatic movement is not just a "bridge builder," it IS THE BRIDGE itself across which the anti-Christ shall cross to unite the harlot church with apostate protestantism and all the world's religions. The charismatic leaders who proclaim what their listeners desire to "hear" and "hear often" are properly described in II Tim. 4:3-4.

ROMAN CATHOLIC MAGAZINE PROPOSES EXPANSION OF ECUMENICAL MOVEMENT TO INCLUDE ALL WORLD RELIGIONS

Richard Chilson, CSP, advocated the inclusion of all world religions into the ecumenical movement in the 1985 *Paulist*, a magazine published by the Roman Catholic Paulist order. Chilson wrote, "The boundaries are dissolving between different Christian churches. We work and pray together in many ways. A few years ago, unity was a far-off dream. We forget how far we have come. But if we compare where we are with where we have been the road ahead looks short indeed."

But why limit ecumenism to Christians? Spiritual people of many different traditions are beginning to dialogue and share. While we often find that our theologies differ greatly, the spiritual concerns of these religions are not really in conflict. Today Catholics and Buddhist monks pray together. A Camadalese monastery at Big Sur invites Buddhist and Hindu masters to give retreats. We are discovering that our values, whether they be Christian, Buddhist, Hindu, or Jewish bind us together with one another more than our secular associates in the world."

The above statement validates that, unfortunately, the ecumenical movement is quite alive and doing well. Through *formal* merger efforts and the more subtle *informal* contacts, the ecumenical train is moving rapidly toward its goals.

FACTS FOR FUNDAMENTALISTS

1. **ABORTION:** An abortion is performed every 21 seconds in the U.S.A.
2. **CHEATING:** Nearly 25% of all Americans cheat on their income tax.
3. **DRUGS:** Marijuana is a 48 billion dollar business in the U.S.A.
4. **FEDERAL GOV'T:** Interest charges on the national debt amounted to 457 million dollars daily in 1985.
5. **NEW MORALITY:** One out of every five babies born in the U.S.A. is born to unwed mothers.
6. **SMOKING:** 37 million Americans alive today will die prematurely from tobacco related diseases.
7. **TELEVISION:** In the first 20 years of an average American's life, he will see approximately 1,000,000 commercials on TV.

CONGRATULATIONS TO:

1. **Rev. Wilson Ewin** for his excellent article entitled "Papal Grace" which appeared in the November, 1985, issue of *The Baptist Bulletin*.

Bro. Ewin warns about the "Romeward" trend among the new evangelicals and classical charismatics, referring to an article by Roman Catholic theologian George Weigel that appeared in Eternity magazine (July-August, 1985) entitled "A New Ecumenism-Catholics and Evangelicals in Dialogue." Weigel states that "the testing of the American proposition today requires a new axis ecumenical dialogue." The main participants, according to Weigel, will be "American Roman Catholics and American Evangelical Protestants."

Ewin points out that these new evangelicals do not recognize that grace as taught by the Roman Catholic Church is vastly different from true Biblical grace, that "Papal grace is not God's grace." Ewin clearly distinguishes between the imitation grace which flows through the stream of the Roman sacraments and scriptural grace which flows from the heart of God. Due to both ignorance and compromise, Ewin believes that many new evangelicals are being caught up in the tragic "Romeward" trends of the day. (For copies of this excellent article write Rev. Wilson Ewin, P.O. Box 1348, Nashua, NH, 03061. Enclose a stamp or two for postage costs.)

2. **The Hal Webb Evangelistic Team** for 30 years of dedicated, uncompromising service in the field of evangelism. Composed of Dr. Hal Webb (preacher-musician) and Rev. Theron Babcock (musician-organist), this evangelistic team recently completed three decades of effective service for the Lord. During that span, they have ministered in hundreds of fundamental churches and influenced countless lives for our Saviour.

CHRISTIAN EDUCATION AND THE BIBLE

Fundamentalists do not agree with all of the practices of the great reformer Martin Luther due to the fact that he failed to abandon all the unscriptural dogmas of the Roman church, but they will find no fault in the following declaration he made concerning Christian education.

Luther declared, "Above all things, let the Scriptures be the chief and most frequently used reading book, both in primary and in high schools. Is it not proper and right that every human being, by the time he has reached his tenth year, should be familiar with the Holy Gospels, in which the very core and marrow of his life is bound? But where the Scriptures do not bear sway, there I would counsel none to send his child; for every institution will degenerate where God's word is not in daily exercise."

Christian schools should seek to inculcate the Bible in "daily exercises" in all subject matter considered. Dr. Dell Johnson, professor at Pillsbury Baptist Bible College correctly stated, "If we emphasize the Bible in chapel and Bible class only, we will get a product who considers the Bible irrelevant outside the typical sacred subjects." Dr. Dudley Long, a pastor within the Northeastern regional FBF aptly declared, "A school is not thoroughly Christian, unless it is Christian throughout." To insure a true Christian education, fundamental Christian schools must insist that Biblical truths become the center crux of every daily academic discipline, and not just "sprinkling" Biblical concepts into anotherwise humanistic curriculum.

BELIEVE IT OR NOT

Dr. Richard Lovelace, professor of church history at Gordon Conwell Theological Seminary, recently accused conservative churches of "treading close to heresy" for their supposed "failure to address issues of community life" in the world. Dr. Lovelace's remarks clearly imply that churches which fail to emphasize social-political action as an inherent part of the Gospel message are the organizations which are dangerously close to heresy.

Believe it or not, Dr. Lovelace's remarks were made immediately following an address at Gordon Conwell convocation by Dr. Emilio Castro, general secretary of the World Council of Churches! The near-heresy, in this case, is not being perpetuated by conservatives who insist on emphasizing the eternal nature of the Gospel message, but by the seminary which give Christian recognition to an ecumenical apostate leader (Dr. Emilio Castro) and the pro-marxist left-wing organization (WCC) with which he is associated.

Profiles of History

Charles Haddon Spurgeon "Prince of Preachers"

Charles Haddon Spurgeon (1834-1892) was one of the most prolific and powerful preachers in Christian history. Although he came from a godly heritage (his father and grandfather were both preachers; his grandfather ministered 54 years at the same church), as one of 17 children, he exhibited no promise in childhood of the greatness that would later characterize his life.

Upon his conversion at age 16, in 1850, he immediately began a ministry of tract distribution. Raised a congregationalist, he studied the New Testament intensely and accepted the Biblical truth concerning immersion. Symbolical of his lifelong obedience, he walked eight miles the day of his baptism, to the spot where he was scripturally immersed.

As a young lad, he began studying his Bible faithfully and was often overheard repeating chapters of it by heart so that he might indelibly fasten them upon his memory. Beginning as a Sunday School teacher, he soon found his services in demand, preaching his first sermon at age 17 in a place called Taversham, four miles from Cambridge.

In October, 1851, he was asked to be the permanent pastor in the little village of Waterbeach. The "boy preacher," as he quickly became known, saw his congregation increase from 40 to 4000 in less than two years. During one year, he lived in a different home each week for 52 weeks. This may have contributed greatly to his ability to reach the masses later through the use of "down-to-earth" illustrations.

In 1854, he received a call to the New Park Street Chapel pastorate, where he remained until his death 38 years later. Within just a few months, he was preaching to thousands who desired to hear his expositions. Even after the expansion of the Chapel and the erection of the huge Metropolitan Tabernacle in 1861, he continued to draw huge crowds until his death.

While the Metropolitan Tabernacle is known today primarily because of Spurgeon's ministry (it became popularly known as "Spurgeon's Tabernacle"), the organized assembly at New Park Street Chapel had an illustrious history long before Spurgeon's day. Spurgeon himself wrote a history of the church's heritage. Originally organized in 1652, its earlier pastors included such famous names in Baptist history as Benjamin Keach, John Gill (54 years ministry there), John Rippon (64 years!), and Joseph Angus, the author of the popular 19th century produced *Bible Handbook*.

When Spurgeon originally proposed the first expansion of the New Park Street Chapel because of the expanding crowds, he faced a typical reaction. The deacons thought it was a visionary scheme, members refused to pray about the matter and many left, not being able to endure the thought of having the pews changed and the walls and windows remodeled. When Spurgeon announced, after a season of all night prayer, that the church would be enlarged, others departed claiming that the church would be overwhelmed in debt. Such unbelief, however, did not exist long, for the amazing ministry of this young preacher soon turned faith into visual sight.

To assist in the erection of the Tabernacle, Spurgeon preached all across England, toiling night and day, giving half of the proceeds to the church where he preached and half for the construction of the new edifice. The Tabernacle cost \$155,000, seating 5,500, but by dedication day in May 1861, every bill had been paid in full, operating by one of Spurgeon's principles that there must never be any debt in doing the Lord's work.

In 1856, he formed the "Pastor's College," an institution designed to establish new churches through the training of men for that purpose. The college was unique in that no examinations were required and no degrees offered. By 1887, over 80 churches had been formed in the London area by school graduates, with nearly 200 worldwide.

In 1865, he established *The Sword and the Trowel*, a monthly magazine which rapidly attained a worldwide circulation. Spurgeon termed the printing press "the mightiest agency on earth for good or evil" and utilized this medium to its full extent. *The Treasury of David*, the devotional books *Morning by Morning*, *Evening by Evening*, the *Lectures to My Students* and his weekly published sermons read around the world are a sample of the literature that poured forth from his pen. More than a century later, they are still being received with universal acclaim and enjoying wide distribution due to their

timeless content and truth.

This list of ministries would not be complete without mentioning the almshouses for needy women and the orphanages for homeless children. Spurgeon greatly delighted in trusting God for the needs and expansion of these ministries.

The greatness of Spurgeon's ministry can be traced first and foremost to his Christian character. Spurgeon was a man who walked with God, a man who knew the value of constant communion with his Saviour. "He was great with men, because he was great with God."

His beloved wife, Susanna, also contributed greatly to his character and success. Although an invalid for several years of their married life, she manifested a complete devotion to her husband's ministry. Through the book fund ministry established by her during her invalid years, Mrs. Spurgeon sent thousands of her husband's books, plus numerous other volumes, to needy preachers in England and around the globe. When asked by the noted missionary David Livingstone how he could manage to do two men's work in a single day, Spurgeon replied, "You have forgotten that there are two of us and the one you see the least of (his beloved wife) often does the most work."

Spurgeon exhibited an earnestness and fervency that one biographer stated, "defied description." Tears frequently streamed down his cheeks as he preached about the glories of his blessed Saviour. As he sat in services and listened to the testimonies of the saints and the preaching of other Men of God, his face was often bathed with the ointment of tears.

A tireless, diligent hard worker, folk often asked him if he ever slept. Early in life, he learned the value of self-discipline and made it a keystone of his labors. A portion of his greatness can be attributed to that fact that as an administrator and leader, he manifested the qualities of an army general. His younger brother, James, who joined the church staff in 1868 and loyally served with him until his death, deserves due credit, with Spurgeon himself deserving greater adulation for tapping this valuable spiritual resource.

An indomitable faith saturated his soul and he was constantly stepping out into new ventures of faith. His famous statement concerning faith deserves mention: "Little faith will bring your souls to Heaven, but great faith will bring Heaven to your souls."

Spurgeon's greatness was probably manifested more in his ardent prayer life than any other area. Prayer became his vital breath and native air. His first vital concern as pastor of the New Park Street Chapel was that his people learn truly to pray, and that concern stayed with him to the consummation of his ministry. He taught his people to pray as much by his example, as by his preaching on that subject. When D. L. Moody was questioned after his return from his first trip to England if he had heard Spurgeon preach, he replied, "yes, but better still, I heard him pray." In a statement that deserves strong consideration today, Spurgeon stated, a church could not be in a right condition and was a strong candidate for apostasy when that church maintained "only one meeting for prayer in a week."

Despite his vast popularity, Spurgeon maintained a humble spirit. H. G. Heinz, the noted American pickle manufacturer who visited the Metropolitan Tabernacle on his trips to England and became an intimate acquaintance of the famed preacher stated that Spurgeon was the "most humble man I have ever known." Lord Shaftsbury remarked on Spurgeon's 50th birthday celebration that the famed preacher had not been "puffed up by success, but humbled and animated the more to go on" in his noble career by the acclaims of men.

It was Spurgeon's preaching, however, that captivated the audiences, moved the masses, and turned thousands to Christ. Preaching was central to all his work. He once wrote, "A man who has really within him the inspiration of the Holy Ghost calling him to preach, cannot help it, he must preach. As fire within his bones, so will that influence be until it blazes forth. Friends may check him, foes criticize him, despisers sneer at him; the man is indomitable, he must preach if he has the call of heaven...." In preaching, Spurgeon was preacher par-excellence!

His messages were always geared to the winning of souls. He stated that no man really knew how to preach unless he could address sinners with the claims of Christ. His cry under all circumstances was

(Continued on Page 7, Col. 1)

RELIGIOUS ITEMS IN BRIEF

1. **Dr. R. J. Rushdoony**, noted Christian educator and president of Chalcedon Foundation wrote a printed endorsement for the charismatic ecumenically oriented *New Wine* magazine. Other printed endorsements came from charismatic evangelist Kenneth Copeland and Lutheran Charismatic leader, Larry Christenson.

SOURCE: letter advertisement for *New Wine*

2. **Dr. Jerry Falwell** is listed as a guest speaker at the pastor's school and Bible conference being held at the SBC affiliated First Baptist Church of Jacksonville, FL, February 7-11.

The other scheduled speakers Dr. Chas. Stanley (current president-SBC), Dr. Adrian Rogers, and Dr. Bailey Smith (former presidents-SBC) have all supported the "Cooperative Program" in their churches while serving as SBC presidents. (The SBC "Cooperative Program" is the monetary vehicle by which the apostate teachers are able to continue their blasphemous heresies. It is funded largely by so called "conservatives within the convention".)

SOURCE: *The Maranatha*, November, 1985, p.8

3. **Theodore Epp**, the founding director of the "Back to the Bible" radio broadcast, died on October 13, in Lincoln, NB. After beginning his radio ministry as a fundamentalist, Dr. Epp moved into the new evangelical orbit during the Billy Graham controversy in the latter part of the 1950's. The program is now directed by another leading new evangelical teacher, Dr. Warren Wiersbe, former pastor of the Moody Church, Chicago, IL.

4. **The Rev. Jesse Jackson**, the radical left wing clergyman-politician, had a 45 minute meeting with Soviet leader Mikhail Gorbachev during the recent Geneva summit conference. The civil rights leader "went to Geneva under the auspices of the World Council of Churches," and was "accompanied by a delegation of 45 peace activists." In past years Jackson has blatantly denied the cardinal doctrines of the Christian Faith and praised Fidel Castro's regime in Cuba, while calling Bob Jones University "anti-Christ."

SOURCE OF QUOTATION: *Worcester (Ma) Telegram*, November 28, 1985, 39B

5. The December, 1985 *Radio Bible Class Newsletter* lists Dr. Paul Van Gorder as a guest speaker on January 26, at the First United Methodist Church in Collingswood, NJ. (The structure of the United Methodist Church automatically places this church within the framework of the NCCC and WCC.)

6. **Stephen E. Strang**, publisher of *Charisma*, a leading charismatic magazine, issued a "Call for Cooperation" among the three branches of the charismatic movement: The classical charismatics (the old line Pentecostal denominations), the neo-pentecostals (charismatics within the apostate protestant denominations) and the Catholics in the September 1985 *Charisma* editorial page. Strang's plea had actually been issued in book form several years ago by another author, Michael Harper in a book entitled *Three Sisters*. Harper termed his approach "backdoor" ecumenism. The FBF Research editor believes, along

with Dr. Bob Jones, that the charismatic movement is the "glue" that will cement the ecumenical movement together.

7. Complaining that the press had "bloodied and beaten" the name of the Moral Majority, Dr. Jerry Falwell recently announced that he was merging the Moral Majority "into a new organization with broader goals and a less controversial name." While the Moral Majority will continue to exist, the newly constituted "Liberty Federation" will apparently serve as the parent organization for Falwell's outside ministries. The change was "quickly applauded" by People for the American Way (PAW), an organization noted for its attempts to discredit conservative Christians and Biblical moral values. PAW indicated, however, that it would continue to "criticize Rev. Falwell."



LITERATURE TO CONSIDER

Cornbread and Caviar by Dr. Bob Jones. *Cornbread and Caviar* contains the living memoirs of a man of God who has greatly influenced fundamentalism for more than 50 years.

The university of which this noted fundamentalist serves as chancellor has been given the designation as "The World's Most Unusual University (the call letters of the Bob Jones University radio station are WMUU). Harmonizing with that designation, "Dr. Bob," as he is affectionately called by BJU alumni and staff, presents his autobiography in a "most unusual" fashion.

By means of his "Reminiscences and Reflections" (the book's subtitle), "Dr. Bob" takes his readers on a journey that spans three quarters of the twentieth century. In colorful language, the author shares his humanness, his humor, and his history. Utilizing anecdotes, stories, and sketches of the Jones family historical "tree," Dr. Jones treats the readers to insights of his personal, private, and family life, sharing highlights of what occurs "behind the scenes" in the ministry of a man of God.

Dr. Jones has never hesitated to express his convictions on controversial issues and this book is no exception. In *Cornbread and Caviar*, the author describes some of the great spiritual giants with whom he has been intimately acquainted; he also frankly discusses the problems fundamentalism is facing and voices his concerns for fundamentalism in the future.

The chapters on the history of the Winona Lake Bible Conference and the ministry of evangelist Billy Graham provide keen insight into the operations of the new evangelical conspiracy. The final five chapters should be read and reread often by every fundamentalist who desires to see the movement survive the testings of the future.

Since the Research Secretary is a graduate of BJU, he will humbly state his opinion that the book should be required reading for at least every graduating senior of that institution. *Cornbread and Caviar* is a book that will capture and maintain the reader's interest from its commencement on page one to its completion on page 220. Every fundamentalist needs to read this unique biography, as well as purchase extra copies for family and friends. (Cost \$8.95, Bob Jones University Press, Greenville, SC 29615.)

HELPFUL HINTS FOR THE MINISTRY

At an open forum held at a recent northeastern regional FBF meeting, a question was posed concerning building programs for churches in the 1980's. From the answers given by various speakers, the Research Secretary culled the following helpful hints.

1. Always seek wise counsel before entering a major building project.
2. Never build on "intended" growth, but on actual present needs.
3. Make sure liabilities never exceed assets.
4. Keep good records.

CHARLES HADDON SPURGEON *continued*

salvation by the cross, and even after 25 years of brilliant success, his love for souls never waned. In 1879, on the occasion of his 25th anniversary as pastor in London, he passionately proclaimed, "As for me, by God's help, the first and last thing I long for is to bring men to Christ. I care nothing about fine language or about the petty speculations of prophecy or a hundred dainty things, but to break the heart and bind it up, to lay hold on a sheep of Christ and bring it back to the fold, is the one thing I would live for."

The center of his preaching was always Jesus Christ and Him crucified. When his son Charles was called to pastor a church and a service held to recognize his ministry, Spurgeon leaned over the rail during the service and said, "Preach up Christ, my Boy, Preach Him up!"

As an orator he had few equals. His voice as a natural treasure which captivated audiences, and it is unfortunate that he lived in a century before recording devices were available. A master of illustrations, he called them "windows to the soul" through which the sun shines. His illustrations contained simplicity, variety, and everyday common experiences, themes with which the massive crowds readily identified. While an ardent reader of great theologians and scholars of past centuries, his sermons exhibited an originality which have never been successfully duplicated.

As a preacher, finally, he knew how to properly utilize laughter and humor in the pulpit. While strongly denouncing "clowning" in the pulpit, he believed in a "holy laughter" and was said to possess a "bubbling fountain of humour" in his preaching.

James Douglas, in his biography, *The Prince of Preachers*, declared of Spurgeon: "He was great as a man; great as a theologian, great as a preacher; great in private with God and great in public with his fellow men. . . ."

Of particular interest to fundamentalists was Spurgeon's unwavering defense of the Faith and his adherence to separatist principles. In words that need to be thundered across our land today Spurgeon wrote, "Heresy in colleges means false doctrines throughout the churches; to defile the fountain is to pollute the streams."

Spurgeon displayed a consistent attitude of militant opposition towards all deviations from the faith, both from apostates and from compromising brethren. Standing on separatist principles, he withdrew from the Baptist Union when he discovered the leaven of spiritual apostasy and unbelief.

Spurgeon declared, "I can never compromise the truth of God. . . it is not a matter of personalities, but of principles, and where two sets of men are diametrically opposite in their opinion, upon vital points, no form of words can make them one." Concerning apostate preachers he wrote, "avowed athiests are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. . . the thieves hate watchdogs and love darkness. It is time that somebody should spring his rattle and call attention to the way in which God is being robbed of his glory and man of his hope."

Speaking about compromising brethren he thundered, "numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother who has many fine points about him. Let each believer judge for himself; but for our part, we have put a few fresh bolts to our door and we have given orders to keep the chain up; for under the cover of begging the friendship of the servant, there are those about who aim at robbing the master."

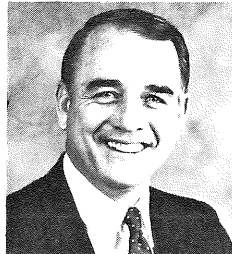
In the "downgrade" controversy over the apostate preachers within the ranks of the Baptist Union, his strong stand resulted in persecution by long-time friends. Some brethren became embittered, but Spurgeon stood firm in his opposition to the apostasy within the Baptist ranks.

Because of his fear that the contention for the Faith might degenerate into a complication of personal quarrels, Spurgeon refrained from mentioning the deviating parties by name. He admitted, however, that in his attempt to avoid personalities and stick solely with principles in the battle, he had "weakened" his "own hands in the conflict." Proclaiming that he was the "enemy of all teaching contrary to the Word," he refused to have any fellowship with the unfruitful works of darkness. When the Baptist Convention was formed in the

Maritime provinces of Canada, he expressed his concern that those brethren would be kept from the "tidal wave" of apostasy which was "rolling over" his beloved land.

Because of his long-time, vigorous schedule, Spurgeon's health gradually declined and he found it necessary to spend several winters away from his homeland in a more seasonable climate. It was on one of these final trips that his body finally succumbed to the attacks that had ravaged it over many years. On January 31, 1892, he slipped quietly into the presence of his Saviour, his earthly battles and pilgrimage completed.

Charles Haddon Spurgeon was truly a "Prince of Preachers." While the vast majority of God's men today may never see the vast crowds, maintain the expansive, extensive ministries or enjoy the wide appeal of Spurgeon, they can look forward to a reward similar to Spurgeon's at the judgment seat of Christ, if they are faithful in their God-given ministries.



REV. H. C. COFTY
Executive Director
Fundamental Baptist Fellowship

ITINERARY
APRIL & MAY, 1986

APRIL 6-11—

First Baptist Church, 21st and Valley, Falls City, NB, 68355
Pastor Robert Varner

APRIL 13, (a.m.)—

North Platte Baptist Church, P.O. Box 641, North Platt, NB
Pastor Bob Gelsthorpe

April 13 (p.m.)—

First Baptist Church, Maxwell, NB; *Pastor Bob Townsend*

April 14, 15 (Missions Conference) —

North Platt Baptist Church, North Platt, NB; Pastor Bob Gelsthorpe

April 16 —

Prairie Baptist Church, Brewster, NB; *Pastor A. V. Mauck*

April 17 —

Faith Baptist Church, Ainsworth, NB; *Pastor Neil Hannahs*

April 20 (a.m.) —

Tri-City Baptist Church, 5624 Yarrow St., Arvada, CO
Pastor Matt Olson

April 20 (p.m.) —

South Sheridan Baptist Church, P. O. Box 26268, Denver, CO
Dr. Ed Nelson, Pastor

April 21-27 (Revival meetings) —

Horizon View Baptist Church, 835 N. 26th St., Grand Junction, CO
Pastor Dan Wilkenson

April 30—

Pear Park Baptist Church, 3102 E. Road, Grand Junction, CO
Pastor Harlen Larsen

May 4 (a.m.)—

Beth Eden Baptist Church, 2600 Wadsworth, Denver, CO
Pastor Ron Hill

May 4 (p.m.)—

Front Range Baptist Church, 625 Harmony Rd., Ft. Collins, CO
Pastor Ken Stephens

May 7, 8 —

Grace Baptist Church, 26722 Hwy. 50, Lajunta, CO
Pastor Norman Grantham

May 10 (youth rally)—

Faith Baptist Church, 833 15th Ave., Longmont, CO
Robert Allamon, Youth Pastor & Pres. of Rally

May 11 (a.m. and p.m.)—

Elmwood Baptist Church, Brighton, CO; *Pastor Paul Roper*

May 18 (a.m. and p.m.)—

Faith Baptist Church, 833 15th Ave., Longmont, CO
Dr. Marion Fast, Pastor

May 19 (seminary graduation exercises)—

San Francisco Baptist Theological Seminary, San Francisco, CA

May 21-25—

Bible Baptist Church, Box 1054, Chadron, NB
Pastor Robert Ohlmann

BIBLE STUDY

“THE GRACE OF GOD”

INTRODUCTION: The doctrine of the Grace of God is one of the most important themes of Scripture. All other doctrines related to soteriology (doctrine of salvation) become meaningless apart from a proper understanding of this truth.

I. THE DECLARATION OF GOD'S GRACE: Five declaratory statements emphasize the primacy of this truth. 1. Biblical Christianity is distinct from all other religions in that it alone is a message of grace. An unnamed preacher once stated, “without Grace, Christianity is nothing.” 2. Grace is the most basic and important element of the Christian Gospel. In Eph. 1:7, Paul emphasizes that the great truth of redemption by the blood, with its consequent blessing of forgiveness of sins, flows out from the “riches of His grace.” 3. Grace was the main focus of Christ's mission and thus ought to be the central thrust of our labors today (John 1:17). 4. Grace and the message of grace are viewed as synonymous with the Gospel (Acts 20:24, Gal. 1:6-7; “The Gospel of the Grace of God.” 5. Grace is viewed as the means of bringing this Gospel to all mankind (Acts 15:11, Acts 18:27).

II. THE DEFINITION OF GOD'S GRACE: God's grace is to be clearly distinguished from Papal grace. Papal grace is imitation grace flowing throughout the Roman sacraments and involves human works, while Biblical grace flows solely from the heart of a loving God.

Numerous definitions of grace have been delineated. The Research Secretary's favorite is that of Dr. Dwight Pentecost: “God's unmerited favor bestowed upon sinners by which God sets aside what they deserve in order to confer upon them that which they could never deserve.” Another excellent definition is Champion's brief statement that grace is “love at work in redemption.” Certainly everyone should be familiar with the acronym: G.R.A.C.E. —God's Riches At Christ's Expense.

III. THE DISPLAY OF GOD'S GRACE: In the O.T. grace is *pictured* on numerous occasions in the O.T. characters from Adam to the cross. Adam, Abel, Enoch, Abraham, Jacob, and the history of Israel, as well, amply demonstrate God's unmerited favor.

In the N. T. grace is *personified*. That which had been pictured and portrayed in the O.T. through symbols, figures, and types is personally realized in Christ (John 1:17). Grace provides (1) **A Person for Salvation** (II Cor. 8:9), (2) **A Provision for Security** (Eph. 1:6), and (3) **A Power for Service** (Romans 6:1-23). Grace conquers sin, changes sinners, and controls saints!

Since man's great need is the righteousness of God and his sinful nature and human merit cannot supply that need, grace (1) **Imputes** (reckons-credits to one's account) **righteousness** (Rom. 4:4-5), **Imparts Righteousness** (Eph. 2:8-9, and (3) **Instructs in Righteousness** (Rom. 6:1-2, 14-15). Grace grants righteousness, gives righteousness, and guides in righteousness!

IV. THE DESCRIPTION OF GOD'S GRACE: Grace proves “more” than sufficient (“more grace”—James 4:6) for every phase of the Christian's needs. In the N.T. we see grace manifested in (1) **Saving Grace—Divine Endowment for Salvation** (Eph. 2:8-9); (2) **Standing Grace—Divine Entitlement for Security** (Rom. 5:2, I Peter:12); (3) **Strengthening Grace—Divine Enablement for Strength-Stability** (Heb. 4:16, II Cor. 12:9); (4) **Serving Grace—Divine Empowerment for Service**

(Eph. 4:7, Heb. 12:28); (5) **Suffering Grace—Divine Encouragement for Suffering** (James 4:6, II Cor. 4:15); (6) **Speaking Grace—Divine Enrichment for Speech** (Col. 4:6, Eph. 4:29); and (7) **Singing Grace—Divine Endowment for Song** (Col. 3:16-17).

In the Christian's life, everything is by grace: we are called, covered, reconciled, redeemed, justified, sanctified, sustained, equipped, liberated, confirmed, and brought hope—ALL BY GRACE.

CONCLUSION: The design of God's grace can be simply stated as (a) the glorification of God in the believer's life (II Thess. 1:11-12); (b) the producing of good works in the Christian's walk (Eph. 2:8-10) and (c) the manifestation of the “exceeding riches” of that grace throughout the aeons of eternity. John Newton aptly wrote: “Tis grace hath taught my heart to fear and grace my fears relieved; tis grace hath brought me safe thus far and grace will lead me home!” D.J.

WORDS OF APPRECIATION

Dr. R. V. Clearwaters, president of Central Baptist Seminary writes to express his delight in the recent FIS-FBF paper merger calling it a “step forward” and something that will be “healthy” for fundamentalism. He assures the FBF of his “Christian love and support.” Thank you Dr. Clearwaters for your expression of confidence.

Jerry Huffman, editor of the *Calvary Contender* also writes giving his congratulations on the merger. He also express his hope that the FBF paper will eventually become a monthly publication.

Dr. Gary Jones, pastor of the Farmington Avenue Baptist Church in West Hartford, CT, writes to let us know that he is praying for the expanded undertaking. Pastor Christ Adams of the Mehoopany Baptist Church in Mehoopany, PA, expresses his gratitude for the “much needed and appreciated information,” while Stuart Morgan of Romulus, NY, states that since fundamentalists are not being informed like they should be, the “good work” should be continued.

Cheerful letters also come from Dr. Bill Raymond, pastor of the Emmanuel Baptist Church in Millville, PA, who remarks that he especially enjoys the “Profiles in History.” Dr. Roy Austin, retired pastor in California expresses his thanks for the “diligent research and courageous publication.” While some may term us “raving fanatics,” Dr. Austin urges us to “rave long” for the Lord. Finally, Pastor Clark Mickelswaite of Rhode Island lets us know also of his appreciation for the “Profiles in History” articles which he devoutly digests. Our thanks to all these gentlemen, and more for their expressions of confidence in this printed ministry.

DO YOU KNOW WHAT YOU REALLY BELIEVE?

The religious confusion-uncertainty that exists today concerning true faith is illustrated vividly in the following story. Someone once said to an old man, “What do you believe sir?” Replied the old gentleman, “I believe what my church believes.” “And just what does your church believe?”, his inquirer asked. “Why,” said he, “my church believes what I believe.” “I see,” said the man who asked the question, “and tell me, my friend, what do you and your church believe?” “Why!”, said he, “we both believe the same thing.”

Most Americans “believe” alright, except they don't have the foggiest idea of what it is they believe. Their faith is faith in faith, whatever that may be. True faith, however, has a definite source and subject—both are the Lord Jesus Christ (Acts 16:31, Heb. 12:1).

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NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

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



AUGUST 1-3 ★ NATIONAL FBF MEETING Hampton Park Baptist Church, Greenville, SC to Host Three Great Days!

VOL. 9 — NO. 2

FUNDAMENTAL BAPTIST FELLOWSHIP NEWS BULLETIN

MARCH/APRIL, 1986



FROM THE PRESIDENT

Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

National Fundamental Baptist Fellowship Meeting

Schedule of Speakers

FRIDAY, AUGUST 1—

Dr. Harold B. Sigtler 7:00 p.m.
Dr. Bob Wood..... 8:00 p.m.

SATURDAY, AUGUST 2—

Dr. Monroe Parker..... 10:00 a.m.
Dr. J. B. Williams... .. 11:00 a.m.
Dr. John McCormick..... 7:00 p.m.
Dr. Bob Jones 8:00 p.m.

SUNDAY, AUGUST 3—

Dr. Rod Bell 2:30 p.m.

The Fundamental Baptist Fellowship will hold its annual national meeting on Friday night, Saturday, and Sunday afternoon, August 1-3, 1986. Then we will be staying over for the World Congress of Fundamentalists the next week. I would like to encourage all of our men to be with us at this time, especially all of you preachers.

Our meeting will be held at Hampton Park Baptist Church in Greenville. Pastor David Yearick will be our host pastor. We appreciate this fine church, pastor, and congregation inviting our fellowship to be with them. Please contact Rev. Chuck Cofty, at the home office in Virginia Beach, Virginia, if you have any questions in planning your trip to this meeting.

Looking forward to seeing you in Greenville—and do plan to stay for the World Congress.

Theme Verse:

"Let us go forth therefore unto him without the camp, bearing his reproach."

THE ASSOCIATIONS OF FAITH

1. Faith is associated with Salvation Rom. 1:12
2. Faith is associated with Sanctification Acts 26:18
3. Faith is associated with Strength..... Ps. 84:5
4. Faith is associated with Security II Tim. 1:12
5. Faith is associated with Serenity Is. 26:3
6. Faith is associated with Submissiveness..... I Pet. 3:5
7. Faith is associated with Suffering Phil. 1:29

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F With apostasy on every hand and compromises being made in the name of fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the **F.B.F. News Bulletin** for \$7.50 a year/6 issues. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

ADONIRAM JUDSON

PROFILES OF HISTORY

"PIONEER OF AMERICAN MISSIONS"

Adoniram Judson (1788-1850) was one of the most remarkable men of his age. Described by one of his biographers as the "Christian Hero of the Nineteenth Century," he was truly the "Pioneer of American Missions." Like the apostle Paul, it could be said of Judson that in labors he was "more abundant, in stripes above measure, in prisons frequent, in deaths oft."

Although he was the son of a congregational preacher, Judson was an unbeliever as a youth, graduating from Brown University in 1807 as a confirmed infidel. While commencing a tour of the United States, however, he began to have serious doubts about his deistic concepts and returned home for the express purpose of examining thoroughly the claims of the Christian religion.

While browsing through a private library in Boston one day, he took from the shelf a book entitled **HUMAN NATURE, ITS FOURFOLD STATE** by the noted deceased Scottish minister Thomas Boston, (a valuable addition to any preacher's library!). Becoming convinced both of the divine inspiration of Scripture and his lost condition, he began earnestly seeking the truth.

In 1808, Andover Seminary opened its doors as a protest against the unitarian Liberalism that had captured Harvard University and Judson made application for admission as one of its first students. Although not yet converted, the trustees approved his application because of Judson's intense concern for his soul's destiny. Within a few weeks, he manifested evidence of saving grace and turned his undivided attention to his theological studies.

During his last year at Andover, he read a famous sermon by Rev. Claudius Buchanan entitled "Star in the East," which had been preached by Buchanan in 1808 in Bristol, England after he had served for twelve years as chaplain for the East India Company. For six months, Judson prayerfully weighed the truth of that sermon in his heart, then decisively made his decision concerning foreign missions.

At the same time, several other young men felt a similar burden, and with Judson, they banded themselves together in a joint pact to engage in foreign mission labors as soon as God opened the door. In June 1810, at a meeting of the Massachusetts Congregational Association, Judson drew up a document seeking counsel about the potential forming of an American mission society and a board was established for that purpose. Thus, it was under Judson's initiative, that the first foreign mission society in America was formed.

Since there was still a connectional church-state relationship in the Massachusetts Commonwealth, legislative approval was necessary and there was considerable resistance before permission was granted. Some legislators were just not convinced that there was any need to proclaim the Gospel to the "heathen" nations.

Judson was so highly regarded that the noted Dr. Edwin Doer Griffin, pastor of the Park Street Congregational Church, the largest church in Boston, desired him to become his associate and eventual successor in the ministry there. Judson, however, had already counted the spiritual cost of his decision. Just one month before his marriage to Ann Hasseltine, he wrote her the following words: "What a great change will this year probably effect in our lives. How very different will be our situation and employment...we shall probably experience seasons when we shall be 'exceeding sorrowful even unto death.' We shall wish to lie down and die and that time may soon come...Oh for an overcoming faith."

On February 5, 1812, he married his sweetheart and eleven days later on February 16, 1812, he was ordained and consecrated for missionary service. Between 1500-2000 believers crowded into the Tabernacle Church in Salem, Massachusetts for the memorable occasion, with students from Andover Seminary walking the sixteen miles to be present for the historic event. On ordination day, the missionary board had only \$500 cash and \$1200 promised, but before the day's services had been completed, over \$6,000 in cash had been received for the missionary cause.

On February 19, 1812, the Judsons sailed from Salem Harbor for India, their assumed location for missionary labors. E. H. Gray, one of Judson's biographers, declared that this event would someday become "the most important event of the nineteenth century." In Gray's brief biographical sketch of Judson's life, he wrote that the vessel that day carried on board "the richest boon that America had ever offered to that luxurious and benighted land...the first company of American missionaries to the benighted idolaters of the East."

During the long voyage across the seas, Judson studied his New Testament extensively, particularly in relation to the subject of baptism. Knowing that when he disembarked in India, he would be meeting the famous English Baptist missionary, William Carey, Judson determined to discover the basis of Baptist beliefs. By the time he reached India, he had become thoroughly convinced that baptism was an ordinance for believers only and that the correct scriptural mode was immersion.

On August 27, 1812, shortly after arriving in India, he wrote Carey a letter stating his convictions and requesting baptism. On September 27, 1812, the Judsons were both immersed. Judson preached a sermon on baptism on that occasion, the content of which he obviously had spent considerable time preparing during his voyage. In a letter to a pastor friend, William Carey declared that it was the "best sermon" he had ever heard on the subject. The sermon was published in India that same fall and later printed by the Baptist mission society with which Judson became identified. The FBF research secretary has seen extant copies, both of the original edition published in India, and the edition published by the ABFMS in America and will state unreservedly that he believes it indeed is a "classic," the finest in booklet form he has ever read on baptism.

Judson sent a copy of the sermon, along with a letter to the American Board of Commissioners for Foreign Missions, the Congregational mission society, informing them of his decision to sever relations, asking for their understanding and prayers.

The significance of this decision can hardly be over emphasized. He was connecting himself with believers to whom he was a total stranger, a group which did not have a missionary organization and which in America had manifested little interest in missions up to that time. Judson appealed to the Baptists in America, suggesting the formation of a foreign mission society and offering himself as the first missionary. In 1814, America's second mission board, the American Baptist Foreign Mission Society was formed and once again, Judson had been instrumental in its origin.


Judson's trials began immediately. The British East India Company, under whose direction the country was being governed, was unfriendly to the introduction of Christianity among the heathen. For the next seventeen months, the Judsons "embarked" and "disembarked" in eastern ports, hoping to obtain permission to conduct their labors, but without success. Fearing that an imminent order might be issued for his departure to England, Judson found one boat in the harbor of Madras ready to sail for Rangoon, Burma and without delay, secured passage. The next 37 years of his life were spent laboring faithfully in that land, with only one trip back to America during that lengthy span.

Before he left America, Judson was asked about the prospect for immediate conversion of the heathen. Judson's reply was that the prospects were "as bright as the promises of God." During his first several years in Burma, his faith in those promises was to be severely tested and proven. In his first four years, he had only one inquirer and it was six long years before the first convert. On June 27, 1819, that convert, the first fruit of Judson's labors, was baptized.

Another five years rolled by during which time Judson unflaggingly translated the New Testament into the Burman language. After 11 years of labor, the number of converts had increased to 18! When conversions seemed to lag and Judson heard rumors from home that his ministry might be considered a failure, he declared, "Tell them to wait a few years and they will hear from us." By the conclusion of his 37 years there, the verbal guns of the critics had been silenced and Judson had become a living legend.

The persecutions, testings, and adversities Judson faced during those years seem almost overwhelming. For 19 months, he was imprisoned—17 of those months, being bound in fetters (chains). On two occasions, he was nearly executed by knifing, being twice spared at the very moment of death. On another occasion, plans had been made to burn him alive, but each time, God intervened and preserved his choice servant.

Continued on Page 6



RELIGIOUS NEWS
from a
Fundamentalist Perspective
DR. DON JASMIN
PASTOR
BETH EDEN BAPTIST CHURCH
Fitchburg, Massachusetts
Research Secretary

**GRAHAM STATES VIEWS CONCERNING HELL:
BIBLICAL TRUTH DELETED AND DENIED**

In the July-August, 1984, issue of *Decision*, pp. 1-2, the Billy Graham Evangelistic Association presented a sermon by the noted evangelist entitled, "There is a Real Hell." The printed sermon both deletes and denies the Biblical truth concerning the doctrine of hell.

According to Dr. Graham, there are at least "three kinds of hell": Hell in the heart, hell in society, and a future hell. The bulk of Dr. Graham's sermon centers around the sinfulness of human nature and the wickedness of secular society which he claims are the first two types of hell. While the Scriptures portray the reality of both the sinfulness of human nature and the wickedness of secular society, the Word of God never states or implies that these constitute the place called "hell."

Dr. Graham's total content regarding a future hell is contained in the brief statement "Third, there is hell in the future, and it goes on and on..." The noted preacher then pursues to pose the heretical possibility which he states he has positively considered (and obviously desires his millions of readers to likewise consider and potentially accept!) that he has "often wondered if hell is a terrible burning within our heart for God, to fellowship with God, a fire that we can never quench."

The Bible nowhere presents hell under the description Dr. Graham gives. Nowhere does the Word of God indicate that the rebellious, depraved, defiant, sinful heart of men who have rejected Christ in this life will drastically change to suddenly long for fellowship with God in eternity. Wicked hearts that crave sensual perverted gratification in this earthly life will continue to desire that sensual gratification in eternity, without a moment's satisfaction or pleasure.

If hell in the future can be redefined as an insatiable appetite for God, then the sinful state of human nature and the wicked actions of society which Dr. Graham claims are present hell can also be redefined as "Longings for God," which is utterly ridiculous.

Similar to the cults of our generation, Dr. Graham has employed terminology concerning hell that is familiar to the Scriptures but he utilizes a different dictionary. In redefining this vital Bible doctrine Billy Graham has declared his allegiance with the blasphemous apostasy of our day.

CONSERVATIVE BAPTISTS CONTINUE ECUMENICAL SLIDE: In the late 1950's and 1960's fundamental Baptist began withdrawing from the Conservative Baptist movement due to pro-ecumenical oriented forces which captured control of the various C.B. organizations.

That downhill ecumenical trend is continuing today in the Conservative Baptist movement. The Denver, Colorado **DAILY TIMES CALL** for January 10, 1986, 11-A, indicates that an "all Longmont Christian worship service" and "youth rally" would be held on February 15 at Calvary Church, a C.B.A. affiliated church. The worship service and youth rally were being "held in observance of the Longmont Day of Prayer for Christian Unity" declared by the Longmont mayor.

The same paper, same page, gives further evidence of C.B. ecumenical involvement. Dr. Vernon Grounds, president emeritus of the Denver C.B.A. Seminary, was listed as a speaker for the 10th Interfaith Conference, sponsored by the University of Denver's Center of Judaic Studies on February 11. Among other addresses to be delivered at that conference was a scheduled speech by "Sister" Lorette Ann Madden, executive director of the Colorado Catholic Conference.

These actions validate the continued ecumenical slide of this former fundamentalist fellowship and confirm the fact that fundamentalists did not make a mistake when they disassociated themselves from the Conservative Baptist movement.

SERMON OUTLINE: Biblical Ingredients of Love

- I. Love is Doctrinal in its Nature..... John 14:15
- II. Love is Discerning in its Norm..... Phil. 1:9-11
- III. Love is Disciplinary in its Nature..... Heb. 12:5-7

GAITHER ADMITS CHANGES IN MUSICAL PHILOSOPHY HAVE BEEN INFLUENCED BY WORLDLY CULTURE: CLAIMS ANY MUSICAL STYLE ACCEPTABLE TO GOD, INCLUDING ROCK

One of the best known religious music groups, the Bill Gaither trio, recently gave concerts in the New England area. *New England Church Life*, December, 1985, reported on those concerts, as well as conducting an interview with the well-known musician. The magazine indicated that the concerts, typical of all current Gaither productions, contained "something for nearly every musical taste along the Christian musical spectrum."

When asked whether the group's purpose was to entertain or glorify God, Gaither refused to categorize his concerts by either goal. Gaither quickly acknowledged "that the trio's styles have changed since he and Gloria and brother Danny Gaither began singing in the 60's" and that these changes resulted from the influence of the world's "culture" upon his music.

Gaither claimed that "you can't live in a culture without being influenced by what's going on." Gaither clearly implied that his early musical style was dictated by outside "influences" from which he had now been liberated. Some of those outside "influences," imposed upon him which he stated were not really "me" were "hymns" and the "classics" he had heard as a child.

Now that he supposedly has been liberated musically, Gaither "believes there is a place for a variety of styles in Christian music, including so called 'Christian rock.'" Gaither believes "the label" (not the content—the label "Christian Rock") is dangerous because it incorrectly classifies religious music. According to Gaither, God speaks "through all different kinds of art forms and musical styles and musical forms" and the "format itself" is not "necessarily spiritual or non-spiritual."

Gaither's admission is significant—he openly states that he has been influenced by the world. The result of this influence is the acceptance of sensual rock! Bill Gaither has forgotten the admonitions of Romans 12: 1-2 and I John 2:15-17. As the world's culture continues to shift morally and deteriorate, the musical styles of the Bill Gaither Trio will follow in its train.

FULLER SEMINARY TO HOST OFFICIAL ROMAN CATHOLIC—PENTECOSTAL DIALOGUE: Fuller Theological Seminary recently inaugurated the David J. DuPlessis Center for Christian Spirituality. The stated aim of this center is the "studying of Christian spirituality over the broad range of ecumenical diversity, including the practice of Roman Catholic spiritual direction, the mystical tradition of Eastern Orthodoxy, the role of women in spirituality, the charismatic renewal and the origins of the Pentecostal movement. The center is named after the leading spokesman for the ecumenical movement within classical pentecostalism—David J. DuPlessis, whom **CHARISMA** magazine claims has helped bridge three significant movements: ecumenical, charismatic, and pentecostal.

"In late spring of 1986, the DuPlessis Center will also cosponsor the strategic and important next session of the International Roman Catholic Pentecostal Dialogue launched during Vatican II in an effort to understand the spiritual dynamics experienced by Pentecostals."

The above mentioned dialogue makes it incisively clear that Fuller Seminary is now under the total domination and control of the ecumenical apostasy; its capitulation to the ecumenical movement complete. While Dr. Chas. E. Fuller was one of the early leaders in the new evangelicalism, the research secretary does not believe that Dr. Fuller ever intended that the seminary he founded should drift totally into the apostate ecumenical camp.

QUOTATION SOURCE: **CHARISMA**, March, 1986, pp. 48 & 51

NEW SOUTHERN BAPTIST CONVENTION TELEVISION "NETWORK" ECUMENICAL IN NATURE

The Southern Baptist Convention has recently commenced a major project, the American Christian Television Service (ACTS). A satellite TV network, with 126 cable systems, the ACTS programming will supposedly provide access to approximately 2,000,000 homes.

While sponsored by the S.B.C., the programming will definitely be of an ecumenical nature. "Conservative Southern Baptists, may be surprised to turn on their local A.C.T.S. channel and see programming produced by the television divisions of the Roman Catholic Church; the United Methodist Church, the Episcopal Church, the Lutheran Church in America, The Disciples of Christ, and other major denominations in the United States."

Local A.C.T.S. boards will also be encouraged to plan ecumenical efforts at the neighborhood and city levels," according to Jimmy Allen, A.C.T.S.

Continued on Page 6

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

BIBLE STUDY**THE PLACE CALLED CALVARY****LUKE 23:33**

“AND WHEN THEY WERE COME TO THE PLACE, WHICH IS CALLED CALVARY, THERE THEY CRUCIFIED HIM, AND THE MALEFACTORS, ONE ON THE RIGHT HAND AND THE OTHER ON THE LEFT.”

INTRODUCTION: The cross of Christ has been called “The Center of Eternity!” A quick perusal of a hymnal confirms that this truth was a dominant theme in the lives of many Gospel songwriters. Songs like “Jesus Keep Me Near the Cross,” “Beneath the Cross of Jesus” and “The Old Rugged Cross” permeate the hymnbook. The theme of these compositions is also the theme of Scripture: verses such as Gal. 6:14, I Cor. 1:18, and Heb. 12:2, all emphasize the centrality of the cross.

During the six agonizing hours Christ hung on the cross, he uttered seven sayings, those seven sayings reveal the meaning of the cross and explain why the place called “Calvary” is truly the “center of eternity.”

Saying #1—“Father, forgive them for they know not what they do” reveals that **CALVARY IS A PLACE OF ABSOLUTION**. The verb absolve means to pronounce free from guilt or blame, to remit, to free from the penalties of violation. The entire human race was rightly pronounced guilty at the judgment bar of God (Is. 64:6, Rom. 3:20). Through the redemptive work of Christ on Calvary, however, the repentant sinner is absolved—remitted—forgiven of all penalties for the violation of failing to meet the perfect standard of God. Is 38:17, Eph. 1:7, and many other verses confirm this complete absolution of sins.

Saying #2—“Verily, I say unto thee, today shalt thou be with me in Paradise” (Luke 23:43) confirms that **CALVARY IS A PLACE OF ASSURANCE**. The repentant thief was **not** asked to wait about assurance concerning his destiny until after Christ had supposedly completed an “investigative judgment” in a heavenly sanctuary (SDA teaching) or after completing time in purgatory (RC dogma), but was given instant assurance in that moment concerning the after life. While the place of “Paradise” has been removed to the “third heaven” (II Cor. 12:2 & 4), the believer has a similar confidence (II Cor. 5:1, II Tim. 1:12, I John 5:11-13) about his eternal destiny.

Saying #3—“Woman, Behold Thy Son” (to Mary) and “Behold Thy Mother” (to John, John 19:26-27) discloses that **CALVARY IS A PLACE OF AFFECTION**. Suffering intensely, hanging from that tree, our Lord was aware of the needs of his mother and committed her to the care and protection of the beloved disciple. The affection manifested towards his mother was symbolic of the love and affection he was demonstrating for the entire world, by giving his life’s blood as the sacrifice for sin. Calvary was the greatest demonstration of love in human history.

Saying #4—“My God, My God, Why has thou forsaken me?” makes it clear that **CALVARY WAS A PLACE OF ANGUISH**. Rejection by man was an experience with which our Lord had become regularly familiar, but the desolation experienced here had never before been known by Christ, either in eternity past or his brief life on this earth. The only hour in all the aeons of eternity where the circle of fellowship between Father and Son was severed was in these anguishing moments when Christ paid the price for our sin.

Saying #5—“I Thirst” (John 19:28) substantiates that **CALVARY IS A PLACE OF ACCREDITATION**. Christ’s plea here was not a plea for pity or simply a desire for water to ease the discomfort of those moments. The entire integrity of the Word of God hung upon those two words. The verse states that Christ said “I thirst” so that “the scripture might be fulfilled,” a reference to the Old Testament prophecy of Ps. 69:21.

Every prophecy concerning Christ’s advent, life, and death had been fulfilled, with one exception, the prophecy in Ps. 69:21: the attempt to give him vinegar to quench his thirst. Our Saviour could not cry out “It is finished” until the final prophecy had been fulfilled. The fulfillment of this prophecy was the symbol that **all** the other prophecies and promises in the Old Testament concerning his life and death had been fulfilled. All the O.T. prophecies were wonderfully confirmed in that brief phrase, “I thirst.”

Saying #6—“It is finished” (John 19:30) indicates that **CALVARY WAS A PLACE OF ACCOMPLISHMENT**. While there may be hundreds of denominations, there are only two religions in the world: the “do” religion and the “done” religion. The “do” religion declares that Calvary was not sufficient and man has to add some human merit—human works to complete his salvation. The “done” religion states that the price has been paid in full by Christ’s sacrifice on the cross (Heb. 10:10-14).

Saying #7—“Into Thy hands, I commend my spirit” displays that **CALVARY IS A PLACE OF APPROVAL**. The work now finished, the task completed, he was ready to commit his spirit into the hands of His Father knowing it would receive the father’s smiling approval. The songwriter was surely correct when he wrote that “Calvary covers it all, my past with its sin and stain; my guilt and despair, Jesus took on Him there and Calvary covers it all.”

HYMN OF THE MONTH:**“THY NAME ALONE CAN SAVE”**

There is a name divinely sweet that melts the heart to love,
and wakes the highest note of praise from angels choirs above;
It guides the mourning wanderer home, it calms the troubled wave;
in all thy realms beneath the skies, no other name can save.

That name devotion’s flame inspires in every grateful breast;
and thro’ its all prevailing power, we hope and look for rest;
It brings us near the throne of Grace by faith and earnest prayer;
it brings to every waiting soul a Father’s blessing there.

The saints redeemed, with one accord, the name in glory sing;
and o’er the radiant fields of light their loud hosannas ring;
Eternal Father, Source of light! Inspire our grateful lays;
and teach our hearts in nobler strains that blessed name to praise.

CHORUS:

Dear Saviour, thine the precious name that melts the heart to love,
and wakes the highest note of praise from angels choirs above.

Mrs. F. J. Van Alstyne—Acts 4:12

SERMON OUTLINE:**“Satan’s Strategy” Genesis 3:1-7; Eph. 6:11**

- I. Satan *Doubted* the Word of God “Hath God Said?” Gen. 3:1
- II. Satan *Denied* the Word of God “Ye shall not surely die” Gen. 3:4
- III. Satan *Displaced* the Word of God. “For God doth know that in the day ye eat thereof, ye shall be as gods, knowing good and evil.” Gen. 3:5

TWELVE REASONS FOR VISITATION

1. It was done by Jesus, our Saviour.
2. It was done by the apostles.
3. It is the greatest need of this present generation.
4. It wins the confidence of people.
5. It pays dividends for time and eternity.
6. It builds every department of church life.
7. It reaches those who could not be reached otherwise.
8. It brings us into closer touch with lost souls
9. It brings the greatest joy and rewards to the Christian.
10. It results in many conversations and rededications.
11. It will stand the testing fires at the judgment seat of Christ.
12. It carries out the greatest commission.

—Copied

BELIEVE IT OR NOT

“Plenary indulgences that (supposedly) free Roman Catholics from punishment for sins can (now) be granted long distance by bishops via radio or television, according to a new Vatican decree. . . in order to be eligible for the special benefit, a Catholic must also go to confession, take communion, and pray for the intentions of the pope.” The indulgences may be granted three times a year on the pope’s behalf by local bishops to qualified Catholics.

The pagan practice mentioned above is an example of the deceitful diabolical blasphemies of popery and is just one “more” of the hundreds of extra-scriptural innovations promulgated by this harlot religion. The Scriptures teach that Christ alone has power to forgive and cleanse from sin (Eph. 1:7, I John 1:9).

IDEA COLUMN

Many Christian day schools are facing the problem of the high cost of athletics in their curriculums, plus the trend toward idolization of immoral over-paid professional secular athletes by the average CDS student.

A partial answer may be found in a group game known as "PILLO POLO." This game provides for vigorous, safe activity indoors or outside, winter and summer and is both practical and economical.

The equipment consists of six red and six blue three-foot sticks covered with a soft pillow foam substance, with a similar soft foam ball. No masks, elbow or shin guards are required and the playing surface can range anywhere in size and construction from a church fellowship hall to an asphalt parking lot or a grass field.

Governed by hockey rules, the game may easily be played by either elementary or secondary students, used for either interschool or intraschool competition and allows for maximum participation, since frequent substitution is permitted.

Pillo Polo provides the vigorous safe outlet needed for students, promotes enjoyment and fellowship while playing (It is difficult to get angry when hit by a soft "foam" ball), as well as disciplinary training in teamwork. Pillo Polo athletes and teams are not likely to weep over failures and losses with a "foam" ball. Since there are no counterpart stars in the secular professional sports world, students are not likely to spend their nights dreaming about making a million dollars playing the game or imitating their favorite ungodly hero. Students can concentrate instead on academic studies! (At least the task should be easier!)

The cost for the equipment for twelve players is only \$73.50. Optional nets are also available. For a catalogue listing complete prices, as well as other athletic equipment, write to New England Camp and School Supply Company, P.O. Box 20, Newton Center, MA 02159; 617-969-8235; toll free order line: 1-800-343-0210.

THE PRAYER OF MOSES — EX. 33:12-23

1. A prayer that the guidance of God might be shown—"Show me now thy way"..... Ex. 33:13
2. A prayer that the grace of God might be known—"That I might find grace"..... Ex. 33:13
3. A prayer that the glory of God might be seen—"Show me thy glory"..... Ex. 33:18

LITERATURE TO CONSIDER

1. **KLOCK AND KLOCK** is a Christian publisher which features theological and expository reprints by great theologians and scholars of past generations. The 1985-86 titles contain seven reprint classics including **THE WORDS OF THE APOSTLE PAUL** (John Eadie), **STUDIES IN I TIMOTHY**, (Alfred Roland) and **THE METAPHORS OF CHRIST** (Donald Fraser). Samples of works previously published include **THE DOCTRINE OF ENDLESS PUNISHMENT** (Wm. G.T. Shedd), **THE AUTHENTICITY AND INSPIRATION OF THE HOLY SCRIPTURES** (Robert Haldane) and **THE PSALMS** (Alexander Maclaren).

Since the Hebrew and Greek texts are frequently quoted in many of these reprints, their practical use (though not exclusively) would be limited to Bible students fluent in the original Biblical languages. For a catalogue listing complete titles write **KLOCK AND KLOCK** Christian Publishers, 2527 Girard Avenue North, Minneapolis, Minn. 55411.

2. **WHY COMMUNISM KILLS**, "The Legacy of Karl Marx," is an eighteen-page informative booklet by Dr. Fred C. Schwarz which reveals the reasons for the atrocious record of communist genocide (mass murder).

In this booklet, Dr. Schwarz exposes the diabolical nature of the marxist philosophy, citing its goals and practices, along with its unfulfilled promises. Available from Christian Anti-Communism Crusade, P.O. Box 890, Long Beach, California 90801. \$1.00 per copy.

3. **SHAME** is a potent seven-page foldout tract by evangelist Dr. Hal Webb which forthrightly decries the compromise of the world's sensual sound by many **religious** songwriters, publishers, musicians, and radio stations.

Dr. Webb states, "When Christian music carries the beat, instrumentation and exact sounds of the lost crowd, it results in confusion and shame." Dr. Webb also warns parents that "quality parents cannot develop quality children on a music diet of cheap religious words and heathen tempos." Write to the Hal Webb Evangelistic Team, Box 195, Hemlock Hill, Conklin, N.Y., 13748; copies \$1.00; 100 copies—\$4.00; **please** include an extra \$1.00 to cover postage and handling costs.

DEFECTIVE EVANGELISM

The evangelism of lost sinners is the heartbeat of God. Since evangelism occupies priority in the mind and heart of God, it must also maintain that same place in the believer's life, as well as the ministry of the local church. Satan, however, is a deceiver and has several brands of counterfeit evangelism which are defective in nature and are deluding sincere believers.

THE FIRST FORM OF DEFECTIVE EVANGELISM IS "ECUMENICAL" EVANGELISM. Ecumenical Evangelism is the linking up of Bible believers and religious apostates in evangelistic endeavors. In II Cor. 6:14-18, II John 7-11, Eph. 5:7-11, and numerous other passages the Scripture expressly prohibits this practice.

The leading exponent of this defective evangelism is Dr. Billy Graham. Since turning his back on fundamentalism more than 30 years ago, Dr. Graham's crusades have been sponsored by a mixture of theological unbelief including Roman Catholic bishops, apostate protestant leaders, new evangelicals, and charismatics. Dr. Graham's compromise has descended to such levels that he now calls the Pope a great "Christian leader," uses Roman Catholic nuns and priests as counsellors in his crusades and permits Roman Catholic masses as follow-up for new converts.

Dr. R. A. Torrey, a Biblical giant of another generation, exposed the folly of such unscriptural practices when he wrote, "It is folly to send the names of inquirers to ministers who are antagonistic to evangelical truth...to send the name of a young convert to such a minister, to send a lamb out to be harried by a wolf...I intend to advise the inquirers to seek fellowship in churches where the minister believes and preaches the Bible, to avoid churches where the Bible is pulled to pieces..."

The "political ecumenism" practiced by Dr. Jerry Falwell is really another form of ecumenical evangelism, and perhaps even more dangerous than the form utilized by Dr. Billy Graham since it is more subtle and deceptive. The plea to save America has caused many believers to become involved in unscriptural unions that they might otherwise have avoided. Mordecai Ham, the old-time southern evangelist was right when he declared that any morality that did not lead to the foot of the cross was a fraud and a fake.

"EXISTENTIAL" EVANGELISM IS THE SECOND BRAND OF DEFECTIVE EVANGELISM. Existentialism is the philosophy which teaches that there are no absolutes; that neither the past nor the future is significant, only one's existence now. Since there are no absolutes, objective truth-propositional truth (definitive statements of truth)—is denied and subjective human experience—the eternal "now"—becomes the authoritative reality.

In religious existentialism, subjective human experience replaces the objective truth of the Word of God as the ultimate authority. Several religious movements are utilizing existential evangelism to great advantage including the charismatic movement, Roman Catholics, new evangelicals and the PMA (Positive Mental Attitude), "human potential" advocates.

With eternal verities minimized or eliminated, happiness and financial prosperity become the main evangelistic themes, with the existential "Christ" being the tool by which these good things are obtained.

The emphasis shifts from "Ye must be born again" to "You can be born again," with the existential "Christ" just adding the missing ingredient, capping ones temporal success. Roman Catholics are increasingly using existential evangelism,

Continued on Page 7, Col. 2

Profiles of History continued—

While he was away on a mission, his first wife died of a fever. Left widowed, but not childless, his infant daughter died six months later, leaving him all alone. He then spent another seven years completing the translation of the entire Bible, which he finished on January 31, 1834. On that occasion he wrote, "I have dedicated it to His glory. May He make His own inspired Word, now completed in the Burman tongue, the grand instrument of filling all Burma with songs and praises to our Great God and Saviour Jesus Christ."

On April 10, 1834, he was married to Sarah Boardman. During their eleven years together, Judson spent another five years revising the Burmese Bible. In 1845, his second wife became desperately ill and a voyage to the United States was determined as the only place where her illness might be cured. At St. Helena, her condition worsened and she died. Since the ship sailed the following morning, Judson had to leave her body behind in a grave quickly prepared for use on the island.

Judson arrived back in Boston on October 15, 1845, some 33½ years after his departure, preaching the same night at a church in Bowdoin Square. In June 1846, he was wedded to Emily Chubbuck.

On July 11, 1846, he departed for Burma, arriving on December 5, 1846. For the next three years, he addressed himself again to his customary labors, but in November 1849 his health began to fail. Sea voyage to another climate was determined as the only means of recovery. Enroute on a medical journey, his death came at sea, just three days journey from the land where he had invested his life. His body was committed to the choppy waters of the sea, to await the resurrection call. At age 62, in his 38th year of missionary labors, with seven thousand Burmese believers behind as a testimony, he entered the presence of his Saviour.

Three outstanding traits marked Judson's life (1) His passion for souls; (2) His faith and perseverance; (3) His self denying and sacrificial spirit. Judson's life proves what real Christian heroism can accomplish for God, despite adverse circumstances. Adoniram Judson was truly a "Christian Hero of the Nineteenth Century" and a "Pioneer of American Missions." His heroic sacrifice has inspired hundreds to respond to the missionary call and that response still continues today. D.J.

NOTE:

1. The research secretary located Judson's birthplace in Malden, Massachusetts and learned that it was sold a few years ago by the American Baptists because they claimed they could not afford to pay the property taxes! It is now a private residence.
2. The research secretary possesses an extant copy of an 1812 missions magazine which contains first hand reports on Judson offering himself for missionary service, as well as minutes of meetings of the American Board of Commissioners for Foreign Missions dealing with Judson's proposed missionary service.

RELIGIOUS NEWS IN BRIEF

1. The United Methodist Church is revising its hymnal, removing 200 songs formerly included in the old edition. Among the hymns being removed is "Rise Up O Men of God." The hymn is being deleted based on hymnal committee revision guidelines which state that traditional hymns should use "non-sexist inclusive forms of address when referring to people."
2. Evangelist Rex Humbard is moving into "Prime Time" television and plans to use "big name guests from the world of secular entertainment" to attract his audiences.
3. Ecumenical evangelist Billy Graham, who calls Pope John Paul II a great "Christian evangelist," was the major speaker at the Moody Bible Institute's centennial commemorative celebration on February 9.
4. A rule banning the spanking of children in day care centers in North Carolina was reaffirmed by the N.C. Child Care Licensing Commission. The rule prohibits the administering of corporal punishment to a child in a day care center, even if parents sanction it.
5. The January, 1986, issue of **NEW WINE**, a charismatic ecumenically oriented magazine contained an article by popular new evangelical Bible teacher Dr. Chas. Swindoll. Dr. Swindoll was one of the sponsors for the August, 1985, Los Angeles Billy Graham crusade.
6. The number of unmarried couples living together has more than tripled since 1970, according to the U. S. Census Bureau statistics.

DEFINITION: "The Inclusive Policy"

"That policy which operates within the religious realm affecting executive appointments, missionary personnel, and general program objectives which gives equal recognition and honor to all shades of belief and unbelief without penalty or discrimination."

San Francisco Baptist Seminary Pamphlet

FUNDAMENTALIST PERSPECTIVE Continued from Page 3

president. "Each A.C.T.S. board will be asked to form an associate board of non-Baptists to provide a forum for ecumenical input into local programming."

"Money for the network will come from the S.B.C.'s nationwide voluntary COOPERATIVE PROGRAM."

It appears obvious, that this new SBC TV network, is another of Satan's informal wiles designed to draw the S.B.C. further into the ecumenical net. Conservatives within the S.B.C. framework, who support the "Co-operative Program" but who desire to see the convention returned to a Biblical position, are giving their funds in vain!

SOURCE: Christian Herald, January, 1985

COUPLE SUES "ARMSTRONG" CHURCH WHEN WORLD DOESN'T END AS PROMISED

"A couple from Lowry, Minnesota, is suing the Worldwide Church of God for \$5 million, alleging that church officials told them the world was going to end and defrauded them of 160 acres of land.

Gilman K. Anderson and his wife Gladys say they gave away much of their farm in 1969 when representatives of the California church told them the world was coming to an end. The Andersons said they were told in 1969 that they would have to move to Petra, Jordan, for safety when the call from the church came.

In 1971, they were told that there would be a famine so severe that people would eat their own children to survive. They also say they were told that Germany was going to attack and destroy the U.S. in 1975.

Attorneys for the church argued that the court has no business determining the truthfulness of religious beliefs and also argued that the federal statute of limitations for fraud claims is six years."

SOURCE: Atlantic Baptist, 11-1-85, p.9

Research secretary's comment: If the court decides on the basis of "truthfulness of religious beliefs," the WCG attorneys, if they are honest, will have to plead "no contest," since the church prophecies were obviously false.

LEFT WING PRIEST REVEALS SUBVERSIVE STRATEGY TO PROMOTE REVOLUTION IN LATIN AMERICA

Luis Pellecer, a left-wing Roman Catholic priest "engaged in subversive activities in El Salvador" explained the strategy of religious marxist revolutionaries when he wrote, "Using our faith, taking advantage of the most sacred and profound feelings of our people, we planted the first seeds of distortion, introducing a new Gospel, a new previously unknown Jesus—a blood thirsty Jesus. . . (we) were fully capable of indoctrinating people of saturating them with the whole theology of liberation and science of marxism, knowing how to bring it all down to the level of the masses with little general educational and political sophistication."

While in this case, the change involved substitution of one false Gospel (the pagan dogmas of Rome) for the equally diabolical gospel of marxism, the strategy employed is one of Satan's most successful techniques to destroy true Biblical faith; employing familiar religious terms, while giving them a different meaning. Satan's strategy is to utilize familiar words, but utilize a different dictionary.

There are some who may think liberation theology is limited in the Roman Catholic Church to Latin America. They are sadly mistaken. Bishop Alberto Iniesta of Madrid, Spain, believes that liberation theology may be the key to "liberating" the European continent. Iniesta declared, "If (European) theology has kidnapped Christ, the church and theology itself, the theology of liberation could then be the liberation of theology and bring about the reappropriation of Christ and the church by the poor."

SOURCES: Jesus to the Communist World, Jan., 1985, p. 2; Latin American Press—advertising brochure for Newsletter.

ILLUSTRATION

John Robinson was a noted English preacher of another generation. On one occasion, he became so discouraged in the ministry that he decided to resign and wrote out his resignation on a piece of paper. As he struggled with God on his knees over the issue; by impression the Holy Spirit said, "John Robinson, I don't want you to resign, I want you to re-sign!" He took the same piece of paper and signed his name below the following words, "With this paper, I, John Robinson, re-sign my commission to preach the Gospel." He put the paper in his pocket and carried it with him the rest of his life.

In Galatians 6:9, God's man is exhorted to remain faithful in the fulfillment of his commission by not being "weary in well doing," since in "due season" he shall reap if he "faints not."

**VOICES FROM THE PAST
THE CONFLICT OF CHRISTIANITY
WITH ITS COUNTERFEITS**

Dr. W. B. Riley was one of the most prominent leaders of the fundamentalist movement in the first half of the twentieth century, contending vigorously against the apostasy within the old Northern Baptist Convention. Shortly before his death, he withdrew from the convention, stating that he did not want to die within the ranks of that apostate movement.

In a booklet he wrote entitled **THE CONFLICT OF CHRISTIANITY**, he delineated two of fundamentalism's worst enemies: the counterfeits and the middle-of-the-road compromisers. Dr. Riley declared: "Christianity has lived in conflict and by conquest! As in the case of its founder, its very life was sought from the first. Judaism, the mother of Christianity, attempted the strangulation of the babe while it yet was in swaddling clothes. The rulers of Roman heathenism and the philosophers of Greek gnosticism alike opposed its progress at every point. As a religious faith, it has had to fight its way from the hour when first it saw the light... in all these battles, Christianity has come out of the contest a victor.

"It must be conceded, however, that warfare has changed in method. When, more than two milleniums ago, ten thousand Greeks, under Miltiades, marched forth against then times their number to the battle of Marathon, they met the enemy in an open field, and the clear victory was a tribute to the intelligence and valor of the Grecian conquerors. . . .

"Modernism makes such fair fighting impossible. The enemy no longer exposes either his person or his program. By ingenious devices, he falsifies the whole field of fight! In trenches dugged under cover of darkness he hides; by barrages of smoke and flame and gaseous fumes, he accomplishes at one the cover of his own forces and the discomfiture of the enemy; and by every conceivable camouflage he seeks to deceive and disconcert. . . . Taking possession of the territory of his opponent, before intimating that war is on, he wages a conflict as unfair in method as it is foul in morals.

"The use of camouflage in this conflict is the seriousness of the whole situation. Of all enemies, the counterfeit is the most difficult to discover and to dislodge. To fight it is to fight a semblance, not the substance...

"... the greatest menace to fundamentalism today is not the outright modernist. It is the 'middle-of-the-roader' who is milking his denomination with one hand and every wealthy fundamentalist approachable with the other, in behalf of what he claims will be a 'new fundamentalist college or theological seminary,' but who, when once the bucket is filled, will walk away with the same, to turn it over, again—as has been so often done—to the enemies of Christ. It is this course, employed by not a few... that makes it difficult for the sound fundamentalist institutions to secure help from those who believe with them."

§ § §

QUOTABLE QUOTES

APOSTASY: "When there is unbelief in the pulpit, there will always be unbelief in the pew."

Dr. Bryan Green

BIBLE: "The Bible was not given to entertain us but to change us." Dr. Al Dickerson

CHARISMATIC MOVEMENT: "Tongues is the language of the Anti-Christ." Rev. Gordon Hagen

EVANGELISM: "Every saint this side of heaven should be concerned with every sinner this side of hell."

Dr. Marvin Lewis

MATERIALISM: "We have come to a point in America where we know the value of everything and the worth of nothing." Dr. John McCormick

PASTORATE: "You don't demand respect, you command respect." Dr. Don Camp

WORLD: "The world is not evolving, it's deviluting."
Dr. Gilbert Stenholm

DEFECTIVE EVANGELISM Continued

with the charismatic experience of the "Baptism of the Spirit," being the topping that makes the sacramental pie more enjoyable.

The "I'm Okay—You're Okay" philosophy of Thomas Harris has become a chief evangelistic tool of the Positive Mental Attitude (PMA) advocates, with self-esteem and temporal success occupying twin dominancy roles. Adapting this approach musically, G. Alan Smith wrote the song, "I'm OK, You're OK" (*Exodus Songbook*, P. 30, Hope Publishing Co.). Smith writes, 'I can say I'm O.K. because Jesus dies for me every day" (v. 1), I can say You're O.K. God paid the sacrifice to tell me You're O.K." (v. 4). Such evangelism is a far cry from Paul's words in I Tim. 1:15 when he wrote, "Christ Jesus came into the world to save sinners, of whom I am chief."

In religious existentialism, Biblical words are either discarded or diluted to suit the religious experience desired. An example of this vague existential evangelism is found on the back cover of a Campus Crusade magazine, where an individual describes his conversion experience. The writer states, "It was getting to where I could hardly breathe or see or move. As time passed, my own effort made the darkness thicker and the air more stale and the walls closer. Then there was a knock on the door. A stream of intense light shot through the keyhole. I opened the door. The Son shone in. The walls fell and disappeared. I breathed deeply...today I run I laugh, I live. No dead ends. The Son's still shining." Any resemblance between the above statement and the plan of salvation in the "Roman's Road" is purely coincidental!

THE THIRD BRAND OF DEFECTIVE EVANGELISM IS "EASY" EVANGELISM. Perhaps the most dangerous, it ignores or minimizes the important place of repentance in conversion (Luke 13:3, Luke 24:47). While repentance must never be equated with human works for salvation (as some Lordship Salvation advocates seemingly imply), it is the other side of the coin without which faith becomes meaningless and void.

In the 1960's and 1970's, this defective method of evangelism was popularized in C. S. Lovett's "Visitation-Witnessing Made Easy" booklet series. While witnessing can become "easier" through the power of the Holy Spirit and experiential use of spiritual skills, it never is easy. Witnessing can be simple, but never easy. Witnessing is battling in the field for the souls of men and war is never easy, even though we have the promise of victory (I Cor. 15:58).

"Easy" evangelism is now being promoted under a new cover in the 1980's, using the labels of "lifestyle evangelism" and "bridge evangelism." In a ten-page booklet entitled ***CRISIS IN SOULWINNING**, "A Critique of Lifestyle Evangelism," Dr. Frank Bumpus exposes this defective counterfeit for Biblical evangelism. Promoted primarily by Joseph Aldrich's **LIFESTYLE EVANGELISM** (Multomah Press); Bruce McDonald's **BRIDGE EVANGELISM** (ABWE—shame on them!), and Jim Petersen's **EVANGELISM AS A LIFESTYLE**, (Navpress) this strategy offers a "soft sell" unbiblical approach which confuses developing friendships with scriptural evangelism.

"Bridge" evangelism minimizes confrontation with sin by accommodation with the world. According to Dr. Bumpus, it also de-emphasizes proclamation and switches the emphasis from the message to the messenger. Dr. Bumpus firmly believes that this accommodating mood can be a severe temptation to believers who "have grown weary in the battle" and who are thus especially susceptible to the desire for social respectability and a life without controversy. In the opinion of Dr. Bumpus, fundamentalists who "succumb to this mood" are in danger of drifting into new evangelicalism.

While the fundamentalist must reject these spurious de-

Continued on Page 8

DEFECTIVE EVANGELISM Continued

fective forms of evangelism, he should be willing to accept innovative methods of personal evangelism that rest within the Biblical framework. In the research secretary's opinion, there has been an over dependence on high pressure forms of systematic evangelism and a neglect of emphasis upon witnessing in daily contacts. When properly utilized both approaches can provide effective evangelistic outreach in the local church.

A genuine passion for souls is desperately needed among fundamentalists today. "Souls for Jesus is our battle cry" must always be the battle song of the believer. In his book, **WITH CHRIST AFTER THE LOST**, Dr. L. R. Scarborough declares that the "divine obligation" for witnessing rests upon the "heart and conscience of every Spirit-born child of God." Every believer, states Dr. Scarborough "is called in the hour of salvation to witness a winning testimony for Jesus Christ" and "nothing in heaven or earth can excuse him from it." Let's get busy with our task—the evangelism of the lost.

D.J.

***CRISIS IN SOULWINNING** is available from Dr. Bumpus, 200 N. Roselle Rod., Schaumburg, IL 60194. 10 copies for \$1.00 —please add appropriate postage.

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**UPDATE AND CORRECTION—
North Platte Baptist Church in Nebraska
MOBILE HOME, USED AS JUNIOR CHURCH, BURNS**

The days of tribulation continue for the North Platte Baptist Church, as fire strikes the mobile home facility owned by Pastor Gelsthorpe, but used for junior church, Sunday school classes, lunchroom for the school, and pastor's study. The junior church had been set up for a special puppet presentation on February 9, which the children never saw. Earlier on Friday of that same week, the mobile home had experienced heating problems. Repairmen were called out on Friday to remedy the condition. Sunday morning, as the Sunday School teachers arrived to prepare their classrooms, the furnace was not working and the mobile home was frozen up. A repairman was called and during the service that morning, the furnace was again worked on. At three o'clock that afternoon the 911 Emergency Center notified the Gelsthorpes of the fire.

The mobile home was totaled and the pastor's library was mostly lost. This is not the end of the story. The church had insurance on all buildings and the adjustors immediately started working with the church to work on a settlement. Five days after the fire, Lincoln County attorney, Charles Kandt, the prosecutor (persecutor) again lashed out against the church. The county attorney could not file in Lincoln County, because of a stay of execution pending the forthcoming appeal to the state (March or April). He found an old law on the books that allowed him to put forth a garnishment summons against the pastor to the insurance company. In other words, the county attorney was seeking all payments of settlement in the mobile home fire.

Praise the Lord, the church has no garnishment against them and the insurance is in the name of the church. This does eliminate, though, at least for the present, the pastor realizing any settlement on his personal property. Pray for the church and pastor as the appeal is heard before the state supreme court. RB

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RELIGIOUS NEWS FROM A FUNDAMENTALIST PERSPECTIVE Continued

Conservative Baptist "Messengers" Adopt Constitutional Changes at CBA Annual Meeting

At the 1985 Conservative Baptist Association annual meeting, messengers approved a constitutional change regarding severance of affiliation with the CBA: "A church shall be considered inactive when (a) it does not contribute to the Association; (b) it does not indicate a desire to remain affiliated with the Association; and (c) it does not respond to communication from the Association regarding its status." The amendment also states that "The Board of Directors may recommend to the Association severance of an inactive church when such action is appropriate."

The above action makes it virtually impossible for any church,

within the framework of CBA, which has reservations about the compromising new evangelical trends in the CBA, to have any voice in CBA affairs. Any Conservative Baptist Church or CBA pastor who wishes to maintain an unblemished ecclesiastical testimony can only follow one action—withdrawal—the same action that discerning fundamentalists, formerly within the CBA framework, have followed for the past 20 years. In the move towards a centralized, bureaucratic, convention system, the CBA appears to be one step ahead of the apostate SBC!

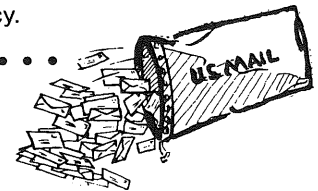
Professor at S.B.C. Sponsored Seminary Proposes Changes In Election of S.B.C. Officials Relating to Cooperative Program Support

G. High Wamble, a professor at S.B.C. sponsored Midwestern Baptist Theological Seminary, has proposed alterations in the election of S.B.C. officers which could produce a drastic change in the selection of major S.B.C. officers in the future.

Wamble writes, "To foster support of Convention causes, the Convention should consider requiring the informing of messengers, before they vote, about the Cooperative Program giving of each local church in which a candidate for Convention office holds membership. A similar requirement applicable to presidential appointees and nominees of the Committee on Committees and Committee on Boards would be salutary, adapted to procedures involved therewith."

For many years, election to key S.B.C. offices have been based on some measure of verbal and financial support to the Cooperative Program. The above procedure, however, if adopted, would virtually eliminate any conservatives for office consideration, who by virtue of their church's smaller size or supposed convictions, de-emphasize or minimize contributions to the Cooperative Program. The professor's proposal is simply another means to further centralize and consolidate control in the hands of the convention bureaucracy.

THE MAIL BAG



Below you will find portions from letters in response to the "DO YOU LIKE IT?" headline of last month's issue of the *F.B.F. News Bulletin*:

"... I sure do— keep the F.B.F. News Bulletin coming... I surely praise God for good, old-fashioned, strong, fervent, fundamental literature. God bless you."

—Pastor Bob Steward
Harrison, Michigan

"...I really like it. As a pastor, I receive all kinds of newsletters and certainly do not have time to read them all. . . however, when your newsletter arrives, I will take time and read it. Keep up the good work!"

—Pastor Joseph Hawley
Yucca Valley, California

"... must say I like it very, very much. . . the January/February issue... certainly is an outstanding piece of work. . ."

—Pastor Carroll Oatley
Warsaw, Indiana

"I just finished reading the new F.B.F. News Bulletin and thought it was excellent."

—Dr. Jim Lyons
Garland, Texas

"I like it!" Keep Shootin'!

—"Foxfire"
Pittsburgh, Pennsylvania

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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

Drs. McCormick, Wood, Parker, Sightler, Williams, Jones, Bell to speak National Meeting — August 1 -3

VOL. 9 - NO. 3

FUNDAMENTAL BAPTIST FELLOWSHIP NEWS BULLETIN

MAY/JUNE, 1986



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

The **FBF News Bulletin's** "new face" was met with an overwhelming positive response. We have received more letters at the home office concerning the changes made (format used and our new research secretary) than anything we have done for quite some time. The paper now goes into about 10,000 homes and we would like to enlarge our circulation. However, with costs constantly increasing we must have **paid subscriptions!** As of the November/December 1986 issue all subscriptions will be canceled unless a renewal is received through our home office. The new subscription rate is \$8.50 a year for six issues. The next issue will include a subscription form for you to fill in and return to us. We are currently working on mailing rates, which will be published next time, for those of you who wish to receive the paper in bulk amounts instead of a single subscription.

We are striving to make this paper a tool in the preacher's tool box—filled with pertinent information for his use for years to

come. We trust you will not want your subscription to run out!

NOTE: In the previous issue an error was made in the speakers schedule for the National Fundamental Baptist Fellowship meeting being held August 1-3 at Hampton Park Baptist Church, Greenville, SC. **The correct schedule is:**

Schedule of Speakers

FRIDAY, AUGUST 1—

- Dr. John McCormick..... 7:00 p.m.
- Dr. Bob Wood..... 8:00 p.m.

SATURDAY, AUGUST 2—

- Dr. Monroe Parker..... 10:00 a.m.
- Dr. Harold B. Sightler..... 11:00 a.m.
- Dr. J. B. Williams..... 7:00 p.m.
- Dr. Bob Jones..... 8:00 p.m.

SUNDAY, AUGUST 3—

- Dr. Rod Bell..... 2:30 p.m.

If you are interested in having any of these speakers in your pulpits during this weekend, please get in touch with them as quickly as possible. As you can see we will have a Sunday afternoon service, but because we do not want to interfere with the local church we will not have services either Sunday morning or evening.



COMING NEXT ISSUE...

"A Scriptural Analysis of the Charismatic Movement,"
 plus
"What the Bible Says About Speaking in Tongues"

A Brief History of the Fundamental Baptist Fellowship
 by Dr. Monroe Parker

Fundamental Baptist Fellowship
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ADDRESS CORRECTION REQUESTED

With apostasy on every hand and compromises being made in the name of fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the **F.B.F. News Bulletin** for \$8.50 a year/6 issues. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.



GUEST EDITORIAL

FUNDAMENTALISM OR FANATICISM?

Dr. Al Dickerson, Pastor

The media, in the definition of what a fundamentalist is, is consistently confused. When the word "fundamentalist" is used by the media, they invariably classify: snake handlers, tongues speakers, divine healers, social activists, cultists, religious fanatics, terrorist groups, eastern religionists, racial bigots, and with this aggregation of false religion, wild emotionalism, racial bias, political upheaval, violence, hatred, etc., the media seeks to include Bible fundamentalists.

I am putting myself on record as saying that the only true fundamentalists in the world today are Bible fundamentalists. Let me illustrate my point with a homely illustration. There is only one thoroughbred in the animal world today. I have heard folks talk about thoroughbred dogs, cats, cows, sheep, hogs, etc. There are no such things; they may be purebred, but the only thoroughbred in the world is the racehorse.

A Clydesdale draft horse may have strength and determination that outshines a racehorse, but he cannot be registered as a thoroughbred. A tree hound may have tenacity and durability that rivals a thoroughbred but he can never be classified as a thoroughbred. A cow may be a winner in production of butterfat and milk output, but she can never be a thoroughbred. No animal can be classified as a thoroughbred simply because of its strength, beauty, determination, etc. A racehorse is a thoroughbred only because his genealogy can be established in absolute fact.

A man is not a fundamentalist simply because he is zealous, aggressive, dedicated, fearless, sacrificial, etc. A man is a fundamentalist because he dogmatically embraces biblical truth. Jesus said in John 17:17, "Sanctify them through thy TRUTH; thy WORD IS TRUTH." He makes biblical truth the standard for faith, doctrine, behavior, and service.

A fundamentalist obeys government and the laws of the land, and submits to authority unless that authority seeks to usurp the authority of God. A fundamentalist will not bomb airports, hijack airliners, or take people hostages. A fundamentalist does not seek to destroy human life; he will not handle snakes; drink strychnine, or lay his hands on a red hot stove to prove his faith; he will not practice religious fanaticism.

A fundamentalist will not build a religious commune and engage in sex orgies. He is opposed to abortion, homosexuality, promiscuity, pornography, drugs, booze, immorality, tyranny, communism, etc. He is a believer in and a promoter of strong, godly family life.

A fundamentalist is not intolerant. He believes every man must have the right to believe what he chooses and practice what he believes, as long as it does not threaten another man's well being; but the fundamentalist insists that God only has one way to Heaven and that is through the blood of Jesus Christ.

A fundamentalist loves God and God's people; he loves the Church; he desires and seeks the salvation of the lost. He loves his country and his flag, and is ready to defend it against any enemy who seeks to take away liberty. He is ready to oppose

wrong and defend the truth.

What the media often classifies as **fundamentalism** is really **fanaticism**; there is a vast difference between the two. A fundamentalist is one who embraces, tenaciously holds to, and practices truth as it is found in the Word of God. A fundamentalist has zeal, but his zeal is disciplined and tempered by the truth of God.

A fanatic, according to the dictionary, is one who is possessed of wild and extravagant opinions. He has an inordinate zeal that may be influenced by religions, revolution, political ambition, social activism, racial bigotry, or other causes. He may be often ruled by bigotry and prejudice, and be given to wild imagination and emotionalism, rather than being disciplined by sound judgment based on truth.

I think it is time to give the fundamentalist fair treatment.

Dr. Dickerson is the pastor of the Maranatha Baptist Church, Elkton, MD, the president of the Maryland Baptist Bible College, and the moderator of the Mid-Atlantic Fundamental Baptist Fellowship.

IDEA COLUMN

In the March-April issue, the research secretary mentioned how a newly developed game called "Pillo Polo" can be effectively utilized for athletic competition and spiritual training among elementary and secondary pupils.

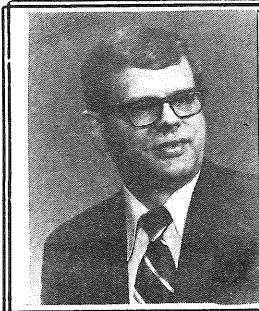
"Tee Ball Baseball," developed by the noted fundamentalist educator, Dr. Dayton Hobbs, is another athletic game which can be effectively used as an evangelistic tool in reaching younger children. Designed especially for children ages 5-7, the game is adaptable for slightly younger and older children as well. Using a small orange ball, batting tee, and miniature sized bats, the game required only a small area for play and very little expense for equipment.

For a booklet listing rules and equipment write Tee Ball Baseball, P.O. Box 643, Milton, FL 32570. If you did not receive the March-April issue and would like information about the "Pillo Polo" game, send a stamped, self-addressed envelope to the FBF office and ask for a copy of the page from the March/April issue **News Bulletin** that mentions the "Pillo Polo" game. (Don't forget to send in your \$8.50 for an **FBF News Bulletin** subscription also!)

NOTE: Do you have practical ideas and suggestions for missions promotion, CDS, youth ministries, Sunday School, facility improvements, family living, auxiliary ministries, etc.? If so, the research secretary would appreciate receiving them. Inform us about the ideas that have helped make your ministry just a little more effective in various areas. Proper credit will be acknowledged if your idea is published. Send your ideas to the research secretary at 350 Ashburnham Street, Fitchburg, MS 01420. (All other correspondence relating to the **FBF News Bulletin** should be addressed to the national office.)

§ § § §
MOTIVES FOR EVANGELISM

1. Looking for The Second Coming II Cor. 5:10-13
(The Coming of Christ)
2. Loving our Saviour II Cor. 5:14-17
(The Constraint of Christ)
3. Longing for Souls II Cor. 5:18-21
(The Commission of Christ)



RELIGIOUS NEWS
from a
Fundamentalist Perspective
DR. DON JASMIN
PASTOR
BETH EDEN BAPTIST CHURCH
Fitchburg, Massachusetts
Research Secretary

MORMON PRESIDENT MAKES ASTOUNDING CLAIMS: DECLARES HIS WORDS TO BE INFALLIBLE AUTHORITATIVE GUIDANCE & MORE VITAL THAN ALL WRITTEN "REVELATIONS"

Ezra Taft Benson, President of the Mormon Church and regarded by Mormon church members as the "living prophet" able to receive direct divine revelations from God, recently stated, "The prophet (referring to himself) is the ONLY man who speaks for the Lord IN EVERYTHING...the living prophet is more vital to us than the 'standard works' of religious advice. Benson also declared that 'the living prophet is more important' to the Mormon Church than 'a dead prophet,' whose words could be disregarded when the living prophet disagreed with them."

Since Mormonism believes the biblical revelation is insufficient, Benson's words could easily be interpreted as referring to the Bible. There is a distinct possibility, however, that Benson could also have been referring to the Mormon Church's own sacred written "revelations" such as the **BOOK OF MORMON** and **THE PEARL OF GREAT PRICE**, etc.

In recent years, the sacred books of Mormonism have been subjected to intense scrutiny, with these supposed sacred "revelations" being severely challenged concerning their historical authenticity and accuracy, both from within and without the Mormon fold. **Factual evidence** continues to mount that the sacred Mormon books are nothing less than written frauds. (Fundamentalists already know this!)

Recognizing the fact that these so called written "revelations" by previous prophets including the founder himself, may not be able to withstand honest historical challenges and might eventually be intellectually discredited, the Mormon president could be conveniently preparing the way for a de-emphasis in Mormonism upon dependence of "written" revelations and a strong appeal in their place to the oral revelations and authority of the "living" prophet. The statements of the Mormon president mentioned above appear to be a clear step in that direction.

SOUTHWESTERN SEMINARY PRESIDENT CLAIMS SEMINARY CLEARED BY SBC PEACE COMMITTEE VISIT: FACTS REVEAL DOCTRINAL HERESY DESPITE PEACE COMMITTEE APPRAISAL

At the 1985 Southern Baptist Convention annual meeting, a "peace" committee was selected for the purpose of attempting to harmonize the liberal and conservative factions within the convention. As part of this "harmony" effort, subcommittees were formed within the "peace" committee for the purpose of visiting the various convention agencies to determine where the agencies stand with regard to vital issues.

One of the "peace" subcommittees visited the Southwestern Baptist Seminary campus. In the March, 1986 issue of **SOUTHWESTERN NEWS**, Southwestern President, Dr. Russell Dilday gives his analysis of that visit. Dr. Dilday states that "specific questions which had been received by the 'Peace' committee about Southwestern were raised and answered to the satisfaction of the visiting team." Dr. Dilday further declared that "It seemed

to be the consensus of the subcommittee members that Southwestern Seminary had no serious deficiencies to be addressed."

The same **SOUTHWESTERN NEWS**, p. 5, however reveals that serious doctrinal "deficiencies" do exist at the seminary. Much of the page is devoted to a written promotional for the periodical published by Southwestern Seminary entitled **SOUTHWESTERN JOURNAL OF THEOLOGY**. The *entire* Spring 1986 issue of the **JOURNAL** is devoted to a dialogue that took place between Southern Baptist and Roman Catholic theologians from April, 1982 to December, 1984.

Included in the **JOURNAL** articles is an essay by Alan Neely, a professor of missions at Southwestern Seminary, entitled **Is There Saving Grace Apart from the Proclamation of the Christian Message?** Neely decries the fact that "Southern Baptist preaching is *laced* with exclusivistic theology" and speaks lowly of Southern Baptists who use the propositional truths of the Bible exclusively to bring individuals to an understanding of salvation. Neely writes, "Furthermore, communication of the gospel is too often understood as 'telling them about Christ' as if the best or only evangelistic approach were ideational or propositional, and that to tell non-Christian stories from the Bible will bring them to an understanding of the Christian faith and salvation." (Does Neely possess or know a means superior to the Bible for the nurturing of faith?—D.J.)

Neely believes that "we desperately need to rethink the meaning of salvation not only as it relates to people who have never heard, but also as it relates to people who for reasons beyond their control cannot hear, understand, and appropriate the gospel." Neely summarizes his *personal belief* by saying that he believes in the *finality of Jesus Christ* and that *God as revealed in Christ is the way of salvation in all areas*. However, he repudiates this statement in the same paragraph when he claims that Ghandi might have been saved saying, "When and where people are saved as was an Abraham or *perhaps a Gandhi* they are saved by Christ."

Ghandi was a practicing Hindu who did **NOT** believe in the deity of Christ. Neely's words are rank heresy. The "peace" subcommittee was vastly mistaken in their appraisal. God's answer to the entrenched liberalism in the SBC is not surrender to false doctrine but separation from false doctrine—withdrawal from the convention system.

FORMER SOVIET CITIZEN SPEAKS PLAINLY ABOUT COMMUNIST GOALS

Aleksandr Solzhenitsyn is a noted Russian writer and former Soviet citizen now living in the USA. In a speech entitled **Communism at the End of the Brezhnev Era**, he plainly disclosed the communist goals. Solzhenitsyn writes:

"The main goal of communism is an irrational and fanatical urge to swallow the maximum amount of external territory and population with the ideal limit being the entire planet.

"Under communism, a country is never prepared for a long and healthy economic existence, but it is always ready to strike, to seize, and to expand militarily —that is an indispensable mode of communist existence. Thus Communist China (which is no longer the true historical China), despite its military weakness, has given organizational and material assistance to murderers—the Khmer Rouge—and has tried to ignite revolution in Indonesia, North Korea, invaded the South and has been frustrated in its murderous designs only by the presence of American troops.

"And Vietnam, bled white in its recent victorious struggle with America, has already plunged into Cambodia; Cuba is invading Latin America and Africa; Ethiopia makes war on Eritrea; South Yemen attacks North Yemen; Angola is invaded in Namibia. And it is symptomatic that communist imperialism (in contrast to the earlier colonial variety) does not even

Continued on Page 4

COMMUNIST GOALS Continued

benefit or enrich the nation that it impels to commit aggression; in fact this is the nation it ruins first.

"It is a dangerous illusion to draw distinctions between 'better' and 'worse' communism, between more peace loving and more aggressive kinds. They are all inimical to humanity, and if one seems restrained in its behaviour, this is merely because it has not yet gained military strength."

Source of quotation: **Religion in Communist Dominated Areas**, Vol. 22, 1983, No. 1-3.

**ROMAN CATHOLIC STRATEGY
FOR ECUMENICAL UNITY DISCLOSED:
MARIOLATRY THE KEY TO UNITY**

In an article that appeared in the July-August, 1984 issue of **The Ecumenist**, Virgilio Elizondo a hispanic R.C. priest cited renewed devotion to Mary as a main impetus for ecumenical unity.

Elizondo wrote, "If there are obstacles to ecumenism, there is also a marvelous **unity** that we begin to experience, one that goes beyond the divisions of the past ...**We find our unity in Mary as our common mother.** For hispanic Catholics, this is very important. Our Lady of Guadalupe, the first liberator of the America was the first one to come to the aid of the conquered **Indios** and say, "I will defend you from the wrongs. I will be your mother, I will be with you."

"It is this common motherhood of Mary that begins to bring new life to all of us. It is interesting today how...a significant number of our Protestant brothers and sisters have moved to **install images of Mary in their churches**, because they realize that for the Latin American people the word comes through the image...**We are not ready to divide because Mary is the mother of unity.** We see Mary as the poor woman, the fee woman, the committed woman, Mary of the Magnificat, who proclaims the inversion of the unjust society." (The entire article is a literary attempt to use Mary to promote marxist liberation theology.)

Elizondo's views harmonize with the mariolater Pope, John Paul II who stated at a **feast of the Immaculate Conception** in December 1985, that the "Church looks to Mary, the Mother of God as her own 'prototype.'" In a speech delivered at Katowice Poland on June 20, 1983, the Pope reiterated his belief in the preeminence of Mary this time as the source of all human justice. The pope proclaimed, "It is through Mary that we approach Christ, the gospel of labor, the mystery of the redemption; through Mary who, in her sanctuary in Pickary, is bound up with the whole generations of Silesian workers; through Mary on whom you call as the Mother of Justice and Social Charity...."

In view of such blasphemous statements as those declared above, professing believers who "flirt" with the Roman Church and court its friendship need to be warned that they are "flirting" with the "Mother" of all Religious harlots—an adulterous system condemned by God. (Rev. 17 & 18).

**CHRISTIAN DEDICATION VS.
COMMUNIST DEDICATION**

ILLUSTRATION:

In an address to the Congress of the Young Communist League of Cuba, Fidel Castro quoted what he said at the founding convention of that league twenty years previously. Castro stated:

"...Being a young Communist does not entail privileges of any kind; on the contrary, it means sacrifice and dedication...You must have courage to be a Young Communist...dedication...vocation. If you are a student, you must be the very best student; if you are a factory worker, you must be a model factory worker; you must set an example as a comrade...an example of self sacrifice and determination. You must set an example at work, in your studies, in sports, and in your relations with other comrades.

"And the young Communist must also be willing to give his life for the Revolution and for his or her country without hesitating..."

The sacrifice which this despotic communist leader requested of these young communists should fade into insignificance when compared with the dedication and sacrifice of born-again believers for the cause of the Gospel. In reality, however, the devotion of the communists to their diabolical philosophy often far exceeds and puts to shame the feeble efforts of the average believer in Christ. The standard for dedication should not be set by atheistic marxists, but by consecrated followers of Christ (Romans 12:1-2)

Quotation Source—**CHRISTIAN ANTI-COMMUNISM CRUSADE NEWS-LETTER** (6-15-82) taken from **THE MILITANT** 5-28-82

**PROFESSOR AT S.B.C. SPONSORED SEMINARY
PROPOSES CHANGES IN ELECTION OF S.B.C.
OFFICIALS RELATING TO
COOPERATIVE PROGRAM SUPPORT**

G. High Wamble, a professor at S.B.C. sponsored Midwestern Baptist Theological Seminary, has proposed alterations in the election of S.B.C. officers which could produce a drastic change in the selection of major S.B.C. officers in the future.

Wamble writes, "To foster support of Convention causes, the Convention should consider requiring the informing of messengers before they vote, about the Cooperative Program giving of each local church in which a candidate for Convention office holds membership. A similar requirement applicable to presidential appointees and nominees of the Committee on Committees and Committee on Boards would be salutary, adapted to procedures involved therewith."

For many years, election to key S.B.C. offices have been based on some measure of verbal and financial support to the Cooperative Program. The above procedure, however, if adopted, would virtually eliminate any conservatives for office consideration, who by virtue of their church's smaller size or supposed convictions, de-emphasize or minimize contributions to the Cooperative Program. The professor's proposal is simply another means to further centralize and consolidate control in the hands of the convention bureaucracy.

† † † † †

FACTS FOR FUNDAMENTALISTS

1. CAPITAL PUNISHMENT: Two-thirds of Americans believe persons convicted of murder should be subject to the death penalty.
2. CHURCH ATTENDANCE: Sunday School enrollment declined 24% during the decade of the 1970's.
3. CRIME: One million vehicles are stolen every year in the U.S.A.
4. DRUGS: Narcotics sales have sky-rocketed at the rate of 10 billion annually since 1978.
5. FEDERAL GOVERNMENT: Government regulations cost the average individual about \$550 annually.
6. NEW MORALITY: 61% of Americans do not believe that pre-marital sex is wrong.

† † †

Quotable "Quotes"

APOSTASY: "When churches turn their backs on God, God turns his back on churches." Dr. Bud Lyles

BIBLE: "Unless you believe the Bible, you do not believe the Gospel." Dr. Bob Jones

CHURCH: "A great work is not necessarily a big work." Rev. Everett Hung

COURTSHIP: "Your dreamboat may be nightmare!" Rev. Ron Williams

DEACONS: "Deacons are not pastors' resistants, they are pastors' assistants." Dr. Hal Webb

HOLY SPIRIT: "The Holy Spirit is the executor of the estate of Christ." Dr. James Singleton

NEW EVANGELICALSIM: "Many a man has a fundamentalist head and a new evangelical heart." Rev. Benny Moran

BIBLE STUDY PAGE:**EPHESIANS 5:19-6:4****“GOD’S INGREDIENTS FOR A HAPPY HOME”****INTRODUCTION**

A wealthy Christian family owned an expensive home with attractive furnishings. A fire destroyed its contents. A little girl who was a member of this family was asked by a friend how it felt not to have a home anymore. The little girl replied, “Oh, we have a lovely home, we just don’t have a house in which to put it right now.”

The number of “houses” in America is rapidly increasing, while the number of “homes” is swiftly declining. In Ephesians 5-6, the Apostle Paul delineates four ingredients for a happy, well-balanced Christian home. These principles follow a specific God-given order and must be implemented in their scriptural sequence to assure God’s results (I Corinthians 14:40).

THE FIRST INGREDIENT FOR A HAPPY HOME IS **THE LORDSHIP OF CHRIST (Ephesians 5:19-20)**. Ephesians 5:19 speaks about a husband and wife making “melody in their hearts to the Lord,” while verse 20 indicates that the husband-wife team is to give thanks “in the name of our Lord Jesus Christ.”

In his book, *Lectures on Evangelism*, evangelist James Stewart declared “from the foundational truths of the death, resurrection and ascension the apostles went on to preach the Lordship of Christ.” One reason for the great success the early churches experienced is that

the word **Lord** occurs 117 times in the book of Acts. The principle that worked in early New Testament churches is applicable for twentieth century homes as well.

The official title of our redeemer is the “Lord Jesus Christ.” Our Saviour was designated by His earthly name “Jesus” 688 times before His ascension, but only 62 times after His return. Our Lord is never called by His official title “Lord Jesus Christ” before His ascension, but is given that designation 82 times after His ascension.

Many . . . financial, emotional, and spiritual problems Christian families experience would be eliminated...

The “Jesus” whom sinful men crucified is now both “Lord” and “Christ” (Acts 2:36). Many of the financial, emotional, and spiritual problems Christian families experience would be eliminated or minimized if Christ’s Lordship were experientially acknowledged by members of the family unit. Without the application of this foundational principle, no Christian home can experience God’s peace, contentment and happiness.

THE PARTNERSHIP OF THE HUSBAND/WIFE TEAM IS THE SECOND INGREDIENT FOR A HAPPY CHRISTIAN HOME (Ephesians 5:19-21). “... submitting yourselves one to another in the fear of God.” According to these verses, marriage is a partnership of divine plan. In Genesis 2:18, God indicated that man needed a “helpmeet” (companion-partner). Matthew 19:5-6 states that this partnership is to be a lifelong companionship, terminated only by death.

No third person is ever to come between that partnership, for “what God hath joined together,” no man should “put asunder.” A husband is to “cleave” to his wife. The Greek word for “cleave” means to “adhere, glue, stick, laminate.” A man who takes marital vows, according to Scripture, is thus “stuck-glued” to his wife for life! The word for “cleave” in Matthew 19:5-6 is translated “consist” in Colossians 1:17 and there refers to Christ. Our Saviour is the glueing-binding force in any marriage and thus the essential element for a life-long united partnership.

A man who takes marital vows, . . . is thus “stuck-glued” to his wife for life!

Two other important elements for a unified partnership mentioned in Ephesians 5:19-21 are communication (“speaking to yourselves”) and compatibility (“submitting yourselves to one another”). Anger, ridicule, recalling past failures and silence are all communication breakers and must be eliminated if the partnership is to be a joyful experience.

“Speaking to yourselves” implies both **spiritual** and **social** communication. An important area of spiritual communication is music with “Psalms, hymns and spiritual songs” helping to formulate a spiritual atmosphere in the home. The **SPIRITUAL SONGS**, which originate in the spirit are to be clearly distinguished from **SENSUAL SONGS** which proceed from a carnal soul. The value of wholesome music (“making melody”) cannot be overestimated in the building of a happy home.

Compatibility is the third element in a unified partnership and it is vastly different from the world’s concept of that term. The word “submit” means to “adjust-adapt” with synonyms which connote the idea of “fitting together—synchronizing and harmonizing.” The world says, “we are not compatible—get a divorce,” while God exhorts marital partners to continue adapting, meshing, fitting, and synchronizing their lives together. A happy marriage involves a lifetime of “adapting” and “meshing” two lives together.

THE LOVING LEADERSHIP OF THE HUSBAND-FATHER AND THE REVERENT SUBMISSION OF THE WIFE-MOTHER IS GOD’S THIRD INGREDIENT FOR A HAPPY HOME (5:23-5:33) God’s perfect balance between authority and love is illustrated in these verses. The wife is commanded three times (5:22, 5:24, 5:28) to “subject” herself to her husband’s authority, to “reverence” him, while three times the husband is exhorted to “love” his wife (5:25, 5:28, 5:33). The Apostle Paul understood the differences in the male-female dispositions (temperaments), as well as the inherent weaknesses of those distinctive temperaments. He also declared God’s answer for those vulnerable traits: a reverential submission from the wife and a tender love by the husband.

THE FINAL INGREDIENT FOR A HAPPY HOME IS **THE OBEDIENCE OF CHILDREN (Ephesians 6:1-4)**. The God-given position of parenthood **demands** respect, but the inherent sinful nature of children and the influences of a wicked society upon them require that parents **command**—earn that respect by their lives. In Ephesians 6:1-4, Paul lists two means by which parents can gain this respect: (a) **example** (“and ye fathers, provoke not your children to wrath”) and (b) **discipline** (“bring them up in the nurture and admonition of the Lord.”) This discipline includes both a purging chastisement and correctional instruction. When a godly example and biblical discipline are both manifested by parents, those parents will discover that obedience and honor (Ephesians 6:1-2) are much easier to obtain from their children.

Dr. M. R. DeHaan was right when he declared that a truly Christian family is the “nearest thing to heaven on earth.” Our homes will either be a foretaste of heaven or a forerunner of hell, depending on whether we follow God’s ingredients disclosed in this passage.

P.S.: The research secretary has observed that many parents desire the honor and respect of their children (principle no. 4) but are not willing to implement the first three ingredients—thus their failure!

“UNCLE JOHN” VASSAR

Portraits of History

“Passionate Evangelism”

“Uncle John” Vassar (1813-1878) was a fervent devoted soul-winner who trod the American soil during the first century of its history as a nation. Although he was never formally set aside for the Gospel ministry he became one of the most fruitful soul-winning evangelists of the 19th century.

His consuming passion for souls led Dr. A. J. Gordon to say that “Uncle John” was a man who “knew nothing else, thought of nothing else, asked for nothing else” but one thing, “the glory of God and the salvation of souls”. Although his method was direct and immediate (he first “stunned” the sinner, then reasoned with him!), he exhibited a skill in soulwinning in “closing in with the sinner” that resulted in countless hundreds of conversions during his lifetime.

The secret of his success rested in his intimate devotion to His Lord, his saintly life and his fervent prayer ministry. Dr. Gordon declared that Vassar’s communion with God seemed so unbroken that it could justly be said that the “language of earth was a foreign speech to him, while the language of Heaven was his true ‘mother tongue’.” Little wonder, then, that Dr. Henry F. Durant, the founder-president of Wellesley College, would state he would be “more honored to entertain this man of God than to have a king for his guest.”

Converted at the age of 28 during a revival meeting at the Poughkeepsie Baptist Church, he immediately began memorizing the Word of God. In his early Christian experience, he face great disappointment when two children died in the same year (1847) and his first wife died just a year later. Overcoming his disappointment, he turned to God and found solace.

After faithfully serving God for 8-9 years in his local home church, he was commissioned by the American Tract Society in 1850 for “colportage” at a yearly compensation of \$160 plus expenses! From 1850-1852 he sowed the Gospel seed in several Northern Illinois counties.

His passion for souls knew no bounds. He sought to inquire about the spiritual state of every man whom he met, often with tears. He would sometimes visit 40 families a day plus nightly meetings and several services on Sundays. In one three-month period, he conversed with over 3,000 people about their soul’s condition.

After returning home, remarrying, and working with a temperance league for a brief span, the Dutches County Baptist Association recognized his abilities and authorized him to undertake mission work within the association. In one campaign in a small church, over 45 persons were added to the congregation.

In 1863, he began his tract society work again, laboring among Army personnel during the Civil War. His work schedule caused him to witness to as many as 75-100 men a day in 16-18 hour days, seven days a week, often ministering to soldier’s temporal needs as well.

After the Civil War, his heart became deeply burdened for the states most severely “torn” by the conflict and he was greatly used of the Lord in evangelistic services and establishment of churches in those states. In one powerful campaign in the First African Church in Richmond, Virginia, there were nearly 500 converts added to that local church!

The tract society then requested his services in the mountain states and far west. After a fruitful ministry there, he returned back in 1871 to New England, laboring extensively in Western Massachusetts and Connecticut, as well as other eastern border states. In one meeting in the small town of Otis, Mass., there were 50 souls converted in that rural farming region in the heat of the summer months. He was greatly used of God in Dr. A. J. Gordon’s church, the Clarendon St. Baptist Church, Boston, to stimulate that church to a soul-winning emphasis, after the pastor had labored faithfully several years to build an evangelistic climate.

In witnessing efforts, he was no respecter of persons, witnessing boldly to a U.S. President and a Mormon cult leader, Brigham Young, on one occasion. During the last 3-4 years of his life, his health became intensely weaker. One of the last conferences he attended was a great prophetic conference held at the Holy Trinity Episcopal Church in New York City in 1878, a conference that later became famous as one of the founding events in the fundamentalist movement in America.

On December 6, 1878, he departed to be with His Saviour. Rev. G.L. Shearer of the Tract Society stated that “Uncle John” was the “most laborious and most useful Christian layman of his age,” while General Clinton B. Fisk called him a “Moody and Sankey combined.”

Dr. Stephen H. Tyng of New York aptly stated at his funeral, “I parted with Uncle John at the throne of grace; I expect to meet him next at the throne of glory.” “Uncle John” Vassar was perhaps best described by a friend as a man whose “single eye was fixed on Jesus.” Fundamentalism is in need of passionate soul-winners today like “Uncle John” Vassar!

The above historical profile was first published in the Sept.-Oct, 1984 issue of the *Fundamental Information Service (FIS)* formerly edited by the research secretary. In Jan. 1986, the *FIS* ceased publication, merging with the *FBF NEWS BULLETIN*.

HYMN OF THE MONTH

“HIS GRACE IS SATISFYING ME”

VERSE ONE:

My life was dreary, my soul away,
before I heard the Saviour’s plea;
But all my sadness was turned to gladness,
for grace is satisfying me.

VERSE TWO:

My best I’m giving, for Jesus living, I’m helping others to be free;
The story telling, His praises swelling, for grace is satisfying me.

VERSE THREE:

When ends my story on earth, in glory with Him forever I shall be;
And there before Him, extol, adore Him, for grace is satisfying me.

CHORUS:

His grace is satisfying me, and faithful I will ever be;
I’m trusting sweetly, I’m His completely, His grace is satisfying me.

—James Rowe

WHY BELIEVERS SHOULD PRAY

1. Because **God Requests** Us to Pray Heb. 4:16
2. Because **God Rejoices** When We Pray Rev. 5:8
3. Because **God Remembers** When We Pray Jer. 33:3

† † † † †

UNUSUAL SERMONS

1. A Sermon in Stone Joshua 4:6
2. A Sermon in Song Exodus 15
3. A Sermon in Shoes Ruth 4:7

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

LITERATURE TO CONSIDER

LESSONS FROM THE PAST

C. H. SPURGEON AND THE MODERN CHURCH by R. J. Sheehan. Subtitled "Lessons for Today from the 'Downgrade' Controversy," this 124-page book deals with the infiltration of religious apostasy into the Baptist Union of Great Britain during the lifetime of the great separatist preacher, C. H. Spurgeon. The book delineates Spurgeon's forthright attack against this insidious heresy and the principles upon which his actions were based, making it easy for believers to draw parallels with today's apostasy and compromise and the subsequent action that obedient fundamentalists should take today in light of similar trends. The book discloses several important facts about Spurgeon's attitudes and actions that are relevant with regard to today's spiritual issues.

SPURGEON VIEW OF APOSTASY: Spurgeon called modernism the "deadly cobra of another Gospel." He declared that the age in which he lived was "an age of false doctrine in the pulpit and hollow profession in the pew," with the raging apostasy being "seas of latent fire in the bosom of our churches." (pp. 19, 31)

SPURGEON'S CONVICTIONS ON SEPARATION: According to Spurgeon, separation was an imperative. Spurgeon stated, "I would recommend entire separation from those who would be like to injure your spiritual life. I would no more associate with a man who denied the faith than with a drunkard or a thief." He believed that separation was in harmony with true biblical love saying, "We may be sure that decision from truth and separation from the erring are in full consistency with the charity of I Corinthians 13." (pp. 70, 52)

SPURGEON'S CONVICTIONS ON COMPROMISE: Spurgeon detested compromise with evil proclaiming that "fellowship with known and vital error is participation in sin" and that "union which is not based on the truth of God is rather a conspiracy than a communion." He believed that there was a relationship between laxity in doctrine and accommodation to worldliness, stating that "laxity of doctrine is a parent of worldliness" and that "the men who give up the old faith are the same persons who plead for latitude as to general conduct." (pp. 43, 22, 50)

SPURGEON'S METHOD OF ATTACK AGAINST ERROR: Spurgeon recognized that the "pen is mightier than the sword"; therefore, he utilized the printed page to defend the faith and fight the "downgrade" controversy. His monthly publication, *The Sword and The Trowel*, became his chief literary weapon.

SPURGEON'S BETRAYAL IN THE CONFLICT BY SUPPOSED FRIENDS: The secretary of the Baptist Union initiated the controversy when he informed Spurgeon of the unbelief, urging him to expose the heresy. When Spurgeon began to unmask the unbelief, however, the Baptist Union secretary betrayed him, pulling a double-cross and accusing Spurgeon of failing to follow the principles of Matthew 18 in his attack.

SPURGEON'S BIGGEST MISTAKE: Spurgeon made his biggest mistake when he refused to make public the names of the false teachers and their unbelieving heresies. The secretary of the Baptist Union had originally provided Spurgeon with factual documentation, but when Spurgeon decided to make the charges public, the Baptist Union secretary backed down, claiming the correspondence (delineating the heresy) was "private" and should not be divulged. Taking advantage of Spurgeon's personal-congenial-sweet spirit, the denominational executive checked Spurgeon's vigorous defense of the faith with the claim of a "gentleman's agreement" about the correspondence. Spurgeon was thus deprived of public proof for his vigorous exposures of unbelief, even though they were in his possession. Spurgeon learned that it was impossible to win the battle when only the principles are delineated and the name of the personalities who violate those principles deleted.

THE FACADE OF THE COMPROMISE CREEDAL STATEMENT WHICH WAS ADOPTED: The creed eventually adopted by the Baptist Union was ambiguous and acceptable to false teachers and weak compromising brethren as well. Though it appeared to be orthodox, it was evasive with regard to the specific issue the Union was facing—the inspiration of the Scriptures. While the statement pleased both the inclusivists and the apostates, Spurgeon recognized that it was a conciliatory "unity" document based on "paper union" only. Spurgeon wrote, "Unorthodoxy is always happy to keep evangelical terminology

because it simply redefines the terms and makes them meaningless. **When words can mean anything, they mean nothing."**

Spurgeon was greatly disappointed when his brother James, his close associate and assistant for 25 years, undiscerningly supported the diluted ambiguous creed adoption, even seconding the motion, thinking the conservatives had won a great victory. (Pastors: **keep your associates, assistants, and staff keenly informed about the latest vital issues!** —research secretary) (pp. 64, 84)

SPURGEON'S VIEW OF THOSE WHO REMAINED IN THE APOSTASY: Speaking about those who remained in major established denominations which had capitulated to apostasy, Spurgeon wrote "We pity them, because while they remain in the establishment, their protests against its errors have but little power."

THE VOICE OF WARNING: The final two chapters give a brief resume of the separatist movement in England since Spurgeon's day, right up to the 1980's. The author discloses how the early twentieth century separatist movement, fostered by Spurgeon's stand, became infiltrated by new evangelicalism in the middle of the century. The difference, according to Sheehan, between the relationship of Charles Spurgeon to his compromising brethren and the new evangelicalism which invaded Great Britain in the 1950's and 1960's was that the "VOICE OF SEPARATIST CRITICISM HAD CEASED." The outspoken separatists who rose up after Spurgeon's decease eventually also died and there were no replacements with a "MILITANT SEPARATIST STANCE." (We like that phraseology!) (pp. 108-109)

The author makes one final comment that bears repeated emphases: **"WITHOUT STRONG LEADERSHIP, IT IS IMPOSSIBLE TO MAINTAIN SEPARATIST PRINCIPLES."** (p. 122) The book is published by Evangelical Press, 16/18 High Street, Welwyn, Herts, AL6 9EQ, England. The research secretary purchased the book at the Bob Jones University student bookstore for \$3.95. If ordering from there, please include appropriate amount for postage and handling (we suggest \$5.00).

After reading the above review, we hope it is clear to the reader why the parallels between Spurgeon's day and the 1980's are similar.

ILLUSTRATION

THE VANITY OF RICHES

In Luke 12:15, Jesus declared that a man's life "consisteth not in the abundance of the things which he possesseth." In that verse, our Lord forthrightly and forcefully indicated that neither material wealth nor the objects which it can purchase is able to provide happiness and satisfaction on this earth.

The life of J. Paul Getty, the American oil magnate, is a prime example of that truth. In his book, *The Great Getty*, Robert Lenzner validates that despite Getty's "billions" in material wealth, money could not purchase for him peace of mind, affection of a faithful wife and the love of his own children.

Getty desired affection and attention. He had five facelifts to make his face more attractive to women, but the funds spent were a bitter disappointment. He was married five times, with all five marriages ending in bitter failure.

Getty longed to perpetuate his dynasty through his family as a lasting memorial to himself and also miserably blundered there. The only son to take an active part in the family business allegedly committed suicide. A second son died of a brain tumor and a third son became a heroin addict. A grandson and namesake, John Paul Getty III deteriorated into a human vegetable as a result of a kidnapping ordeal and a paralyzing stroke, all caused by vindictive enemies who desired portions of the family fortune. Summarizing Getty's life and family, Lenzner wrote that it has been a family characterized by bigamy, divorces, adultery, paternity suits, drug addictions, alcoholism, suicide, nazi sympathizing, misanthropy and a conscienceless greed.

J. Paul Getty's life proves that the acquisition of material possessions is inadequate to meet the real needs of the human soul. The Apostle Paul discovered the secret of contentment and joy. Under divine inspiration, he recorded it for our benefit in Philippians 4:6-13: a life of total surrender, commitment, and trust in Jesus Christ.

RELIGIOUS NEWS BRIEFS

1. Dr. Ernest Pickering penned an incisive critique of Dr. Edward Dobson's book **SHOULD FUNDAMENTALISTS AND EVANGELICALS SEEK CLOSER UNITY?** in the March, 1986, issue of the *Baptist Bulletin*.

In his critique, Dr. Pickering delineates the results for fundamentalists if they pursue Dobson's dream of unity between fundamentalists and new evangelicals: (1) They will have to cooperate with those who accept the inclusivist principle and (2) They will also have to forget the separatist principle upon which fundamentalism has been historically based. (The critique was also reprinted in the April 20, 1986, issue of the *Sword of the Lord* by Sword editor, Dr. Curtis Hutson.)

2. "People for the America Way," the group founded and headed by Lorman Lear, started with the help of a \$40,000 grant from the Playboy Foundation. Playboy has also given PAW thousands of dollars in free advertising. . . .
Source: NFD JOURNAL, April 1986.

3. The Chapel Hill Harvester Church in Atlanta, Georgia, a charismatic, ecumenically-oriented church advertised a "Worship and the Arts" conference for May 5-7, 1986. The promotional advertisement indicated that participants would learn how to "incorporate DANCE, drama, and the fine arts" into a church ministry. The McGuires (Donnie & Reba), the Rambo's (Buck & Dottie), and others were among the guest "artists" listed as participating in the conference. (The conference is another illustration of the continuing deterioration of moral standards within the charismatic movement!)
Source: **CHARISMA**, April, 1986.

4. Evangelist Tim Lee wrote a letter of appreciation and gratitude concerning the ministry of Dr. Jerry Falwell which was published in the January, 1986 *Liberty Report* (successor of the *Moral Majority Report*). In the letter, Lee commends Dr. Falwell for "doing a great job," asking him not to "back up one bit" from his present positional stance. (We disagree with Lee's appraisal: A preacher who has a radical pro-marxist politician [Rev. Jesse Jackson] in his pulpit, calls the Mary-worshipping pope one of the world's "great religious leaders," but who brands obedient fundamentalists as the "lunatic fringe" should NOT be congratulated, he should be rebuked!)

5. A new Baptist mission agency has been formed among fundamentalists. Known as the Fundamental Baptist World-Wide Mission, its board of advisors include Dr. Rod Bell, Dr. Myron Cedarholm, Dr. Monroe Parker, Dr. James Singleton, and Dr. Arno Weniger, Jr. Dr. Charles Britt, pastor of the Thrifhaven Baptist Church, Memphis, TN, is serving as chairman of this new fundamentalist missions venture.

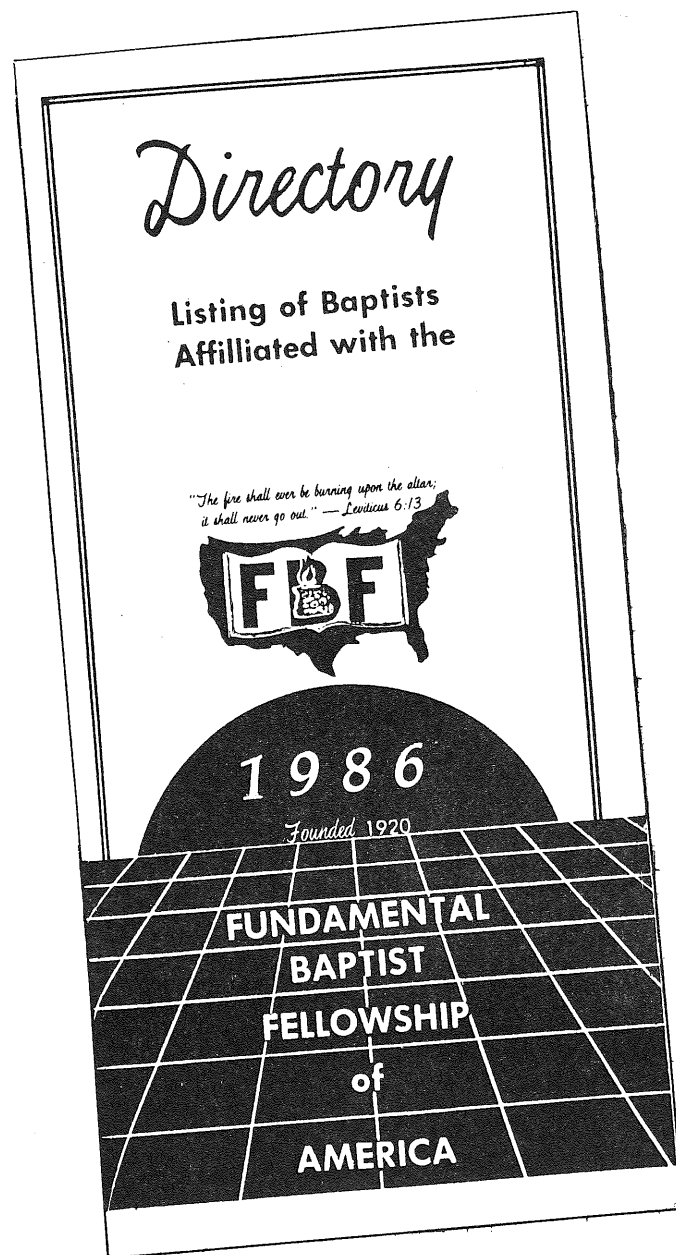
6. Dr. Stuart Briscoe and his wife, Jill, are the featured speakers for the 1986 "Bible and Missionary Conference" of TEAM (The Evangelical Alliance Mission). Dr. Briscoe served a vice-chairman of the 1979 Great Milwaukee Billy Graham Crusade, while his wife was co-chairman of the women's committee for that crusade. In that crusade, a ROMAN CATHOLIC MASS WAS CONDUCTED AS PART OF THE FOLLOW-UP FOR NEW CONVERTS.

(The neutralist disguise for TEAM is the fundamentalist-new evangelical conflict has been unmasked. TEAM is clearly in

the new evangelical camp; a fact which discerning fundamentalists have know for more than a quarter of a century!)



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Fundamental Baptist Fellowship of America

NEWS BULLETIN


HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

Congratulations: Dr. Cofty & Dr. Jasmin Executive Director and Research Secretary Receive Honorary Degrees

VOL. 9—NO. 4

Headquarters in Virginia Beach, Virginia.

JULY/AUGUST, 1986



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

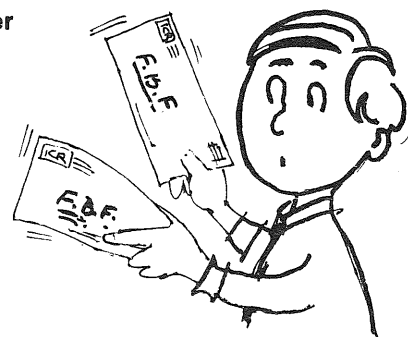
If you are presently receiving the *FBF News Bulletin* you are already aware of the fact that the subscription rate has increased and is now \$8.50 a year for six issues. After the November/December, 1986, issue you will not receive any further publications **if you have not renewed your subscription**. On Page 7 of this issue you will find a subscription form which we encourage you to fill out and send back to us as soon as possible. Feel free to make duplicate copies of the form so that you will not have to cut up your newspaper.

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With apostasy on every hand and compromises being made in the name of fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the *F. B. F. News Bulletin* for \$8.50 a year/6 issues. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Write to: Fundamental Baptist Fellowship of America, 717 N Whitehurst Landing Road, Virginia Beach, VA 23464.

Bible Study **WHAT THE BIBLE SAYS ABOUT SPEAKING IN TONGUES**

The charismatic movement is based on the concept that there is a retention and reactivation of the early New Testament gifts, of which the gift of "tongues" occupies the major and primary emphasis.

While some charismatic leaders are attempting publicly to diminish the priority of this gift because of criticism received, Oral Roberts put it squarely on the line when he stated, "People are saying tongues are the periphery. I say they are the mainstream." While there may be some variation of emphasis within the three strains of the charismatic movement today, all three (classical pentecostalism, neo-pentecostalism and the Catholic Charismatics) have as their central core the common bond of "tongues."

There are seven simple questions and answers to this controversial subject: (1) Were there tongues in the New Testament? (2) If this gift existed, what was its real nature? (3) What possessed this gift? (4) How important was this gift to the structure of New Testament Christianity? (5) What was the purpose of this gift? (6) How long did this gift last? Is this gift still in existence today? (7) If this gift has ceased, what is the real need today? In the following outline, these seven questions will be answered from Scripture.

1. THE GIFT OF TONGUES WAS A SUPERNATURAL GIFT (I Corinthians 12:7-10, 12:28-30). Tongues was one of several supernatural gifts given by Christ upon his ascension (I Corinthians 12:7-10, 12:28-30 with Ephesians 4:7-11).

There are three major passages that deal with these gifts: Ephesians 4:7-11, Romans 12:3-8, and I Corinthians 12-14. The gifts can generally be divided into three major types based on the emphasis of these passages: (1) **The Speaking Gifts** (Ephesians 4:7-11), (2) **The Service Gifts** (Romans 12:3-8) and (3) **The Sign Gifts** (I Corinthians 12-14). The categorization of these gifts is not exclusively limited to each of those passages, but the main emphasis is clearly in accord with the designation listed. The divine origin of tongues is indicated in the five usages of this gift in the New Testament; four in Acts and the reference in I Corinthians 12-14.

2. THE GIFT OF TONGUES WAS A SELECTIVE GIFT. Tongues was bestowed by the Holy Spirit upon whomsoever He chose with the recipient having no active part whatsoever in its reception. ("...For to one is given by the Spirit the...to another the...I Corinthians 12:8).

No where in the New Testament is anyone ever **commanded** to "seek" this gift. In I Corinthians 12 Paul compares the body of Christ to a human body. Not all the body is a tongue! Tongues advocates would reply that Paul "forbids not to speak in tongues" (I Corinthians 14:39). Since tongues was a valid gift during a transitional age, believers were not to forbid its use within apostolic guidelines.

Contrary to what charismatics claim, no conditions were ever listed for receiving this gift. Classical pentecostalists believe that speaking in tongues is the "initial evidence of the baptism in the Spirit." The Scriptures declare, however, that every genuine believer experiences this baptism at conversion (I Corinthians 12:13). In Romans 8:9-11, the Spirit of God is declared to dwell in every believer, while Romans 8:15 states that the Spirit of God within the believer witnesses to the fact that he is a genuine child of God.

The gift of tongues was bestowed upon a few sovereignly selected recipients. Those who possessed this gift never had to learn how to use it or to practice its functions. When the Holy Spirit directed, they spoke fluently, without any instruction.

This usage differs vastly from the modern practice where individuals are instructed to "imitate certain others," "to open their mouths wide," to "let their minds go," and to "babble whatever pops into their mind." Such instruction is contrary to Matthew 22:37 where we are instructed to worship God with all our mind, and I Corinthians 14:15 where we are requested to pray with understanding. Believers who give up the use of their minds to outside powers are in danger of having that mind filled with unbiblical and satanic thoughts.

3. THE GIFT OF TONGUES WAS A SPEAKING GIFT. Tongues was not some unknown mystical heavenly language, but spoken foreign languages, previously "unknown" only to the recipients.

One of the important principles of biblical hermeneutics (interpretation) is the principle of first mention. Whenever a subject is mentioned for the first time, that usage is to be particularly noted, since it gives a clue to its usage and meaning throughout the remainder of Scripture. The first time tongues is mentioned in the New Testament, it is associated with spoken foreign languages, three times in Acts 2, it is specifically stated that those present heard the message in their own language-tongue (Acts 2:6,8,11).

Furthermore, it should be noted that the word "unknown" is in italics in the English version, meaning that this word was supplied by the translators. A final confirmation is that the Greek root words for "other tongues" in both Acts 2:4 and I Corinthians 14:21 are the same, indicating that the tongues spoken at Pentecost and the gift given to certain believers in Corinth were of a similar nature.

4. THE GIFT OF TONGUES WAS A SIGN GIFT. The only passage in Scripture where the purpose of tongues is declared is in I Corinthians 14:21, where it is plainly stated that tongues was given as a sign for unbelievers. In discussing the purpose, Paul refers to an Old Testament passage, Isaiah 28:11 ("For with stammering lips and another tongue will I speak to this people.")


The context of Isaiah 28 reveals that this passage deals with divine judgment upon the nation of Israel. Israel is pictured as a proud (28:1), rebellious, adulterous, drunken nation (28:7-8) which refused to hear the plain instruction of the Hebrew prophets in the Jews native tongue.

Since they refused to hear that warning in their own language, God declared that he would send another nation whose tongue-language was unintelligible (unknown) to the Israelites, the tongue of the Assyrian conquerors! The unbelieving Jews refused to listen to both warnings: the Hebrew prophets in their own language and the foreign tongue of the Assyrians.

In I Corinthians 14, God indicated that he was going to give his chosen people another opportunity to prepare for coming judgment which had already been pronounced upon Jerusalem and the Hebrew nation for its rejection of the Messiah. Jews scattered across the face of the Roman empire were given an extended opportunity to repent. The message of tongues was simple: tongues was given as a sign to the unbelieving Jew, a message designed to produce repentance in view of the impending national judgment. In 70 A.D. judgment fell upon Jerusalem under the hand of the despotic Roman emperor Nero, as the city was burned to the ground and left desolate.

5. THE GIFT OF TONGUES WAS A SHORT GIFT. Temporary in nature, its need ceased with judgment upon Jerusalem and the completion of the New Testament record. Tongues is never mentioned after Paul's letter of I Corinthians. Not once is it mentioned in

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RELIGIOUS NEWS
from a
Fundamentalist Perspective
DR. DON JASMIN
PASTOR
BETH EDEN BAPTIST CHURCH
Fitchburg, Massachusetts
Research Secretary

FUNDAMENTALISTS CALLED A "MENACE" TO SOCIETY BY WCC OFFICIAL

Ever since its inception in 1948, the World Council of Churches has been courting with open arms the friendship of apostate religious systems and left wing political ideologies. The marxists and the promoters of liberation theology are welcomed with little or no reservations. The WCC warmly embraces and hands out its deceptive bouquets to nearly every antibiblical system in existence.

While professing *love* for all religious systems and beliefs, the real attitude of the WCC ecumenists towards Biblical fundamentalism, however, is one of abhorrence and contempt. This antagonism was recently revealed in a presentation entitled **Fundamentalism Today** made by Wesley Ariarajah, the Director of Interfaith Dialogue for the WCC, at the 29th assembly of the World Student Christian Federation.

Ariarajah manifested his hostility by lumping the *Christian* fundamentalists with radical adherents of eastern religions. Ariarajah termed fundamentalism a *political tool for the manipulation of society, a counter force to the liberation of the masses, a sterile reaction to the pressures of the modern world and a menace to human society.*

Since our Lord predicted that those who lived godly would face adversity from the enemies of the Faith (II Timothy 3:12), fundamentalists should not be appalled by Ariarajah's remarks, only simply alerted for further attack by this anti-Christ organization. Only when the WCC begins to speak well of Biblical fundamentalists will there be justifiable cause for alarm.

Source of Quotations: **Ecumenical Press Service 4/1 -4/5, 1986** as photographically reproduced in the **Christian Beacon 5-1-86, p.3**

WCC OFFICIALS INVITED TO NEW EVANGELICAL ASSEMBLY

In an article released by *Religious News Service*, Dr. M. Howard, the general secretary of the World Evangelical Fellowship, disclosed that two officials of the World Council of Churches had been invited to attend the WEF'S eighth assembly in June in Singapore.

Dr. Howard indicated that Emilio Castro, general secretary of the World Council of Churches and Dr. Eugene Stockwell, director of the WCC's Commission on World Mission and Evangelism, had both been invited and had accepted the invitation to participate. Dr. Howard's invitation was in keeping with the actions of Dr. Waldron Scott, former WEF general secretary, who had invited official Catholic observers to the WEF's seventh assembly in Hodesdon, England in 1980. The *RNS news release indicated that the WEF position toward the WCC and Roman Catholicism was not easy to formulate, since evangelicals around the world had differing approaches* to these organizations.

The WEF and its affiliate organizations all claim to adhere to

SERMON SEEDS—"The Silence of God"—Ps. 50:3; "Weariness in Service"—Gal. 6:9; "The 'Oil' of Gladness"—Heb. 1:9; "Excess Baggage"—Acts 27:18; "The Deceitfulness of Sin"—Heb. 3:13.

the genuine Biblical Faith, but by their friendships with the declared enemies of the Faith they deny and made invalid their professed adherence to the Truth. God's attitude toward religious unbelief is not association, but separation (Revelation 18:4).
Source of Quotations: **RELIGIOUS NEWS SERVICE 4-25-85** as reported in the **CHRISTIAN NEWS 5-5-86, p. 20**

PENTECOSTAL LEADER ACCEPTS SUPPOSED APPARITIONS (APPEARANCES) AND MIRACLES OF MARY AS AUTHENTIC

When the charismatic movement first appeared on the religious spectrum, some Bible-believers found it difficult to conceive that Pentecostals and Roman Catholics could find a common bond. Both movements, however, believe in the validity of extra-scriptural revelations and leaders within these movements are now beginning to freely acknowledge the validity of these so-called *supernatural* revelations within the other movement.

Dr. David du Plessis, the major ecumenical spokesman within classical Pentecostalism, made a trip to the rural village of Medjugorje, Yugoslavia where the Virgin Mary **supposedly** made several appearances to some young female school children, giving them divine revelations concerning the world's spiritual needs, along with accompanying miracles that **supposedly** validated the apparitions. In an article that appeared in the October, 1984 issue of *New Covenant* (A.R.C. charismatic magazine), du Plessis accepted as authentic these supposed apparitions and miracles of Mary.

du Plessis declared that he was "quite satisfied from what I saw that this is a working of the Holy Spirit," claiming the authority of the written "scriptures to explain everything" he saw.

The Scriptures, however, do not give any support to du Plessis's claims, since the *Madonna* reportedly exhorted the young girls to pray the *Hail Mary's* faithfully and the ultimate result of visiting pilgrims has been a reinforcement of Roman Catholic dogmas. The mother of Jesus also reportedly told the children that June 25 was to be commemorated as the "Feast of Mary as the Queen of Peace." A Roman Catholic nun by the name of *Sister Isabel* declared that most of the pilgrims had experienced a "rekindled devotion to the Blessed Mother, whom God has chosen to be a prophetess to our generation." This Roman Catholic nun stated that she returned from Medjugorje with "rekindled Marian devotion" and new "esteem" for her role as an "intercessor" with God.

It is sad that these supposed apparitions, which as yet have not even been officially accepted by the Vatican, should be accepted by a leading Pentecostal minister. The ecumenical express is moving ahead at full steam through the charismatic movement.



BELIEVE IT OR NOT

Eighty years ago, in April 1906, in Los Angeles, California, the "Azusa Street" mission was begun by William Joseph Seymour. Since it was at this mission that the tongues movement received its first national attention, the beginnings of the Pentecostal movement in America are traced back to the phenomena which occurred at this location. The ecumenical-oriented charismatic movement also proudly traces its origins back to this spot.

Bible-believing Baptists have always resisted the position of tongues' adherents, both in the classic pentecostal denominations and the modern charismatic movement, believing that the tongues movement is based on so-called extra scriptural revelations.

Shocking as it may seem, the 80th anniversary of the tongues movement in America was celebrated recently at the **First Baptist Church of Pasadena, California**, with noted ecumenical-charismatic spokesman David du Plessis as the featured speaker. The

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Continued from page 2 **WHAT THE BIBLE SAYS ABOUT SPEAKING IN TONGUES**

anymore of Paul's epistles, Peter's letters or John's writings. Written just one year after I Corinthians, tongues receives no consideration in Paul's treatise on Christian gifts in Romans 12.

In I Corinthians 13:8-13, Paul states that "When that which is perfect is come" that which was in part would be "done away." The charismatic claims that this refers to Christ's second coming and since this has not yet occurred, the gift of tongues must still be in existence. Paul, however, reminds these believers, that this gift would cease upon the receiving of the "perfect." The word "that" in I Corinthians 13:10 is in the neuter gender and thus cannot refer to Christ. Paul was referring to the perfect Word of God. With the completion of the book of Revelation, the inspired record was completed and thus there was no longer any need for the temporary gift of tongues.

6. THE GIFT OF TONGUES IS A SUPPLANTED GIFT. Tongues has been supplanted by the perfect permanent written Word of God. In II Timothy 3:16-17 Paul indicates that God's written Word is sufficient for every need of life: for "doctrine" (teaching), **NO NEW TEACHINGS ARE NEEDED**; for "reproof" (negative discipline); for "correction" (corrective discipline) and for instruction in righteousness," so that God's man would be "perfect" (mature, complete, without deficiency), completely furnished "unto all good works." God's Word is sufficient to complete, to mature, to finish the work of transforming the believer into Christ's image. No new revelations, visions, dreams, prophecies, words of wisdom, etc. are necessary to complete the Holy Spirit's task of conforming the Christian into the likeness of the Redeemer. God's word is sufficient. Therefore, tongues is an unnecessary gift for this age and has been supplanted by the perfect Word of God.

7. THE GIFT OF TONGUES IS A SIMILATED GIFT. Tongues having ceased, men can only attempt to imitate the real gift which no longer exists. The great need today is for Spirit-filled believers (Ephesians 5:18). That filling comes simply as believers are emptied of sin and yielded to the Spirit's control. The answer to the dilemma of lack of power in professing Christendom is not the counterfeit of Satan, but the control of the Spirit! Biblical Christianity desperately needs those kind of believers.

(The research secretary acknowledges his indebtedness to Dr. Ernest Pickering's pamphlet **THE GIFT OF TONGUES** [ABWE Insight Series] as a main resource for this study.

LITERATURE TO CONSIDER
THE WORLD COUNCIL OF CHURCHES,
The Cup of the Lord or the Cup of the Devils?
by M.H. Reynolds.

This 68-page booklet is loaded with documented facts exposing the liberalism, humanism, political radicalism, and marxist-oriented emphasis of the World Council of Churches. Using the 1983 WCC Assembly sessions in Vancouver, B.C. as a basis, the author unmasks the humanistic, antichrist spirit controlling this organization.

The book contains devastating documentation showing the relationship between the WCC and marxist ideology, the appalling dialogue with heathen religions, and the new evangelical sellout to the WCC apostasy. The first-hand reporting of the author provides ample verification of the charges delineated. A list of the WCC members in North America and Asia is included at the end of the book.

The research secretary encourages pastors and Christian workers to obtain multiple copies for extensive distribution. "Lay" church leaders, as well as full-time Christian workers in our fundamentalist churches, need to be alerted to the real dangers presented by the ecumenical movement as exemplified in the WCC.

Individual copies are available for \$2.50 postpaid from the Fundamental Evangelistic Association, P.O. Box 6278, Los Osos, CA 93402.

THE SEDUCTION OF CHRISTIANITY—
Spiritual Discernment in the Last Days
by Dave Hunt and T.A. McMahon.

The major thesis presented in this shocking book is that the deluge of cults flooding our world is part of a "much larger and more seductive deception known as the 'New Age' movement." The book is a fervent appeal, through documented expose, for born-again believers to avoid the seduction of apostasy by learning to distinguish the voice of God in the written Word of God from the "mixture of truth and error that is spoken in His name."

The authors contend that biblical Christianity may "well be facing the greatest challenge in its history" through the seduction of the "New Age" apostasy, which has its root source in the pagan occult practices of sorcery. According to the authors, the "bait" that Satan offers through the "New Age" movement is the promise of godhood, the same bait which the serpent offered Eve in the Garden of Eden; the bait which he is now using successfully through deceptive religious movements and popular religious leaders.


Popular philosophies such as Positive Mental Attitude (PMA), the Human Potential Movement, holistic medicine and religious psychology all come under heavy attack in the book with the

accusation of roots in sorcery, with its promise of human "god-hood." Human potential leaders Dr. Robert Schuller and Dr. Vincent Peale receive strong censure, as well as many leaders in the charismatic movement such as Dr. Paul Yonggi Cho, Kenneth Copeland, and Dr. Robert Tiltson. Their doctrinal structures are declared to be based on a "pseudo" faith that is humanistic. They are denounced for proclaiming teachings that the authors claim are borrowed from pagan oriental mystical systems which have sorcery as their root.

With such astounding indictments, it is little wonder that this book is not being received with wide acclaim by the charismatic movement. The authors provide nearly 450 footnoted references as documented proof for their claims. Although the authors are not generally noted as being identified with the fundamentalist movement, they have performed a real service for biblical Christianity with the publication of this book.

Fundamentalists could easily add a chapter on new evangelicalism and the pseudo-fundamentalist movement since these movements are afflicted by the "success" syndrome mentioned in the book's opening pages.

The book is available at most local religious bookstores, \$7.95 per copy.



HYMN OF THE MONTH:
"GRACE, ENOUGH FOR ME"
In looking thro my tears one day,
I saw Mount Calvary;
Beneath the cross there flowed a stream Of grace,
enough for me.


While standing there, my trembling heart,
Once full of agony,
Could scarce believe the sight I saw Of grace,
enough for me.

When I beheld my ev'ry sin
Nailed to the cruel tree,
I felt a flood go thro' my soul Of grace,
enough for me.

When I am safe within the veil,
My portion there will be,
To sing thro' all the years to come Of grace,
enough for me.

CHORUS:
Grace is flowing from Calvary,..
Grace as fathomless as the sea,..
Grace for time and eternity,..
Grace, enough for me.

—E.O. Excell



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

VOICES FROM THE PAST

Dr. M. R. DeHaan, the well-known radio Bible teacher, now deceased, related a conversation he had with Dr. William L. Pettingill with appropriate comments for the compromising age in which we now live. Dr. DeHaan declared:

"When I talked with William L. Pettingill shortly before he died, we discussed the rising surge of compromise and unscriptural cooperation between believers and unbelievers. He warned, 'Son, if the Lord does not come soon, the time is near when whoever dares to stand for the truth will find himself in a very small company and often very lonesome.'

"Referring to Psalm 102, he said, 'They will feel like a pelican in the wilderness, and a lonely sparrow on a house top.' I have lived to see that day, when standing for the truth and refusing to compromise has meant the loss of some friends and loved ones.

"The cry today is to compromise and cooperate, while the Bible says to separate. Taking a stand for the Lord puts us 'outside the camp,' but this is the place of victory. Gideon, the apostles, and the Saviour himself were in the minority, yet they were not discouraged. How we need to follow their example!

"Years ago when I was a pastor, I had a man on my board of deacons who always hesitated to vote on important matters. When I'd ask him, 'Brother, how do you vote?' he would answer, 'with the majority.' He couldn't stand by himself. What he lacked was a stiff, strong backbone.

"Will you dare to take a stand for righteousness and truth? You may be forsaken by man, but you'll never be forsaken by God."

† † † † † †
IDEA COLUMN

Most churches have tract racks located in a convenient spot where members and visitors can secure Gospel tracts and pamphlets dealing with vital spiritual issues. How many church members, however, maintain a tract rack inside the main door of their home? A retiree with carpentry ability could build them at reasonable cost and make them available to members.

During the mid-week service each week, a few minutes could be given to relate the opportunities God has given for witnessing through this means.

Another possibility is the formation of a "tract" club in the local church. Those volunteering are each given a certain supply of a specific tract each week or month. The mid-week service can again be utilized to share the witnessing opportunities opened through this club. An occasional dinner could be held whereby all "tract" club members could share their blessings together, as well as inviting a friend to attend with the hope of involving that friend in the club.

P.S. If any of our readers have helpful hints-suggestions for the "Idea" column, the research secretary would appreciate receiving them. Proper credit will be given for any ideas printed. Send them to the Research Secretary, 343 Ashburnham St., Fitchburg, MA 01420. All other correspondence concerning the **FBF News Bulletin** should be addressed to the national office.

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ILLUSTRATION:

"YOU'LL KNOW WHERE TO FIND ME"

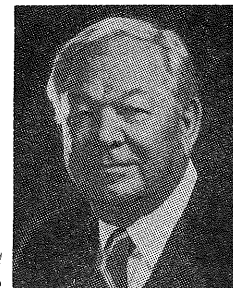
A great old Gospel preacher lay upon his deathbed, waiting the call from on High. His son was the pastor of a country church some 20 miles away. The time came for the son to ride out and fill his appointment to preach, but he was reluctant to go.

The old father said, "Son, go ahead and fill your appointment. Preach the Gospel faithfully. If I slip away while you are gone, you'll know where to find me." For the born-again child of God, Heaven is the place where believers may be found after death! (II Corinthians 5:1)



BRIEF EARLY HISTORY OF F.B.F

by Dr. Monroe Parker



The Fundamental Baptist Fellowship was organized in 1920. There were many great, men of God in the Northern Baptist Convention, Bible-believing preachers, and laymen who were alarmed over the infiltration of Northern Baptist colleges and theological seminaries by modernistic teachers. They organized the F.B.F. and had conferences just prior to the annual conventions with the purpose to inform the people of the Northern Baptist churches of the insidious influence and the tremendous inroads this heresy was making in these institutions.

They began to send out an information bulletin. Such men as J.C. Massee and Courtland Myers of Boston, John Roach Straton of New York City, Albert Johnston of Detroit and later Portland, Oregon, William Bell Riley of Minneapolis, and hundreds of others were in this fellowship.

In 1932, under the leadership of Dr. Robert Ketcham, the General Baptist Association centered in Gary, Indiana, and the Regular Baptist Association centered in Grand Rapids, Michigan, (joined together as the General Association of Regular Baptist Churches) pulled out of the Northern Baptist Convention. This weakened the Fundamental Baptist Fellowship somewhat. The F.B.F. is a fellowship of individuals and not of churches.

The fellowship sought to save the denomination by starting some new seminaries, but allowed the election of the boards of trustees by messengers from the churches. So it was that some of these boards were infiltrated by men who were not of the same opinion as the founders.

The next effort to straighten out the convention was to organize the Conservative Baptist Foreign Mission Society. This was occasioned by the Northern Baptist Mission board's appointment of a missionary who openly stated that he did not believe in the virgin birth of Jesus Christ.

In 1943, the Conservative Baptist Foreign Mission Society was formed. In 1947, the convention meeting in Atlantic City adopted a rule that the number of voting messengers a church could have in the convention would depend on how much money that church gave to the convention. This, of course, was because hundreds of churches were supporting the C.B.F.M.S.

Following the passage of this rule Dr. W.B. Riley went forward to preach and received a standing ovation. He said, "I opine that you are applauding my white hair. I have been to the convention more than fifty times and have paid my own way. But after the action today I would be ashamed to die as a member of it. I shall counsel the First Baptist Church of Minneapolis and the Minnesota Baptist Convention to withdraw from the American Baptist Convention."

Dr. Riley's counsel was followed that summer but after his death his successor in the pastorate of the First Baptist Church led the church back into the American Baptist Convention. The MBC (this organization is now known as the Minnesota Baptist Association—D.J.) remained independent although eight of the 100 churches returned to the American (Northern) Baptist Convention.

Subsequent to the meeting of the American Baptist Convention in Atlantic City in 1947, The Fundamental Baptist Fellowship organized the Conservative Baptist Home Mission Society and the Conservative Baptist Association of Churches and changed the name of the fellowship to the Conservative Baptist Fellowship. This was to identify with the movement they began.

Now superimposed on this background came neo-evangelicalism, a philosophy originated by liberals and carefully planted in the minds of certain influential evangelicals which called for Evangelicals to:

1. Cease their attacks on liberals.
2. Silence themselves on "moot" questions such as evolution.
3. Enter dialogue with liberals.
4. Join with liberals in matters of Christian missions and evangelism.

Thousands of Evangelicals fell for this insidious philosophy. New Evangelicals gained the leadership of the Conservative Baptist Mission societies. When this was evident the Conservative Baptist Fellowship by unanimous vote organized the World Conservative Baptist Mission Society, and the hard core fundamentalists withdrew from the Conservative Baptist movement and the Conservative Baptist Fellowship changed its name back to Fundamental Baptist Fellowship. In 1967, the World Conservative Baptist Mission Society changed its name to Baptist World Mission and reorganized as an Independent Missionary Agency.

Dr. A.J. Gordon**PROFILES IN HISTORY****"Pioneer Fundamentalist"**

The fundamentalist movement in America originated during the last quarter of the 19th century. Among the leading figures in its formation was Dr. A. J. Gordon (1836-1895) of Boston, Mass. During his quarter century as pastor of the Clarendon Street Baptist Church, he became widely known for his expositional preaching, his leadership in missionary causes, a strong spokesman for the pre-millennial position, and his opposition to apostate modernism.

Named after the great Baptist missionary to Burma, Adoniram Judson, he was converted at 15 and made a public confession of his call to the ministry the following year. As a student in a New London, New Hampshire preparatory school, he took an immediate liking to Greek and became a skillful student of the Greek New Testament, a knowledge that was later to be keenly seen in his biblical expositions and writings. In 1856, he entered Brown University, which at that time was under the leadership of the great Baptist apologist-president, Dr. Francis Wayland. In 1860, he enrolled at Newton Seminary, where the depth of his spiritual life was quickly noted. His aspiration for Christlikeness in seminary days characterized the remainder of his life, taking pre-eminence in all his varied activities.

On June 1863, he was installed as pastor of the Jamaica Plains Church in W. Roxbury, Mass., where he ministered faithfully for six years. For two years he was relentlessly pursued by the Clarendon St. Baptist Church in Boston and finally accepted their call in December, 1869.

When Dr. Gordon became pastor, the Clarendon St. congregation was a cold, fashionable, formal church with a generous sprinkling of wealthy individuals in the pews. Gordon's goal was the removal of dead traditionalism and a return to the simplicity of the N.T. church. He detested the formalism which had penetrated the Baptist convention churches of his day and called many of them "ecclesiastical corpses."

Several years of patient ministering were required before the necessary reforms became a reality. To discourage ritualistic tendencies, Gordon edited a new hymnal that later became a standard for Baptist churches for many years. While the change was slow, the "pastor's plan" eventually became the "people's policy."

Two events helped turn the spiritual tide after several years of faithful labor: (1) the ministry of "Uncle John" Vassar with the congregation and (2) the D.L. Moody Boston campaign of 1877. The Clarendon St. Church stood within 300 feet of the Moody Tabernacle and was used from the very beginning of the campaign for overflow and inquiry meetings. The reception of 30 ex-drunkards into the membership as a result of the Moody campaign had a dramatic effect on the church's ministry.

Among the numerous ministries he helped found and promote were the industrial Temporary Home, a ministry for drunkards, former alcoholics, and the temporarily destitute; **THE WATCHWORD**, a monthly paper with "meaty exposition" and no advertising; the Boston Missionary Training School (now known as Gordon College) and the New England Evangelistic Association. It is unfortunate that nearly 90 years after his decease, none of the above ministries which remain are fundamentalist in nature, having capitulated to the new evangelical compromise.

Dr. Gordon had a heartbeat for missions and spent much of his time giving leadership to missionary causes. He served 17 years on the executive committee of the American Baptist Missionary Union after which he was elected chairman and served with distinction. The formation of the Boston Missionary Training School was an outgrowth of Dr. Gordon's missionary concern. He was strongly opposed to carnal money raising methods for missions, which he termed "cooking stove apostasy" and "amusements heresy."

This pioneer missionary statesman believed that the ministry of the local church and the ministry of the missionary should be closely bound to each other. Gordon wrote: "If somehow the life of the missionary could be bound up with the life of the local church, so that his success should be their success or their failure, what an impulse it would give to their intercessions..."

I believe that God designed to lay the burden of the whole world upon every church, that every church might thus find out that it has a whole Christ with whom to bear that burden. Then would it not only pray and give, but it would go and send of its own instead of depending on a central bureau to attend to all this."

In expository preaching, he had few equals and as a pastor demonstrated a tender compassion for his people. His counsel for preachers and pulpit example are worth emulating. He warned against losing out to a "Monday" depression which could ruin a preacher's week. He was opposed to sensationalism, decried the promotion of "self" in the pulpit, saturated his sermons with Scripture, made brilliant use of illustration (an art in which he excelled) and believed that to uplift the spiritual tone of the church, a pastor should provide spiritual nourishment rather than psychological stimulation.

Being a tireless laborer, he rarely took a day off, and at the age 59 in 1895, with the multitude of ministries that he consumed his spiritual passions, he burned himself out in the Gospel ministry and departed to be with his Lord.

Dr. Gordon's major weakness probably was his failure to deal as strongly with vital spiritual issues in his own congregation as he did around the country. In the research secretary's opinion, Gordon may have tolerated (just like the late Dr. W.B. Riley) individuals who needed discipline and correction. As a result, shortly after his death, the Clarendon Street Church began a spiritual and numerical decline from which it never recovered. After numerous location moves and continuing declining membership, it ceased existence in 1985.

His tombstone bears the great identifying marks of his ministry, a "pastor" who loved the truth of Christ's imminent return. The grace inscription simply states "Pastor A.J. Gordon, 1836-1895, "Until He Come." Dr. A.J. Gordon was truly a "pioneer" fundamentalist.

Note: This "Profile in History" originally appeared in the 1984 July-August issue of the **Fundamental Information Service**.

ILLUSTRATION:**THE BIBLE AND NATIONAL LIBERTIES**

The honorable Joseph C. Hornblower was the Chief Justice of the state of New Jersey who lived during the latter part of the 18th century and the first half of the 19th century. A firm believer in the inspiration of the Bible he wrote:

"Let this precious volume have its proper influence on the hearts of men and our liberties are safe, our country blessed, and the world happy. There is not a tie that unites us to our families, not a virtue that endears us to our country, nor a hope that thrills our bosoms in the prospect of future happiness that has not its foundation in this Bible. It is the charter of charters, the palladium of liberty, the standard of righteousness."

DEFINITION: "Ecumenical Evangelism"

"That unbiblical inter-faith program to bring revival to two different religions through an ecclesiastical combine of modernists and fundamentalists where a solemn agreement is made that the message will be substantially fundamental, but that the control will be liberal."

San Francisco Baptist Seminary Pamphlet

ITINERARY**DR. H. C. COFTY, F.B.F.
EXECUTIVE DIRECTOR**

October 9-15—
Revival Meeting
Lubeck, ME
Pastor Tom Genovese

August 25, 26—
Faith Baptist Church
Morgantown, WV
Pastor Bennie Moran

October 20-21—
Mid-Atlantic Regional FBF Meeting
Elkton, MD
Dr. Allen P. Dickerson

September 27 - October 1—
Simi Valley Baptist Church
Family Conference
Simi Valley, CA
Pastor Ross Davis

October 22-24—
Back-to-School Revival
Maranatha Christian Academy
Elkton, MD

October 2-3—
California Educators Convention
Palm Springs, CA

October 27 - November 2—
Potomac Highland Baptist Church
Keyser, WV
Pastor Lloyd Heatwole

October 6-7—
Northeast Regional FBF Meeting
Farmington Avenue Baptist Church
West Hartford, CT
Dr. Gary Jones

November 7-14—
Men's Retreat & Snow Camp
Woodcrest Baptist Church
Minneapolis, MN
Dr. Clarke Poorman

RELIGIOUS NEWS IN BRIEF

1. A new charismatic television network was launched recently by the **Rock Church** in Virginia Beach, Virginia under the leadership of **Rock Church** pastors John and Ann Gimenez. Called the **Rock Christian Network**, its special guest performers during the *premiere* broadcast week included Oral Roberts, Paul Yonggi Cho, D. James Kennedy, Bill Bright, Tim LeHaye, John Bertolucce (Roman Catholic Priest!) Demos Shakarian and others.

Research secretary's note: The *debut* of this new charismatic network is another assault on biblical Christianity and fundamentalists will have to labor more fervently to resist the apostate charismatic deluge sweeping across the land. The presence of new evangelicals Dr. Bill Bright and Dr. Tim LeHaye is startling, but not unexpected.

2. According to a promotional letter written by Dr. Jack Wyrzten on April 17, 1986, the visiting faculty of the Word of Life Bible Institute is composed of Dr. Charles Ryrie, Dr. John Whitcomb, Dr. John White, Dr. Howard Hendricks, Dr. Elmer Towns and Pastor Joe Stowell.

The above named individuals are all associated with new evangelical or pseudo-fundamentalist causes: Joe Stowell is he pastor of a leading new evangelical church in the CBA movement (Highland Park Baptist Church, Southfield, Mich.); Dr. Ryrie and Dr. Hendricks have long been associated with new evangelical Dallas Seminary, a leading exponent of Dr. Billy Graham's ecumenical evangelism, while Dr. Towns is associated with Jerry Falwell's Liberty University. It is apparent from this list of speakers that Jack Wyrzten has chosen to travel the "neutralist" road of compromise. Jack Wyrzten's present position is disappointing to obedient fundamentalists who formerly looked to *Word of Life* for discernment and direction in years past with regard to youth work.

3. Steve and Maria Gardener were featured guests at a concert sponsored by radio station **WCSG** in Grand Rapids, Mich. **WCSG** is operated by the Grand Rapids Baptist College and Seminary. Christian Wyrzten also presented a concert at the same institution during the 1985-86 school year. Both the Gardeners and Christine Wyrzten have been noted for the use of "modified" rock in their religious concerts. Mel Johnson, associated with new evangelical Northwestern College radio network, was the guest host for **WCSG's** fund raising "sharathon."

The appearance of these guests at Grand Rapids Baptist College is a disappointment to fundamentalists who had hoped for stronger standards with a new presidential administration.

4. **CHARISMA**, the leading popular charismatic magazine, recently announced the appointment of a Roman Catholic, Bert Ghezzi, as editor. Ghezzi had previously served as editor of **New Covenant**, a major periodical of the Catholic Charismatic renewal. Ghezzi's appointment will undoubtedly foster closer relations between classical pentecostals and the Roman Catholic Church.

5. The Vatican has announced that it will send top officials to what it described as the "first formal encounter between Roman Catholic Church leaders and Marxist scholars from communist bloc countries." The official Vatican statement indicated that the agenda would concern the "role of moral values in society, from the perspectives of the two participating groups—Christians and marxists." The meeting will be presided over by Cardinal Paul Poupard, president of the Vatican Secretariat for non-believers.

The dialogue, co-operation and collaboration of the Roman Catholic Church with communist leaders and communist governments should not come as a surprise to biblical fundamentalists. The Roman Catholic church recently made its "peace" with the communist Cuban regime of Fidel Castro, indicating that it could live harmoniously with the despotic marxist regime.

In a book published several years ago by Avro Manhattan entitled **THE VATICAN MOSCOW ALLIANCE**, the author warned readers about this dangerous new partnership that is just no publicly surfacing.

6. Pope John Paul II has announced that he is calling a special meeting of major "Christian and non-Christian religious leaders to pray for world peace." According to Vatican sources, the Pope was considering choosing October 24 as the date for the meeting, a date which is synonymous with the establishment of the United Nations.

Fundamentalists will view the proposed "prayer meeting" as part of the preparation for the future alliance of the harlot one-world ecumenical church with the Antichrist beast one-world political system described in Revelation 17.

"AGONY IN PRAYER" Genesis 32:24

- 1. Agony In Prayer Involves Wrestling
"...there wrestled a man with him..."
- 2. Agony In Prayer Involves Weeping
Hosea 12:3 says Jacob "wept and made supplication"
- 3. Agony In Prayer Involves Weeping
wrestled with him "until the breaking of the day"



CONGRATULATIONS TO:

Rev. H. C. Cofty who recently received an honorary Doctor of Divinity degree from San Francisco Baptist Theological Seminary. Rev. Cofty is a U. S. Marine Corps Major Retired who served his country for 24 years; he was assistant pastor to Dr. Rod Bell of the Tabernacle Baptist Church, Virginia Beach, Virginia; he was formerly the pastor of Grace Baptist Church in Decatur, Alabama; and presently holds the position of executive director of the Fundamental Baptist Fellowship.

Dr. Don Jasmin who received an honorary Doctor of Laws degree from Bob Jones University in May. Dr. Jasmin pastored in Michigan fourteen years, was a full-time evangelist for ten years, and has pastored the Beth Eden Baptist Church in Fitchburg, Massachusetts, for the past four years. He founded **The Voice of Fundamentalism** and later **The Fundamental Information Service**. As research secretary of the Fundamental Baptist Fellowship, he is responsible for producing the **F.B.F. News Bulletin**.

BELIEVE IT OR NOT, Continued from Page 3

presence of du Plessis is even more shocking since he recently accepted as valid supposed *apparitions* (appearances) and *miracles* of Mary to some young Roman Catholic school girls in Yugoslavia.

The **First Baptist Church of Pasadena** is obviously presently an ecumenically oriented church and the research secretary is not familiar with the historical origins of that congregation. He doubts, however, that its founders ever dreamed that one day the celebration of the *tongues* movement in America would be held within its walls, and that the main speaker would be a preacher who accepts Mary *apparitions*.

"THE DELIGHTS OF A CHRISTIAN"

- 1. The Christian Should Delight In God's Comforts (Psalm 94:19)
"...thy comforts delight my soul"
- 2. The Christian Should Delight In God's Correctives (Job 5:17)
"...happy is the man whom God correcteth..."
- 3. The Christian Should Delight In God's Commandments (Psalm 1:3)
"...His delight is in the law of the Lord..."

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FUNDAMENTAL BAPTIST FELLOWSHIP

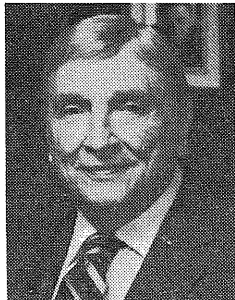
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August 1 - 3, 1986



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 Virginia Beach, VA



DR. BOB JONES
 Greenville, SC



DR. JOHN McCORMICK
 Chattanooga, TN



DR. MONROE PARKER
 Decatur, AL



DR. HAROLD SIGHTLER
 Greenville, SC



DR. J. B. WILLIAMS
 Ringgold, GA



DR. BOB WOOD
 Greenville, SC

*"Let us go forth
 therefore unto him
 without the camp,
 bearing his
 reproach."
 Hebrews 13:13*

SPEAKERS' SCHEDULE

FRIDAY, AUGUST 1—

Dr. John McCormick..... 7:00 p.m.
 Dr. Bob Wood..... 8:00 p.m.

SATURDAY, AUGUST 2—

Dr. Monroe Parker..... 10:00 a.m.
 Dr. Harold Sightler..... 11:00 a.m.
 Dr. J. B. Williams..... 7:00 p.m.
 Dr. Bob Jones..... 8:00 p.m.

SUNDAY, AUGUST 3—

Dr. Rod Bell..... 2:30 p.m.

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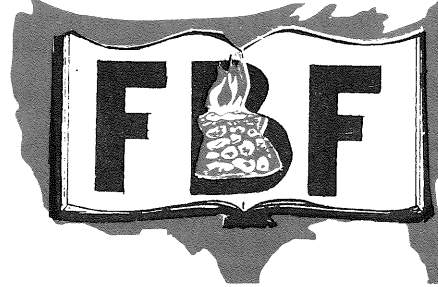
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"The fire shall ever be burning upon the altar;
it shall never go out." Leviticus 6:13



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

THE NEXT ISSUE WILL BE YOUR LAST— UNLESS YOU HAVE MAILED YOUR SUBSCRIPTION RENEWAL—SEE PAGE 8

VOL. 9 — NO. 5

Headquarters in Virginia Beach, Virginia

SEPTEMBER/OCTOBER, 1986



FROM THE PRESIDENT

Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

The 66th Annual Fundamental Baptist Fellowship Meeting was held in Greenville, South Carolina at the Hampton Park Baptist Church. **Dave Yearick** was the host pastor for this meeting held August 1-3. Pastors, missionaries, and evangelists came from all over the United States to attend this historical meeting. The theme, "Without the Camp," was upheld and preached on with power.

I want to thank Pastor Yearick and his church for being such fine hosts. The music was superb! Attendance was good for all of the services. The meeting closed out on Sunday afternoon at 2:30 p.m., with enthusiasm to go to the World Congress the next week.

The annual board meeting was held in the Blue Room on the Bob Jones University Campus. Forty of our board members were present. Those who could not attend sent their regrets. The board was enthusiastic about the direction of the Fundamental Baptist Fellowship and they unanimously took on **eleven new men**. They

are Dr. Greg Mutsch, Pastor Bob Bradberry, Pastor Milton Jones, Pastor Ken Stephens, Pastor Gene Lasley, Pastor Bennie Moran, Pastor Bacilio Alfaro, Pastor Ron Allen, Pastor Matt Olsen, Pastor Bill Danford, and Pastor John Stevens.

These men put the Fellowship in their budget and attended regional meetings regularly and were enthusiastically participating. It thrills me to see such an active group of men.

The board **raised over \$10,000 in cash** to continue the support of Brother Chuck Cofty, our executive director. He is doing a very fine job and was in 69 churches this past year. Chuck is busy in organizing states and regional meetings. If you would like to have him speak in your area, please contact the F.B.F. home office, in Virginia Beach.

Next year we will be meeting at the Thrifhaven Baptist Church in Memphis, Tennessee, and Dr. Charles Britt will be the host pastor. Mark your calendar for **June 16-18, 1987**, so that you can be there! All regional moderators have promised to bring caravans from their regions and make this our best meeting ever. Dr. Charles Britt and his church have promised to be gracious hosts and are already making plans for the meeting.

The regional meetings are coming together across the nation and as Dr. David Beale has said in his new book, **History on Fundamentalism Since 1850 in America**, "the Fundamental Baptist Fellowship is a national voice of militant fundamental Baptists, and is the cutting edge for fundamentalism."

My thanks and appreciation to everyone who took part in the
Continued on Page 2

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LOOK FOR... LISTING OF 1987 REGIONAL MEETINGS IN THIS ISSUE!

With apostasy on every hand and compromises being made in the name of fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the **F.B.F. News Bulletin** for \$8.50 a year/6 issues. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

President, continued from Page 1

annual meeting. Please continue to pray and let people know about our regional and national meetings.

You are asking, "What can I do to help make next year's meeting better?" 1. You can **pray** and put the fellowship in your monthly church budget, no matter the amount, it will help build this national voice for the cause of Christ. 2. Get subscriptions for the **FBF News Bulletin**. As of January 1, 1987, **no paper will be mailed out that does not have a paid subscription**. We are sorry, but we must pay our own way, so send in your subscription today! 3. Tell others about the fellowship and encourage them to attend the regional and national meetings.

FACTS FOR FUNDAMENTALISTS

1. **ALCOHOL:** Alcohol is implicated in 70% of all robberies
2. **CHEATING:** 34% of Americans believe there are occasions when stealing from an employee is justified.
3. **CRIME:** Arson accounts for more than 40% of all property losses in America.
4. **DIVORCE:** 13 million children under age 18 are living in households with only one parent.
5. **FAMILY ALTER:** In 1900 50% of all professing believers maintained a family altar; by 1980 this had decreased to 5% or less.
6. **NATIONAL DEFENSE:** The Soviet Union is outspending the USA in SDI (Strategic defense) research by a 10-1 margin.

BIBLE STUDY**INTRODUCTION:**

J. Piedmont Morgan was a noted American financier and multi-millionaire of an earlier generation. Before his death he composed a will consisting of 37 articles and 10,000 words. While Mr. Morgan had been involved in transactions involving millions of dollars during his lifetime, he left no doubt in his will as to what was the most important transaction he had ever made. In his will he wrote:

"I commit my soul in the hands of my Saviour, full of confidence that having redeemed me and washed me with His most precious blood, He will present me faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazards and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sins through the blood of Jesus Christ once offered and through that alone." J. Piedmont Morgan recognized the priceless value of the blood of Christ with regard to the believer's salvation.

I. THE IMPORTANCE OF THE BLOOD OF CHRIST

There is a blood line that stretches throughout the entire breadth of inspired scripture. From outside the gates of Eden in Genesis 4 to inside the gates of the New Jerusalem in Revelation 21-22, the Bible is filled with the importance of the blood with regard to salvation.

When God clothed Adam and Eve after they had sinned in Genesis 3, it was in the skin of an animal whose blood had been shed. When Abel offered an acceptable sacrifice to God in Genesis 4 it was the sacrifice of a lamb whose blood had been shed. When Isaac was about to die on Mt. Moriah in Genesis 22, it was the blood of a substitute ram that saved his life. When the death angel passed over Egypt in Exodus 11, it was the sprinkled blood over the doorposts that saved the Israelites. Regardless of whether it was the consecration of a priest, the birth of a son, the deepest penitence due to sin or the highest religious festival, the way to fellowship with God in the O.T. was through the shedding of blood.

In the N.T., the same principle applies. What the O.T. portrays through picture and figures the N.T. presents in person and fact. Paul, in his inspired epistle (Romans 3:24-25), Peter, in his infallible writing (I Peter 1:2), and John, in his inerrant script (I John 1:7), all present the importance of the Blood of Christ. The final book of the Bible emphasizes the same theme: Revelation 1:5 "**washed us from our sins in His own blood**", 5:9 "**redeemed us to God by Thy blood**" and 12:11 "**overcame Him by the blood of the Lamb.**"

Everywhere one travels through the Scripture, he will find one dominant theme: salvation by the blood and the blood alone. All hope of heaven and forgiveness of sin is based upon the shed blood of Christ in his death on the cross. Hebrews 9:22 "**...and without shedding of blood is no remission.**"

II. THE IDENTITY OF THE BLOOD OF CHRIST

Blood has frequently been shed in human history, often in religious causes. The trail of human history is a trail of blood. The dust of the centuries is soaked with blood spilled upon its surface, in religious crusades. The troughs of the ancient Aztec Indians were filled with blood spilled in the name of religion. One of the bloodiest crimes in human history was the Massacre of Saint Bartholomew's Day (August 24, 1572), when 100,000 people were mercilessly slaughtered in human blood through religious fanaticism.

In a positive way, the blood of Christian martyrs soaked the godless dust of ancient empires and simmered in the fires set by despotic rulers. But none of the above blood could ever cleanse and obliterate sin because it was defective, impure blood, the wrong blood. Divine redemption required that the blood which could forgive — cleanse sin — meet the Biblical standard, that it be of a certain nature — essence.

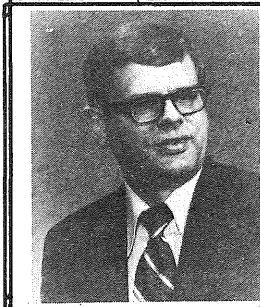
The blood of Christ was (1) **sacred blood**. It was the blood of perfect man — the God Man (John 1:1 & 1:14), the lamb of God (John 1:29). Since Christ alone was perfect God and perfect Man (Philippians 2:5-8), He alone was qualified to give His blood as the atonement for sin.

Christ's blood was also (2) **sinless blood**. His blood was like a lamb without spot or blemish (I Peter 1:18-19). All other human blood has been tainted by the corruption of sin resulting from Adam's fall (Romans 5:12, I Corinthians 15:22) but the blood of Christ contained none of the sinful corruption which permeated all other humanity. When Judas Iscariot betrayed the Lord Jesus he knew that he was betraying "Innocent blood" (Matthew 27:4).

The consequence of man's sin is both spiritual and physical death (Romans 6:23, Hebrews 9:27). It was through the blood of Adam (man) that original sin was and is transmitted, not the woman (I Timothy 2:14). All human beings, with one exception, are the ultimate product of Adam's sinful seed. Christ is the only individual in Scripture who is designated as the seed of the woman (Genesis 3:15). The bloodline thus runs through the male, not the female, in divine revelation.

All the blood in the human embryo is formed by itself and solely through the contribution of the male parent (No blood ever passes in the embryo from mother to child). Our Saviour, however, did not have a human father as progenitor; he was born of a virgin (Isaiah 7:14). The blood that flowed in Christ's veins was thus contributed by a Holy God (Matthew 1:22-23), resulting in a

Continued on Page 4



RELIGIOUS NEWS
from a
Fundamentalist Perspective
DR. DON JASMIN
PASTOR
BETH EDEN BAPTIST CHURCH
Fitchburg, Massachusetts
Research Secretary

ENGLISH PREACHER DELINEATES VITAL DIFFERENCES BETWEEN ROMAN CATHOLICISM AND BIBLICAL CHRISTIANITY:

In an article entitled, "Billy Graham, Ecumenism and Mission England," Malcolm Watts, Pastor of Emmanuel Church, Salisbury, England spelled out the vital distinctions between Roman Catholicism and Biblical Christianity. Watts declared:

"...The dispute between Roman Catholicism and Protestantism is not about trifles. The Gospel itself is at stake. There are two entirely different answers to the question, 'What must I do to be saved?'—Rome's and the Bible's. It is as ridiculous as it is dangerous to contemplate evangelizing with Roman Catholics and the Roman Catholic Church.

"Let us not be deceived by the friendly gestures and addresses of the present Pope. The man is a convinced traditionalist and he is determined to maintain all the errors and superstitions of the corrupt Roman system.

"As soon as he took office, he proclaimed Papal Supremacy in no uncertain terms. 'Today, Rome is the See of Peter...and how could one not tremble before the universal mission of his See of Rome?' Since that time, he has not only persistently made such claims, but he has even elevated this false dogma to a position alongside the Gospel itself. Addressing the South American bishops on Christian Unity, he said, 'It is unity around the Gospel, the body and blood of the Lord, and Peter living in his successors, all of which are different signs, but highly important signs of the presence of Jesus Christ among us.'

"The Pope has given personal and powerful impetus to the cult of Mary, making pilgrimages in her honour and repeatedly paying to her idolatrous veneration and worship. In a Papal encyclical he described her as 'the spouse of the Holy Spirit and Mother of the Church.' 'By entrusting yourself to Mary,' he has said, 'You receive Christ.' He is doing all he can to encourage Mariolatry or creature-worship, and the result is neither more nor less than 'baptized' paganism.

"He has also set his seal to the false Roman doctrine of the sacraments. Speaking in Westminster Cathedral, he asserted that 'in baptism we are drawn into the community of faith. We become part of the pilgrim people of God.' And in his encyclical on 'The Holy Eucharist', he reasserted the dogma of Transubstantiation, insisting that the bread and wine 'become truly, really and substantially Christ's own body that is given up and his blood that is shed.'

"This is Romanism; surely the worst of all apostasies. To associate with it in evangelism is to sacrifice every biblical principle and to incur the guilt of blatant disobedience to the Word of God."

The Research Secretary heartily concurs with Bro. Watts' views on this subject. At the beginning of his article Watts also declares, "Reaching souls with the Gospel is so supremely important that the Scripture stresses it as the Church's great duty...By the grace of God, we are committed to the work of evangelism. Mission England, however, (Billy Graham's 1984 campaign there) is a campaign of evangelism in which we cannot cooperate."

SOURCE: REFORMATION TODAY, Jan.-Feb. 84, pp. 16 & 12

NOTED CHARISMATIC WRITER PUBLICLY DECLARES CHANGE FROM "SYMBOLIST" TO "SACRAMENTALIST."

Jamie Buckingham is a noted charismatic writer. A former Southern Baptist, he became a charismatic several years ago and now serves as the editor-at-large of *Charisma*, a leading charismatic magazine.

In an editorial that appeared in the July 1986 issue of *Charisma* (p. 80), Buckingham admitted that he had changed his views over the years with regard to communion from a "symbolist" to a "sacramentalist." With regard to an incident that occurred in relationship to his daughter, Buckingham remarked that the incident "was the beginning of a period" of so called "spiritual growth," which "moved" him from a "symbolist" to a "sacramentalist," where he now stands "with the Lutherans, proclaiming the 'real presence' of Jesus in the elements."

Buckingham also indicated that his religious pilgrimage in this critical doctrine was not yet completed with continuing change still occurring, he stated, "Who knows where I'll go from here?" In his religious pilgrimage, Buckingham has turned from the simplicity of the N.T. truth (The Lord's Table as a memorial) to consubstantiation (the supposed real presence of Christ in the elements). The next logical step where he would "go from here" is the blasphemous Roman Catholic doctrine of transubstantiation where the elements supposedly are turned into the literal body and blood of Christ, a teaching which is nothing less than human cannibalism. Buckingham's statements validate that the theological gap between classical Pentecostalism and Roman Catholicism is continuing to narrow, with the historical Pentecostal denominations accommodating more and more to Romish dogma every year.



WORLD CONGRESS OF FUNDAMENTALISTS POSSES RESOLUTION ON THE BLOOD OF CHRIST

Meeting on the campus of Bob Jones University August 4-8 delegates at the World Congress of Fundamentalists passed numerous resolutions dealing with pertinent issues. Among those resolutions was this timely one dealing with the blood of Christ.

Regarding the Position of the World Congress of Fundamentalists on the Blood of Christ

Whereas the physical body of Christ in the Holy Scriptures means the real, literal body of God the Son incarnate; so also in the Holy Scriptures when the Blood of Christ is mentioned, it is the real, literal Blood which was poured out from that same body and which accomplished our redemption.

The Bible reveals the mysteries of our redemption. In that revelation a divine principle is revealed, illustrated, and enforced. That principle is "...without shedding of blood is no remission" (Hebrews 9:22).

Sin can only be atoned for and cleansed from the heart of the sinner by the precious Blood of God's appointed Lamb, the Lord Jesus Christ. Christ must die once for all, but His death must be by literal blood-shedding; and the Blood shed becomes the all-sufficient merit by which sin's guilt-power, and ultimately its very presence, are destroyed.

The Holy Scriptures nowhere separate the voluntary death of Christ from the sacrificial shedding of His sinless Blood, but rather links them inextricably in one inseparable act.

The Bible Reveals:

1. that the precious Blood is **incorruptible**. It cannot be anything else because of its intrinsic **purity**. I Peter 1:18,19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ..."
2. that the precious Blood is **indestructible**. It cannot be anything else because of its **permanence**. The Blood is eternally preserved in Heaven. Hebrews 12:24: "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."
3. that the precious Blood is **invaluable**. It cannot be anything else because of its **parentage**. It is the Blood of God incarnate. Leviticus 17:11: "For the life of the flesh is in the blood..." Acts 20:28: "...the church of God, which he hath purchased with his own blood."
4. that the precious Blood is **indispensable**. It cannot be anything else because of its **power**. No sinner can be saved without washing in the Blood of the Lamb. Revelation 7:14: "...These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Therefore, this Congress:

1. reaffirms its adherence to the Scriptural teaching on this subject;

Continued on Page 5

Continued from page 2 *THE BLOOD OF CHRIST*

"Virgin Birth" and a Saviour with a sinless human nature. Dr. A.W. Pink rightly stated in his commentary that "in becoming man, Christ did not partake of the foul poison which sin has introduced into the human constitution. His humanity was not contaminated by the virus of the fall."

Christ's blood was also (3) **substitutionary blood** (II Corinthians 5:21, I Peter 2:24, Isaiah 53:5-6), that is, it was offered in our place, in our stead. A substitute is an individual who takes someone else's place when they are either unable to appear or unqualified to act. The blood of Christ was (4) **sacrificial blood** (John 3:16) for it cost the Father something—it cost Him everything, the sacrifice of His only Begotten Son. At Calvary, God separated Himself from His Son, in order that we might never be separated from Him.

The blood of Jesus was (5) **sufficient blood** (Romans 3:24-25). The Father set forth His Son to be a "propitiation" (satisfaction) for our sins. This blood was shed once for all (Hebrews 1:3, 10:12). In the blood sacrifice of Christ, poured out from a sinless nature, the righteous nature and demands of a holy God were perfectly satisfied. At Calvary, righteousness and peace truly kissed each other (Psalm 85:10). The songwriter was never more correct than when he wrote "Jesus paid it all, all to Him I owe; sin hath left a crimson stain, He washed it white as snow." In view of Christ's sufficient, completed atoning sacrifice through His blood, the repeated sacrifice of the Roman Mass is the depth of religious blasphemy. Christ truly "has redeemed us once for all."

What a blessing to know that Christ's blood is also (6) **shielding blood**. In Ephesians 6:18, the believer is exhorted to take the shield of faith. This shield of faith is the shield in Christ's atoning blood. When Satan brings the skeletons out of our past and accuses the believer concerning his former life, the saint can always successfully plead the blood of his great high priest intercessor (Hebrews 7:25). Our Lord thus saves us "completely," even from the insinuations and accusations of our arch-enemy the devil.

On a tragic note, however, Christ's blood is (7) **sighted blood** (Hebrews 10:28-29). In those verses, the writer clearly indicates that those who reject the blood of the new covenant (testament-agreement) do despite to the "Spirit of Grace." The Holy Spirit is God's divine agent for (a) convicting of sin, (b) convincing of Saviour and (c) converting to salvation (John 16:8-11). When the sinner resists the wooing work of the Holy Spirit, he is thus closing the door of hope on the only means whereby Christ's blood can cleanse and set him free.

III. THE IMPACT OF CHRIST'S BLOOD

The shed blood of Christ in his death on the cross has tremendous power (impact) and brings to the repentant, believing sinner numerous benefits-blessings, including **redemption**. Three words in the Greek N.T. express this truth: (1) *agorazo*—to purchase in the marketplace, Galatians 3:13, where the figure is that of a Roman slave market. The subjects of redemption are sold under sin (Romans 7:14) and under sentence of death (Romans 5:12). The purchase price of the sinful "slave" is the blood of Christ who dies in the sinner's stead (Revelation 5:9). (2) The second word is *exagorazo*—to purchase out of the market place (Galatians 3:13). Purchased by His blood, believers are never again exposed to sale, being eternally secure (John 10:28-29). (3) The third word is *lutroo*—to loose—set free by the payment of a price (I Peter 1:18-19). Through Christ's ransom payment, we are forever loosed—set free from sin's power. Thus, the blood "shall never lose its power."

The second impact of the blood of Christ is **righteousness** (Romans 3:25) "...through faith in His blood to declare His righteousness..." Through the merit of Christ's blood, the repentant sinner is declared righteous—justified—in Christ (I Corinthians 1:30). The same passage (Romans 3:25) also indicates that there is complete **remission** (forgiveness) of sin (Ephesians 1:7), with the slate wiped clear with regard to the believer's eternal position in Christ. This total remission is again based solely upon Christ's blood (Hebrews 9:22).

The blood also brings **reconciliation**—the reuniting of God and man (Colossians 1:20-22, Ephesians 2:16), a relationship that had been severed by man's sin (Ephesians 2:14), plus **reception** ("accepted in the beloved"—Ephesians 1:6)—accession to God's presence by the "blood of Jesus" (Hebrews 10:19).

The final impact of the blood of Christ is the bringing of **rejoicing** to the believer's heart ("...we also joy in God through our Lord Jesus Christ, by whom we have received the atonement"—Romans 5:11). The believer can now joyfully sing "Redeemed by the blood of the Lamb."

Conclusion: For those seeking freedom from the burden of sin, there is truly "power in the blood of the Lamb." When asked the question "What can wash away my sin?", the believer can confidently reply, "Nothing but the blood of Jesus." The emperor Napoleon once took a map, and pointing to the British Isles stated, "Were it not for the red spot, I would have conquered the world." Pointing to Calvary, the Devil could correctly state, "Were it not for that red spot, I would have conquered the world." The blood of Christ does not just mean something to the Christian—it means everything! In view of the Biblical emphasis upon the blood of Christ, the blood of Christ cannot just be merely symbolical in nature.

BELIEVE IT OR NOT

Dr. Ruth Westheimer, the celebrated media sexologist who conducts live, morally degrading radio and TV programs dealing with sex, was named one of the 10 outstanding mothers of 1986 by the National Mother's Day Committee. Dr. Ruth who calls herself a "therapist," punctuates her live programs with "crude language and salacious commentary." According to the NFD Journal (April 1986), her philosophy is the ultimate in anti-family, anti-Christian values and her counsel encourages callers to manifest no restraint with regard to moral conduct.

Dr. Don Wildmon, the director of the National Federation for Decency, described Dr. Westheimer's views as "perverted," declaring that she was dedicated to the destruction of America's sexual morality.

The selection of this "pseudo" therapist for a "mother of the year" award indicates the low depth to which some of America's leadership has sunk in recent years. Included among the others named was a professional, golfing star, an olympic swimmer, a former dance instructor and a hollywood actress. In announcing the winners, Judith Levan, the president of the committee, indicated that not many mothers today have their lives circumscribed by the "mothering lifestyle of old: children, church, and kitchen."

While the Scriptures do not prohibit mothers from working in the world's marketplaces, the Word of God does clearly delineate that model mother must be "discreet, chaste, keepers at home, good and obedient to their husbands," but **never** the purveyor of morally degenerative sexual values!

Continued from page 3 **RESOLUTION ON THE BLOOD OF CHRIST**
2. rejects every attempt either to deny the literalness of the Blood or to minimize its efficacy and the necessity of its shedding in Christ's death on the cross. Such denial is a dangerous and devilish deception;

3. calls upon Fundamentalist preachers and God's saints everywhere to proclaim anew the saving efficacy of the shed Blood of Christ in His death on the cross, and to alert the Church in regard to all heretical teaching on this vital truth, ever remembering that we overcome the devil himself by the Blood of the Lamb. Revelation 12:11: "And they overcame him by the blood of the Lamb, and by the word of their testimony...."



VOICES FROM THE PAST: "CHARGE TO AN EVANGELIST"

Dr. Roswell Dwight Hitchcock was the former president and professor of church history at Union Theological Seminary in New York City in a day when the seminary stood firmly upon the rockbed of the Word of God. After his decease a series of his sermons were published in the year 1888.

One of the sermons entitled "Charge to An Evangelist" was written for the ordination of Rev. Edward P. Hammond as an evangelist at the Thirteeneth Street Church in New York, on January 3, 1863. In that sermon Dr. Hitchcock gave some excellent advice to the fledgling young evangelist, excerpts of which are printed below.

THE IMPORTANCE OF "IN DEPTH" STUDY OF THE SCRIPTURES IN PREPARATION FOR PREACHING:

"The embassy you execute is the embassy of the Book. Your written instructions are the Bible, the whole Bible, and NOTHING BUT THE BIBLE. There is no supplement of Catholic tradition; no reserved privilege and discretion of reason; but only this written word, the wisdom of God and the power of God to the salvation of every believing soul.

This may sound strange, but I must say it: the great weakness of the ministry in our day, comes from its neglect of the Bible. It is not half enough studied, pondered over, prayed over. Our texts are too often only mottoes. Our sermons are not saturated, as they should be, with the Scriptures. What we need is vastly more of Bible truth, in the Bible forms.

My brother, be a man of this one great Book. Plunge your intellect into its depths. Send your emotions up into its heights. Let your preaching come out of it, as at Horeb waters gushed from the smitten rock. So shall you be God's ambassador, speaking only God's Word. And so shall you save both yourself and them that hear you."

THE DANGER OF THE "SUCCESS SYNDROME" IN THE MINISTRY:

"And then, in order to immediate palpable success, there is danger of being tempted to a use of forms and measures of procedure which may easily degenerate into the merest charlatany. Be on your guard against the fascination of all human arrangements and devices. The less there is of visible machinery, the better.

The Sword of the Spirit, in its unembarrassed nakedness, has an edge which no art of man can improve. Your proper business is simply to preach the truth as it is in Jesus; not to organize and engineer its victories. And you must not make undue account of success, thereby exposing yourself to the temptation of seeking success, if not in one way, then in some other.

Beware of so coveting success, even in this matter of saving souls, as to be willing to compel it by any other means than the might of divine truth. God's Word, not yours, nor any ingenuity of yours, is the fire and the hammer that shivers the flinty rock."

Dr. Hitchcock's counsel, though delivered nearly 125 years ago, contains timely admonitions for every man of God today. Dr. Hitchcock's basic concern was that the **message** and the **method** must **both** be derived from the "might of divine truth"—the Holy Scriptures; his advice desperately needs to be heeded by fundamentalists today.

CONCERNING THE IMPORTANCE OF THE WORD OF GOD IN PREACHING:

"But how is this aim, the knowledge of God, the knowledge and acceptance of Salvation attained—how is the effect of repentance and faith produced in the hearer? The secret of success in preaching...lies according to the Biblical fundamental conception, above all else, in the power of the divine Word itself.

Because God Himself is life, all that proceeds from Him is also life-producing and life-preserving. Thus, a creative force dwells especially in His Word from the first, 'let there be light' to 'behold I make all things new.' It (the written Word of God) is in Itself a vital force, a seed of life (I Peter 1:23) and this life manifests itself always and everywhere by an authoritative touching of the conscience; it becomes a saviour—either of life unto life or of death unto death (II Corinthians 2:14-16). Hence the promise, 'it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' (Isaiah 55:11)

CONCERNING THE IMPORTANCE OF THE HUMAN ELEMENT IN PREACHING:

"But this Word flows through a human channel which can make it intelligible and impressive, or can make it dull and watered down. It is essential, therefore, for the attainment of the aim of preaching, that God should prepare His servants to be serviceable channels; the anointing...with the Holy Spirit" (Acts 1:8).

CONCERNING THE IMPORTANCE OF PROPER GOALS IN PREACHING:

"The essential task of congregational preaching consists in edifying (I Corinthians 14:26). The essence of this edifying, however, does not consist merely in the feeling of deep inward satisfaction, in the conscious enjoyment of the blessing which flows from God's Word...but...in the spiritual progress of knowledge and apprehension of the truth of Salvation which is attained through the inward delight in the Word, through the deeper acquaintance with Christian truth which comes of inward self-surrender to it.

"Hence, for the purpose of edification, the Word of truth is to be rightly divided (II Timothy 2:15), according to the capacity and requirements of the hearers, i.e., it is to be given sometimes as milk, sometimes as strong food (I Corinthians 3:2, Hebrews 5:12-14).

"The necessity for the continuance of preaching with the church has both **NEGATIVE** and **POSITIVE** grounds. The negative ground is this: that the world lieth in wickedness and is ever threatening the life of the church. Everyone who has become a believer is exposed to many temptations and struggles for which he needs to be constantly strengthened afresh. If we do not let the Word of God dwell richly in us (Colossians 3:16), Christians soon succumb again to the pressure of the power of darkness.

If then, the prevention of backsliding is the negative aim of congregational preaching, the fitting and preparing of the people for the perfection of the divine kingdom—in a word, their edification—is the positive."



BEWARE

The unbiblical practice of ecumenical evangelism (the uniting of belief with unbelief in evangelistic endeavors) is about to receive a new "shot in the arm" under the deceptive title of "cooperative evangelism." Leaders in more than 30 denominations recently agreed to "join in a drive to reach an estimated 90 million Americans with no formal church ties."

Representatives from the Paulist Office for Evangelization (an R.C. agency), the Southern Baptist Convention, the United Methodist Church, the Presbyterian Church (USA), Salvation Army, Mennonite Church, Church of the Nazarene, American Baptist Churches, American Lutheran Church and several churches of God met together recently at a meeting sponsored by the "Washington Round Table on Evangelism," a group of denominational directors of evangelism.

From the gathering, plans were made for a four-day gathering called "Congress 88...A National Festival of Evangelism." Rev. Eddie Fox, evangelism executive of the United Methodist Board of Discipleship called the effort an "incredible thing when you look

Continued on Page 7

Harlan Page**PROFILES IN HISTORY****"Lover of Souls"**

Harlan Page's life span (1791-1834) was one of short duration and covered only 43 years, but it can be summarized in one brief phrase, "A Lover of Souls." Although only his last 10 years were given to a "formal" full-time Christian vocation with the American Tract Society, his entire adult Christian life was devoted to the task of personal soul-winning.

Never claiming any gift as a "preacher" and laboring as a teacher and merchantile worker before serving as "depository" for the ATS, he nonetheless dedicated his entire life to reaching lost souls on a personal basis. Similar to "Uncle John" Vassar, he witnessed to nearly everyone he met.

Page utilized two chief means for his soul-winning endeavors: personal correspondence and personal witnessing. If his memoirs are any indication, he must have witnessed to hundreds of souls a second-third, time, etc., via letters addressed to those to whom he had witnessed verbally with his lips. Much of this evangelism took place after the conclusion of long working hours (He witnessed fervently during formal "working" hours too!).

Upon obtaining "a hope" of salvation in 1813, he made his life's goal, the "laboring for souls" and seeking to induce fellow believers to follow the same path. To a cousin in New York, he wrote, "How is it possible that any who have tasted the love of God can rest, while on every side, sinners are thoughtlessly going down to Hell?"

On May 19, 1821, he recorded in his journal that he "went to the factory and conversed with each person employed in it on the state of their souls." On July 14, 1821, he wrote, "When He (God) has in so many instances, blessed my feeble efforts, how guilty that I am not more earnest in exertions for the good of souls."

Always connecting his witnessing efforts to a local church, one of his pastors once declared as he stood near a window in the "manse" (parsonage) and saw Mr. Page approaching the house, "There comes Mr. Page with another lamb." Another pastor declared that Page's "efforts were principally directed to one object—the conversion of sinners— and that at the conclusion of every service, Page's mind was always "intensely fixed upon the conversion of some impertinent individual." Soul-winning was the one burden of his heart and the purpose of his life. When engaged in secular business affairs, the pressing thought on his mind was always the eternal welfare of those persons with whom he was conversing.

When the disease that finally caused his death overtook him, he declared, "My work here is all done. I have said all I can say." When, however, the disease lingered and he realized his suffering might continue for a longer, span he stated, "I thought my work was done: but I find it is not, I must strive to urge Christians and sinners to duty from this dying bed.

He maintained a soul-consciousness all his life. As soon as an individual entered his presence, the first question that entered his mind was, "Is this individual a friend or an enemy of God?" The next step was to seek to say something to encourage his conversion.

The secret of his soul-winning success can be traced to several factors: (1) He was wholly devoted to His Saviour. Turning his eye away from the accumulation of property as the object of his life, he felt money's prime purpose was to advance the spread of the Gospel. (2) His intense prayer life: he loved prayer; praying at all occasions and seemingly every opportunity. His biographer states that "at all times prayer seemed to be a privilege and the throne of Grace a palace and solace to his heart."

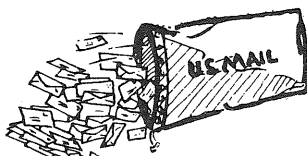
(3) He gave God all the credit, continually maintaining a sense of his own unworthiness. His tender dread of sin continued up to his dying breath. During his final sickness he wrote, "I look upon personal conversation and prayer with individuals as among my most successful endeavors...but it is not me, its all of grace in Christ. There's nothing in me but sin. I'm nothing—less than nothing." As a young convert he once prayed, "One thing I stand in fear...that I shall not give Him the glory. O for that humility which God approves and which makes man useful to man...May God help me to obtain it." His life's record proves God did not disappoint him in this request.

Plagued with a sickly physical constitution all his adult life, he finally succumbed to the ravages of a diseased body, having burned his life out in soul-winning service for his Master. Looking forward to his meeting with his precious Saviour, his last earthly words were, "I do love Him, I do love Him."

Over his grave in Coventry, Rhode Island, his native home, a marble slab bears the following epitaph: "In memory of Harlan Page, for nine years depository of the American Tract Society, who died in New York, September 23, 1834 in the triumph of Faith, age 43. "He ceased not to warn everyone night and day with tears."

Harlan Page was truly a "Lover of Souls." Fundamentalism today needs men with the ardor and passion for souls like Harlan Page.

This "profile" was originally printed in the March-April 1985 issue of the Fundamental Information Service (FIS) which the Research Secretary formerly edited

THE MAIL BAG

1. "Just a note to compliment you on the excellent work of the FBF Bulletin. Keep up the good work."

Rev. Wilson Ewin, Nashua, N.H.

2. "The (recent) issue of the FBF Bulletin just arrived as always, I read it through immediately. I appreciate being able to keep up on the trends of our day and want to thank you for your part in doing so."

Rev. Leon C. Decker, Minneapolis, MN.

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

THE MAN WHO GETS HIS PRAYERS ANSWERED
(James 5:15-16)

1. **The man who gets his prayers answered is a remitted man—5:15**
"...and if he have committed sins they shall be forgiven him."

Remitted in relationship to his sins

2. **The man who gets his prayers answered is a reconciled man—5:16**
"...Confess your faults one to another and pray one for another that ye may be healed..."

Reconciled in relationship to saints

3. **The man who gets his prayers answered is a righteous man.—5:16**

"...The effectual fervent prayer of a righteous man..."

Righteous in relationship to the Saviour

4. **The man who gets his prayers answered is a rewarded man—5:16**

"...availeth much"

Rewarded in relationship to supplications

Continued from page 5 **BEWARE**

at the diversity of it, from Pentecostal groups to Paulist Fathers, from mainline churches to missionary churches." The Rev. Alvin Illig, Director of the Roman Catholic Paulist Evangelization Center called this new effort a "fruit of the ecumenical movement."

Because of possible conflict and controversy, however, organizers are purposely avoiding describing the event as an "ecumenical" celebration, recognizing that the term "ecumenical" is associated with denominations that are known as "liberal." The venture will simply be called "cooperative evangelism."

While the organizers may lead people to believe they are joining a new non-controversial term, they are really pulling a discarded one out of the religious mothballs. When Dr. Billy Graham instituted the practice of mixing believers and ecumenical liberals in the sponsorship of his campaigns in the late 1950's, discerning fundamentalists vigorously protested his compromise. Dr. Robert O. Ferm, then dean of students at Houghton College, wrote a weak literary defense of Graham's ecumenical structure entitling his book **COOPERATIVE EVANGELISM**, which was in reality a surname for the compromising evangelism.

The type of evangelism practiced by the leaders of "Congress 88" is unscriptural ecumenism, regardless whether it is called by its correct name, "Ecumenical Evangelism" or the more deceptive term, "Cooperative Evangelism." True fundamentalists should shun such endeavors, while at the same time maintaining vigorous ministries of compassionate evangelism.



IDEA COLUMN

Fundamental Baptists are biblicists, not traditionalists. While their message and methods are prescribed by the inerrant Word, they are not restricted or bound by traditional historical practices that are ineffective or inefficient.

Most fundamental churches maintain a mid-week service on Wednesday night, and whenever that night is the most effective it should be retained for the local church's mid-week ministries. Dr. James Singleton, founder-pastor of the Tri-City Baptist Church, Tempe, Arizona, however, has utilized Tuesday evening for the church's mid-week service with great success ever since the church's founding 17 years ago.

On Tuesday evenings, the church has maintained training programs for various ages, Bible study classes, an extensive children's evangelistic outreach (An "Awana" program for nearly 300 children), small prayer group units, as well as a vigorous visitation ministry for adults. The "Awana" groups meet separately, with Jr. High through adults meeting together for a 20 minute combined service including singing, testimonies and announcements. Those going on visitation are then dismissed to a separate room to pick up cards and go calling, while those remaining are disbursed to various rooms for Bible study sessions and training classes. These sessions—classes conclude with a breaking up into small groups for prayer before completing the evening's activities. On Thursday evenings, another visitation program has been maintained, along with adult choir practice. (This allows all choir members to participate in Tuesday evening visitation or other auxiliary ministries.)

This program has recently been revised with choir rehearsals being integrated into the Tuesday evening programs and all adults-young people remaining at the facilities on Tuesday night to participate in the various Bible study, training programs and children's evangelistic ministries. Visitation outreach is now concentrated on Thursday evenings, making it possible for all individuals who attend-participate in the Tuesday evening programs to also participate in the Thursday evening calling activity.

While most fundamental Baptist churches will probably continue to maintain the Wednesday night schedule, here is one church that has utilized innovative programs with great success. (Change for the sake of change alone should never be considered, but if the proposed change will assist the local church in better fulfilling the goals of the Great Commission, such change is worthy of adoption.)

If you have suggestions, tips, ideas, etc. that you feel would assist a pastor-church in its practical ministries, please send them to the Research secretary, 350 Ashburnham St., Ritchburg, MA 01420. All suggestions will be properly credited if used. All other correspondence relating to the FBF Bulletin—FBF ministry should be

addressed to the Virginia Beach office. (The above idea was not contributed by Dr. Singleton, but by the research secretary through personal acquaintance with the founder-pastor and its ministry.)

LITERATURE TO CONSIDER THE PIED PIPER OF THE PENTECOSTAL MOVEMENT

By Rev. Wilson Edwin

In reading this book, you will not have to read long to discover why the author was awarded the "Bob Jones Memorial Awarded for the Defense of the Scriptures"—this man of God is not afraid to tackle controversial topics. In penning this volume, the author lands death dealing blows to all three forms of the charismatic movement: classical pentecostal denominations, neo-pentecostalism (charismatic movement within the apostate protestant denominations) and the Roman Catholic charismatic movement. The author's chief armour, however, is reserved for the theological foundations and current trends within historical pentecostalism, which he believes is the chief "culprit" in the "new age" world-order movement.

The author's basic theme is that "Pentecostalism" and the "charismatic" movement are basically two names for the same heresy (most fundamentalists, not all, would agree with that analysis), with the "charismatic" title being the updated and more subtle form of the older heresy. While the research secretary grew up knowing many sincere born-again believers in the Pentecostal movement who had a simple faith in God's Word, the essential elements of this movement never rested upon a firm Scriptural foundation. Some of its founding fathers and early adherents may have been searching for a deeper spiritual life than that which was evidenced in the cold orthodox denominations at the turn of the 20th century, but they accepted unbiblical sources as an alternative.

THE SEDUCTION OF CHRISTIANITY

In the previous issue of the **FBF Newsletter**, the research secretary reviewed **THE SEDUCTION OF CHRISTIANITY** and stated that the book's theme would be rightly completed if a discerning fundamentalist could add a final chapter dealing with the vital issues of new-evangelicalism and the charismatic movement. While the author does not emphasize the compromise of new-evangelicalism, these pages do provide a powerfully documented "follow-up" expose of the charismatic movement.

Bro. Edwin concentrates on four areas where heresy and false practices abound in the pentecostal-charismatic movement today: mysticism, ecumenism, a false gospel, and subversive music. The book's readability and credibility is enhanced through large print-easy readable chapters, pictorial photos (which document the charges made) and colorful drawings. Sources are identified at the end of every quotation, thus making continuity of thought much easier.

The chapter dealing with subversive music is more than worth the price of the book alone. The "jazz" rhythm of earlier pentecostalism and the "religious rock" of today's charismatics (a natural sequential downward step!) are exposed as Satan's devices. With future expansion editions, this book could well become the "standard" volume for exposure of the modern pentecostal movement just as Wm. Ashbrook's booklet gradually expanded and became the prime volume for exposure of new-evangelicalism.

Because of its current first-hand documentation and its easily digestible reading format, the research secretary suggests that pastors secure copies for all deacons—key church leaders. (Sending copies to your church missionaries is another excellent suggestion!) Single copies, (1-5) are available for \$5.50 postpaid, with multiple copies (6-10) \$4.95 each, postpaid. Order from Bible Baptist Church, P.O. Box 1348, Nashua, N.H. 03061.

SERMON OUTLINES: "THE PRAYER OF JACOB" Genesis 32

1. Jacob's prayer teaches us something about the *attitude* of true prayer (32:10)
"...not worthy of the least of thy mercies..."
2. Jacob's prayer teaches us something about the *agony* of true prayer (32:10)
"...there wrestled a man with him until the breaking of the day."
3. Jacob's prayer teaches us something about the *aim* of true prayer (32:30).
"...Seen God face to face..."

REGIONAL MEETINGS — 1986
NORTHEAST — October 6-7
 Farmington Avenue Baptist Church
 West Hartford, Conn.

WESTERN — October 6-8
 Fundamental Baptist Church
 Escondido, California

MID-AMERICA — October 13-15
 Pillsbury Baptist Bible College
 Owatonna, Minnesota

MID-ATLANTIC — October 20-21
 Maranatha Baptist Church
 Elkton, Maryland

MID-SOUTH — February 10-12, 1987
 Grace Bible Baptist Church
 Corinth, Mississippi

ROCKY MOUNTAIN — March 2-4, 1987
 Faith Baptist Church
 Longmont, Colorado

SOUTHEAST — April 26-28, 1987
 South Charlotte Baptist Church
 Pineville, North Carolina

RELIGIOUS NEWS BRIEFS

1. After being beseiged by thousands of calls, the hymnal revision committee of the United Methodist Church voted to restore two (**Onward Christian Soldiers, The Battle Hymn of the Republic**) of the 200 hymns it had formerly deleted from the forthcoming revised Methodist Hymnal. (**What about the other 198 Biblically sound hymns which were removed? D.J.**)

2. The National Civil Liberties Legal Foundation (NCLLF) is fighting a Wisconsin State statute which gives that Commonwealth the authority to tell churches and other religious institutions who they may hire, fire, and promote. The law forbids religious institutions to discriminate in employment based on sex, sexual orientation, or marital status. Based on the present statute, **homosexuals** applying for employment in religious institutions **cannot be denied employment** on the basis of their sexual perversion, nor can they be fired because of like condition or conduct.

3. The British House of Commons, by a one vote margin (231-230), abolished corporal punishment in the school systems of Great Britain. The unelected House of Lords, Parliament's upper chamber, had earlier voted (by a 2 vote margin, 94-92) for a similar ban. (This validates the difference one vote can make not only by an elected official, but the difference one ballot can make in electing a public official —D.J.)

4. The Church of Scotland took a "giant step toward ecumenism" in its homeland by officially dissociating itself from statements against Roman Catholicism in the Westminster Confession. The Westminster Confession refers to the Pope as "anti-Christ, a man of sin and the son of perdition," and also warns against marriage with "infidels, Papists or other idolaters." The General Assembly "also created...a panel of doctrine to draft a 'new, clear statement of faith in contemporary language' to express what the Church of Scotland believes today." The Roman Catholic Archbishop, Keith O'Brien, an observer at the assembly, indicated that he was greatly moved by the "waves of love" from his Presbyterian "brothers and sisters."

THE RESULTS OF APOSTASY IN MISSIONS

When Adoniram Judson severed his connections with the congregational missionary society after arriving in India—and months later in Burma—a Baptist missionary agency was formed in 1814 to assist him in his labors. At the time of its formation, Judson and his wife (Ann Hasseltine Judson) were the only two missionaries under the sponsorship of this new mission society.

When Judson returned to the states in 1846 for his only furlough, some 32 years after the formation of the mission society and 35 years after his original departure for the field, 273 missionaries had been appointed in the intervening years. By 1914, when the Judson Centennial was held, the American Baptist Foreign Missionary Society (ABFMS) had 701 missionaries under its auspices due to the evangelistic vision of the churches and educational institutions that maintained a strong orthodox-fundamental position. (The FBF research secretary does not have the figures, but believes the number may have increased more before numerical decension took place.)

As the modernistic apostasy began to permeate the Northern Baptist Convention churches, however, and the poison of unbelief took its toll in the NBC colleges and seminaries, the membership and missionaries associated with the Northern Convention (later the American Baptist Convention and now the American Baptist Churches) gradually declined. By 1985 the number of missionaries working under the auspices of the "Board of International Ministries" (The ABFMS) of the ABC had decreased to 200.

The curse of apostasy in what used to be an orthodox fundamental Baptist organization has caused that ecclesiastical body not only to become embarrassed over the use of the term "missions" (International Ministries vs. missions) but to register a cataclysmic drop in missionary personnel. Because of the apostasy which dominates every phase of the ABC activities, it is doubtful that few, if any, of the 200 missionaries under the ABFMS auspices ("International Ministries of the ABC") are engaged in meaningful missionary labor.

Proverb 29:18 is an apt commentary on the above, "Where there is no vision, the people perish." While millions are perishing because of the **apostasy** of liberals, it is important to note that those same millions may also be perishing because of the **apathy** of fundamentalists. While it is "day", Fundamental Baptists should be both earnestly defending the faith and proclaiming the Gospel, because the "night cometh when no man can work" (John 9:14)



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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

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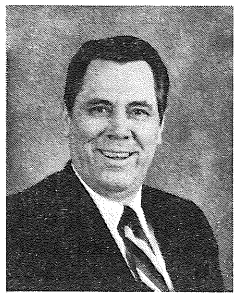
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VOL. 9 — NO. 6

Headquarters in Virginia Beach, Virginia

NOVEMBER/DECEMBER, 1986



FROM THE PRESIDENT

Dr. Rod Bell
PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

The Fundamental Baptist Fellowship continues to grow as pastors who have just heard about the fellowship contact the home office.

We thank the Lord for all of the pastors who have faithfully stood by us through the year with financial support. However, we also thank the Lord for the new people that He is bringing our way—those who want to take the proper fundamental, Baptist stand.

This will be the last issue of the F.B.F. News Bulletin for many of you, if your subscription has not been renewed! We must have the paid subscription of \$8.50 by January 1, 1987. If you have paid your subscription and for some reason you do not receive the paper, please contact us. However, in the future, the paper will be sent out by paid subscriptions only. It is well worth the \$8.50 you pay each year—just like a broken drum—you can't beat it!

Continue to pray for us. We will see you at Thrifhaven Baptist Church in Memphis, Tennessee, for our national meeting, June 16, 17, 18, 1987.

SOLID ADVICE FOR YOUNG MEN

Joel Hawes was a greatly respected and highly revered pastor for several decades in Hartford, Conn. during the first half of the 19th century. In 1856, a series of talks that he had delivered a quarter of a century earlier in his ministry were published under the title **Lectures to Young Men**.

One of the chapters was entitled "The Claims of the Bible." In the chapter, Hawes commends the Bible as the chief compass to guide young men as they embark upon life's seas in the roles of responsible adults. Hawes declared: "And now I come, my friend to recommend the Bible as the great means of your security in the dangerous voyage before you. I commend it to you as a chart and compass to guide you in many a starless night and perilous storm that may thicken and lower around you."

"It has been tried by thousands upon thousands who have navigated these very seas on which you are embarking and has been found perfectly adequate to meet every emergency and to guard against every danger; and if you will take it and follow it, it will securely guide you all your way through life, and bring you to eternal rest."

The counsel of the venerable preacher corresponds with the testimony of the Word of God to itself in II Timothy 3:16-17, which states, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

FACTS FOR FUNDAMENTALISTS

1. **Alcohol:** Alcohol deaths outnumber other drug deaths by 33-1.
2. **Church Attendance:** Two-thirds of American do not attend any Sunday School.
3. **Crime:** 60% of reported child sexual abuse cases are totally false.
4. **Drugs:** 80% of those behind bars say they have taken drugs.
5. **Federal Gov't.:** Interest on the national debt totals \$690 a year for every person in the U.S.A.
6. **Music:** Teens listen to an estimated 10,500 hours of rock music between the seventh through twelfth grades, just 500 hours less than they spend in school during the entire twelve-grade span.

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With apostasy on every hand and compromises being made in the name of fundamentalism, we must take our stand and let others know just where we place our allegiance. To keep informed about current issues, we invite friends of like-precious faith to subscribe to the **F.B.F. News Bulletin** for \$8.50 a year/6 issues. We urge committed fundamentalists to give solid and sustained financial support to this ministry and its work. Write to: Fundamental Baptist Fellowship of America, 717 N. Whitehurst Landing Road, Virginia Beach, VA 23464.

ADDRESS CORRECTION REQUESTED

CHRISTMAS EVANS

Portraits of History

"The One-Eyed Preacher"

Christmas Evans (1766-1838) was designated by Robert Hall as the "first pulpit genius of the age." His writings were termed "specimens of Welch preaching" and ranked among the "most splendid productions of sanctified genius."

Born on December 25, 1766, (his first name suggests his birthday) of poor parents and lacking formal education, at the age of seventeen he was unable to read. At eighteen, he was converted, but joined a church where he received a "limited" comprehension of salvation. Desiring to understand the Scripture, he set about the task of learning to read. With little human aid, he pursued his purpose and in an incredibly short time, he was able to read the Bible. By the time he was forty, he had learned to read the Hebrew Old Testament and Greek New Testament and to use the lexicons for both, quite an accomplishment for a man without any formal education. In one of his first "trial" sermons as a young lad, he memorized verbatim a sermon by a famous "divine" of the day, preaching the sermon word for word in its entirety. Astonished by the quality coming from this "unlettered" lad, one gentleman commented that his prayer was as good as his sermon. What the gentleman didn't know was that the prayer had also been memorized word for word from the same message!

He soon began receiving requests from many denominations to speak in their pulpits. At the age of twenty-two, however, after receiving instruction in baptism, he was immersed and affiliated with a Baptist church.

After experiencing much depression and discouragement during his first five years of ministry, he attended a Baptist associational meeting in 1790. Returning with some of the brethren, he stopped at Leyn where he was persuaded to remain by the saints and begin an itinerant ministry among several small churches in the area. It was there that he learned to "live by the faith of the Son of God" and the "oil of joy" filled his life. From this time onward, a wondrous power attended his preaching.

Being too poor to buy a horse, he sometimes walked twenty miles on Sundays, preaching five times. The five small chapels were soon filled as his fame spread, and crowds gathered at chapels and burying grounds during the week, as well as on Sunday, to hear him speak. In a short time, his popularity increased to the point where in S. Wales, an "appointment" for Christmas Evans to preach was sufficient to attract thousands to the site.

At forty-six, in 1791, he moved to the isle of Anglesea. On his arrival, he founded ten Baptist societies (preaching stations-chapels) with himself as the sole minister. People by the thousands soon flocked to hear the "one-eyed preacher of Anglesea," as he was known. (He had lost one eye as a lad, when he had been severely beaten by a senseless mob.) Those who knew him, however, claimed that his one good eye was large enough and bright enough for two! (Portraits bear witness to that claim).

While at Anglesea, he entered into a thirteen-point "usefulness" covenant with God. The sixth point ought to be the heartbeat of every fundamental preacher today. Evans prayed, ***"I desire thee, my great high priest to confirm by thy power, from thy high court, my usefulness as a preacher and my piety as a Christian, as two gardens nigh to each other; that sin may not have place in my heart to becloud my confidence in thy righteousness, that I may not be left to any foolish act that may occasion my gifts to wither and be rendered useless before my life ends."*** The results soon manifested themselves. In two years, the preaching stations increased to twenty and 600 converts were added to the church.

At age sixty, believing God still had much work for him to do, he took his horse and a few silver pieces in his pocket (the total sum of his worldly goods after forty years in the ministry!) and settled in Caerphilly. There he experienced times of refreshing with the "harps of 140 souls" whose hearts had been "tuned to the song of redemption."

In 1828, he removed to Cardiff, where on April 24, 1829, he made another covenant which deserves recall. In point three, he prayed that the "bitter things" he experienced (in some of the previous ministries, the "fickle" saints had turned against him despite his tender heart and compassionate concern for the flock) would brighten and quicken him. He pleaded with God not to let the churches at Caerphilly and Anglesea fall into "Philistine hands" (point seven), that his life would not extend beyond its usefulness (point ten) and that he would not speak unadvisedly with his lips (point twelve).

Although now sixty-five years old, much debilitated and nearly blind, his prayer for usefulness was answered as eighty converts were received in two and one-half years and two hundred sermons printed and published for the press.

At seventy, he accepted a ministry at Caernarvon with thirty members, where the membership was sadly disunited and the congregation saddled with a large indebtedness on the building. Some had advised dissolution of the church, and the work was described as a "howling wilderness." During his brief span there, he reduced the chaos, saved the mortgage, and sowed the seed for future harvests.

His last sermon was preached on a Monday evening in July 1838. When he had completed the message, he sat down and said, "This is my last sermon." That night he was taken violently ill and on Friday, July 19, 1838, the chariot passed over the "everlasting hills" and the angels transported him to glory.

Three outstanding characteristics marked his life: (a) an obvious piety; (b) an overflowing passion; and (c) outstanding preaching. He was pre-eminently a man of prayer who spent much of his ministerial time "in the closet." He possessed a heart free from envy, never being afraid that others would outshine him and maintained a spirit of forgiveness toward those who mistreated him.

His passion for the ministry knew few bounds. Walking scores of miles on foot, traveling hundreds of miles on horseback, in his labors he was truly "more abundant" than many of his brethren.

His powerful pulpit delivery can be traced to several factors: (1) he was a lover of books. He "pressed" everything possible into his preparation for the pulpit, constantly seeking for "mental and spiritual treasures" with which to enrich his sermons; (2) he possessed a remarkable imagination, which aided in his skillful art of description; (3) he was full of his subject which flowed from his own personal devotional life with His Lord. It was stated of Evans that his sermons contained the "sound of Heaven,"

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Religious News from a Fundamentalist PERSPECTIVE

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

Prominent S.B.C. Church Hosts Worship Service for Ecumenical "National Workshop on Christian Unity"

The First Baptist Church of San Antonio, Texas, a prominent church within the Southern Baptist Convention (SBC), hosted the opening worship service for the twenty-second national workshop on Christian Unity, May 20-23, 1985. The conference featured addresses by Rev. Arie L. Brouwer, the general secretary of the National Council of Churches (NCCC); Dr. Sylvia Talbot, one of the seven presidents of the World Council of Churches and other leading ecumenical advocates.

The conference centered in a pro-marxist theological theme: "Alive Together with Christ: Liberation and Unity." According to a participant, the "Bible Study" (?) conducted by Dr. Lara Braud developed the theme of "liberation" and produced a "passionate feeling for the spirit of liberation theology" among the delegates. In the final service, a Mexican "dancer" led the procession down the aisle in what a reviewer called an "unforgettable . . . ecumenical experience."

Liberation theology is basically a "cover" term for the diabolical marxist-communist philosophy. The "freedom" about which the liberation theology advocates speak is the "freedom" to conduct marxist warfare in which native inhabitants are sometimes helplessly slaughtered and the minds of the citizens "purged" (brainwashed!) through communist indoctrination.

The hosting of a worship service for this ecumenical sponsored pro-marxist conclave provides another clear example why so-called conservatives within the S.B.C. should separate from the convention apostasy.



COMING NEXT ISSUE . . .

"THE CHRISTIAN RESPONSE TO AIDS" — Contributing editor Dr. Charles Britt presents the biblical attitude that should be displayed by Bible-believing Christians with regard to this disastrous, immoral plague.

"THE GOSPEL ACCORDING TO AMY GRANT" — A documented analysis by the FBF research secretary of the philosophy, religious beliefs and musical sounds of America's most popular religious entertainer.

"WHEN A STRANGER ENTERS YOUR CHURCH" — Steps that fundamental churches can take to insure the return of first-time visitors; helpful hints are offered for procedures before-during-after the first-time visitor's appearance at your church.

PLUS: *Facts for Fundamentalists, Quotable Quotes, Sermon Outlines, Sermon Seeds, the Idea Column, Current Illustrations, highlights of FBF meetings, Religious News from a Fundamentalist Perspective* and other helpful items. Subscribe now—send in extra subscriptions for key Christian friends and fellow church members.

AVOIDING RELIGIOUS CONFUSION

In I Corinthians 14:33, the Apostle Paul reminds believers that "God is not the author of confusion . . ." Due to carelessness in use of religious terminology, however, great confusion exists within the circles of "so-called" conservative Christianity. Concerning cultic and heretical movements, Dr. Jim Singleton has declared that they utilize the same terminology but possess a different dictionary.

In an article entitled "Careful in Our Terminology" (*Focus on Missions*—May, 1986, pp. 1 & 3), missionary executive Dr. William J. Hopewell warns against the loose usage of terminology that was conceived by apostates and compromisers. Because of its significance, the FBF research secretary has reproduced the concluding paragraphs of that article.

"In recent years, fundamentalists have noted among evangelicals what we feel is a dangerous trend. It consists of adopting a liberal term and concept, redefining it from a biblical standpoint and then using the liberal term as an evangelical word. And to further confuse, some fundamentalists are now using these liberal new evangelical terms. An uncertain sound then comes from even the fundamentalist trumpet. The result is total confusion. The waters are muddled.

"Another recent trend among some fundamentalists is to quote from new evangelicals and liberals without identifying the incorrect theological position of the writers. Again, the result is confusion for the hearer or the reader. It appears as if fundamentalist writers are endorsing new evangelicals and liberals."

A classic example of these trends is the use of the terms "contextualization" and "cultural mandate." These are both concepts conceived by liberals. Evangelicals have perhaps used these terms in an effort to be more accepted by liberals and to carry on dialogue with them. But, as a result, evangelicals are nebulous as to what they mean by the terms. For a fundamentalist to use these terms only adds confusion to the picture.

"We need to be very careful with our terminology. Let us be done with seeking to salvage liberal and evangelical terms. Let us use biblical terms or words that are not used by liberals and evangelicals. Only in this way can we be clear in identifying ourselves as fundamentalists. Let us avoid quoting evangelicals without identifying their theological position. This can cause people to question whether we are, in fact, fundamentalists or evangelicals."

In recent months, the research secretary has been hearing and reading within fundamentalist-oriented circles about the need for a "bridge" or "lifestyle" evangelism. I believe it is extremely dangerous to adopt either the **terminology** or the **teaching** of an evangelistic methodology which is rooted in compromising sources. While innovative methods of evangelism may be useful when harmonizing within the biblical framework, the adoption of the terms and teachings of "bridge" or "lifestyle" evangelism will only further "muddy" the waters of confusion that exists about the real distinctions between fundamentalism and compromising new evangelicalism. The waters of evangelistic, biblical fervor need to be constantly stirred within our fundamental churches, but those waters must also be kept clean and pure, unmixed by the borrowing of teaching and terminology from polluted sources.

(For a brief critique of "Lifestyle" evangelism and other unscriptural methods of evangelism, read the article entitled "Defective Evangelism," *FBF News Bulletin*, Jan./Feb., 1986, pp. 6-8.)

Religious News continued on Page 4

Religious News continued from Page 3
Professor at S.B.C. Related Seminary
"Cleared" of Heresy Charges
by Seminary Board:
HERETICAL VIEWS REMAIN UNCHANGED

"A Southern Baptist seminary professor charged with teaching heresy through his interpretation of the Bible was cleared by a vote of the school's board of trustees. The trustees of the Midwestern Baptist Theological Seminary voted 21-11 in favor of G. Temp Sparkman, who has taught at the seminary for fifteen years."

The trustees who voted in favor of Sparkman did not deny that the professor maintained controversial views but claimed that his views were "nevertheless within the context of the seminary's Articles of Faith." Sid Peterson of Bakersfield, California, one of the eleven trustees who opposed Sparkman, said he was "disappointed that we are going to continue with the same false teaching."

"After appearing before the trustees, Sparkman had said, 'the primary conflict is my belief that we all are created children of God—a status given at birth.'"

Although Sparkman was officially cleared by a spineless ecclesiastical majority of the seminary's trustees, he certainly *did not* receive any clearance from the most important source—the inerrant Word of God. Sparkman erroneously equates being a "creature of God" (All human beings are creatures of God. We are not the product of an evolutionary process, thus the dignity of mankind—Acts 17:28-29.) with being a "child of God" (This comes only through faith in Christ—Galatians 3:26; John 1:12). Sparkman's beliefs are directly contradictory to inspired writ. Ephesians 2:3 declares that all human beings at birth are "by nature the children of wrath."

The most appalling fact about Sparkman's views is that he reaffirmed his unconditional adherence to his heresy again after his appearance before the seminary board. Sparkman's "clearance" provides ample proof why Bible believers within the S.B.C. should separate themselves from the apostate convention framework.

Source of informational quotes: *Greenville (SC) News*, 10-14-86, 5-A

Ecumenical Strategy Exposed in Hymnal
Published by Roman Catholic Organization

One of the most subtle and effective means Satan is using to build the ecumenical movement is the medium of music. Utilizing this medium, Satan is breaking down the divine wall of demarcation between biblical Christianity and pagan Romanism. *The Catholic Hymnal*, published by "Our Sunday Visitor" of Huntington, Indiana, provides an excellent example of the ecumenical attempt to fuse sound Christian music with the pagan musical theology of Rome.

After reading the following list of titles, no one would be able to question the legitimacy of the claim that this is indeed a "Catholic hymnal." Hymns written to magnify Mary include such blasphemous titles as "Hail, Holy Queen," "Immaculate Mary," "Mary, My Mother," "O Purest of Creatures," and "O Queen of Heaven," along with numerous others written with the rosary recitation in mind. A hymn addressed to "Our Lady of Guadalupe" is entitled "Mother of the Americas." Also included is a "Hymn to the Pope," another titled "We Pray for Our Priest," plus several songs written especially for the mass. The "Order of the Mass" and the "Liturgy of the Eucharist" is also included on PP 23-24 and PP. 26-32.

The shocking surprise is the inclusion of such well-known Christian hymns—gospel songs as "All Hail the Power of Jesus Name," "He Lives," "A Mighty Fortress," "Fill My Cup, Lord," "What A Friend We Have in Jesus," "Turn Your Eyes Upon Jesus," "The Old Rugged Cross," "Pass Me Not," "Praise Him, Praise Him," "Take My Life," and many other noted gospel songs. The inclusion of the above-named titles makes this volume a subtle ecumenical musical tool, as well as a genuine Catholic hymnal. (These grand gospel songs were interspersed throughout the book between the blasphemous songs dedicated to the pagan Roman dogmas.)

Permission must be granted to include these Christian classics in such a hymnal, therefore, the compiler expressed gratefulness for "all who made their material available for use" in *The Catholic Hymnal*. The Moody Bible Institute, The Rodeheaver Company, and Singspiration, Inc. were among the companies—organizations which gave their consent. Roman Catholic organizations making their materials available included the American Catholic Press, Capuchin Troupe, The Franciscan Communications Center and others.

In a September, 1986, *Charismas* magazine article entitled "The Hallelujah Factor," Dr. Richard Lovelace cited this ecumenical trend declaring, "Robert Webber's books *Common Roots* and *Evangelicals on the Canterbury Trail* offer good accounts of evangelicals' homesickness for deeper sacramental theology and liturgical worship. Evangelical protestants are sensing a vitamin deficiency in our tradition. We are hungering for some of the symbolical richness known by our orthodox and Roman Catholic sisters and brothers. If they are also hungering for some of our strength in biblical preaching, free prayer, and scriptural knowledge, this is an important sign God is bringing the Protestant Catholic streams together as this century moves toward a close."

While the "Protestant and Catholic streams" are undoubtedly moving closer together as this century moves toward a "close," it is *not* God who is "bringing" them together, but the spirit of Antichrist. *The Catholic Hymnal* is a symbol of the merging stream of a pagan Romanism and an apostate Protestantism. Aiding the ecumenical cause is a spiritually bankrupt new evangelicalism, prime examples of which are the organization—institutions mentioned above.

P.S. The most distressing fact concerning *The Catholic Hymnal* was the place of its purchase: The Zondervan Family Bookstore across the street from the Billy Sunday Tabernacle in Winona Lake, Indiana!



Congratulations to
Dr. Bob Jones, chancellor of Bob Jones University, who celebrated his seventy-fifth birthday on October, 19. Associated with this citadel of the faith from its inception, (first as a student, as acting president, president, and chancellor) his ministry has influenced hundreds of B.J.U. staff, students, graduates, and friends around the globe.

Through his multi-faceted abilities, his influence extends to many areas of Christian service. A pioneer in both Christian films and Christian radio ("Unusual Films" and radio station WMUU were established early in his B.J.U. presidency), he is also a prolific writer and author whose pen has provided inspiration, enlightenment, and instruction to countless thousands.

From an academic and cultural standpoint, his breadth of knowledge and extensive interests have greatly enriched numerous areas. A true "connoisseur" of art (The B.J.U. Art Gallery—an example), he is also a master of dramatic pro-

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AMERICA'S CHURCHES 1900-1985

by Dr. Norman C. Marks



In the early 1950's, the Southern Baptists came up with a plan to gain a "Million More in '54." Not much later independent Baptists and biblicists got the same fever and with the aid of bubble gum, buses, gold fish, and greased pigs there was much activity. Construction companies were putting up new edifices one after the other. Elmer Towns came out with his report on the top one hundred churches of the U.S.A. and wrote a book, "*Great Soul-Winning Churches.*" Even local governmental councils got concerned about how much untaxable property would be in each of their districts. All the while it seemed that no one was really concerned with whether or not the American church scene was healthy as it appeared.

How many churches were there per capita in 1900 as compared to 1985? Many would guess that there are certainly quite a few more and some would guess there might be two or three times as many more since 1900. Well, that just is not so! In 1900, there were twenty-seven churches per 10,000 Americans and in 1985, there were just twelve per 10,000. That is quite a bit less than half as many churches as there were in 1900. In the years 1970-1980, the American population grew from 205,000,000 to 226,500,000 while American churches increased by only 3,177,000 members. That means that in that decade just about three out of four people got away and were lost to the churches.

At one time American church membership was 64% of the population, and now it is less than 49%. Anywhere from 3,500 to 4,000 churches fold up each year in the U.S.A. There are also now 27 million cultists, 2.4 million Hindus, 3 million Muslims, 6 million Jews, and 10 million alcoholics. Black American (26 million) are only 30% evangelized, while Black Africans are 50% evangelized. The great cities of the U.S. saw a great exodus from their corporate limits. People moved out of town and much of the new church planting that was done was in this moving group. The churches lost sight of the fact that while they erected a "new" church many old ones were dying.

Both in percentage of population and in churches actually in operation the battle is being lost in the U.S. A. at an alarming rate. Many young men entering the ministry are not able to build any work for God. The masses of American people are not impressed with the "church builders" any more. The charismatics are presently enjoying growth, but it is the same thing over again and when the masses tire of mansions and miracles the letdown will be like a tidal wave. There is much to learn from all of this.

1. U.S. Christians have lost power with God and man.
2. U.S. Christians have not made soul-winning a priority.
3. Present soul-winning schemes **are not working.**
4. U.S. Christians must go back to God and repent (II Chron. 7:14).
5. Running a man through the baptismal pool will not make him persevere for Christ.
6. Popular pupiteers and gigantic church "plants" have lost their lustre.
7. U.S. Christians feel that what being a Christian is all about is simply going to the church edifice for the services.
8. Musicals, seminars, dramas, and cantatas are not the "Go" of the "Gospel."
9. Christian day schools have sapped us of our energies. They are needed and good but spirit-filled soulwinning is still a priority. Having the children in Christian school does not excuse one from being a spirit-filled soulwinner. School "activities" take the place of soul-winning visitation.
10. Pastors are so busy being executives and watchdogs of multi-ministry congregations that they have lost their zeal

for souls and Christ-centered ministries.

SOURCES OF INFORMATION —

1. *Church Growth Report*, 709 E. Colorado Blvd., Suite 150, Pasadena, CA , 91100
2. *The Pennsylvania Herald*, 900 S. Arlington Dr., Harrisburg, PA, 17109
3. *Statistical Abstracts, U. S. Dept. of Commerce*, (any good library)
4. *The World Almanac and Book of Facts*, (any good library)
5. *Historical Statistics In the U.S.A. from Colonial Days to 1970*, (any good library)

Dr. Norman Marks has been the pastor of the Mountain View Bible Baptist Church since 1960. He is the founder of the Mountain View Christian School and the speaker of the "Views of Truth" and "The Bible Today" radio programs heard in the U. S. and Caribbean. He also serves as a member of several missionary boards and is a member of the sponsoring committee for the world congresses on fundamentalism.



IDEA COLUMN

Are you concerned about the materialistic effects of the Christmas "commercialization" upon your people? Would you like to see your congregation involved in a special evangelistic outreach at the most natural opportune season of the year? The research secretary has both observed and utilized the "Christmas Drop In" program with some measure of success.

The church membership list is divided into groups based on the number of deacons. Deacons and their wives agree to have a Christmas "drop in" on a specified night before Christmas. Each deacon receives an allotment of personalized invitations with his name and address on the card, along with a place for personal signature.

The deacons and wives personally distribute these invitations to all church members a couple of weeks in advance of the "drop in." If families are not present in services or not home when contacted, the invitations are placed in the mail. A phone call is made a few days before the "drop in" to all names on the membership list. The names of all family units on the Sunday school roll are included in the invitation list. In addition, each deacon receives a selected number of names from the church visitation files, along with corresponding invitations to distribute to these prospects.

Members contacted are urged to bring neighbors and friends with them. "Specially" prepared refreshments are served and members not only have an opportunity to enjoy wholesome fellowship in another believer's home, but also become acquainted with visiting guests. Each visitor is given a small gift, along with a packet of literature promoting the church ministries. (This would vary depending on the extent of promotion/tract materials available from the church.)

A carol sing and brief devotions could be conducted sometime during the "drop in" when the largest number are present. Individuals are free to come and go or remain for the entire time span. To avoid "cliques," the membership "drop in" list is rotated each year. New contacts are automatically placed on the church visitation files.

USES 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 NOTE.

BELIEVE IT OR NOT!

1. The new federal tax code recently ratified by Congress, designed to "simplify taxation" will fill a book of fourteen hundred pages.

2. A federal judge has ordered the Library of Congress to begin producing again a Braille edition of *Playboy* magazine. U.S. District Judge Thomas F. Hogan, in his binding opinion, declared that the magazine has "consistently met the selection criteria established by the Library of Congress." (Funds for this perverted project come from the pockets of the U.S. taxpayer!)

3. A Houston-based private rocket company, Space Services, Inc., has been given permission to launch an orbiting "mausoleum" from NASA's launch site at Wallop's Island, VA. In late 1987, Space Services plans to launch the first of three "space tombs" containing the cremated remains of about 10,000 people. Contained in metal capsules about the size of a lipstick tube, the human remains will be packed into the satellite and placed into a 1,500 mile orbit.

(After reading the above items, our readers will readily see why this column is entitled BELIEVE IT OR NOT!)



INCORRECT SUPPOSITIONS CONCERNING CHRIST

- 1. An incorrect supposition concerning **THE PERSON OF CHRIST—Luke 3:23**
Being (as was supposed) the son of Joseph
- 2. An incorrect supposition concerning **THE PLACE OF CHRIST—Luke 2:44**
Supposing Him to have been in their company
- 3. An incorrect supposition concerning **THE PURPOSE OF CHRIST—Luke 12:51**
"Suppose ye that I am come to give peace on earth"



BEWARE

When God created the human race with his skilled handiwork, the Scripture records that he distinctly created them "male and female." God's distinctive design has never changed. The Scriptures indicate that the male-female distinctiveness should be maintained in at least four ways: (1) attitudes; (2) appearance; (3) apparel [clothing]; (4) actions.

To deter individuals from God's perfect distinctions, Satan devised his fourfold counterfeit "unisex" movement. An article in *USA Today*, (10-1-86, D-1) describes unisex apparel as a "perfect fit" for the current American "lifestyle." According to the article, what was once a "futuristic concept" has now "taken hold" of American style fashions.

Major clothing chains have now banished gender from their vocabulary. The "operative words" in clothing stores are no longer "his" and "hers" but "small, medium, and large." "Androgynous" clothes (clothes designed for both sexes) are the style of the day. One major firm now features male and female models wearing the same shirts and sweaters and sales clerks at one chain readily state that "everything

here is for men and women."

A corresponding article in *Parade*, (11-17-85, pp. 10-11) was entitled "How Women Keep Changing What Men Wear." The report indicated that one women's fashion designer has incorporated ideas from her womenswear collection into a casual line of men's apparel. Ties, hats, sweaters, shirts, shoes, and other apparel that are "man-tailored" have also become the fashion trend setters of the day for women. One fashion designer declared that with her "array of styles" she has "got men so . . . confused" but that it has given men a "freedom of choice" (men's or women's styles) to wear.

The article concludes that "after decades of being the silent names behind menswear labels, women designers finally have come out of anonymity and into the closet—a man's closet." In still another article, (*Parade*, 5-4-80, p. 39) Norman Karr of the Men's Fashion Association admitted that the "tight jeans look, that made Gloria Vanderbilt rich" and "born when designers noticed that the streetwalkers of Paris had adopted skintight jeans and high heels."

Christian parents who desire to maintain strong family units based on God's scriptural plan need to set the example by adhering to biblical principles in apparel fashions and instructing their children concerning the importance of the God-given sexual distinctive.

While one might expect to see the apostates and new evangelical crowd succumbing to this unbiblical trend, it is unfortunate that the "androgynous" look should disgrace fundamentalist platforms (church choirs, musicians, Sunday School teachers, etc.) and fundamentalist homes. The unisex look is appearing more and more among the pews in fundamentalist churches, not from unconverted sinners visiting the services, but from leadership families in the congregation. **Beware!** ("Be not conformed to this world. . ." Romans 12:2).

HYMN OF THE MONTH:
"HE WANTS A POOR SINNER LIKE ME"
 I have heard a most wonderful story,
 of the Son of the Highest in glory;
 How my heart He doth seek, though so sinful, so weak,
 He wants a poor sinner like me.

When I see Him beneath the cross bending,
 when I hear the sharp nails His flesh rending;
 When I see His blood flow, Jesus loves me I know,
 He wants a poor sinner like me.

Yes, He wants all the sinful, the grieving,
 His dear arms are held out for receiving,
 I no longer will stay from This Saviour away,
 He wants a poor sinner like me.

Yes, He wants by His hand now to hold me,
 and His mighty love to enfold me;
 Yes, He wants me to stay in His presence away,
 He wants a poor sinner like me.

CHORUS:
 He wants a poor sinner like me,
 Oh, wonderful love can it be!
 Christ shed His own blood to redeem me,
 He wants a poor sinner like me.

—Maude Frazer

Dr. Bob Jones continued from Page 4

ductions, having a few peers as a Shakespearean actor.

His greatest contributions have undoubtedly been made as a preacher of the Word and as a wise leader of biblical fundamentalism. His wise counsel has provided direction to keep fundamentalism straight and united in an age of defection and deviation. The world congresses of fundamentalism are a fitting tribute to his strong leadership.

As a Christian gentleman, his life has truly been one of "cornbread and caviar," since he is equally at home with royalty or with common folk in a cottage setting. Hated by enemies, feared by compromisers, and loved by companions, those who know him intimately recognize that he maintains a warm and generous spirit.

A surprise chapel service in his honor was conducted on the B.J.U. campus on October 16. The research secretary counts it a privilege to have been present for that occasion, as well as the "diamond" birthday celebration that was held for Dr. Bob Jones Sr. on his seventy-fifth birthday back in 1958.

PS: "Dr. Bob," as he is affectionately called, is a man of unique wit and humor. When asked to make some remarks at the conclusion of the service in his honor, he replied, "The nicest thing about being old is that you don't have to worry about dying young!"

CHRISTMAS EVANS, Continued from Page 2

because he had a "fountain in his own soul" and it flowed out upon his audience in "streams of living water." Another declared that Evans had not just "heard of Calvary" but that he "lived in Calvary"; (4) his sermons exalted Christ and the grace of God. Thomas Armitage in his book *The History of Baptists*, p. 613, says of Evans that "his one theme was Christ" and "his one aim was to save guilty men, pulling them out of the fire."

As his last life's breath ebbed swiftly away, he said to his friends, "I am about to leave you. I have labored in the sanctuary fifty-three years and this is my comfort and confidence, that I have never labored without blood in the basin," meaning that he had never failed to preach Christ and him crucified.

Among his outstanding sermons was one dealing with the demoniac of Gadara, three hours in length. Its effects were described as similar to Jonathan Edwards famous sermon. An intriguing sermon is entitled "The Six Crocodiles" in which every believer is urged to become a "crocodile hunter" and search for the vicious creatures in the local church which would devour the saints! (He cites several examples of "crocodiles" of whom we must beware in the Scripture.)

Fundamentalism today desperately needs preachers like Christmas Evans who will never labor without "blood in the basin." As militant fundamentalists contend for the faith, may we never fail to preach Christ and him crucified (1 Cor. 2:20). DJ

The above biographical sketch originally appeared in the November/December, 1984, issue of the *Fundamental Information Service* (FIS) formerly edited by the Research Secretary.

LITERATURE TO CONSIDER

IN PURSUIT OF PURITY: American Fundamentalism Since 1850 by Dr. David O. Beale, professor of church history, Bob Jones Seminary.

Over a decade has passed since a major treatise on the history of fundamentalism has been published from a sympathetic viewpoint by a scholarly advocate. In the ensuing years, a "pseudo" fundamentalist movement, led primarily by Dr. Jerry Falwell, has appeared on the scene making incorrect claims and giving false impressions about the origins and nature of historic fundamentalism. Dr. Beale's book serves as a welcome corrective to those attempts to reinterpret fundamentalism and to justify the current pseudo fundamentalist compromise.

Presenting the truth in palatable yet historically reliable fashion, the author pens a fascinating account of American fundamentalism since the Civil War, while avoiding the caustic attitude for which most fundamentalists have been unjustly criticized.

While Baptists have played a major role in fundamentalist history and are the overwhelmingly dominant group within fundamentalism today, the book accurately assesses the contributions made to fundamentalism by men and organizations of other denominational contexts.

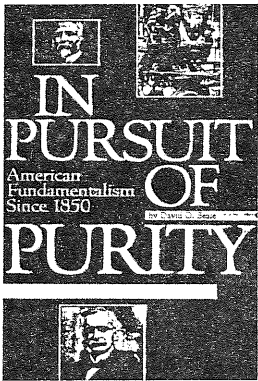
One major disappointment as the reviewer read this volume dealt not with the structure of the book's contents (excellent organization of materials!), but with the men who weakened and compromised convictions as the conflict for the faith intensified. While not delightful to consider, the author faithfully records the stories of men who sold their spiritual birthright for a mess of denominational prestige and earthly security. Amidst such disappointment, Dr. Beale also portrays the courage of numerous militant heroes who never wavered amid pressure and persecution.

In the research secretary's opinion, the most important chapter is the one entitled

"Fundamentalism Facing the Future" (Chapter 36). The generation of fundamentalist leadership currently arising is strongly advised concerning the deterioration that comes almost inevitably with the passing of time. A new generation is exhorted not to take for "granted the truths for which the father had to fight," and also to avoid a martyr's complex. (While Dr. Bob Jones is not quoted in this chapter, his statement seems appropriate at this point: "We should have a martyr's hearts, but not a martyr's complex")

Destined to be a "classic" in its field, this volume deserves a place in the collection of every fundamentalist pastor and on the shelf of every church and Christian day school library. Young people growing up in Christian homes should see this book prominently displayed among the family's spiritual treasures. After purchasing the book, plan to plug in your coffee pot for an all night session or two! This is a book that you will find difficulty putting aside, once you begin to devour its contents.

Available from *Unusual Publications*, Greenville, SC, 29614, \$12.95 (soft bound); \$15.95 (hard cover); please add 10% for handling/postage costs.



The quotations alone are worth the price of this extensive treatise. Voices from the past rise out of their stillness to remind present-day fundamentalists of the need to vigilantly contend for the faith. On page 184, J. W. Porter, a noted Southern Baptist journalist of earlier generations, warns against the poison of inclusivism. On page 319, John Wesley cautions about the potential overthrow of the Methodist movement by a future unbelieving scholarship. Dr. Chester Tulga clearly explains on page 321 how religious movements become apostate. The book is replete with other similar quotes of priceless value. Men associated with the F.B.F. movement will be delighted to know that the author considers the F.B.F.'s input so important that he devotes three chapters to its history. Beginning as a non-conformist movement within the old Northern Baptist Convention, the F.B.F. has developed into one of the most spiritually militant organizations within the ranks of historic fundamentalism.



"FACING THE FUTURE"



BIBLE STUDY

PHILIPPIANS 3:10-21

Introduction:

Two great issues confronting fundamentalists today are the problems of believers who either possess no spiritual aims for their lives and those who attempt to maintain dual contradictory goals at the same time—materialistic and spiritual. Neither type believer ever accomplishes much for the Lord. Paul, however, exhibited definite worthy eternal goals as he faced the future. These goals serve as commendable examples for saints as they look forward to the prospects of a new year.

PAUL'S GOALS are delineated in Philippians 3:10-11 for the **RACE WHICH HE RAN**. These were **idealized** in 3:10-11 and **realized** in 3:20-21. Paul's first goal was to (a) **experience the person of His Lord** ("That I may know Him"). The word for "know" is the word relating to the heart rather than the intellect thus implying the desire for an intimate relationship. Paul's aspirations were remarkably similar to those of King David who longingly declared, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God..." (Ps 42: 1-2). ("... My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is" (Ps 63:1).

Paul's second goal was to (b) **experience the power of His (Christ's) life** (the power of His resurrection"). That resurrection power was the power of the Holy Spirit which raised Jesus from the dead (Romans 8:11). This same Holy Spirit of power indwells the believer ("But if the Spirit of him that raised up Jesus from the dead **dwell in you**. . . ." (Romans 8:11) and enables the believer to experience "abundantly" the "fulness of God" in Christ (Eph. 3:20).

The third goal of the apostle was to (c) **experience the passion of His love** ("the fellowship of His suffering"). The sufferings here do not refer to the physical pain of the cross and Christ bearing the penalty for our sin. No other human being could ever possibly share in that sacrificial suffering. He bore the penalty for sins alone. Since that suffering was "once for all," human participation in that central act of human history was impossible and is unnecessary today. These "suffering" refer to the contemptuous attitudes displayed by the world with regard to our Saviour's person and atoning work. As an obedient Christian, Paul readily manifested his allegiance with the stigma of the cross.

Paul's final goal was to (d) **experience the perfection of His likeness** ("being made conformable unto His death"). His total aspiration was the transforming of his character into the image and likeness of Christ. This sole ambition was likewise expressed by David in Ps. 17: 15 (the research secretary's life versel) when he wrote, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

PAUL'S GUIDELINES, the **RULES BY WHICH HE WAS REGULATED**, are listed in Philippians 3: 13-21. First, it was necessary that there be (a) **forgetting of the past** ("forgetting those things which are behind," 3:13). This included forgetting both past achievements that were commendable and past actions that were contemptible.

These guidelines composed, secondly, (b) **a focusing on the perspective** ("reaching forth unto those things which are before," 3:13), and thirdly, (c) **a following after the prize** ("I press toward the mark for the prize of the high calling of God in Christ Jesus," 3:14). Fourthly, it involved (d) **a faith in the promises** concerning Christ's return (3:20-21).

PAUL'S GLORY is disclosed in Philippians 3:20-21 in the **REWARD BY WHICH HE WOULD BE REIMBURSED**, the transforming of his fleshly body into the image of Christ. ("... Who shall change our vile body, that it may be fashioned like unto his glorious body. . . .").

It would be impossible to leave this passage without also considering Paul's (a) **single-mindedness** ("This one thing I do"), (b) his **steadfastness** ("I press") and (c) his **standard** ("the prize of the high calling of God in Christ Jesus," 3:13-14). Paul's one great ambition could be summarized in Philippians 2:5, the obtaining of the mind of Christ in everything ("Let this mind be in you, which was also in Christ Jesus").

The problem of unstable double minded Christians (James 4:8) would be resolved if all believers would pattern their lives after Paul's example. As believers face a new year, we should confront it with (a) consecration (b) confidence, and (c) continuance toward the ultimate eternal goal—the glory of the presence of our Saviour's face (I John 3:2-3). DJ



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ILLUSTRATION

WHAT CHARLES HADDON SPURGEON THOUGHT ABOUT SOUL-WINNING

This great "prince of preachers" declared: "I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to the feet of Jesus than I would be made Archbishop of Canterbury.

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

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

Terms You Need to Know:

RELIGIOUS APOSTASY

"That gradual or abrupt theological departure from a biblically orthodox profession to the espousal of an antagonistic position involving the abandonment of the historic Christian faith."

San Francisco Baptist Theological Seminary pamphlet